

UNPRECEDENTED CATHOLIC-JEWISH STATEMENT SAYS:

Public education 'cheating our children'

by Jerry Filleau
Catholic News Service

WASHINGTON—In an unprecedented joint statement Catholic and Jewish religious leaders have declared that U.S. public education is "cheating our children" by failing to teach the "core moral values" of society.

They called the lack of education in basic values a "national disgrace."

"By deliberately excluding these shared moral values from the curriculum, the educational system actually undermines them," said the statement. "It is all too easy for children to assume that information not taught in school cannot be very important."

The leaders, who form a national Catholic-Jewish consultation group, said that values not being taught, "like honesty, compassion, integrity, tolerance, loyalty and belief in human worth and dignity," are not just religious but an essential part of "the civic fabric of our society. They are the underpinnings of our lives."

The statement was issued June 19 by the Interreligious Affairs Committee of the Synagogue Council of America and the Committee on Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops.

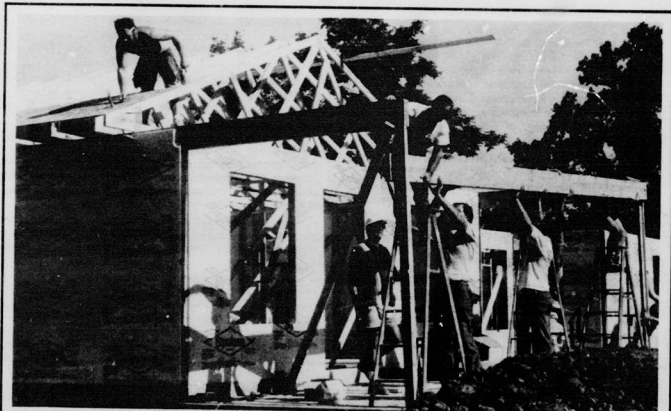
The joint consultation group of the two organizations consists of 12 bishops representing the NCCB and 27 Jewish leaders, 26 of them rabbis, representing the synagogue council, with assistance from consultants and staff.

The Washington-based NCCB is the canonical organization of all the U.S. bishops. The New York-based synagogue council serves as a spokesman for and coordinates policies of the national rabbinical lay synagogue organizations of the three main branches of Judaism in the United States: Orthodox, Conservative and Reform.

The consultation is co-chaired by Archbishop William H. Keeler of Baltimore, the NCCB's episcopal moderator for Catholic-Jewish relations, and by Rabbi Jack Bemporad, chairman of the synagogue council's Interreligious Affairs Committee and rabbi of Temple Israel in Lawrence, N.Y.

In a joint press release the two co-chairs said, "This is the first time that such a joint statement has been issued by both of our two religious organizations which reflects a major cooperative effort in addressing a prime problem affecting our entire American society."

The consultation group said that "a growing reluctance



HABITAT FOR HUMANITY—The roof is raised on Monday on one of the seven Habitat for Humanity homes constructed during the June 16-23 Blitz Build in Indianapolis. More than 200 volunteers and \$2,600 came

from the Catholic community to join with contractor Jonathan Homes and sponsor Richard Summer to build Holy Trinity Habitat in the west side parish. See story on page 3. (Photo by Margaret Nelson)

to teach values in our public educational system" stems from "a fear that children might be indoctrinated with a specific religious belief."

The leaders rejected the view that such value education involves religious indoctrination. "All major religions advocate these values, as do the Constitution and the Bill of Rights, much of the world's greatest literature, and ethical business practices as well," they said. "We are convinced that even apart from the context of a specific faith, it is possible to teach these shared values."

They said parents have a "unique role" in teaching values and "shaping their children's lives," but parents need "all the help they can get."

They praised schools that "have developed excellent values education programs" but said it is not enough to make significant difference.

"Substantial, even drastic, systemic change is still necessary if we as a nation are to salvage the moral fiber of our children," they said.

(See CATHOLICS, JEWS on page 39)

Document OK'd to establish Archdiocesan council

by John F. Fink

The foundational document for establishing the first Archdiocesan Pastoral Council for the Archdiocese of Indianapolis has been approved by Archbishop Edward T. O'Meara. It has a few changes from the original proposal due to suggestions made by those to whom it was sent.

Meanwhile, nominations are now in process for the one man and one woman from each of the archdiocese's 11 deaneries who will serve on the council, and the priests and religious who will be on the council are being selected.

The first meeting of the council has been scheduled for Nashville on Sept. 29.

A subcommittee of the Archdiocesan Pastoral Planning Commission prepared the proposal for establishing the Archdiocesan Pastoral Council. The proposal was then sent to a number of organizations and groups for consultation. As a result of the responses, a few changes were made before the revised proposal was submitted to Archbishop O'Meara for his approval and directive for implementation.

Among the changes is membership on the council. In the original proposal, the ex-

officio members were to be the vicar general of the archdiocese, the chancellor and the chief financial officer. As finally approved, the ex officio members will be the moderator of the curia, the chairperson of the Council of Priests, and the president of the Archdiocesan Board of Education.

Other members will be one man and one woman from each deanery, one additional priest from the Council of Priests, two women religious from two different congregations, two men religious from two different orders, and up to six persons appointed by the archbishop. The original proposal specified that

the two men religious had to consist of one ordained and one non-ordained, but the final document does not have that stipulation.

Parish councils throughout the archdiocese are making nominations this month to their deanery councils for the lay (See ARCHDIOCESAN on page 3)

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Collection for the work of the Holy Father is this weekend

by John F. Fink

Catholics throughout the world will help support the work of the Holy Father and the Holy See through the Peter's Pence collection this weekend.

In emphasizing the importance of the collection, the chairman of a committee of U.S. bishops formed to help finance Vatican activities has asked his fellow bishops to increase contributions an average of 13 percent. Bishop John E. McCarthy of Austin, Texas, said that the Vatican has had to use proceeds from the Peter's Pence collection to help pay its deficit. The deficit for this year is anticipated to be \$86 million. Last year Catholics in the U.S. con-

tributed \$12,464,000. The worldwide total was \$48.4 million.

The theme for this year's collection is "Bring Christ to the World," which emphasizes the pope's travels to take Christianity to all nations of the world. In the 11 years of his pontificate, Pope John Paul has undertaken 42 pastoral visits to more than 78 countries.

The State of Vatican City maintains diplomatic relations with 116 countries. The Holy See and diplomatic offices are staffed by more than 2,300 employees. Last year its total expenditures were \$152 million.

A letter about the collection from Indianapolis Archbishop Edward T. O'Meara is on page 2.

THE
CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Aid for the churches of Eastern Europe

by John F. Fink

After the Eastern European countries cast off the shackles of communism, you would have thought that the U.S. would have come quickly to their aid economically, just as you would have expected it to do in the same thing after the elections in Nicaragua. After all, it was just for that objective that we have been putting so much money into our military. Surely we have an obligation to help those countries now that the objective has been accomplished.

But if the U.S. Congress was slow in approving President Bush's aid requests, the Catholic Church in the U.S. has been quick to see what it might do to help the Eastern European countries as well as the Ukraine, Lithuania, Estonia and Latvia. The U.S. bishops have appointed a committee, chaired by St. Louis Archbishop John May, to research and recommend a church-to-church aid plan for Eastern Europe.

THIS SUMMER FACT-FINDING teams of U.S. bishops will be going to Eastern Europe and the Soviet Union specifically to meet with bishops there to see what their needs are. After they report back, the committee will formulate its recommendations to the bishops' conference. Since the church in Germany will be playing a large role in the rebuilding of Eastern European churches, the teams will also be meeting with bishops there.

Among the bishops on the committee are Bishop Basil Losten of the Ukrainian Catholic Stamford diocese and Bishop Paul Baltakis, the bishop for Lithuanian Catholics living outside of Lithuania.

One reason for the rush to help is the fact that Catholics make up a large percentage of the people of these countries—94 percent in Poland, 80 percent in



Lithuania, 67 percent in Hungary, 65 percent in Czechoslovakia, and an undetermined percent in the Ukraine. (East Germany, Romania, Latvia and Estonia are heavily Lutheran.) Many of these Eastern European Catholics have relatives in the U.S.

NOT ONLY ARE THE bishops investigating how the U.S. church might be able to help in the future, but many Catholic groups are already helping, and have been doing so for some time. Catholic Relief Services, for example, has been working on major economic development projects in Poland since 1981. Since that time, CRS has sent \$183 million in food, medical supplies, clothes and other materials to the churches in Poland.

Indianapolis Archbishop Edward T. O'Meara, as chairman of the board of CRS, has personally seen water projects, administered by CRS, in Poland. They are bringing potable water to some 15,170 farms.

Another official Catholic agency, the Catholic Near East Welfare Association, has provided religious education materials to some of the Eastern-rite churches in Eastern Europe and plans to increase its aid.

The Polish-American Congress, the Lithuanian Catholic Religious Aid, and the Hungarian Catholic Priests Association in the United States have all been actively helping. The Polish-American Congress, in fact, has sent more than \$175 million in aid, mostly medical supplies, since the early 1980s.

Soon after the fall of the Ceausescu government in Romania in December, the Knights of Malta, which has a mission of helping hospitals, sent badly needed medical aid to that country.

U.S. Catholic foundations are also involved. According to an article by Jim Castelli in the *National Catholic Reporter*, meetings have been held between representatives of the U.S. Catholic Conference and members of FADICA—U.S. Catholic Conference and members of FADICA—Foundations and Donors Interested in Catholic Activities (an association I know well from having served on its

board of directors while I was president of Our Sunday Visitor's foundation, the OSV Institute).

One of the largest Catholic foundations in the U.S., the Raskob Foundation for Catholic Activities, had a task force investigate the needs of the churches in Eastern Europe. According to the NCR article, the Raskob task force "said church needs there include leadership education of the clergy and laity; capital needs, especially for the construction of seminaries and churches; communications needs. In many areas there are no churches, no trained personnel to teach religion, no clergy for pastoral service and virtually no basic tools for communication," the task force said. "Without such essentials, freedom of religion is without meaning."

AMID ALL THESE PLANS for aid, a voice of caution was sounded by Archbishop Jan Schotte, secretary general of the permanent Vatican-based synod organization. The Vatican has announced a special synod for next year to give the Eastern European bishops a chance to develop regional church policies, and Archbishop Schotte said that the synod's success will require "a change of attitude of Western bishops."

He warned that Eastern Europe must avoid "importing ideas which are uniquely Western" and said that aid programs must be based on "a joint evaluation and examination." He said that Western church leaders need to have "an attitude of listening and not one of seeking to immediately and forcefully go into the East with aid and with our own ideas."

That, of course, is exactly what the U.S. bishops' fact-finding teams have in mind.

(The *Criterion* is sponsoring a trip to five Eastern European countries—Hungary, Poland, Czechoslovakia, East Germany and Austria—from Sept. 12 to 26. We will have a chance to see the amazing progress made by the people of those countries during the past year. If you'd like to go along, please let me know.)

Nuns in Terre Haute to celebrate 200 years of Carmel in the U.S.

Evansville Bishop Gerald A. Gettelfinger will be the principal celebrant at a special liturgy at the Carmelite Monastery in Terre Haute July 8 to commemorate the 200th anniversary of Carmel in the United States.

The arrival of the first nuns in America and the foundation of their monastery at Port Tobacco, Md. occurred in July of 1790. The celebration of the bicentennial coincides with the opening evening of the Terre Haute nuns' annual novena to Our Lady of Mount Carmel.

The contemplative Carmelites, rather than an active order dedicated to teaching or nursing, was the first religious congregation welcomed to his diocese by Bishop John Carroll, the U.S.'s first bishop. The diocese at that time included all 13 of the original states.

When a British nun and three pioneer American Carmelites left the Carmel in Hoogestraeten, Belgium to form the first community of religious women in this nation that was only slightly more than a year old, they couldn't have dreamed that 200 years later there would be 66 Carmelite monasteries in 32 states spread across the country.

Carmel did not come to Indiana until 1922, but as early as 1839 Bishop Simon Bruté wrote to the sisters in Baltimore of his hope that the region of Indiana or Illinois would soon be blessed with some branch of Carmel. However, more than 80 years would elapse before a small group of Carmelites from Bettendorf, Iowa began



BICENTENNIAL—Carmelite sisters Marie Marie and Sister Anne, working on a pictorial exhibit highlighting the bicentennial of Carmel in the U.S., to be displayed in the church of the Terre Haute Monastery during the days of celebration, July 8-16.

the first monastery in Indiana, settling originally in New Albany and then moving to Indianapolis 10 years later. The monastery in Terre Haute became the second Carmelite monastery in Indiana in 1947, at the invitation of Archbishop Joseph Ritter.

Speaking at a recent profession ceremony in Terre Haute, Archbishop Edward

T. O'Meara reminded the Carmelite nuns that "you are a part of the living church here in Carmel, embracing your God, and through your God, embracing mankind, embracing church, in an intense way, in a way that's filled with overwhelming love."

The archbishop added, "We need you for the witness of your consecration,

telling us that there is a 'firstness' about God that we must never forget, no matter what our lifestyle, no matter what our vocation might be."

This bicentennial year is a cause for special joy and thanksgiving for the Terre Haute Carmelites because of their contribution towards the re-establishment of a Carmelite community on the site of the original monastery in Port Tobacco. One of the nuns from the Terre Haute monastery, Mother Mary Joseph of Divine Providence, was appointed prioress in Port Tobacco.

The novena that begins July 8 will be the 43rd consecutive novena sponsored by the Terre Haute nuns in honor of Mary, the patroness of the Carmelite Order. The novena services begin at 7:30 each evening at the monastery in Allendale, just south of Terre Haute on highway 41. The public is invited to attend.

Conventual Franciscan Father Valentine Jankowski will be the homilist at the opening liturgy and throughout the nine days of the novena. Now the pastor of St. Helena's Parish in Hobbs, N.M., Father Valentine was pastor of St. Joseph Church in Terre Haute and is well known by many in the Terre Haute area.

Several priests of the area will join Bishop Gettelfinger and Father Valentine in celebrating the bicentennial. The nuns have also urged friends and benefactors of the monastery to participate in the consecrated liturgy and join in their prayer of thanksgiving for the past 200 years.

AAA at 64 percent of \$2 million goal

by John F. Fink

One month into this year's Archdiocesan Annual Appeal, 64 percent of the goal was reached. As of June 9, total pledges received were \$1,249,176, according to a report from Michael Prosser, archdiocesan development director. The drive, with a goal of \$2 million, started the weekend of May 5-6. The report also indicated that 29 parishes had exceeded the dollar amounts they pledged during the 1989 drive. St. Peter parish, Harrison County led the list with a 193 percent increase.

The report indicated that 17 parishes had not yet made their due report. The third report was due Wednesday, June 20.



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Help bring Christ to the World

Dear beloved in Christ:

The news media keep the world aware of John Paul II's pastoral journeys to all nations, particularly to the poorer Third World countries. Our Holy Father, we know, does this with little concern for his own welfare or safety and in so doing he does, indeed, embody the theme of this year's Peter's Pence collection of "Bring Christ to the world." This collection for the Holy Father allows him to offer relief to so many people who are in constant need of sustenance, comfort and safety.

Our generous response to this appeal is the strengthening factor for our Holy Father's commitment to promoting the issues of justice and peace among all the nations of the earth; for helping him, through his representatives, to provide a clear moral voice among the governments of the world.

Your support will make it possible for Pope John Paul II to continue to extend his arms as he brings Christ to an oftentimes troubled world and to maintain the work that the universal church does in this world.

Sincerely yours in Our Lord

+ *Edward T. O'Meara*

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

Holy Trinity construction heart of Habitat action

by Margaret Nelson

Just weeks ago, Joyce Boyd thought her family could never afford a decent home. Tomorrow, she, her husband and three sons will move into a new home built by Habitat for Humanity.

She has been at the site, guarding the property and accumulating hours of "sweat equity" since the contractor began the foundation last week for Holy Trinity/Habitat at 552 Lynn St., Indianapolis.

A VISTA (Volunteer in Service to America) worker for an outreach agency housed at Holy Trinity, Boyd said, "If you have faith and trust in God first, you get what you need. He's definitely been good to me. One day last winter, I looked around and thought, 'We've got to get a new house. This one's falling apart.'"

"Once I asked the children what they wanted for Christmas and they asked for a better house. And next Christmas, they will have it," said Boyd. "We never would have been able to get a place if it had not been for Habitat. Down payments are so high. But I came to watch them pour our porch last night. It was so exciting. Never did I dream we could own a home like this!"

Boyd explained that her husband, Larry Boyd, Sr., left Saturday, June 9, for

Camp Atterbury, where he works. "They made the final decision on Wednesday. He is in for a big surprise." Their children are Larry Boyd, Jr., 11, Ron, 10, and Matthew, 7.

Joyce Boyd said her work at Holy Trinity has helped her recognize her vocation. "I hope to get a job doing some kind of community outreach work. I love work with people. We need to help other people."

On Saturday, residents of the west side Indianapolis area sat on their porches and stood in their yards watching as a dozen construction trucks gathered at the building sites.

In reality, a community was being built where the seven new homes were constructed during Habitat's June 16-23 Blitz Build. As volunteer Ken McCarver, an electrician from St. Malachy said, "These projects could really be a nucleus to regenerating the neighborhood."

And the present community was glad to help. Ron Fisher, general coordinator of the project, said the man who lived just south of the Holy Trinity-sponsored home "was a real blessing. He helped me lay the concrete block" foundation. Another neighbor was a plumber who offered his professional expertise. Women brought cold drinks from down the street, he said.

"A lot of people grew up in Haughville and they just gave me products for this," said Fisher. "But volunteers make it all pull together. We had so many volunteers that we could have had a goal to do 25 houses."

Another positive thing the project did for the neighborhood was to get the sewers cleaned out. "They must have been stopped up for years," said Fisher. He explained that the sewer and water hook-ups for all seven houses were done in one day—the most he's ever seen done—which he called a "miracle."

The Seabees from the Indianapolis Naval Armory put floors in all of the houses on Saturday. "It's hard to believe what they do," Fisher said.

On Saturday, Fisher quipped to Father Kenneth Taylor, pastor of Holy Trinity, that he needed to labor in the hot sun to "work off all the food I ate at the Holy Rosary Festival last night."

The coordinator credited Indianapolis deputy mayor Harry Eakin as being "a real change behind all of this. He got the city to give us these lots." He also arranged for a city inspector to check the houses.

Fisher said the seven houses would be protected from water because the roofs would be on by Monday noon. But he said with a smile, "It doesn't rain on Habitat."

Hundreds of volunteers swarmed the area of the houses on Monday morning. At the Holy Trinity house, volunteers carried wood panels from a huge stack to the spots where they would be lifted up and nailed down to form the roof.

Holy Names Sister Louise Bond introduced the Habitat project to the Association of Religious in the Indianapolis Archdiocese (ARIA), and several cooperating parishes in the North and West deaneries of Indianapolis. At the site Monday, she said the west side program was the largest Habitat project in the United States.

In fact, one of the few problems with the project came because the generosity of the community was overwhelming. More than 200 volunteers came forth and \$2,600 was donated. Rather late in the process, the contractor, Jonathan Homes, found all of its employees wanted to do the work. The only solution the volunteer coordinators could find was to cut the amount of time each volunteer would work.

But the whole Habitat program is based on a partnership of volunteers.



CARE PAIR—Father Kenneth Taylor, pastor of Holy Trinity, and Ron Fisher, general construction coordinator for the Habitat for Humanity Blitz Build June 16-23, pause in front of the newly-floored Holy Trinity/Habitat house on Saturday morning. (Photo by Margaret Nelson)

Each house has a sponsoring church, which provides financial support, skilled and unskilled volunteers and lunches for the workers.

Then the sponsoring building contractor provides supplies (or cash) and volunteers, including an on-site construction superintendent. Denny Yovanovich, a member of Holy Trinity parish, served as operations manager. The corporate sponsor, Richard Summe, provided the necessary \$10,000 cash. Sponsors can also give "cash-in-kind" volunteers and recruit corporate clients.

Sister Louise said that the names of those who volunteered to work on the Holy Trinity program are being given to the Habitat for Humanity office. She said that many people are not aware that the work of housing rehabilitation goes on all year. They would be glad to have people who could work on an occasional Saturday, she said. (The Habitat for Humanity phone number is 317-636-6777.)

As part of the Habitat program, a team consisting of Sister Louise, Ann Wadleton of Immaculate Heart, who works with the Indiana Catholic Conference; and Pat Linehan of St. Barnabas who works in the Family Life Office, will counsel the partnership family, the Boyds, to help them make a smooth transition from being renters to homeowners responsible for the upkeep of their own property.

Though Joyce Boyd has put in more than half of her 400 hours of labor, she can finish her commitment by working on the inside of the three neighborhood houses being rehabilitated by Habitat this year.

Because of conditions in the old home, some of the Boyds' furniture and belongings cannot be moved. They need living room furniture, linens and bedding. They also hope to find a dinette set. Those wishing to donate items may call the Holy Trinity Parish office at 317-631-2939.



PARTNERS—St. Joseph of Tipton Sister Katharine Marie Traggesser (from left) takes a break to talk with Joyce Boyd, whose family will live in the Holy Trinity/Habitat home that the two women and Ken McCarver helped build. (Photo by Margaret Nelson)

Bingo groups must register with state July 1

The office of Secretary of State Joseph H. Hogsett has notified *The Criterion* that churches and other organizations that conduct bingo games must register with that office after July 1, 1990.

"Application for Bingo Registration" forms will be available in late June. Registration will be accepted after the July 1 date. The filing fee is \$10.

The registration is in compliance with legislation enacted by the state General Assembly this year. The information will be provided to "appropriate enforcement agencies," according to Dennis P. Lee, corporations director of the office.

Organizations that meet the statutory requirements may conduct bingo games prior to July 1 without registering with the secretary of state.

The bingo registration statute applies to non-profit organizations which are "primarily religious, charitable, fraternal, educational, civic, political, or patriotic in nature." They must be exempt from federal income tax, Indiana gross income tax or Indiana property tax. They must have been in existence for five years or affiliated with a parent organization that has been in existence for that length of time.

A certificate of registration, stating the organization's name and date of filing, will be issued by the secretary of state's office after the application has been filed. The expiration date is Dec. 31 of every year. A certificate may not be transferred or renewed, but when it expires, the organization may reapply.

Lee said, "The secretary of state's office's responsibility is to maintain a complete listing of non-profit organizations that have registered." The office does not regulate these organizations. Violations of the bingo statute must be referred to the appropriate county prosecutor's office.

A public hearing is scheduled for today at 10 a.m. in Room 447 of the State House for proposed rules prescribing procedure for bingo registration.

Archdiocesan Pastoral Council

(Continued from page 1)

members. The deanery councils will review these nominations and make their nominations to the Office for Pastoral Councils. Meanwhile, the Council of Priests is conducting a nomination process and major superior of religious orders and congregations who have members serving in the archdiocese have been asked to nominate members.

Names of all nominees are to be sent to the Office for Pastoral Councils in early August and a letter of appointment will be sent by the archbishop by the middle of August.

The introduction to the foundational document explains the reasons for the council.

It says: "In response to the need for collaboration and communication toward the development of a common vision for the mission of the church, the archbishop calls for the establishment of the Archdiocesan Pastoral Council."

"The archdiocese and its archbishop are committed to sharing responsibility for the

ministry of the Gospel and the tradition of the church with the whole People of God," the document says.

The general purpose of the document says, "is to formulate, monitor and evaluate an Archdiocesan Pastoral Plan that emphasizes effective coordination of ministries and the responsible stewardship of human and material resources. The Archdiocesan Pastoral Council also provides a vehicle by which the archbishop may consult on matters which affect the archdiocese."

After the council is established, it will meet quarterly and will be open to observers. For the first three meetings, a chairperson will be appointed by the archbishop. The archbishop and that chairperson will then appoint the first executive committee consisting of the archbishop, the chairperson, a vice chairperson, the secretary and a council member at large. After the first three meetings, the council will elect the chairperson and the other members of the executive committee.

Woods tops \$7.5 million in Sesquicentennial campaign

St. Mary of the Woods College announced that it has raised more than half of its \$15 million Sesquicentennial campaign goal.

More than \$7,500,000 in pledges and gifts has been received since the campaign began Oct. 21, 1989. The fund drive will end in 1994.

The asset-building campaign was launched to build a solid foundation for the future of St. Mary of the Woods. Goals are to increase the endowment and enhance the campus through a \$5 million capital improvement plan.

More than \$2.7 million has been pledged to efforts to increase the endowment to \$9 million by 1994.

The college has been able to secure funding for the \$1 million renovation project at Le Fer Hall, a campus residence.

A gift has been received to create the Mari Hulman George School of Equine Studies.

A \$75,000 Lilly Foundation grant will educate the college faculty, staff and students in effective and efficient use of computer technology in distance-learning.

Commentary

THE BOTTOM LINE

Christians must move against society's grain

by Antoinette Bosco

This week I had to listen to a relative express furious anger at another member of the family because of a trust betrayed. It seems she had told something in confidence to her sister and the information had become known to everyone.

Unquestionably, she had been treated unjustly by her sister, who should have respected her privacy. Yet, instead of trying to clear the air and heal the damage, she locked up her anger. It was a closed situation for her.



She declared: "I'll never forgive her for this, nor will I forget it."

So often in my life I have heard those words and so often I have seen what happens to people who can't let go of the pain after suffering an injustice. They let something from the past pollute their present and don't even realize how they are being damaged by this, psychologically and spiritually.

Forgiving one who has hurt us is one of the hardest things to do, given our human nature.

I remember when I was young and in Catholic school, I had a nun who continually taught us that we must forgive others.

She made me focus on the words of the Lord when he said "turn the other cheek," forgive those who hate you, do good to

those who revile you. That was a hard rock to swallow, and not at all American. In those days I used to go to the Saturday movies with the to-be-continued serial shows where we all rooted when the bad guys got their comeuppance from the White Hats. We applauded and yelled our approval of an eye for an eye.

But back in school I was getting another message, one that came right from the son of God, and it was scary. As if in full-blast stereo, I heard Jesus say moments before his death on the cross, "Father, forgive them."

And one day I understood. He had taught us by his words and his life that to follow him—to be a Christian—meant that we had to be different. We had to give up the me-centered private life, where ego is supreme, and take on the true self—the hard, hard task of following the son of God.

Recently I read a book which gave me a great sense of joy, for it reminded me that to be a Catholic is to accept a life of challenge. Written by a priest and a layman, Franciscan Father Richard Rohr and theology professor Joseph Martos, it is titled "Why Be Catholic? Understanding our Experience and Tradition" (St. Anthony Messenger Press, \$6.95).

To be a Catholic means to live within a community, to be connected to one another. The authors also remind us, because we share the Eucharist, of our mission to transform society with the love of God as our clout.

And they tell us once again that to be a Catholic is an invitation from God to be



personally holy. Like the saints, who understood this and said yes, it means to abandon ourselves (ego) and put others first. It's that tough call again, the one that goes against the grain: Forgive and forget.

I am more than grateful as I grow older that I had the gift of baptism and teachers who taught me what this meant. It is still a hard pattern to follow, but now I understand its wisdom.

I never hate to live in a world that never was given the challenge of this message.

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EVERYDAY FAITH

The necessity for hair stylists educated in the Catholic faith

by Lou Jacquet

It's a standing joke in my family that, when I go for a haircut, the barber doesn't have to do much to earn my money. My haircuts, these days, seem to be taking less and less time.

But the last time I underwent this periodic humiliation, it was no joke. The woman who did the cut-and-style said she was a Catholic. But in the course of the haircut, she sounded like a mighty unhappy one. She expounded on the "birth control encyclical," why priests leave to marry and a variety of related topics under the umbrella heading of "what's wrong with the church today." During those few minutes, there's no question that more



misinformation about the faith fell from her lips than hair from my head.

Later, as I walked out to my car, it occurred to me that not everybody who comes to her for a haircut has had the benefit of Catholic education to know what the church really teaches. Not everyone who comes into contact with this woman knows that most of what she said about Catholics and the church is at best inaccurate, at worst heretical. Not everyone who hears her diatribe cares enough about Catholicism to tell her, as I did in what I hoped was a pleasant way, that much of what she said about our faith was simply wrong.

But consider this: I sat in that chair for only 15 minutes. Suppose she sees 20 customers a day, 100 a week, some 5,000 a year. These are conservative estimates. But they indicate what a great deal of damage to the church one ill-formed or outright hostile person can do. It's damage so

extensive that it dwarfs the best efforts of our priests and religious education personnel to pass on the faith on Sundays in our parishes.

Surely we need more people willing to speak up when others speak unfairly about Catholicism. But that's mere damage containment. What we really need are more hairstylists, more Catholics in every profession, who know and love their faith and are glad to say so.

Our priests can dispense wisdom from pulpits on Sunday to reach those who come to church. But that Catholic hairstylist and members of other professions come into contact with millions of people nationwide every week who need to know more about Christ and his church. That means we need informed, intelligent Catholics in every profession to counter the pervasive misinformation about Catholicism in the workplace and the marketplace.

This is surely what the council fathers

had in mind at Vatican II when they called for the laity to live our faith in the world. In practice, however, lay involvement has too often come down to lay men and women serving as lectors and eucharistic ministers at Mass. Both are important roles, but even they need to be supplemented by our effective witness in our daily activities.

Walking away, I thought of boycotting that styling salon because of the hairstylist's remarks. But maybe it would be better to keep going, and to ask specifically for her to change the minds and hearts of those who don't know Catholicism and its teachings by avoiding unpleasant situations. Just think of the good that hairstylists could do if she becomes a positive voice for the faith. One thing is more than sure: She could directly touch more lives than a Catholic press columnist—with or without a thick crop of hair—could ever hope to.

THE HUMAN SIDE

Giving in the church: Zeroing in on perceptions about honesty

by Fr. Eugene Hemrick

How can a diocese that is experiencing financial problems get a handle on the problem? One answer is to survey the most important people involved: parishioners, the people who give money to the church.

Upon completing such a survey, however, it is important that we be able to use the information it gathers. Some information is more useful than other information, however.

The Chicago Sun-Times recently polled Catholics in the Archdiocese of Chicago to learn why people don't give to the church. It came up with an interesting finding, but unfortunately did not pursue it to the point at which it could be put to practical use.

Five qualities a pastor should have emerged in the polling: the ability to create good liturgies; personal honesty; sympathy and compassion; personal holiness; and spiritual leadership.

In parishes where people ranked the pastor high in the quality of personal honesty, it was found that they gave more to the parish. The study concluded:

"To counter the financial impact of lay anger, therefore, the chancery office might consider a simple solution: provide more

pastors who are perceived as excellent in their honesty."

Important as this finding may be, it is also complex. It needed to be explored further before such a simple recommendation could be made.

What we need to know is what kind of pastor the people will perceive as highly honest. Moreover, are parishioners telling us when they don't perceive their pastor as highly honest?



The bear act is just not what it used to be

Would one interpretation of the finding be that people sometimes think a pastor says one thing but really believes another—that he echoes institutional policy without revealing his personal opinion?

Or does the finding mean that the pastor does not give a full, clear picture of how much is taken in by a collection and exactly how it is spent? Do parishioners feel that there is a lack of accountability? If this proved to be a correct interpretation, then the burden of honesty would fall equally on the pastor and the financial council that every parish is required to have.

Again, since a pastor is a representative of the diocese, could it be that parishioners feel the diocese is not handling its financial responsibility well and that they are projecting their image of the diocese onto the pastor? Are their feelings based more on impressions drawn from the media than on actually examining financial statements?

Or could it be that the problem revolves around quality? Does the finding mean that parishioners give but don't think parish services meet high standards? If this is the case and if a parish has a parish council, then the council must share in responsibility for quality control. If a pastor has no council, the diocese might recommend that one be established.

Or could it be that a pastor, by nature of his priesthood, is supposed to reflect an exemplary life—a spiritual ideal parishioners don't see? Could it be, as some hold, that a spiritual renewal is taking place in the church and that people want to

perceive greater spirituality in their priests? Do they rate a priest lower in honesty because they feel he is not true to his vocation when this is missing?

We could continue with dozens of "woulds" and "coulds" to tease out exactly what it means to be perceived as an honest pastor. Doing so would be worthwhile.

We have a research finding that might help us begin to solve the problem of giving in the church. But we need to know more: We need to know what the finding means.

© 1990 by Catholic News Service

THE CRITERION

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$18.00 per year

50¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Edward T. O'Meara
publisher

John F. Fink
editor-in-chief

Published weekly except last week
in July and December.

Postmaster: Send address changes to The Criterion
P.O. Box 1717, Indianapolis, IN 46206

Point of View

We must reject the suicide machine

by Bishop James McHugh

A doctor in Michigan, Jack Kevorkian, has invented a suicide machine and a woman from Oregon was its first victim. The 54-year-old woman allegedly had Alzheimer's disease, and although her memory was slipping, she knew what she was doing and could converse.

Dr. Kevorkian, a long time advocate of euthanasia, invented the suicide machine to enable people to end their lives. In this case he served as doctor, judge and hangman. "My ultimate aim is to make

euthanasia a positive experience," he said. "I'm trying to knock the medical profession into accepting its responsibilities, and those responsibilities include assisting their patients with death."

The medical diagnosis consisted of the doctor interviewing the patient over dinner and deciding that she could make a rational decision. There are no reports of detailed diagnosis, possibilities for treatment, progress of the disease, or consultation with other doctors. There was no consultation with an ethics committee either, but that would have been useless since the overriding principle was the doctor's conviction that euthanasia should be promoted as a positive experience.

The suicide machine is a simple device that administers a dose of a lethal chemical—similar to that used in execu-

tions. It's a strange phenomenon—as criticism of capital punishment grows, assisted suicide gains acceptance.

The incident took place at a time when ethicists are debating whether euthanasia or suicide should be allowed or tolerated. How does the doctor, traditionally the protector and sustainer of life, justify assisting patients to die? Is this the doctor's role? A recent article in the *New England Journal of Medicine* described the ideal physician as one who spends his/her life in befriending the sick and suffering, helping those who cannot help themselves, rescuing valuable lives from the clutch of grim death and lessening misery and pain.

This suicide also took place at a time when many states are considering so-called death-with-dignity laws. Some provide for advance directives or living wills. Some would allow or authorize assisted suicide, proxy decision-making when the patient has not signaled his or her wishes, or withdrawal of nutrition and hydration from non-dying patients. Many are quite vague as to the role of proxies or safeguards in protecting patients from hasty or imprudent decisions.

Questioning of these proposals is often dismissed as pro-life rigidity or the imposition of one religious viewpoint on others. People who favor easy euthanasia do not want an open debate that balances society's respect for human life with the patient's prerogative to refuse useless or burdensome medical treatment.

The Hemlock Society, which promotes euthanasia, makes no secret of its support for the Michigan doctor's approach. Yet we

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations. Letters for publication should be sent to The Criterion, P.O. Box 1717, Indianapolis, IN 46206.

find new evidence that the issues are far from clear. For instance, doctors say that Alzheimer's disease is difficult to diagnose, has various paths of progression, and generally does not involve great suffering until perhaps the final stage. If the suicide machine is appropriate for people who may have Alzheimer's, what about people with cancer, heart disease, high blood pressure and proneness to strokes? Should they be enabled to end their lives?

No doubt Dr. Kevorkian and the victim will be treated with sympathy and toleration. We can expect to hear that this was a "private decision" involving only the woman and her doctor. But the doctor is a crusader for euthanasia, fully intent on changing societal laws and attitudes.

The history of our nation has been to value life, to sustain it and protect it. We fail to do so when we authorize or endorse suicide or euthanasia. We undermine the dignity of the person when we unquestioningly accept death-with-dignity propaganda. As a nation and a people we must reject suicide and euthanasia.

(Bishop McHugh is Bishop of Camden, N.J. and a member of the bishops' Committee for Pro-Life Activities.)

To the Editor

Thinks ad was in very bad taste

The May 25 ad for "Lost Souls" from the class of '65 was in very bad taste. I know that I was insulted because the cartoon trivialized the formational training I received from the Sisters of Providence. I am disappointed that *The Criterion's* standards dipped in this instance to a new low.

Father Mark Svarczkopf
Pastor, St. Simon Church

Indianapolis

An 'undress code' in our churches

My comments refer to the article in the June 8 issue of *The Criterion*, "Pastor in Dress Code Dispute Loses an Appeal." Father Roger E. Gries, the pastor of Sacred Heart parish in Dayton, Ohio is involved.

While it is not appropriate for me to determine whether or not Father Gries

was correct in refusing Communion to people who did not meet his dress code requirements, it is not inappropriate for me to comment about the dress code (or lack thereof) in force for those attending church services. Our so-called dress code has become an "undress code."

When sitting in the front pew of the church I usually attend, one can see bare feet in sandals, hairy legs on the men who wear shorts to Mass; what I call underwear (a T-shirt) which becomes fashionable for a male to wear with nothing else above the waist provided you put a logo on the front of the article of clothing. My observation is that, in some cases, the attire worn would be suitable for either working in the garden, polishing the family automobile, or going to Mass. In many instances, it appears that they happened to decide to go to church instead of gardening or polishing.

Something must be done to change this lackadaisical attitude. I am not saying that one has to be dressed "to the nines," but something more appropriate to the occasion should be worn by many not doing so now.

James F. Dolan

Indianapolis

LIGHT ONE CANDLE

Reverence for the Eucharist

by Fr. John Catoir
Director, The Christophers

When the tabernacle was switched to the side altar about 25 years ago, I was not overjoyed. The move seemed to downgrade the Eucharist and I resented some of the cosmetic changes that followed. You don't tamper with the centrality of the Eucharist, I thought.

But I was young and eager to embrace all the changes coming from Vatican II. So I put aside my discomfort with this particular liturgical reform; after all, Jesus was still with us. Why fuss about it? We'll get used to it.

The years have flown by, and we've all grown accustomed to the changes. In fact, I love the Mass in English, the priest facing the people, the more spirited liturgies, the funerals in white vestments, the songs of joy and celebration. I loved these from day one.

I must confess, however, I miss seeing Catholics demonstrate a feeling of awe when they enter church. Many of them do not seem to be the slightest bit aware of the real presence of Jesus Christ. I don't like some of the new customs: choir rehearsals, laughing and joking a few feet away from the tabernacle, while others are trying



to pray; people walking past the tabernacle without so much as a nod; casual dress, casual thinking and casual worship. The eucharistic presence of Jesus Christ is not a plastic statue.

We priests are the ones primarily responsible for creating an atmosphere of reverence in our churches, and I don't think we're doing our job. The theology behind the changes encourages us to put more of an emphasis on the idea of carrying Christ into the world and I couldn't agree more. But there's no need to lessen our respect for Christ in the tabernacle. Without a deep sense of reverence for the Eucharist there is usually no sustained awareness of the presence of Christ in one's own soul.

You and I are sacred persons because we are Christ-bearers. When you look at the tabernacle it is as though you were looking at yourself in a mirror.

To be a real carrier of Christ, you have to live in the holy spirit of reverence. Devout genuflections are important. Silence in church is important. Loving God with your whole heart, mind and soul is important. Let a renewal of reverence in our church begin with you.

(For a free copy of the *Christophers* News Notes, "Little Things Mean a Lot," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.) (Father Catoir's "Christophers Close-Up" can be seen each Sunday at 6:30 a.m. on WISH-TV, Channel 8 in Indianapolis.)

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check-it-out...

A Focolare program on "Mutual Love in the Spirituality of Unity" will be presented from 2 to 5 p.m. on Sunday, 24th at St. Elizabeth Seton Church, Carmel. Nursery care and a separate program for

The Indiana Historical Society has commissioned a major essay on the "History of Slovaks in Indiana," Msgr. Joseph Semanick of East Chicago, Ind. will write the essay, to be published in 1992. Persons who have information, clippings or pictures which might have historic value are asked to send them to Msgr. Semanick at Sacred Heart Parish, 4423 Olcott Ave., East Chicago, Ind. 46312. Items of interest may be about noteworthy individuals and communities, or Slovak groups, clubs and organizations, or persons in connection to the activities and accomplishments of the Slovaks in Indiana, are their places of origin in Slovakia and their reasons for coming to America and to Indiana.

A Franciscan Spirituality Retreat will be held on the weekend of **June 29-July 1** at **Alvina Retreat Center, 8140 Spring Mill Road**. Conference topics include: **Francis and His Followers: Agents of Change; Prayer: Letting God Change our Personal Life; Community: The Challenge of Living and Working with Others; Franciscan Poverty of Spirit vs. Consumerism and Conflict; and The Challenge of Creation and Our Environment.** For more information call 317-257-7338.

Alumni of **Bishop Chatard High School** will celebrate reunions this summer. The Class of '65 will participate in the All-Catholic, All-City high school reunion on Friday, June 29. Call Carol Queisser Cox at 317-253-3320 for details. Other reunions include: The Class of '70, Friday and Saturday, July 6-7, call Gail Queisser

at 7 p.m. in Sacred Heart Church, 1530 Union St. Father Spaulding, who attended Sacred Heart Grade School in Indianapolis in grades 1-3, is a speaker, author and host of the "Life Teen" television show on Mother Angelica's Eternal Word Television Network.

vips...

St. Bernadette Parish in Indianapolis will celebrate the 25th Jubilee of Franciscan Sister Annelle Grisley at 6 p.m. Mass followed by a pitch-in dinner on Saturday, July 14. Sister Annelle is a graduate of St. Bernadette School. Our Lady of Grace Academy in Beech Grove, and Marian College. She was a teacher at St. Michael School, Charleston, and plans to be a pastoral minister. Invited to the celebration are: St. Bernadette School's first principal, Franciscan Sister Olivia Marie Stier, who celebrates her 60th Jubilee this year, and former first grade teacher, Franciscan Sister Cecilia (Marie Padua) Holohan, celebrating her 50th Jubilee. All former teachers and students at St. Bernadette School are invited to attend the celebration.

Shirley Dreyer of St. Jude Parish in Indianapolis has been reelected as president of the Archdiocesan Liturgical Commission. Other officers elected recently include: **Joseph Cahill**, St. Luke Parish in Indianapolis, vice-president; and **Father Robert Green**, associate pastor of St. Bartholomew/St. Columba Parishes in Columbus, secretary.

Mary Riehle, a mathematics teacher at Roncalli High School, is one of 12 Indiana finalists in the annual Presidential Awards for Excellence in Science and Mathematics Teaching competition. She is one of three secondary finalists in the mathematics division, from whom two state winners will be chosen later this summer.

062290

The Ad Game

\$25 — A PUZZLE FOR PRIZES — \$25

The object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad"vantage. The answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five *Criterion* advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (**example:** *MAFITA* would become *FATIMA*). The sixth advertising name will be used as a tie breaker (see rule #4 below).

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- 1) Anyone can enter "The Ad Game" with the exception of employees of the *Criterion* and their families.
- 2) Entries must be received on or before noon on the first Thursday following publication of the game.
- 3) The *Criterion* cannot be held responsible for delays caused by the postal service.
- 4) All entries must be accompanied by the name and address of the person submitting the answers.
- 5) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be Published in two weeks



CLASS OF 1940—Members of the Holy Cross Grade School Class of 1940 stand proudly with their pastor, Msgr. William F. Keefe, at the time of their graduation from eighth grade. The class will celebrate its 50th reunion on Saturday, Aug. 18 at 5:30 p.m. mass in Holy Cross Church, followed by a get-together at 7 p.m. and dinner at 8 p.m. at the South Penn Hotel. The class pastor at Holy Cross in 1940, Rev. William Keefe, now retired, will celebrate the anniversary Mass. Providence High School, where the class's teachers at the time and also now retired, will attend the reunion. The following class members have not been located: William Chase, Mary LeMasters, Frances Howard, and John Pennington. Anyone having information about them may call 317-356-7445 or 317-535-4572.

Covenant House volunteer follows Spirit's lead

by Jennifer Kelly

"Since we live by the Spirit, let us follow the Spirit's lead."

It seems quite appropriate that I should be reminded of these words from Galatians on the Feast of Pentecost as I write about my experience of working with the runaway and homeless youths of Covenant House. With acceptance of those very words, I was led to join Covenant House as a member of their volunteer Faith Community.



For those of you who do not familiar with it, Covenant House is a national crisis center for runaway and homeless youths under the age of 21. With 12 individual sites, it is the largest program of its kind in the United States and stretches out to touch on the critical need for help for troubled teenagers in six other countries.

Because of the loving concern of private contributors, more than 30,000 young people a year have the opportunity to receive such life-sustaining services as food, shelter, clothing, medical attention, individual and family counseling, GED classes, parent education classes, drug treatment, and—at least in the Florida site—daily worship with a priest.

With less than 5 percent of the necessary resources provided by the federal government, the continuation of Covenant House and its ability to serve needy youths rests in the hands of those individuals who recognize our responsibility to love one another.

It was my own call to love that brought me to Covenant House and to the lay Faith Community in the spring of 1989.

With a minimum commitment of 13 months, I agreed to a simple lifestyle, communal living, three hours of daily prayer, a \$12-a-week stipend, and ministry to the kids in whatever capacity and at whichever location was needed.

It had been my hope to be placed in the New York City site, as the need there was so readily apparent. Much to my chagrin, it was the discernment of the administrators in the New York Community to place me in the Fort Lauderdale site for my year of service.

I soon discovered that the issues in Florida were every bit as serious as those in New York. They were simply masked to the public by the beauty of the ocean and Floridian sun. Those same sunny days and ocean waves proved to be a great asset for me on the days when I couldn't seem to get beyond the pain of the kids.

With a bachelor's degree in fine arts from Marian College and, more supportively, a love for God, I found myself working as a case manager/counselor in a crisis center serving more than 104 youths each day. As one of approximately 120 staff, counselors and administrators, my specific assignment was to assist in assessing the needs of young, pregnant girls and those who were already parenting.

'Our Special Kids' collection to help families and school

by Margaret Nelson

A fund to install an elevator at Roncalli High School will receive some of the receipts from the "Our Special Kids" collection at St. Barnabas Church in Indianapolis. Other funds will go to help families with heavy expenses because of the unique needs of their children.

One special event to benefit the "Our Special Kids" fund will be held on July 8 at the St. Barnabas Center, 8300 Rahke Road, from 3 to 7 p.m. Donations are \$25 per couple, \$15 per person.

In his appeal letter, St. Barnabas Pastor Father Joseph McNamara wrote, "It has come to our attention that there are a number of families in our parish that have special needs that arise from physical or mental handicaps of their children. Sometimes these are simple needs; at times they seem insurmountable."

During my first week at Covenant House, I saw more pain and struggle than my limited experience had even allowed me to imagine.

Homelessness. Drug addiction. Teenage pregnancy. Mental illness. Incest. Rape. Physical, sexual and emotional abuse. And it wasn't just one life, but child after child after child.

Another shocking realization was the fact that the majority of these kids were not runaways, as I had expected, but had been thrown out, forced out, or made to feel so unloved and unwelcome that the dead-end option of life on the street seemed more appealing.

Having realized the benefits of coming from a loving and supportive home, my heart nearly broke as I talked with kids who had been forced to endure lives of such loneliness and hardship.

I truly believe that one of the more important responsibilities of the people associated with Covenant House is to assist these kids in believing that they are valued and that somebody cares that they are alive.

As members of the Faith Community, we worked at being living witnesses to the reality of God present in the lives of these kids and as examples of his unconditional love.

I knew that I was at least moderately successful when a group of the kids told me that I "looked like a Community member." When I inquired as to what that meant, they reported that we had a certain "holy" look.

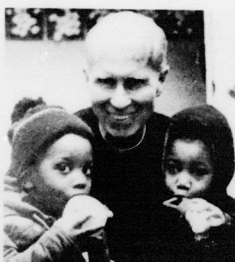
That comment both flattered and intrigued me. What did it mean to them to have a "holy" look? Studying the faces and manners of their peers and to some degree other counselors, I witnessed the look of pain, loss of trust, and lack of eye contact. Perhaps what they had observed was the gentleness, the acceptance, the concern, and the love that we felt for them. I recall spending several evenings, even after my shift should have ended, listening to young women whose lives were torn by incest, rape and prostitution. On one particular evening, I sat listening for two hours as a young woman took some comfort in confessing to me the depths to which she had to stoop in order to support her two children on the street. And I marvelled at the courage of another young woman who was pregnant with her stepfather's third child.

It is from firsthand experience with young lives such as these that I have come to realize that it is absolutely necessary that Covenant House and other agencies like it be able to exist.

Because of the concern and dedication of hundreds of workers, volunteers and donors, these kids have been given a glimmer of hope.

For those who have been lost to the evil of the street, Covenant House can do little more than offer them the basics and the knowledge that they are loved in the hope that they can be brought back to life. And, of course, this is the very least that they deserve.

But for those who are able to trust just one more time and for those who are



COVENANT HEAD—Monsignor William J. Toohy, acting president of Covenant House, visits children at the agency's New York day care center. (CNS photo)

willing to put themselves out of the mire, Covenant House offers the support that perhaps no one else would have offered.

By allowing myself to be placed in the

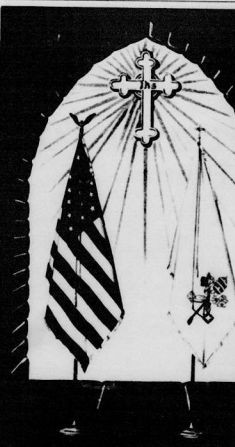
path of these runaway and homeless youths, my heart and mind have been opened to the reality of their pain, their needs, and their right to my unconditional love and respect.

Now that my commitment to the Faith Community has ended and I have withdrawn from direct contact with these youths—the poorest of the poor—it is my hope that I will not lose sight of my continuing responsibility to love and care for them.

It is also my hope that in sharing even this small taste of the experience, I can somehow convey the depth of their needs and the importance of this mission.

Since its humble beginnings in 1969, thousands of caring people have joined in the "Spirit-inspired" mission. The organization of Covenant House has not been without its own personal struggles. Unfortunately, as the agency struggles to maintain its reputation as a good provider for our troubled youths, the ones who suffer are those same youths we have committed to serve.

The need is still there. And the kids are still there praying that we who live by the Spirit will support the Spirit's lead.



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Golden jubilees for 13 Franciscans

Forty-two Sisters of St. Francis with connections to the Archdiocese of Indianapolis will celebrate anniversaries: of 75, 60, 50 and 25 years in religious life.

A special Mass, dinner and program will be given in their honor at the motherhouse in Oldenburg on July 26.

Three sisters celebrating their 75th, and 13 marking their 60th, jubilees were mentioned in the June 15 *Criterion*.

Golden Jubilarians

Sister Margaret Felthoelter taught in elementary schools at St. Mary, Rushville, and St. Mary, New Albany. At Secunia Memorial High School, Indianapolis, she taught math and did student scheduling.

Today, she types menus and organizes recipes for the motherhouse food service department. She has initiated a system of diets for residents with special needs and preferences.

Sister Ruth Greive (formerly Sister Margaret George) taught at Oldenburg Academy; St. Mary Academy and Secunia Memorial High School, Indianapolis, as well as other schools in Ohio. Since 1975, she has been a missionary in Papua, New Guinea, teaching at Tari High School.

Sister Francis Ellen Hannigan, a native of Indianapolis, taught at Little Flower Elementary School, St. Mary Academy, Ritter and Secunia Memorial, and other

schools in Ohio and Missouri. She is now a pastoral minister at Little Flower Parish.

Sister Miriam Clare Heskamp spent 29 years as a faculty member at Marian College, Indianapolis. She was superior general of the Sisters of St. Francis from 1974 to 1982. After study, she returned to the college, where she is now director of the Mature Living Seminars and the Elderhostel Program. She provides spiritual direction and directed retreats for the sisters.

Sister Cecilia Holohan spent more than 25 years as a 1st-grade teacher and helping train other teachers. She taught at St. Vincent de Paul, Bedford; St. Bernadette and St. Michael, Indianapolis. She served at a mission in Papua, New Guinea, for 17 years, teaching all grades and serving as headmistress of the primary school in Kagua. Later, she lectured at the teachers' college in Mt. Hagen. Since her return to the U.S., she has taught in Ohio and Illinois, and will begin teaching English to Hispanics in Chicago this fall.

Sister Jean Gabriel Jones taught at St. Mary Academy, Indianapolis and the Academy of Immaculate Conception in Oldenburg. Since 1968, she has taught chemistry and physics at Marian College, serving as head of the physics department since 1975. She now plans to begin missionary work with the Navaho Indian people at Tohatchi, New Mexico.

Sister Rosemary Lee taught at St. Andrew, Richmond; St. Mary and Our Lady of Perpetual Help, New Albany; St. Mary, Greensburg; St. Mary, North Vernon; St. Rita and St. Mark, Indianapolis; and Holy Name, Beech Grove, as well as schools in Ohio and the Evansville diocese. After 38 years of teaching, she began her present work as mail clerk at Marian College in 1978.

Sister Marie Kathleen Maudlin taught at St. Francis de Sales and Secunia Memorial High School, Indianapolis, and St. Louis, Batesville, and some schools in Ohio. She was dean of girls at Secunia for six years. She served as superior general of the Sisters of St. Francis from 1982-86. She is now a pastoral minister at St. Helena Parish, Hobbs, New Mexico.

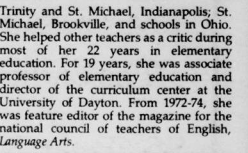
Sister Mary Patrick O'Connell taught intermediate and upper grades for 21 years, including St. Louis, Batesville; and St. Mary and St. Lawrence, Indianapolis. She has served as assistant professor of education and chairperson of the education department at Marian College. She was a member of the congregational leadership team of the Sisters of St. Francis from 1974-82. She is now counselor at Emmaus House, a house of personal growth for religious in St. Louis, Mo.

Sister Rose Mary Schroeder taught at the Oldenburg Academy. She spent 37 years at Marian College, where she was chairperson of the English department for 25 years. Today she is a missionary in Guaymas, Sonora, Mexico, where she teaches English as a second language.

Sister Jean Clare Theobald spent 46 years in the education ministry, retiring this year. She taught at St. Gabriel, Connersville; St. Mary, Rushville; and Holy Rosary, Indianapolis, and other schools in Evansville diocese and in Ohio.

Sister Judith Ann Wimmers taught elementary grades for 40 years. She was at Little Flower and St. Michael, Indianapolis; Our Lady of Perpetual Help, New Albany and other schools in Ohio and the Evansville diocese. She worked three years in the motherhouse in Oldenburg as assistant treasurer. She now directs the work in the sisters' stamp room and provides transportation for some of the sisters.

Sister Catherine Rudolph taught at Holy



Sisters Margaret Felthoelter, Ruth Greive, Francis Ellen Hannigan, Miriam Clare Heskamp, Cecilia Holohan, Jean Gabriel Jones, Rosemary Lee, Marie Kathleen Maudlin, Mary Patrick O'Connell, Rose Mary Schroeder, Jean Clare Theobald, Judith Ann Wimmers, Catherine Rudolph.

Trinity and St. Michael, Indianapolis; St. Michael, Brookville, and schools in Ohio. She helped other teachers as a critic during most of her 22 years in elementary education. For 19 years, she was associate professor of elementary education and director of the curriculum center at the University of Dayton. From 1972-74, she was feature editor of the magazine for the national council of teachers of English, *Language Arts*.

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ICC pushes family leave bill

The Indiana Catholic Conference (ICC) has urged its statewide network to write to President Bush asking him to sign the family and medical leave bill recently approved by Congress.

HR 770 would permit up to 12 weeks' unpaid family leave annually. It could be used for any combination of necessary family leave—the birth or adoption of a child or for an employee's serious illness or that of a child, spouse or parent.

The bill would affect companies with more than 50 employees. This means that only five percent of the nation's employers

but 45 percent of workers would be covered by the bill.

The legislation has passed both houses of Congress and is now on the president's desk. The ICC told its network that, "Although he campaigned for a 'kinder and gentler nation,' he is reported to have promised the Chamber of Commerce that he will veto this important legislation."

The ICC alert quoted from the U.S. bishops' pastoral on the economy: "Families could be assisted by the establishment of parental leave policies that would assure job security."

Ministry to Ministers will nurture seeds of faith

by Mary Ann Wyand
Second of two parts

"The Challenge of Seeds," the inspirational theme for a recent Ministry to Ministers committee gathering at Alverno Retreat Center, calls upon Christians to reach out and share life-giving spirituality with others in the ecumenical faith community.

During group reflection, committee members read a meditation prayer as a reminder that, "There is a quiet stirring, a drawing, a silent movement that encourages me to believe in the potential

within me. I need only to allow you to take hold of me, as the earth takes hold of the silence of a seed."

Ministry to Ministers, a three-year model project made possible by a \$250,000 grant from The Lilly Endowment, Inc., addresses the critical need for specialized support services and interdenominational programming for persons in a variety of church-related ministries.

Program components involve establishment of a computer information network for community resources and organization of family-oriented, wholistic and spirituality programs for lay, ordained and

professional ministers from many Christian faith traditions.

Project goals include ongoing collaborative efforts to assist ministers of all denominations to remain healthy—professionally, physically, emotionally and spiritually.

Franciscan Sister Diane Jamison, coordinator of spiritual development at Fatima Retreat House and chairperson of the Ministry to Ministers spirituality committee, told *The Criterion* that, "From research that was done, one of the major concerns of ministers was spirituality—their own personal spirituality as well as the spirituality of their congregations."

In order to begin addressing those concerns, Ministry to Ministers will offer a spirituality retreat for spiritual directors Oct. 24 at Fatima Retreat House. Dr. Tilden Edwards, an Episcopal priest who directs the Shalem Institute in Washington, D.C., will lead activities designed to nourish and renew participants.

Administrators of Alverno Retreat Center, Fatima Retreat House and the Beech Grove Benedictine Center have been working with representatives of other Christian religions to put together a number of spirituality workshops and retreats scheduled later this year, throughout 1991, and continuing in 1992 and 1993. Call 317-545-7681 for information.

Ministry to Ministers retreats and workshops scheduled in 1991 will focus on diverse spirituality topics for persons professionally employed in a variety of church-related ministries.

Rev. John Sanford, and Episcopal

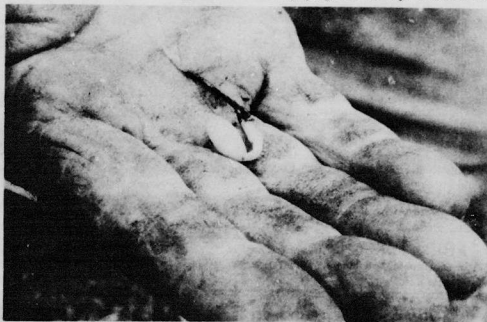
priest, will discuss "Spirituality, Healing and Individuation" during workshops and a retreat April 10-12, while Catholic lay theologian Rosemary Haughton will speak on "Prophetic Spirituality" in workshops and a retreat on June 5-7. Spirituality experts James and Evelyn Whitehead, also Roman Catholic, will examine "Exploring the Spirituality of Negative Emotions" during workshops and a retreat planned for Sept. 24-26 of 1991.

"If we nurture and strengthen the ministerial community, they in turn will nurture and strengthen their own congregations who in turn will nurture and strengthen others," Sister Diane explained. "It's like the pebble tossed in the pond with ripples spreading out."

That ripple effect ensures that "our ministerial community is healthy and supported," she said. "I believe that more people will respond to the call that is there—the call to ministry—and will want to be part of the ministry because they know they will be supported."

Working with ministerial people from other faith traditions broadens perspectives, Sister Diane noted. "Reading about a faith tradition is one thing. Experiencing someone's faith tradition is quite different. We come to realize that there are many more similarities than there are differences and it's the same God no matter how we say it."

Upcoming Ministry to Ministers programming will nurture and strengthen the seeds of faith in so many ways, she said, as members of different Christian denominations respond to current issues and look ahead to new challenges in this decade and in the next century.



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Lectors are partners who 'enflesh' Scriptures

by Fr. Herb Weber

One of the finest readers at our parish is a college senior named David, who is gifted with precise diction and a sense of appropriate vocal emphasis. But those traits are not what make him such a good minister of the word.

David frequently has drawn me into dialogue over the passages he was scheduled to read. For him, rehearsing technical aspects of the reading was not enough. He needed to understand the reading's context and content. Only then was he ready to proclaim it and help those words come alive.

Those who read Scripture during the Mass need both technical skills and a basic biblical understanding in order to add to, and not detract from, the liturgy.

Preparation sessions and training are musts. But even a training session—usually too brief—seems too little if a person is supposed to know the word of God enough to bring it to life.

Some parishes have experimented with weekly Scripture discussions for lectors and others on the Sunday readings. These sessions accomplish two objectives. They help individual readers know the passages better and they connect lectors with the community they are serving.

Just as readers need listeners, lectors need to know that their function only makes sense within the context of the faith community.

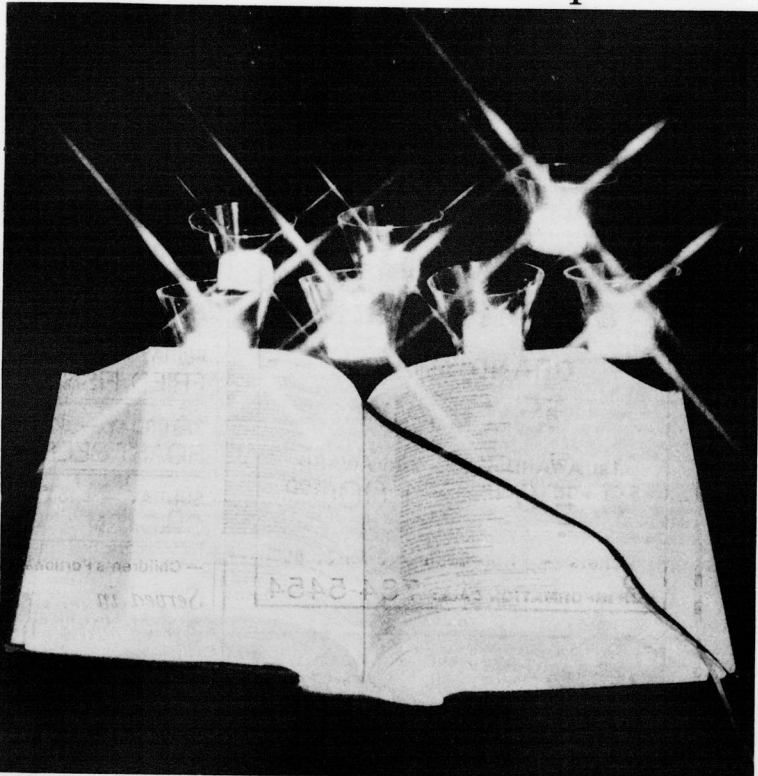
David told me that his "discovery" of the gift of reading came about through others in the community. They encouraged him to use that gift. And often in weekly discussions the readings took on new life as people related them to their experiences and feelings. This would enrich the public reading process.

As lectors come to understand better what they are proclaiming and grow more skilled in the techniques of oral interpretation, the congregation also needs to learn how to listen better.

I am fortunate at my parish for two reasons. It is a university parish with mostly students and faculty members. After hundreds of hours of classroom listening, even mediocre students become disciplined at catching a speaker's phrases and words.

Second, we don't provide the congregation with their own copies of the readings, fearing that many people will become more fixed on a word-by-word following of the lector than on actually hearing the message. And it is hard for even the most valiant lectors to compete with the sound of 500 pages turning at the same time.

It does help lectors and the congregation when some creative forms of presentation are used with the readings. Often small steps, like a little background music for a lyrical reading from Isaiah or the use of a dialogue reading of particular passages, can enhance the proclamation.



CREATIVITY—It helps both the lector and the congregation when creative forms of presentation are used with the readings. Small steps, like adding background music to select passages, can enhance the proclamations and make them more arresting. Because

a key goal of the liturgy is that Scripture readings be heard, lectors must face the big challenge of cutting through all the obstacles that listeners encounter when it comes to hearing well. (CNS photo by Gene Flaister)

One way our parish helps Scripture passages take on life is to use them more than once during a liturgy. This was memorable one Sunday when the first reading was the account of God telling Abram to take his family and belongings into another land.

Just before Mass began, we had a lector read part of that passage, including God

challenging Abram to trust him. Then, so that the congregation might "get the feel" of being so uprooted, worshippers were invited to gather up their belongings and instead of moving to another land, move to a different place in the church!

Much to my relief, everyone responded. When that same Genesis passage was read during the liturgy, people, hearing it from

a place in church where they never had sat before, had a new understanding of Abram.

The congregation, the lectors and the liturgy planners became partners in the task of enfleshing the word of God.

(The pastor of St. Thomas More Parish at Bowling Green, Ohio, Father Weber writes for Catholic News Service.)



DISCUSSION POINT

Lectors proclaim Word of God

This Week's Question

How do you see your role as a lector at the Sunday Eucharist? How do you prepare for that role?

"I see my role as a proclaimer of the word and not just a reader. My job is to make the word come alive and be meaningful to the congregation, which is pretty much a captive audience." (Dorothy B. Reiner, Tallahassee, Florida)

"I want to see the faces of the congregation as I read. Are they listening? Often, Sunday readings are the only Scripture people are exposed to. I want to make the readings come alive." (Jennifer Pelland, Stratford, Connecticut)

"I consider the lector's role as having two dimensions: giving and receiving. The reverent and attentive response of the congregation helps to strengthen my faith and Scriptural convictions." (Daughter of Charity Sister Germaine Catlin, Wilmington, Delaware)

"I feel that... the lector, whether man or woman, is St. Paul or Isaiah... I try to read so that the people will feel that I'm telling them the message rather than reading it." (Grace Kane, Elizabeth, New Jersey)

"I believe it is necessary to begin in the deepest recesses of one's mind to live what one proclaims, then to study and understand the reading in order to deliver it properly." (Martin J. Barrett, Middletown, Delaware)

Lead Us Your Voice

An upcoming Faith Alive! edition asks "What do you actually do as a lay leader in today's church? How did you prepare for your role?"

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

Skilled lectors bring faith alive with their enthusiastic delivery

by Carole Norris Greene

Positioned, shoulders erect, eyes focused on the altar, he reverently lifts the lectionary high for all to see.

He looks neither to the left nor right as he walks deliberately down the center aisle in procession with altar servers, eucharistic ministers, deacon and priest.

His ministry—that of proclaiming the Good News of Scripture with every fibre of his being, is about to come full circle yet another week.

"When I carry the lectionary, I let everyone present know it is a treasured possession, like a precious newborn baby," said Philip Kane, lector par excellence at Holy Cross Church in the Bronx, his parish for the past 29 years.

"How I place the lectionary on the lectern also tells of my deep purpose," Kane added.

That purpose is to capture the undivided attention of the congregation, then feed it with Scriptural words of hope, of already-won redemption and divine love.

To accomplish that, the retired Lieutenant Colonel in the U.S. Army Reserve and former educator rehearses passages and reviews extensive background materials days in advance.

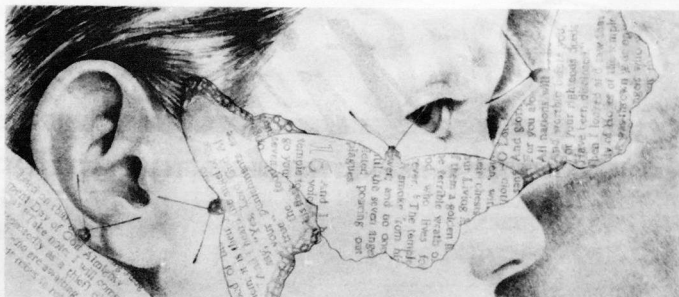
His time before the people is brief and he must maximize it. Kane starts by cross-referencing five texts for lectors.

Invulnerable to him are their guides for vocal techniques, gestures and posture, pronunciation, eye contact and expression, strong openings and closings, as well as background on the readings themselves.

He says he finds the "Workbook for Lectors and Gospel Readers" (Liturgy Training Publications, Chicago, Ill.) and "Homily Helpers and Lectern Guides" (St. Anthony Messenger Press, Cincinnati, Ohio) particularly insightful.

Likewise indispensable is the coaching Kane receives from Jacqueline Kane, his wife of nearly 50 years and a retired educator as well.

When at last Kane stands before his eucharistic community, he remains silent until the flipping of pages has ceased and all eyes are on him. He knows that eye contact draws listeners into the story about to unfold. At that moment when Kane and the assembled are one, their journey together begins.



MEANINGFUL—Capturing the ear of listeners requires skill and preparation. (CNS illustration by Mark Williams)

With a deep voice powerfully projected, rising and falling in intensity and urgency, or hushed in astonishment, he carries them back to the River Jordan, to the desert, to the road to Damascus, or to Corinth revisited by Paul.

Kane's heretofore commanding presence soon takes on a kind of transparency as he becomes lost in his narrative role. The people follow irresistibly.

They feel each stinging indictment, each plea to remain steadfast in faith.

And intuitively they know that the message is as alive and directed to them today as it was for those early Christians.

The importance of being prepared and being so thoroughly imbued with the proclamations that you spark interest and convey believability could not be stressed enough by Kane, a native Baltimorean whose family traces its Catholicism back nine generations to 1681 in St. Mary's County in Maryland.

Another native Baltimorean who shares Kane's convictions is Geraldine Coleman of the city's St. Peter Claver Parish.

She is the church's coordinator of lectors. A member of the parish for almost 45 years, she works untiringly to groom a cadre of 16 lectors to become outstanding ministers of the word.

"Our lectors range in age from the late teens to the 70s," said Coleman, her voice both gentle and warm. "We pair new lectors with those who are more experienced and we

train them with the use of tapes, handbooks, mechanical equipment, practice sessions and one-on-one coaching."

Coleman herself is a veteran educator and retired high school principal. She knows the value of personal discipline and urges her lectors to devote a full week to careful preparation.

"I tell them, 'Don't just study your reading alone. If Paul is speaking to the Corinthians a second time, find out why he came back to them. What is his concern there? Then you'll know if he is frustrated, angry or encouraging,'" she stated.

Gifted with patience and a keen eye for talent, Coleman consistently recruits more lectors. Her desire is strong to share the rewards of this unique form of ministry open to lay men and women.

Coleman recruits young adults in particular because she is convinced of their witness value before their peers. She is also undaunted by their camera shyness or occasional tendency to buckle under pressure from friends.

"Some young people we have in mind are already altar servers, so they are comfortable in that role," Coleman observed. But her most effective recruitment tactic, she said, is the realization that, "If we can get the parents, we can get the young adults. That's the key."

As examples, Coleman explained, "The two young men we now have as lectors have mothers who are active in the church. One mother herself is a lector, so I know it can work!"

(Greene is associate editor of Faith Alive)

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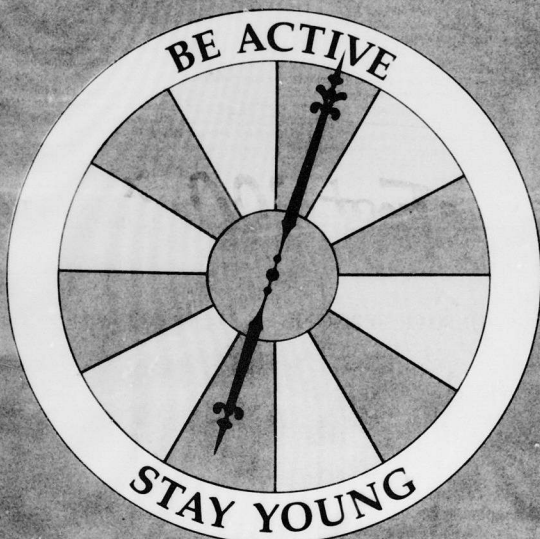
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Insurance can fill Medicare gaps

by Catholic News Service

The federal government's Medicare program covers the bulk of medical expenses for the elderly. However, many senior citizens still carry medical insurance to offset non-covered expenses. These can include:

►Deductibles which must be paid by consumers.

►Differences between the Medicare-approved amount and what the hospital or health care providers actually charge.

►Expenses from treatments not covered by Medicare.

The Better Business Bureau recommends the following when shopping for insurance to fill these gaps.

1. Recognize that no one policy fills all the gaps. Most insurance companies, however, offer Medigap policies that fill the most important gaps.

2. The most cost-effective way to shop for Medigap insurance is to fill the largest and most threatening gap as much as possible, for the best price offered.

3. Do not shop for a policy that will fill all the gaps. It will be far more cost-effective to find a policy that covers the most important gaps and leaves you to pay some of the less expensive costs. Do not expect to find a policy that will pay for all your medications.

4. Realize that most Medigap policies are designed to defray the remaining costs of services that Medicare generally covers, such as hospital care and doctors' services.

5. The best way for a Medigap policy to serve the consumer is to pay all, or part, of the deductibles and co-payments required by Medicare.

6. Compare Medigap policies by first obtaining copies of several plans, and begin your research by determining how much of the deductibles are covered. The more each policy pays, the less you must pay.

7. Find out how much of the difference between what the health care provider charges and what Medicare approves for payment is paid for by the Medigap policy. Again, the more Medigap pays for, the less the consumer must pay.

8. Find out what types of health care are not covered by Medicare, and then compare the Medigap coverage. Here too the more the Medigap policy pays, the less you pay.

9. Other factors to look at include:

►What is the policy's maximum benefit?

►Does it require a deductible and, if so, how much?

►Is there a waiting period for coverage of pre-existing conditions?

►Is the policy renewable?

►Does it impose age restrictions?

The Better Business Bureau also recommends considering the following when purchasing a Medigap policy to supplement your Medicare coverage:

1. Most insurance professionals recommend buying the voluntary Medicare medical insurance (Part B) as a first step in supplementing Part A, the basic Medicare coverage.

2. Do not be embarrassed to ask questions. Don't buy a policy until you are satisfied with all the answers you get.

3. Make sure the company and agent are licensed to sell in your state. Agents should carry proof of licensing, showing their name and the company they represent. A business card is not a license.

4. Ask friends and relatives for recommendations of insurance agents or companies.

5. Find out how long the insurance company has been in business, and obtain a copy of a financial report.

6. Check out the company with your state insurance department and local Better Business Bureau.

7. Do not believe advertisements that

suggest a specific Medigap policy is endorsed by a government agency. It is a violation of federal law for companies to make such claims.

8. Never make a hasty decision regarding an insurance purchase. It is best not to buy insurance on an agent's first visit. Invite a trusted person to the second visit.

9. Do not hesitate to ask a lawyer, physician, financial consultant, friend and/or relative you trust for advice in making your buying decision. Try to talk with someone who understands your financial situation and your health care needs. If the agent discourages you from inviting a second opinion, he might not be the agent for you.

10. Get a copy of the policy or a summary of coverage, and give yourself time to evaluate it, without the agent, before you buy it.

11. Beware of any agent who is unwilling to put proposals and promises in writing.

12. Do not buy a policy you do not need or cannot afford.

13. It is illegal for anyone to knowingly sell you a policy that duplicates either Medicare coverage or a private health insurance policy you already have. Report such abuses to your state insurance commissioner.

14. Keep in mind, however, that if a Medigap policy pays benefits without regard to the existence of any other insurance policy you might already have, it is not considered duplicate insurance.

15. Do not switch policies strictly for price reasons. Premiums can change, so there is no guarantee a cheaper policy will stay cheaper.

16. Be sure you clearly understand any limitations or exclusions in a policy. For example, after you buy the policy, how long do you have to wait before the insurance goes into effect? Are there any

clauses that refer to pre-existing conditions? Is there a deductible you must pay before the insurance company will begin to cover your expenses? Is there a ceiling in dollars, or on the number of days, the policy under consideration will cover you?

17. Also, understand fully the clauses that refer to renewing the policy.

18. Be honest in filling out insurance applications. If you falsify or omit medical information, you could lose coverage with your company.

19. If an agent helps you complete an application, do not sign it until you read it carefully. Keep a copy of the application.

20. When comparing policies, find out what the company's actual loss ratios have been for the past several years. A loss ratio is the percentage of its premiums that a given company pays out in benefits. Generally, the higher the loss ratio, the better the value.


21. Consider whether you want individual health insurance or group insurance. If you buy an individual policy, you might need to provide a detailed medical history and undergo a physical examination. However, you also may have more policy options from which to choose. Under group insurance, you are automatically allowed to enroll if you are a paying member of the group, but there may be fewer options from which you choose your plan.

22. Pay by check, money order or a bank draft payable to the insurance company. Do not pay cash, and do not write a check payable to an individual insurance salesperson.

23. Insist on receiving a receipt written on insurance company letterhead and signed by the salesperson. Keep records of all transactions, canceled checks, insurance policies, receipts, copies of correspondence, business cards and notes.

24. Do not pay policy premiums years in advance. Your insurance needs might change from time to time.

(Excerpts reprinted with permission from the Council of Better Business Bureaus, 4200 Wilson Blvd., Arlington, Va. 22203. To receive a full copy of "Tips on Medigap Insurance," write to the council's publications department.)



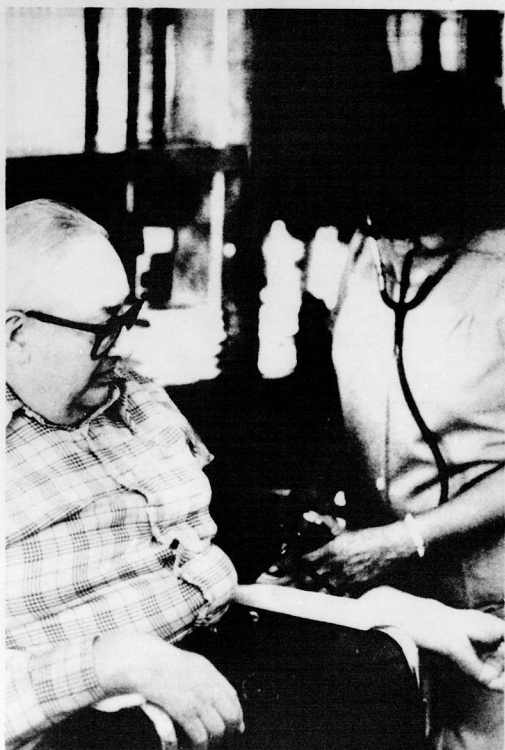
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HEALTH CARE—While Medicare covers most of the medical expenses for the elderly, medical insurance may be necessary to offset health-related expenses not covered. The Better Business Bureau suggests tips to consumers shopping to find insurance to fill the gaps in coverage. (CNS photo by Mimi Forsyth)

Percentage of elderly is increasing

by Catholic News Service

America is graying, according to statistics. Today, retired persons make up a growing portion of U.S. citizens; one of every eight Americans is over 65. Here is a profile of older Americans prepared by the American Association of Retired Persons and the Administration on Aging of the U.S. Department of Health and Human Services. Figures were based on 1987 statistics.

The older population—persons 65 years and older—numbered 29.8 million in 1987. They represented 12.3 percent of the U.S. population.

The number of older Americans increased by 4.3 million or 17 percent since 1980, compared to an increase of 6 percent for the under-65 population.

In 1987 there were 17.1 million older women and 12.1 million older men, or a ratio of 146 women for every 100 men. The ratio increases with age, ranging from 120 women for 100 men in the 65-69 group to a high of 256 women for 100 men among persons 85 and older.

The older population is expected to continue to grow in the future. This growth will slow somewhat during the 1990s because of the relatively small number of babies born during the Great Depression of the 1930s.

The most rapid increase is expected between the years 2010 and 2030, when the "baby boom" generation reaches age 65. By 2030, there will be about 66 million older persons, two-and-a-half times their number in 1980.

If current fertility and immigration levels remain stable, the only age groups to

experience significant growth in the next century will be those past age 55. By the year 2000, persons 65 and older are expected to represent 13 percent of the population, and this percentage may climb to 21.8 percent by 2030.

In 1987, older men were nearly twice as likely to be married as older women—77 percent of men, 41 percent of women. Half of all older women in 1987 were widows (49 percent). There were five times as many widows (8.1 million) as widowers (1.6 million).

Although divorced older persons represented only 4 percent of all older persons in 1987, their numbers (1.2 million) have increased more than twice as fast as the older population as a whole since 1980.

The majority (67 percent) of older non-institutionalized persons lived in a family setting in 1987. Approximately 9.5 million or 82 percent of older men and 9.3 million or 57 percent of older women lived in families.

The proportion living in a family setting decreased with age. About 13 percent (7 percent of men, 18 percent of women) were not living with a spouse but were living with children, siblings or other relatives. An additional 3 percent of men and 2 percent of women, or 673,000 older persons, lived with non-relatives.

About 30 percent (8.5 million) of all non-institutionalized older persons in 1987 lived alone (6.7 million women, 1.8 million men). They represented 41 percent of older women and 16 percent of older men. Older persons living alone increased by 72 percent between 1970 and 1987, about one-and-a-half times the growth rate for the older population in general.

A 1984 study found that four of every

five older persons had living children. Of these, two-thirds lived within 30 minutes of a child. Six out of 10 had at least weekly visits with children, and three-fourths talked on the phone at least weekly with children.

While a small number (1.3 million) and percentage (5 percent) of the 65-and-older population lived in nursing homes in 1985, the percentage increased dramatically with age, ranging from 1 percent for persons 65-74 years old to 6 percent for persons 75-84 years old and 22 percent for persons 85 and older.

In 1987, about half the persons 65 and older lived in eight states: California, New York and Florida had over 2 million each, and Pennsylvania, Texas, Illinois, Ohio and Michigan each had over 1 million.

Persons 65 and older constituted 13.8 percent or more of the total population in nine states in 1987: Florida (17.8 percent), Iowa, Pennsylvania, Rhode Island, Arkansas, South Dakota, West Virginia, Nebraska and Missouri.

Persons 65 and older were slightly less likely to live in metropolitan areas in 1987 than younger persons (74 percent of the elderly, 78 percent of persons under 65). About 31 percent of older persons lived in central cities, and 42 percent lived in suburbs.

The median income of older persons in 1987 was \$11,854 for males and \$6,734 for females. After adjusting for a 1986-87 inflation rate of 4 percent, these figures represented no change in "real" income from 1986.

Families headed by persons 65 and older reported a median income in 1987 of \$20,813 (\$21,474 for whites, \$14,107 for blacks and \$14,377 for Hispanics). About one of every seven families with an elderly head had incomes less than \$10,000, and 40 percent had incomes of \$25,000 or more.

The major source of income for older families and individuals in 1986 was Social

Security (35 percent), followed by asset income and earnings (24 percent each), public and private pensions (15 percent), and "transfer" payments such as Supplemental Security, unemployment and veterans' payments (2 percent).

The median net worth (assets minus liabilities) of older households (\$50,300), including those 75 and older (\$55,200), was well above the U.S. average (\$32,700) in 1984. Net worth was below \$5,000 for 16 percent of older households but was above \$250,000 for 7 percent.

About 3.5 million elderly persons were below the poverty level in 1987. The poverty rate for persons 65 and older was 12.2 percent, above the rate for persons 18-64 (10.8 percent). Another 2.3 million or 8 percent of the elderly were classified as "near-poor" (income between the poverty level and 125 percent of this level). In total, one-fifth of the older population was poor or near-poor in 1987.

One of every 10 elderly whites was poor in 1987, compared to about one-third (34 percent) of elderly blacks and over one-fourth (27 percent) of elderly Hispanics. Older women had a higher poverty rate (15 percent) than older men (9 percent) in 1987. Likewise, older persons living alone or with non-relatives were more likely to be poor (24 percent) than were older persons living in families (7 percent).

The nine states with the highest poverty rates for older persons in 1979 were all in the South: Mississippi (34 percent), Alabama, Arkansas and Louisiana (28 percent each); Georgia (26 percent); South Carolina and Tennessee (25 percent each); North Carolina (24 percent); and Kentucky (23 percent).

Of the 19 million households headed by older persons in 1987, 75 percent were owners and 25 percent were renters. Older male householders were more likely to be owners (83 percent) than were females (65 percent).

The housing of older Americans is generally older and less adequate than the balance of the nation's housing. About 45 percent of homes owned by older persons in 1985 were built prior to 1950 (25 percent for younger owners).

Retirement comes in many stages, requiring a series of adjustments

by Catholic News Service

Retirement comes in stages, according to Sister Rose Therese Bahr, a member of the staff studying retirement and pre-retirement at the Life Cycle Institute at The Catholic University of America.

"Retirement is an active and ongoing process that requires a series of new adjustments that can have happy or unhappy outcomes," said the nun, who has written extensively on the issue of retirement.

Sister Rose Therese, a member of the Adorers of the Blood of Christ order, said a successful move into retirement is related to four factors: "whether the retirement was forced or voluntary; the individual's health and income; prior planning and preparation for retirement; and whether or not work was the most important thing in the person's life."

Listed here are her seven phases of retirement as a process faced by a person becoming a retiree.

1. Pre-retirement. Prior to retirement, an individual begins to consider its occurrence and plans for it. It is essential that a person plan for this new state of non-regular or non-regularized obligations. This step is critical in thinking of one's new life in a positive light with opportunities to further develop one's talents and skills in ways other than the work setting allowed. A particularly important aspect of planning is in the area of finances—long-range planning is essential to allow the lifestyle currently enjoyed to continue throughout one's retirement.

2. Honeymoon. Immediately following retirement, persons go through a joyous and intense period of activity—doing all the things they never had time for while at work. This period is usually one of intense vigor and zeal. However, as with any extended period of leisure, this period soon ends. More meaningful activity is desired.

3. Rest and Relaxation. This phase is included in the honeymoon phase and is usually temporary. People turn quickly to higher forms of activity, such as participation in religious and political organizations, community involvement, hobbies, voluntary work, recreational activities and exercise.

4. Disenchantment. This phase is not encountered by all retirees, only those who

STAGES OF RETIREMENT

- PRE-RETIREMENT
- HONEYMOON
- REST AND RELAXATION
- DISENCHANTMENT
- REORIENTATION
- ROUTINE
- TERMINATION

fantasized unrealistically about what the era of retirement would be like and were disappointed. This phase sometimes is also associated with illness or the death of a spouse shortly after retirement.

5. Re-orientation. Following the honeymoon and disenchantment phases, retirees often re-examine their lives and explore available options for new commitments to bring more purposeful meaning to their lives. Some individuals re-orient themselves by going back to work, perhaps on a part-time basis, or embarking on a new career, such as self-employment.

6. Routine. This phase indicates an establishment of predictable, orderly ways of doing things. Some people go from pre-retirement to routine smoothly and without difficulty, completely missing the phase of disenchantment. The routine of a daily life is goal-directed and helps the individual realize a meaningful life experience in the post-work era.

7. Termination. As the retirement years proceed, individuals realize that life as they know it will cease to exist. Illness may bring new roles and in some cases more dependency, disability and dying. Religious experiences, if a part of the individual faith commitment, will deepen as life after work continues.

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Book comforts elderly

by Mary Ann Wyand

Challenges brought on by aging require senior citizens to address such diverse and difficult life passages as retirement, health problems, loss of loved ones, financial concerns, housing changes, and ultimately the prospect of death.

Those extremely emotional developments all cause significant lifestyle changes that demand decisions and action. So how do elderly people learn to accept and adjust to these dramatic life events?

Reflecting on the process of aging, poet Henry Wadsworth Longfellow decided that, "For age is opportunity no less than youth itself, though in another dress, and as the evening twilight fades away the sky is filled with stars, invisible by day."

That quotation provides a thoughtful preface to John van Bommel's sensitive yet powerful book "Stations of the Cross for Older Adults," recently released by Twenty-Third Publications for \$1.95.

In the opening prayer, van Bommel suggests that the reader offer trials and tribulations to the Lord.

"I pray these stations now, God, because I believe that Jesus will illuminate what it means to age with faith and patience, with spiritual vigor and true wisdom, with cheerfulness and generosity, with optimism and abiding hope. . . . Old age is a time of fulfillment and challenge, even if a time of diminishment, too. From Jesus' passion and death, I will take comfort in this all the days of my life."

As the reader begins prayer at the First Station of the Cross, when Jesus is condemned to death, van Bommel writes, "God, by your grace, open my eyes to the true meaning of aging. Let me embrace it joyously, as my true birthright, as a

challenge to develop in wisdom and grace."

When Jesus accepts the cross, at the Second Station, the author offers a prayer that, "In Jesus' name, God, grace me to be realistic about my age. Help me to grip the reality of these years, to face my circumstances as they are, and to make the most of them. They are the path you have given me to come to you."

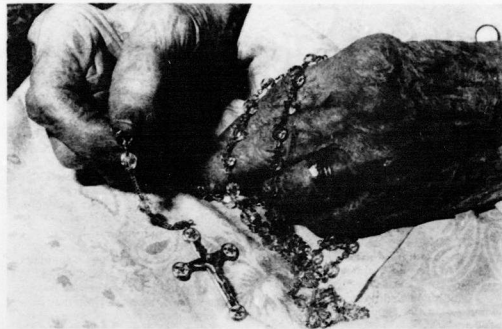
As Jesus falls the first time, prayer for the Third Station of the Cross focuses on rising from discouragement and realizing a "profound sense of renewal and grateful anticipation for each new day you give me to love, to create, to ponder, to converse, to learn, and to speak with you."

At the Fourth Station, as Jesus meets his mother, van Bommel reminds the reader that God is with people when they feel alone. "Comfort me with the awareness that you are faithful," he writes, "and that your presence is forever."

Moving on to the Fifth Station, when Simon helps Jesus carry the cross, the prayerful message asks for comfort. "Console me when I am grieved or disappointed," van Bommel says. "Fill me with a sense of your reassuring presence."

While Veronica wipes the face of Jesus, at the Sixth Station, the author notes that, "God, I have spent a lifetime learning to be a giver, not a taker. In my later years the lesson may be to learn to be a gracious receiver. Open my heart not only to your gifts, but to the gifts—and good intentions—of those who care for me."

As Jesus falls for the second time, prayer suggested for the Seventh Station serves as a reminder that, "God, may I never, by your grace, become so taken up with my own problems that I become blind and insensitive to the needs of



PRAYER—Older adults can read and reflect on images from the passion of Jesus for application to their personal lives through prayer. (Photo by Keith Mathauer)

others. Help me to be compassionate to those who need me."

The women console Jesus at the Eighth Station, and van Bommel asks God for help "to spend this stage of my life in a loving, patient, and productive way."

At the Ninth Station, as Jesus falls again, the author acknowledges, "God, I know you have forgiven my sins. Help me to forgive myself and to put behind me all those regrets I have carried with me all these years."

When Jesus is stripped, at the Tenth Station, van Bommel reflects on "how important it is to realize that our true worth does not depend on what we own but on who we are."

The Eleventh Station, when Jesus is nailed to the cross, provides an opportunity for the reader to pray to God that, "By your grace, help me to live my remaining years as if everything depends on you, but to

believe and to pray as if everything depends on you."

When Jesus dies on the cross, prayer for the Twelfth Station focuses on the realization that, "Our world has grown smaller and lonelier, and we are left with the faith that accepts the crooked lines of God's writing."

At the Thirteenth Station, as Jesus is taken from the cross, van Bommel thanks God "for allowing me to be your instrument to accomplish the good I have."

And when Jesus is buried, at the Fourteenth Station, the author offers a prayerful request for greater faith. "Help me in these diminishing years to be a person of faith: faith in your continuing presence now, and faith that your eternal presence comes from my dying and rising with your son."

It is a powerfully written book meant to be read again and again for strength and solace in the golden years of life.

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Who should decide for seniors?

by Catholic News Service

As they get older, senior citizens need to consider who will make decisions for them when they can't. The decisions cover a variety of areas, such as finances, and indicate, for example, who has authorization to make bank account deposits and withdrawals and buy and sell property belonging to the elderly.

Decisions ought to be made also on who can decide on personal matters such as where to live and funeral arrangements. Still other decisions cover health, such as choosing a health care facility and deciding upon the course of medical treatment.

It is important to state desires in writing about health and financial decisions when you are capable of clearly expressing your wishes. Otherwise, legal problems can arise. For example, for health care decisions, a few states have "family consent" laws permitting other family members to make certain health care decisions on your behalf. But in most states, no one, not even your spouse, has an automatic legal right to make any kind of decision on your behalf. A court petition may need to be filed to obtain this authority. This is usually called guardian or conservatorship and can be time-consuming, costly and restrictive for everyone involved.

In making decisions in advance, your wishes will play a major role in controlling who makes decisions for you and what those decisions are. The American Bar Association's Commission on Legal Problems of the Elderly notes that for financial matters, the legal tools are a durable power

of attorney and trusts. For health-related, personal choice matters, the legal tools are a medical power of attorney and living will.

Such tools can be important even if you have a will and almost all you own is jointly held. A will deals only with events after your death. The legal tools described here are separate from your will—they deal with possible lifetime events up to the point of death.

Holding property jointly, such as a joint bank account, is a simple way to enable someone else to have automatic access to your property, but it should be used cautiously. Joint owners can use the property as their own, and you may have little control over what a joint owner does. Moreover, joint ownership is not helpful in handling property matters that may require your signature—such as transferring a house. Joint ownership does not protect you nearly as well as durable power of attorney.

►Durable power of attorney is a document by which one person (the "principal") gives legal authority to another (called the "agent" or "attorney-in-fact") to act on behalf of the principal. It provides a simple way to appoint an agent or agents you want to manage any part or all of your affairs: financial, personal or both. You can include instructions, guidelines or limitations as you wish. Generally a durable power of attorney must be signed and notarized.

A few states have additional requirements. In most states, it is durable only if the document states that it shall continue in effect (or take effect) after the onset of incapacity. Determining when the principal has become incompetent may be a difficult

issue. Even though your agent acts as a "fiduciary," there is no formal oversight of the agent.

If there is no one you fully trust to act as your agent, don't use this tool. Banks, brokers and others sometimes hesitate to recognize durable powers of attorney, but most will. Check with them ahead of time.

►A trust is an arrangement under which one person or institution, called the trustee, holds the title to property for the benefit of other persons, called beneficiaries. It is especially useful for lifetime management of property where there is a substantial amount of property and professional management is desired. It has a high level of acceptance in the business and financial community. There is no special language but it needs to be carefully drafted.

A trust created for the lifetime management of property is known as an "inter vivos" or "living" trust. Professionally managed trusts can be costly to set up and manage. A trust can create problems for public benefit eligibility. It can be set up as a "standby" to be used only in the case of incapacity. Use of a trust may have important tax consequences.

►Medical power of attorney is the same as a durable power of attorney but directed exclusively at health care concerns. It enables you to appoint another person to make any or all health care decisions for you and to spell out guidelines for those decisions if you become incapacitated. It helps relieve the potential stress and conflict of decision-making for your family, friends and health care providers. Creating it is usually the same as for a durable power

of attorney, but special statutory requirements exist in some states.

Choosing your agent is your most important decision. Make sure he or she knows your wishes, values and preferences. This is a fairly new variation of the durable power of attorney. Lack of familiarity may be a problem. Make sure your doctor understands and will respect your wishes. The document should be made part of your medical record.

►A living will is a written declaration which allows you to state in advance your wishes regarding the use of life-prolonging medical care if you become terminally ill and unable to communicate. It helps to ensure that your wishes are known and carried out. It is different from a medical power of attorney in that a living will does not appoint an agent and applies only to terminal illness. Most states have a statute with a suggested form to use and instructions to follow for creating it. Witness requirements, in particular, vary and must be strictly followed.

Catholic Church teaching offers guidance in this area and has taught that a proxy should determine what's best for a patient by referring not only to the patient's wishes but also to the present state of related circumstances. A proxy is morally obligated to carry out a patient's wishes as best as he or she can but is not obligated to take extraordinary measures. The church also teaches that it is wrong for a proxy to carry out unethical decisions, such as euthanasia, even if the patient desires it.

For further information, contact:
►Commission on Legal Problems of the Elderly, American Bar Association, 1800 M Street, N.W., Washington, D.C. 20036; (202) 331-2297.

►Catholic Health Association, 4455 Woodson Road, St. Louis, Mo. 63134; (314) 427-2500.



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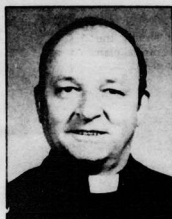
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Women often must cope with a financial crisis

by Catholic News Service

Women face serious financial pressures in their senior years if they do not plan ahead and know their pension rights, especially if they depend on income from a spouse.

The American Association of Retired Persons lists this vital information for women. Because many women rely heavily on their husbands' pension and because most women outlive their spouses, it has traditionally been women who suffer most when pension benefits are unavailable.

While a new federal law was enacted in 1984 to help women receive their own or their husbands' pension benefits, it is up to you to protect yourself by learning all you can about your pension plan. Once you learn about your pension benefits, you can adjust your financial plan.

Pension plans are often snarled with perplexing formulas and confusing terms that most people need help translating. The first pension you should ask for help is the pension plan administrator, possibly someone within the company sponsoring the plan. Ask your employer or your husband's to tell you who administers the plan and to give you all the information needed to contact this person.

A pension plan administrator is required by law to provide certain documents that describe the pension plan. Ask for a summary plan description (which is often included in the employee benefits handbook). The summary is written in plain language and should tell what the eligibility requirements are for participating in a pension plan, at what age the worker can receive a full pension, and how to calculate the amount of benefit.

Additionally, you may consider requesting a copy of the official plan document. You are entitled to get the summary plan description for no charge. Some employers may impose duplicating charge for the document. Ask for these and all other documents in writing.

It's also worthwhile to ask for an individual benefits statement (also known as an accrued benefits statement), which shows the worker's accrued benefit as well as helps the reader estimate what will be paid out to the pensioner (not necessarily the spouse) upon retirement.

Questions to ask

1. Does your employer or your husband's employer maintain a pension plan? Not all companies have pension plans, nor are they required to. Only about half of all employees in the private sector are actually covered by pension plans. And some pension plans exclude workers who are close to retirement age when hired.

2. Are you vested, that is, will you or your husband have earned the right to receive a pension at retirement if you or he stopped working for that employer today?

3. What is the pension worth if the participant in the pension plan stopped working today? Your employer is required to tell you what the benefit will be at normal retirement age. However, the monthly benefit will be lower if you retire early. Ask if your employer will also calculate what the benefit will be at early retirement age. At age 65? At age 70? Will service be credited if you work beyond age 65?

4. How will the pension be paid out? What are your options? Will it be paid as a lump sum or over a period of years? In monthly or in annual payments?

5. If the worker covered by the pension plan were to become disabled or were to die before reaching normal retirement age, would the spouse receive any benefits? If so, how much are they worth and when would they be paid?

6. If the pensioner dies after he or she has begun receiving retirement benefits, what is the pensioner's spouse entitled to receive?

7. Will the pension benefits you and your husband are counting on be reduced in any way if, by the time you begin drawing the pension, one or both of you are also receiving Social Security checks? Over half of participants in large pension plans are in plans where pension benefit formulas are "integrated" with Social Security. If so, how much—if any—of the pension will you be able to collect?

Resources

If the employer will not supply the summary plan description, the official plan document or the individual benefits statement, report the refusal to: U.S. Department of Labor, Pension and Welfare Benefit Programs, Office of Communications, 200 Constitution Ave. N.W., Washington, D.C. 20216.

To find out whether a private pension

plan meets minimum government requirements, contact the Internal Revenue Service district director listed in your phone book, or contact: Internal Revenue Service Employee Plans Division, 1111 Constitution Ave. N.W., Washington, D.C. 20224.

For information on whether your pension plan is insured or to find out what to do if your pension plan is about to terminate, contact: Pension Benefit Guaranty Corp., 2020 K Street N.W., Washington, D.C. 20006.

For answers to a wide range of pension questions and for educated advice on issues of real concern to all women who may be banking on pensions for their financial security—as well as for details on pension rights at divorce—call or write: Pension Rights Center, 918 16th St. N.W., Suite 704, Washington D.C. 20006. Telephone (202) 296-3778.

What the Law Covers

The Retirement Equity Act of 1984 was designed to address private pension inequities that affected many thousands of American women. While the law does not eliminate all pension inequities—and does not generally address public pensions—it does offer some new ways for women to protect themselves against losing their own or their husbands' pension benefits.

Recognizing that many women enter

the work force early and interrupt their careers to raise families, the law lowers from 22 to 18 the age at which pension plans begin counting service for pension vesting purposes. It also allows employees who have worked fewer than five years to take up to five years off without losing pension credit for their early service.

The law authorizes—although it doesn't require—courts to treat a spouse's pension as an asset of the marriage which can be divided up as part of a divorce settlement, or included in the terms of a qualified domestic relations order. It also allows courts to award survivors' benefits of pensions to parties involved in divorce.

Most importantly, the law makes survivors' benefits automatic should the worker die and the spouse survive. This protection begins as soon as the worker becomes vested. This means that your husband must secure written and notarized permission to remove you as a beneficiary of his pension. If you do not give your written permission, you will automatically receive that part of any pension benefit which is yours as a surviving spouse.

The law doesn't cover railroad pensions, military pensions, or, in most cases, the loss of pension benefits under terms of the prior law if the loss was suffered before Aug. 24, 1984.

A New Concept In Nursing Home Care



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More and more, families are choosing to care for elderly parents at home. Along with the many benefits of this choice, caring for them at home also brings many challenges. Questions such as "Who will help mom while we are on vacation?" or comments like, "I just need a break for two or three days," are common.

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Rehabilitation Getting better takes time. When you need time to recover from an illness, let us help by caring for your loved one. If they become ill, they may require even more care for a short period of time. Let us help.

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FINANCIAL CRISIS—Women face particularly serious financial pressures in their senior years if they do not plan ahead. Elderly women should know their pension rights, especially if they depend on income from a spouse, according to the American Association of Retired Persons. (CNS photo by Mimi Forsyth)

Organizations to help the elderly

Here are several associations with information for and about the elderly:

AMERICAN ASSOCIATION OF RETIRED PERSONS

1909 K St. N.W.
Washington, D.C. 20049
(202) 872-4880

AARP is a non-partisan organization dedicated to helping older Americans achieve lives of independence, dignity and purpose. Founded in 1958, membership is open to anyone age 50 or older, whether working or retired. The association offers a wide range of membership services, legislative representation at federal and state levels, and educational and community service programs carried out through a network of volunteers and local chapters. Members receive *Modern Maturity*, a bimonthly magazine, and a monthly newsletter. The National Retired Teachers Association is a division of AARP.

ACTION

806 Connecticut Ave. N.W.
Washington, D.C. 20525
(202) 634-9108

ACTION, founded in 1971, administers and coordinates the domestic volunteer programs sponsored by the federal government. ACTION volunteers work throughout the United States in programs that help meet basic needs and support the self-help efforts of low-income individuals and communities. ACTION includes the Foster Grandparent Program, the Senior Companion Program, the Retired Senior Volunteer Program, Volunteers in Service to America and other programs.

ALZHEIMER'S DISEASE AND RELATED DISORDERS ASSOCIATION

70 East Lake St.
Chicago, Ill. 60601
(800) 621-0379

A national membership organization founded in 1979, the group's objectives are

to support research into the causes of and cures for Alzheimer's disease, to aid in organizing family support groups that assist afflicted families, to sponsor educational forums on the disease for lay people and professionals, to advise federal and local government agencies on the needs of afflicted families and to promote national research on the disease.

ADMINISTRATION ON AGING

U.S. Department of Health and Human Services
Office of Human Development Services
330 Independence Ave. S.W.
Washington, D.C. 20201
(202) 245-0641

Established in 1965, the Administration on Aging is the principal federal agency responsible for programs authorized under the Older Americans Act of 1965. It is the focal point for the aging network, which also includes the Federal Council on the Aging, the State Units on Aging and the Area Agencies on Aging. The administration advises federal departments and agencies on the characteristics and needs of older people and develops programs designed to promote their welfare; advocates for the needs of the elderly in program planning and policy development; provides advice, funding and assistance to promote the development of state-administered, community-based systems of comprehensive social services for older people; and conducts training programs.

CATHOLIC GOLDEN AGE

400 Lackawanna Ave.
Scranton, Pa. 18503
(717) 342-3294

Catholic Golden Age is a nationwide membership organization founded in 1975 to serve the interests and needs of Catholics 50 and over. It monitors legislation that affects senior citizens, encourages member participation in government and helps

fund programs designed to enhance the well-being of the elderly. The organization provides its members with various consumer discounts, health and life insurance plans, Medicare supplement plans and a quarterly magazine, *CGA World*.

COMMISSION ON LEGAL PROBLEMS OF THE ELDERLY

American Bar Association
1800 M St. N.W.
Washington, D.C. 20036
(202) 331-2297

The American Bar Association established this 15-member interdisciplinary commission in 1978 to analyze and respond to the legal needs of older people in the United States. The commission's work focuses on Social Security, housing, long-term care, age discrimination and improving the availability of legal services to the elderly. The commission makes available a number of publications including its quarterly newsletter, *Bifocal*.

DISPLACED HOMEMAKERS NETWORK

1411 K St. N.W., Suite 930
Washington, D.C. 20005
(202) 628-6767

Founded in 1979, the network addresses the specific concerns of women who have been homemakers for years and suddenly lose their financial support through death, divorce, separation or disability. Its objectives are to help displaced homemakers become financially independent, to provide information about public policy issues, to provide technical assistance resources for service providers and to help program staff locate the information they need to improve programs. Membership is comprised of displaced homemakers, other interested individuals and programs and organizations providing counseling, training and job placement assistance. It publishes a quarterly newsletter, *Network News*.

NATIONAL INSTITUTE OF MENTAL HEALTH

5600 Fishers Lane
Rockville, Md. 20857
(301) 443-1185

Created in 1946, the institute is a federal agency within the National Institutes of Health. It provides a national focus for the federal effort to increase knowledge and advance effective strategies to deal with health problems and issues in the promotion, prevention and treatment of mental illness. It conducts and supports research and training; collaborates with other agencies and organizations; and collects, analyzes and disseminates scientific findings and data. The Mental Disorders of the Aging Research Branch, within the institute, supports studies which focus primarily on the mental health and illness implications of the aging process and of old age.

SERVICE CORPS OF RETIRED EXECUTIVES

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'TIL DEATH DO US PART

Gallamores had hoped to celebrate 50 years

by Mary Ann Wyand

St. Barnabas parishioners Dick and Santina Gallamore of Indianapolis were really looking forward to celebrating their 50th wedding anniversary on June 9.

But failing health caused by multiple illnesses led to his death just one month and a day before their golden anniversary. Dick Gallamore died on May 8 with a rosary in his hand while his wife and children prayed beside his nursing home bed.

Instead of celebrating the half-century anniversary with a big party, family members attended Mass on June 9 and went out for a quiet dinner together to mark five decades of love without their beloved husband, father and grandfather.

As a couple approaches their retirement years, sooner or later they must face health problems and the inevitable death of one spouse. That great loss brings dramatic life changes and leaves behind feelings of shock, grief and loneliness.

After Gallamore retired from Eli Lilly, where he had worked as an assistant chemist, the couple had planned to travel and enjoy their leisure years together.

"We thought we would travel and just take life as it came and relax together and do what we wanted to do," his widow said. "If we wanted to go away on weekends, we'd go. We were really looking forward to our retirement years."

However, Gallamore's chronic health problems forced the southside couple to alter those plans.

"He used to love to go fishing," she remembered. "But after he retired he just never wanted to go. He wanted to be home all the time."

As his health continued to decline, their five children helped with at-home nursing care. But most of that responsibility fell upon Santina Gallamore.

"He retired in 1982," she recalled. "I thought it was five years, so I've lost three years of my life, with him being sick and everything, taking care of him. I was so engrossed in taking care of him that I truly thought he had retired five years ago. But it's been eight years."

And those eight years were filled with loving moments, of course, just as their previous four decades had passed with

many happy times. The Gallamores were high school sweethearts, best friends, faithful Catholics, and devoted parents.

"The last two years, he couldn't walk," she explained. "I was under a lot of stress. I did everything (for him) so normally that I just didn't realize how much I really did. I did what it took three or four nurses to do around the clock at the hospital. I was doing that with the children's help whenever they could be with him."

Living with pain caused by complications from diabetes, high blood pressure and congestive heart failure wasn't easy, his widow acknowledged. And side effects from more than 30 medications added to the Gallamores' discouragement.

"I don't know what we would have done without faith," she reflected. "To this day, I don't know what we would have done. People from St. Barnabas came every Friday to give us Communion. They would sit and talk with Dad and I about people we knew, religion, different interests, anything. The Eucharistic ministers were very much our church. We would look forward to when they were coming."

Home visits from parishioners and priests helped both Dick and Santina Gallamore in so many ways, she said.

"They would ask, 'How's he doing today?' and 'How are you doing?' she remembered. "I cried many a time as they went out the door."

And, she said, the pastoral staff members at St. Francis Hospital Center in Beech Grove were truly wonderful too.

Just weeks after his death, family members continue to adjust to his absence and to daily life without providing 24-hour medical care for him.

"Even after the funeral, I wake up and think, 'Oh, I've got to get up and take care of him,' you know, and then I remember that Dad's not here anymore," his widow said. "Everything they say (about grief) is true, but you have to go through it yourself. You think there isn't another tear to be shed. I think I just can't shed another tear, but then I do."

Santina Gallamore said she believes her husband "really tried to hold out until our anniversary. It was our dream to celebrate our 50th anniversary together. But June 9 will always be our special day."



DEVOTED—Family and friends remember Santina and Dick Gallamore of St. Barnabas Parish in Indianapolis as a loving couple who were devoted to each other and to their children and grandchildren. Failing health led to Dick's death just one month and a day before their 50th wedding celebration, but his bereaved widow said she knows that "June 9 will always be our anniversary."

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Goodbye letters reflect family's love and grief

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You have been away from us for just a short time and we wonder how we will ever survive without you.

When you entered heaven that Tuesday morning, you took a part of all of us with you.

If given the chance, we couldn't have chosen better parents than you and Mom. You were always there for us in both the good times and the bad.

You gave us so much while you were here on Earth.

The love that was shared between you and Mom will always be a treasured memory. From your marriage, you taught us the true meaning of "til death do us part."

We so hoped that we would be able to celebrate your 50th wedding anniversary... just one month away.

Be assured that we will still celebrate this special day of yours and Mom's in a memorable way.

We are happy that you are no longer suffering and are now enjoying eternal peace and happiness, but we are terribly heartbroken that you are no longer with us.

We know by now that you have held baby Chelsea. Please give her a hug and kiss from us.

Goody, Dad. You will always be with us in mind and heart.

We love you more than words can express. We will see you again someday...

All our love,

Your children

P.S. How's the fishing up there?

Dear Grandpa,

How wonderful it must be to run and walk again, to laugh again, and to smile again. There is no more pain for you and no more sadness—only joy!

It's so very hard to let you go Grandpa, but it was so much harder to watch you suffer. You endured so much for so long. Though it would have been easier to give up, you fought until the very end. In this sense, you are more than our Grandpa—you are our hero!

For the past few days, we have heard so many people say how proud you were of your grandchildren. But this wasn't news to us. We, too, were proud of you.

We know that you weren't too fond of the girls' puffy hairdos, and God knows that Joe and I didn't turn out to be the fishermen that you wanted us to be.

But there is one thing that you did teach each one of us. No matter where we go in our lives, we will always remember what you would say to us after we kiss you goodbye, and that is to "be careful."

They say that when people die, it means that God needs more good people up in heaven. From our experience, it seems to us that God is getting the best man available. You may not be present with us here on earth anymore, but we will always carry you near and dear to our hearts. You'll be missed Grandpa, but Grandma rest assured he will never be forgotten. There are 11 of us who will never let that happen.

Love always,

Your grandchildren

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HOW TO KNOW

When Medicare is secondary

by Margaret Nelson

Kenneth Williams is a member of St. Monica Parish. His professional work entails educating people about Medicare benefits.

Williams finds that many people are confused about the circumstances under which Medicare becomes the secondary payer on a claim. Some of the recent new directives from the federal government have only added to the confusion.

It is to the advantage of Medicare beneficiaries to have that insurance become the secondary payer.

The most frequent situation in which Medicare becomes secondary to other insurance is when the beneficiary is classified as "working aged," said Williams.

In order for Medicare to become the secondary payer of a claim, the person must be at least 65 years old and carrying group insurance (other than Medigap or supplemental coverage) through current employment or that of the spouse (who can be any age). The employer through whom that insurance is carried must employ at least 20 people.

Toni Wright, who is a member of St. Joan of Arc, also works with the Medicare beneficiaries. "People may not know that the payment by their other policies will satisfy their Medicare deductible. That is an out-of-pocket expense that they can avoid."

She explained that when Medicare is the secondary payer, the other policies would pay part of the medical costs before Medicare is used. "More often than not, the primary policy pays a larger amount."

When a person is between the ages of 18 and 64 and is eligible for Medicare for any reason, Medicare will be secondary to any group insurance coverage obtained through the beneficiary's employment, the spouse's

employment, or a blood relative's employment (usually a parent). In this situation, the employer must employ at least 100 people.

The rules for those under 65 do not apply to those who are eligible for Medicare because of end-stage renal disease. In these cases, Medicare will be secondary to any available group insurance for up to the first 12 months of Medicare coverage.

The coordination period begins the first day of the month in which the end-stage renal disease beneficiary begins a regular course of dialysis. Generally, Medicare coverage begins three months after the coordination period begins; however, this waiting period can be eliminated if the beneficiary begins a course in self-dialysis. It can also be shortened if the patient undergoes a kidney transplant. Once the coordination period ends, Medicare becomes the primary insurance.

Medicare is also secondary to any insurance or program designed for treatment of work-related conditions. Williams explained. This includes workers' compensation policies or plans, veterans' benefits and coverage under the federal Black Lung program.

Finally, Medicare benefits are secondary to automobile, no-fault and liability insurance. Automobile insurance carried by a beneficiary will be primary whether or not the beneficiary was at fault. While Indiana does not recognize no-fault auto insurance, medical coverage on premises under homeowner or business insurance policies fits into this category, according to Williams.

Liability insurance is available to Medicare beneficiaries when the injuries sustained are the fault of a third party. In these situations, Medicare will often pay the claim and seek reimbursement from the settlement.



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OASIS offers events for those over 60

by Margaret Nelson

Those who have passed their 60th birthdays are eligible for OASIS. That means Older Adult Service and Information System. The organization offers a wide range of educational, cultural and health programs to its members.

Membership is free. The only costs involve materials for courses or discounted ticket prices for some of the special events.

In Indianapolis, the not-for-profit group is sponsored by L.S. Ayres and Methodist Hospital of Indiana, Inc. Courses and lectures are held in the upper level of the Washington Square Ayres store.

But the members travel all over the area, participating in special events and tours. The opera and ballet tickets are provided at healthy discounts. And bi-monthly birthday parties are offered.

Registration for summer classes and events is at the Washington Square upper level headquarters on June 28, 29 and July 2 and 3, from 10 a.m. to 3 p.m. Classes are filled on a first-come, first-served basis.

An example of summer events are the July 24 trip to the Scotella Vineyard and Winery and JFD Lanier Mansion in Madison. On Aug. 22, 23, OASIS will sponsor a trip to Amish Acres near Napanee to see a dinner theater production. The participants will stay overnight and take a tour of the Amish village the next day.

On Aug. 29, Fredrick Grue, five-time Hoosier Salon winner, will give a painting demonstration. On Sept. 10, women of OASIS will be featured on the "A.M. Indiana" television show, and they can volunteer for total makeovers by a makeup artist.

Sept. 12 is the day Conner Prairie interpreters will bring some of Indiana's legends to life for the "Twilight tourists" at Crown Hill Cemetery. Later the OASIS members will enjoy a special free dinner at Crawford Bakery.

Members can attend the opera "Pirates of Penzance," on Sept. 23 (with 57 tickets) and the ballet, "Romeo and Juliet," on Sept. 29.

Lectures and courses include: "Live with Money," a talk on ways to get more out of family dollars; by Dr. Alec Langford, pastoral counselor at Methodist; "A Beginner's Lesson in Speaking Spanish," an eight week class on language, culture and craftwork, by Pat Villas; and "You Look Fabulous! L.S. Ayres Presents . . ." with sessions on skin care, make-up and wardrobe.

Darley Keith from the Indianapolis Indians will talk with those who register: "On the Warpath Again" and Dr. David Hillman, executive director of the Alzheimer's Association will discuss "All About Alzheimer's."

There will be eight sessions on beginning exercise with Margaret Faught. Julie Miller, customer service director of O'Malia's Food Market will talk about diet elements such as sodium, sugar, fat and cholesterol in "Here's to Your Health." "Seniorise is Back!" offers two separate groups of six sessions of exercise dancing with Chuck Mason.

Golf tips will be given on July 11 by pro Tim Tague. And five sessions on "What's New in Medical Research" will be presented by doctors and nurses from Methodist.

Other July programs include: "A Look at the Hoosier Lottery," eight sessions on "Pastel Portrait Painting," twelve sessions of "Gain Your Amateur Radio License," and five "Creative Writing" classes. "Mastering the Metro Bus System" will show the easiest, safest ways to travel, plus information on special services and discounts.

On July 16, members can tour the Ruth Lilly Center for Health Education, "Indiana Laughmakers" and "Book Review" will be on July 18. "The Indianapolis Ice—On Center Ice!" is on July 23, and "The Picture Perfect" begins July 23 for eight sessions. "The Magic of Laughter," on July 25, will show how humor can relieve stress. And a representative of the state department of commerce will talk about Indiana tourist attractions on July 30.

An equally varied schedule of informative classes, cultural events and health programs is available for August and September. Classes include topics like summertime cooking, retirement finances, parenting parents, handwriting analysis and book reviews.

The cardiopulmonary resuscitation (CPR) technique will be taught on Aug. 10 or Sept. 11. OASIS members may take a free Methodist Hospital-sponsored Life Line air-medical emergency transport system, and diagnostic program. After the tour, the participants may have cookies and punch. Those interested may stay for a presentation by Dr. Stephen Rappaport, the hospital's director of geriatric medicine: "Everything You Always Wanted to Know about Growing Old But Were Afraid to Ask."

Volunteers are needed as the key ingredient to the success of OASIS. They attend a monthly meeting to enable service as receptionists, birthday party hosts, special events coordinators, program committee members and speaker representatives of the program.

The Indianapolis program calls together more than 40 community businesses and organizations that offer discounts or give products, services or instruction at no cost to OASIS members.

Those wishing further information may call the OASIS office at 317-899-4411, ext. 2199.



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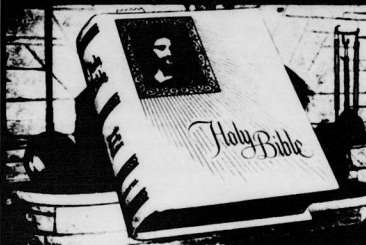
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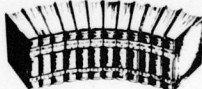
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Catholic Golden Age stresses ethical and spiritual values

by Edgar Barmann
Catholic News Service/Catholic

Catholic Golden Age, which has 450,000 members nationwide, leaves no doubt that one of its principal purposes is to protect the rights of older Americans. But, according to its president, Joseph P. Leary, the organization based in Scranton, Pa., is much more than a political pressure group.

What distinguishes Catholic Golden Age among major senior citizen groups is its emphasis on ethical and spiritual values, and a belief in the Gospel admonition that its members are indeed their brothers' keepers.

Most of the organization's 150 chapters are engaged in outreach programs. In Louisville, Ky., for example, Catholic Golden Age members visit hospitals and nursing homes, deliver meals to the poor and sponsor bingo games to raise funds to feed the hungry.

In Indianapolis, members chauffeur those in need of transportation, visit the sick, share inspirational reading,

and work with the Retired Senior Volunteer Program sponsored by Catholic Social Services.

In Baldwin, N.Y., the chapter has adopted Bethany House, a shelter for women and children, and donates food, clothing and toilet articles to those who seek refuge there.

In Las Cruces, N.M., members are involved in helping at a food bank for the poor and homeless, and they also help support a soup kitchen operated by the Newman Center at New Mexico State University.

In Syracuse, N.Y., the chapter gives financial aid to an emergency shelter for homeless men.

Many chapters promote retreats, and members make rosaries for the missions and drive elderly people to Mass.

While President Bush has referred to care-giving organizations as "a thousand points of light," Catholic Golden Age has made that description seem like an understatement. Every Aug. 15, on the feast of the Assumption, the organization holds a "million candles for peace" observance in which it encourages the lighting of candles in homes, churches and places of business. Focal point is a special liturgy celebrated at the National Shrine of



FOOD LINE—Senior citizen volunteers serve up food for the hungry. The 450,000 members of Catholic Golden Age sponsor such activities as soup kitchens, food banks and shelter for the homeless, as well as group get-togethers and social events to combat the loneliness that can come with old age. (CNS photo by J. Michael Fitzgerald)

the Immaculate Conception in Washington. The Mass culminates the group's annual conference.

Catholic Golden Age recognizes that one of the major problems of the aged is loneliness. Social get-togethers, meetings, trips and entertainment are frequent chapter activities. In areas where there are no chapters, members may join a Friendship Club and share common interests with pen pals.

In addition to its spiritual dimension, the organization speaks out on issues involving social justice and ethics. Leary, a member of Little Flower Parish in Bethesda, Md., is an attorney who has devoted the last 15 years to social issues affecting the elderly.

A former department manager for the American Association of Retired Persons, where he focused on health insurance, pensions, disability and Social Security, he joined the Catholic Golden Age staff as a representative in Washington in the early 1980s and was elected to the organization's top post in November 1988.

In his role he monitors legislation, keeps Catholic Golden Age members advised on legislative developments and musters public support and lobbies for congressional action on key issues affecting the aged.

In response to a specific request by the U.S. bishops, Leary said Catholic Golden Age is currently taking on the Hemlock Society, an organization promoting "active voluntary euthanasia." The society believes that to assist gravely ill patients to commit suicide is perfectly all right and is now pushing in Western states for the decriminalization of penalties associated with taking a life. Leary said.

Other major issues in which Catholic Golden Age is involved include working for the removal of the earnings cap for Social Security recipients who choose to work, and preservation of the Social Security trust fund.

Perhaps the hottest issue involving the aged, Leary said, was the surtax which had been placed on retirees to pay for catastrophic health care. "The response by those opposed to the surtax was the greatest ever received by Congress," he added.

Catholic Golden Age didn't take a formal position, but its magazine, CGA World, published numerous letters and articles complaining that Social Security recipients were being taxed for health benefits that the majority of them already had through company or personal health insurance. While no one argued with the law's benefits, the controversy centered around its method of financing.

Despite the law's repeal, Leary noted that there is still a need for expansion of Medicare to include long-term health care and said Catholic Golden Age will support that principle.

Other issues getting Catholic Golden Age attention, Leary said, include child care, adult day care, affordable housing and increased pension benefits for widows and the disabled.

Like other organizations for senior citizens, Catholic Golden Age offers life, health, homeowner, auto, travel and accident insurance programs at reduced rates, as well as discounts on a variety of services and products, ranging from rental cars and group travel to prescription drugs and eyeglasses.

Membership is open to anyone over 50, including non-Catholics. Annual fee is \$7. Information is available at Catholic Golden Age's national headquarters, 400 Lackawanna Ave., Scranton, Pa. 18503. In Indianapolis you can contact Francis and Dorothy Cunningham, president and secretary respectively, at St. Augustine Home, 2345 W. 86th St., Indianapolis, Ind. 46260, telephone 317-872-6047.



LOCAL OFFICERS—Dorothy and Francis Cunningham are the secretary and president, respectively, of the Indianapolis chapter of Catholic Golden Age.

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Activity can offset depression

by Sr. Mary Ann Walsh
Catholic News Service

Senior citizen trips, card groups and other gatherings where the elderly meet keep them mentally healthy.

"You don't need exotic activities," says clinical psychologist Joseph Ciarrocchi. But you do need activities such as shopping or bowling that bring the elderly out of their homes.

Getting seniors mixing with others can alleviate the depression and anxiety which are natural results of old age.

Ciarrocchi, who is on the faculty of Loyola College in Maryland, spoke about mental health and the elderly during a telephone interview and said modern lifestyles mean greater problems for old people.

Today seniors can be more prone to depression and anxiety because there is less family support than in the past, he said. They worry about whether there will be a family member willing and able to take care of them as they become infirm, for example.

Changes in living situations which leave them "cut off from family roots" also evoke depression, Ciarrocchi said. Other pressures, including the increasing complexity of living in today's world, also can sometimes affect mental health, Ciarrocchi said.

He noted, for example, that the elderly have to go through the maze of Social Security and health insurance forms at the same time they are undergoing "cognitive decline." That's stressful and causes anxiety.

The psychologist said that when the elderly deal with institutions such as nursing homes, there automatically is a loss of a "personal dimension" in their lives, which means a "loss of quality of life until the person adjusts" to the situation.

Ciarrocchi, an expert on drug dependency, said some mental illnesses stem from physical problems, including over-medication. As people get older some become

over-medicated because they do not need the same dosage of medicine as they needed when younger.

In assessing the health of an elderly person, he said, "It's always helpful to get an independent review from a gerontologist."

Some mental problems associated with the elderly, such as Alzheimer's disease, have no quick fix. However, other problems—such as some cardiovascular disorders—mimic the symptoms of Alzheimer's and can be dealt with.

"Any unremitting sense of depression or loss (of abilities) should be evaluated," said Ciarrocchi. Other health problems can sometimes have depression as a side effect, he said.

"Any cardiac condition can generate

depression in and of itself," he said. There is a high correlation between having bypass surgery and experiencing a clearly defined depressive period afterward, for example.

Depression also can come from "hormonal problems, menopause, thyroid disorder and vitamin deficiency," Ciarrocchi recommended counseling for the elderly who are depressed and anxious and said medications should be "a last resort" since environmental changes can solve many problems.

Unfortunately, he said, "Some elderly people find it difficult to imagine other possibilities" than being depressed. "Counseling then can be extremely helpful," he said.

Most elderly persons "don't need long-term psychotherapy," but can be helped through "supportive, brief counseling, especially in a situational crisis," for example, when moving into another home or when a spouse dies. "Often they need only a few sessions to show them that they have coping skills."

Counseling also helps younger senior citizens who feel burdened by taking care of older parents, he added. It can help the caretaker and the one being cared for so both "become more autonomous."

"Increasing social activity" often solves problems, he said. Seniors who have experienced the loss of friends through death and relocation "need to be encouraged to meet new people."

Making new friends can be a morale booster," said Ciarrocchi. Frequently, he said, depression comes from "an attitudinal problem rather than an environmental one."

The elderly have to be urged to see that "they can develop a new social life," he added. When they make remarks such as "Who wants to get together with a bunch of old folks?" Ciarrocchi said, they have to be urged "to force themselves to get involved."

Old age isn't all bad as far as mental health goes, however. For some elderly, senior years are a time of growth. "A number want to be emancipated from

family expectations" and see a change in living situations as "an opportunity for greater choices" and a chance "to get away from rigid expectations of what they ought to be," Ciarrocchi said.

However, many seniors, especially men, have to learn how to use the leisure time that comes with senior years. "Retirement is really hard for men who have identified themselves with work and occupations," he said. "When work is no longer available, there's a tremendous sense of letdown until they are able to find other ways of satisfaction."

He also noted that a retired husband who does not get into some activities can become a burden and another person his wife feels is dependent on her.

Women find senior years easier, he said, unless they have had "rigid role expectations" of themselves, in which case they can be prone to excessive drinking when faced with an empty nest or some other kind of family disruption.



SENIOR RECREATION—A woman works on a piece of sculpture. Recreational activities can help keep senior citizens mentally healthy, lessening the possibility of depression and anxiety. (CNS photo by Mimi Forsyth)



ELDERLY ACTIVITY—A man eyes the cue ball as he prepares to take a shot during a game of pool. Many seniors, especially men, have to learn how to use the leisure time that comes with retirement. (CNS photo by Mimi Forsyth)

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Important to think of future when moving

by Catholic News Service

Retirement means moving to a new home for thousands of Americans each year. Any reason can bring on a move.

The American Association of Retired Persons urges senior citizens to anticipate their future needs when planning such a move. The following questions are posed in the association's handbook.

►Will you be accessible to friends you can visit or to people with whom you can make new friendships?

►Will you be accessible to your family?

►Can you easily get to a place of worship?

►Will you have access to favorite stores, familiar public transportation and other services you are accustomed to using?

►How much privacy do you need?

►Will you be able to have pets, personal furnishings and other desired items with you?

►What is an adequate amount of living space for you?

►Are bedroom and bathroom on the first floor?

►Will familiar doctors, pharmacists and health care services be available?

►Will you have adequate companionship?

►Is the neighborhood secure?

►Will you be expected to help with home and yard maintenance?

►What are your current housing costs? (A general rule is that approximately 30 percent of your gross income should be spent on housing, including utilities.)

►Is the amount you now spend comfortable for you?

►Are you eligible for housing assistance, such as rent subsidies, fuel assistance or property tax breaks? Eligibility varies according to your locality, so check with your area Agency on Aging.

►Do you anticipate any additional or unusual housing expenses (new appliances, adaptations, etc.) in the next five years?

►Would you consider sharing your home with someone to cut your costs?

►Could your house be modified to bring in extra rental income?

►Have you designated someone through a durable power of attorney who has the authority to take care of the sale of your property if you are incapacitated?



COFFEE BREAK—A wife pours a cup of coffee for her husband in their kitchen. Thousands of retiring Americans move to new homes each year. The American Association of Retired Persons urges senior citizens to examine all of the implications of changing their residence. (CNS photo by Mimi Forsyth)



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The Sunday Readings

Sunday, June 24,

1990/Isaiah 49:1-6 — Acts of the Apostles 13:22-26 — Luke 1:57-66, 80

by Fr. Owen F. Campion

The second section of the ancient prophecy of Isaiah, or Deutero-Isaiah, proposes this weekend's Liturgy of the Word with its first reading.

Over the centuries, in both Jewish and Christian circles, Isaiah has been one of the most beloved of the Holy Scriptures. Its drama, eloquence, and depth have inspired countless readers.

Among the most expressive of the verses of Isaiah are those within four sections of Deutero-Isaiah. They are called the "Servant Songs," and they poetically extol a faithful and idealistic servant whose devotion to God never fails despite outrages inflicted from others.

Scholars argue as to what figure, or to any actual historic figure, these songs might apply. Is Jeremiah or one of the other prophets the "Suffering Servant"? Is it a collective figure for Israel? Is it the future messiah? Is it someone else?

Whatever the author's intention, never disclosed and now lost to readers, the church often uses the songs of the Suffering Servant in Deutero-Isaiah to describe the Lord and his mission in liturgies celebrated in his praise. For example, the Good Friday liturgy proclaims a Suffering Servant song. In this feast's liturgy, however, there is exception. The Suffering Servant song extols virtues and experiences that belonged to St. John the Baptist.

With clarity and grace, they describe this great figure of Christianity in its beginning, a relative of Jesus and Mary, the son of Elizabeth and Zachary.



The Acts of the Apostles is the source of this feast's second reading. It revolves about Jesus, who is the Savior and from whom all salvation proceeds. However, it presents us with the image of John the Baptist, who preached to people urging them to repent. It further situates John in the event of Jesus' own redemptive mission and identity. It affirms that John realizes that, although he had his own work to do for God, he was unworthy to untie the strap of the Lord's sandal.

St. Luke's Gospel, that reservoir of detail of the infant days of Jesus and of John the Baptist, supplies this feast with its Gospel reading. The reading reports the process by which John received his name. To name another was to link with that person, and to imply a most special relationship with that person.

So, in the church's early days, to have heard this story from St. Luke's Gospel was to realize well that John was God's most particular subject and messenger. Also, John was circumcised, by which he was included into God's people, from whom salvation would come.

The parallel between John and Jesus in these experiences is clear. God named Jesus and sent him into the world. Jesus was included in God's people by circumcision.

Reflection

An indication of the importance of St. John the Baptist in Catholic history is the fact that his birth is celebrated on a Sunday. Only rarely does the church supercede a Sunday liturgical observance for the feastday of a saint.

Throughout the Christian centuries, John the Baptist has been a very interesting and beloved figure. The cathedral of the pope, the bishop of Rome, even is dedicated to him. That cathedral, St. John Lateran, is the principal church of Rome.

St. John the Baptist has been mentioned in prayers and liturgies for hundreds of years. John prefigured Jesus, and gave testimony to Jesus. Jesus was his relative. He recognized Jesus even before his birth.

While surely a great figure of courage and of virtue himself, John becomes a model for each Christian.

Each believer has heard the voice of God, spoken through Jesus, at times in dark and silent places. God's grace impels that believer to respond in faith and in joy.

Each of us belongs to God, as if God named us. Indeed, God has chosen us and selected us to be with him. We are sent, as was John. It is an awesome thought. Few of us would regard our lives to be a holy and unique mission, set upon earth by God to carry out his mercy and redemption. After all, our lives seem so routine or beset by considerations. But precisely that is the Christian understanding of the life of any believer. Each person who believes in God,

and who loves God's Son, has a special, unequalled mission to perform, continuing the work of redemption.

John's conviction about repentance has its message for us. To be truly loyal to God, to be authentic followers of the Lord Jesus, we must repent of all sin, and we must envelope ourselves in the humility that causes us to say that we too are unworthy even of untying the shoestrings of Jesus.

We as followers of the Lord Jesus belong to God. God holds us and he supports us. He has for us a mighty mission to undertake. Perhaps it is minute in our view. It is momentous in God's providential plan. That is where we stand. We hold an utterly unique and special place in creation. We are God's. We confirm that identity by loving despite all costs, as did the Suffering Servant, as did John, and as did Jesus, and by pursuing our redemptive mission, our vocation to serve God, humbly but boldly.

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THE POPE TEACHES

Gospels bear witness to power of Holy Spirit

by Pope John Paul II

Remarks at audience June 13

As they describe certain moments in the life and mission of Jesus Christ, the Gospels bear clear witness to the truth about the Holy Spirit.

St. Luke's account of the visitation stresses the working of the Spirit in the meeting of Mary, the mother of Jesus, and her kinswoman Elizabeth, the mother of John the Baptist.

Luke tells us that upon hearing Mary's greeting, "Elizabeth was filled with the Holy Spirit" (Lk 1:41), as the babe leaped in her womb. The presence of the Spirit caused Elizabeth to greet Mary joyfully as the mother of the Lord (v. 43), the one

who, by her faith in God's word, had become "blessed among women" (v. 42).

The same Spirit who had enabled Mary to grasp that the Messiah would be born of a virgin now allowed Elizabeth to recognize both the identity of Mary's son and Mary's own role within the economy of salvation.

The great joy which united the two mothers at the Visitation and which found expression in Mary's hymn of praise, the Magnificat, was itself the result of the Holy Spirit's presence within their hearts. In Mary and Elizabeth, at the very dawn of that "fullness of time" (Gal 4:4) which began with the incarnation of the Word, the trinitarian Spirit of love was thus already at work, pouring forth his fruits of "love, joy and peace" (cf. Gal 5:22).

MY JOURNEY TO GOD

The Secret that Is Me

See on the shelf a little book, its cover faded blue, its corners frayed and slightly bent, some pages torn in two.

And those who pause to pick it up soon lay it from their hand, for there are chapters deep within they cannot understand.

The story that the book would tell, when taken from the shelf, eludes the casual reader's eye, hides deep within itself.

Some pages stand out clear and clean and opened up to all.

yet some are stuck together tight and smeared beyond recall.

It surely has a tale to tell, but who would comprehend the legends writ upon its leaves, the messages they send.

Why was it written for today and was not published hence? And did its author yet receive a fitting recompense?

Oh, will it ever open up for anyone to see the poignant message written there, the secret that is me?

— by Glenna Hoog

(A resident of Brookville, Glenna Hoog is a member of St. Peter church in Franklin County. She wrote the poem as a reminder to "open my heart to people every day.")

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VIEWING WITH ARNOLD

'On the Run' escapes mix thrills and comedy

by James W. Arnold

Summer movies are the financial lifeblood of the picture business, but putting up with the annual May-to-August onslaught of nonsense is something to be mostly endured and only occasionally celebrated.

That's surely true of "Bird on a Wire," a hopeful comedy-thriller about two people on the run, this time a male-female pair (Mel Gibson and Goldie Hawn). Lately road films have often been male buddy films.

Gibson, continuing as the eccentric-but-lovable action-film hero he's been since "Mad Max," is a former 1960s peace activist in hiding for 15 years as a protected witness in a drug case he's working in a Detroit garage, when his ex-fiancee (Hawn), now a pricey New York lawyer, by extremely unlikely coincidence stops in to buy gas.

Arriving at almost the same time, seeking revenge (and also as hitmen for the

drug cartel), are the two murderous heavies Gibson testified against. Although they're played by two fine old pros, David Carradine and Bill Duke, the bad guys get little to no characterization and are just menacing bodies during the chase that makes up the rest of the film.

The 1960s connection is noted because it helps explain the title, the name of a Leonard Cohen song which was popular in that era. But aside from a few early reminiscences and bits that bring Gibson and Hawn together (e.g., his singing "Blowing in the Wind" as he works), 1960s music, issues or whatever are sublimely irrelevant.

Almost immediately, Goldie rescues him in a noisy, spectacular shootout involving car crashes and fiery explosions that sets the tone—a mix of mayhem and humor, plus the Harry-meets-Sally banter between the principals. (She's angry at him for disappearing, and also has a new boyfriend—who is completely forgotten by film's end). In this first combat, he also picks up wounds in his backside, used forever after as a running gag.

The chase careers from Detroit by Great Lakes ferry to city and country locations in Wisconsin (actually British Columbia), but



ON THE RUN—Mel Gibson stars as Rick and Goldie Hawn is a former sweetheart who joins him in a cross-country run from two killers in "Bird on a Wire." The U.S. Catholic Conference says the film is a "tense thriller with screwball comedy" and classifies it A-III for adults. (CNS photo from Universal Pictures)

normally creative director John Badham (last film: "Slakeout") soon loses all sense of place (always a bad sign). In fact, the lengthy climax confrontation could just as well occur in the tropics, since (for no logical reason) it's set in a huge, realistic zoo rain forest exhibit, where good and evil battle amid the perils of lions, tigers, crocodiles and piranhas.

The deaths arranged for the villains are frankly unpleasant. But the situation allows Goldie to play to the hilt her essential comic role of the spoiled, frightened female in peril and disarray who makes stupid mistakes but guts it out admirably.

En route are many hoary chase movie clichés (mostly well-staged): escapes along skyscraper ledges, car and motorcycle chases through crowded alleys and into railroad tunnels, madcap reverse dives in two-seater airplanes, etc. One truly tasteless episode involves a far-

fetched visit to a beauty shop where Gibson once worked, a setup designed to milk comedy out of the incongruity of the virile hero pretending to be gay.

(Chase and road movie clichés at a high professional level; sex situations, violence; okay for adults, but not recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Dick Tracy A-II
Gremlins 2: The New Batch A-III
How to Make Love to a Negro
Without Getting Tired O
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

'Through the Wire' exposes women's imprisonment

by Henry Herz

The independent documentary series "P.O.V." opens its third season with an investigative report, "Through the Wire," airing Tuesday, June 26, 10-11:30 p.m. on PBS. (Check local listings to verify program date and time.)

The program concerns three American women prisoners and their treatment while confined in a federal prison in Lexington, Ky.

Convicted of non-violent but politically motivated crimes, they were placed in a maximum security "control unit" in the prison's basement from 1966 to 1988.

Confined in conditions of sensory deprivation—constantly lit, whitewashed walls, isolated except for the constant surveillance of the guards and routine strip searches—the women were sent to other prisons and the unit disbanded following protests of human rights organizations and a court order.

Narrated by actress Susan Sarandon and directed by Nina Rosenbaum, the documentary is a chilling account of what some prison officials justified as an experimental unit to contain dangerous prisoners.

The program extensively interviews the three women about their experiences while held in the unit, as well as penal authorities and social activists. The unit apparently was patterned on a German prison for political terrorists.

Whatever its purpose—some charge it was intended to wear down the women psychologically and break their political affiliations—keeping prisoners from human contact and the light of day for more than two years is patently inhuman and intolerable for a civilized nation.

Though the program doesn't go into their political causes—one is a Puerto Rican nationalist and the other two are associated with avowed revolutionary groups—the three women emerge as dedicated individuals who

cite what happened to them as evidence of an unjust political system. (P.O.V. 19/19/91)

Lost one think that the Lexington facility was simply an aberration in the federal correctional department, the program ends touring some new control units currently being built and the fact that a higher court has approved such facilities.

"This is shocking stuff, done in the fashion of an extended '60 minutes' segment. It will make viewers a little more thoughtful and perhaps questioning in accounts of how federal authorities operate against radical political groups.

The "P.O.V." series is off to a strong start of provocative programs that offer an alternative to a summer of TV reruns.

TV Programs of Note

Sunday, June 24, 8-9 p.m. (PBS) "Extremadura: Spain's Forgotten Forest." Rebroadcast of a 1988 "Nature" documentary on the oak forests and rolling plains of the Extremadura, a vast wilderness region inhabited by a variety of animals usually found only in Africa—griffon vultures, imperial eagles and genets.

Sunday, June 24, 9-11 p.m. (ABC) "A Father's Revenge." Brian Dennehy stars in the rebroadcast of a 1988 TV movie about a father's desperate attempts to save the life of his stewardess daughter (Joanna Cassidy) after she is taken hostage by a gang of terrorists in West Germany. This is shaky subject matter for younger family members.

Sunday, June 24, 10-11 p.m. (PBS) "The Rivers." Rebroadcast of a program in the 1988 "Conserving America" series in which people in Maine, South Carolina, Virginia and Washington explain their efforts to preserve and restore the rivers and streams that are a vital part of the resources of their communities.

Monday, June 25, 8-9 p.m. (PBS) "The Struggle for Democracy: An Update." One year after the broadcast of the 10-part series, "The Struggle for Democracy," host Patrick Watson travels from Moscow to Bucharest to Warsaw seeking to learn why communism has seemingly failed and whether democracy can succeed in spite of all the uncertainties facing Eastern Europe.

Monday, June 25, 9-11 p.m. (PBS) "A United Germany: Anything to Worry About?" In this "Firing Line" special taped in Berlin's historic Reichstag parliamentary building, William F. Buckley hosts a round-table discussion on the implications of German unification. Panelists included U.S. Ambassador to West Germany Vernon Walters, former Ambassador to West Germany William Simon, former U.N. Ambassador Jeane Kirkpatrick, and representatives from East and West Germany, Britain and France.

Tuesday, June 26, 8-9 p.m. (PBS) "A Man, a Plan, a Canal, Panama." In this rebroadcast of a 1987 "Nova" documentary, historian David McCullough takes viewers on a tour of the Panama Canal as he recounts the story behind one of the world's greatest engineering achievements.

Tuesday, June 26, 9-10 p.m. (PBS) "Giving Up the Canal." In the wake of the U.S. invasion that toppled Gen. Manuel Noriega's regime, journalist Edwin Newman

reports on the difficult task of returning political jurisdiction to Panama, a country, born of U.S. expansionism and nurtured on U.S. dollars.

Tuesday, June 26, 9-11 p.m. (CBS) "Babycakes." This rebroadcast recounts the romantic entanglements of an overweight young woman (Ricki Lake) who falls in love with a New York City subway motorman (Craig Sheffer), pursues him, wins him, then loses him but ultimately bounces back. The adult comic fantasy based on an obscure vintage German movie mixes romantic melodrama with black comedy and satire.

Tuesday, June 26, 10-11:30 p.m. (PBS) "Through the Wire." The third season of the independent documentary series, "P.O.V.," premieres with an account of a federal prison in Lexington, Ky., where three women convicted of political crimes were confined for three years under conditions considered "inhuman" by international standards.

Wednesday, June 27, 9-10:30 p.m. (PBS) "Separation." An emotionally crippled British playwright and U.S. actress who suffers from a rare neurological disease face up to difficult truths about themselves in this "American Playhouse" production of a play by Tom Kempkins.

Wednesday, June 27, 10-10:31 p.m. (CBS) "Sister Adrian, the Mother Teresa of Scranton." Rebroadcast of a 1985 documentary about the work of an independent Heart Sister Adrian Barrett, a former schoolteacher who heads five non-sectarian social-service centers serving the children, the elderly and the poor of Scranton, Pa.

Thursday, June 28, 10-11 p.m. (PBS) "The Empire Strikes Back." The final program in the rebroadcast of the 1986 series, "The Story of English," recounts how the once-universal language of Latin was broken up into French, Italian, Spanish and other Romance languages and questions whether a similar fate will happen to the English language.

Friday, June 29, 9-11 p.m. (CBS) "The Return of Sam McCcloud." After finishing a stint fighting crime in New York City, Western marshal McCcloud (Dennis Weaver) is now a U.S. Senator whose anti-pollution crusade takes him to the London base of an international chemical company. Fans of the old "McCcloud" crimebuster series will enjoy this rebroadcast, but a love angle precludes younger members of the family.

Friday, June 29, 9-10:30 p.m. (PBS) "A Boston Pops Fourth with John Williams and the Boston Pops Esplanade Orchestra." Rebroadcast of the Boston Pops's 1987 Fourth of July party on the banks of the Charles River in a program featuring a salute to John Philip Sousa, Johnny Cash's composition, "The Spirit of '76," and other patriotic selections, ending in the rousing finale of Tchaikovsky's "1812 Overture."

Friday, June 29, 10-10:31 p.m. (PBS) "Routes of Rhythm." The last of a three-part series on Afro-Cuban music follows its journey to the United States, using Hollywood movie clips to show how it became integrated into the mainstream of American culture during the '40s and '50s. (Check local listings to verify program dates and times.)

Videos

Recent top rentals

1. Back to the Future, Part II, A-I (PG)
2. Look Who's Talking, O (PG-13)
3. The Fabulous Baker Boys, A-III (R)
4. The Little Mermaid, A-I (G)
5. Harlem Nights, O (R)
6. Sea of Love, O (R)
7. Black Rain, O (R)
8. National Lampoon's Christmas Vacation, A-III (PG-13)
9. Dad, A-II (PG)
10. Dead Poets Society, A-III (PG)

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QUESTION CORNER

Why fear confession?

by Fr. John Dietzen

For many years, I have had a phobia about going to confession, along with several other phobias. I have undergone treatment for this but am still unable to receive this sacrament.

Several years ago, I had an extramarital affair. I told my therapist about it, but cannot speak of it to anyone else no matter how hard I try.

Because of my inability to confess this to a priest, I have stopped going to church. My therapist believes I am forgiven because of my disability.

Am I? I want so much to be a part of the church again, but I don't know if I have been forgiven by telling another person.

Can I receive Communion again? (Indiana)

We are obligated to confess any mortal sins in the sacrament of penance before receiving Communion unless it is just impossible to do so.

There are different kinds of impossibility. One could be physical, for example, if no priest were available for confession during an unreasonably long period of time.

Another would be one you appear to be experiencing. In your case, the impossibility is not physical but emotional. I'm assuming, of course, that the information you give is accurate.

You apparently are confident that your therapist is aware of the spiritual seriousness for you of the sacrament of penance, and that you are satisfied in your own mind that you suffer from a disorder that goes beyond the usual 'fear' of going to confession.

(Few people get a large thrill out of telling their sins to someone else, in confession or not.)



The type of phobic neurosis you claim to have is quite possible, especially given the usual context of the sacrament of penance.

If the above is true for you, as it appears to be, you would not be obligated to receive the sacrament of penance before Communion.

"No one is obligated to do what is impossible," is a fundamental principle of moral theology. This seems to apply to you, since it is emotionally impossible for you to do what is required to receive this sacrament.

Express your sorrow to God as well and as honestly as you can, and get back to Mass and Communion. You have been away long enough.

I appreciated your recent column about fundamentalists and the Bible. In the last few paragraphs you state, "Nothing we believe can ever contradict or deny (the Bible)." Elsewhere, however, you refer to Matthew 28, which refers to the Sabbath, the seventh day mentioned countless times in the Old and New Testaments.

FAMILY TALK

Busy mother needs more personal time

by Dr. James and Mary Kenny

Dear Mary: I am the mother of four small children. I don't work outside the home. My husband is a good father and a good provider, but I feel so controlled.

He complains that I'm gone too much in the evenings. I don't feel two or three times a month going to meetings or church functions is too much. He plays racquetball and golf.

I'm with my children all day. We are in a new area and I don't know many people. I love spending time with him and the kids, but I spend so much time taking care of everyone but me. (Kansas)

Answer: Most people who go out only two or three times a month would feel abused and cheated and be playing "poor me." Your letter shows none of this.

To be a good supporter of others as your situation demands, you must have enough personal time for rest, reflection and support from others. Your personal needs seem quite reasonable and modest.

Look for ways to meet your own needs. Personal contact with other mothers during the day is a possibility. While women have cared for children for millennia, they have not usually stayed within four walls. The isolation of women and children is peculiar to our culture and is one of the main issues raised by the feminists of the '50s and '60s.

What does a woman do to avoid isolation while raising children? Meeting other mothers is not easy. Gone are the days of chatting with a neighbor over a backyard fence. That neighbor is either away at work, inside with the air conditioning on, or rushing from house to car to cram too many errands into too little time.

Seek places where mothers congregate. If you take your children to a park, playground or preschool, strike up a conversation with other mothers and their children. In your church groups, take the initiative to introduce yourself to others and suggest a group walk or visit to a local park.

Daytime activities for you are another way to meet your personal needs. Exercise can be rejuvenating and fun. Perhaps you can hire a teen-ager to baby-sit after school for an hour. Use this time for a brisk walk, jog or bicycle ride.

Try taking your children to a pool or beach with another mother and her children, then take turns swimming and watching the youngsters. Local health clubs often feature times especially for moms and small children. You might be able to work out at a health club once or twice a week while your children play in a supervised nursery. Time for reading and reflection might help meet your needs. Hire a baby sitter and use that time to read or go shopping.

Your husband needs your help to understand how you feel. Let him know how much they benefit you. Your happiness and enthusiasm will show him that the family benefits when parents have personal time alone and as a couple.

(Address questions on family living to the Kennys, 219 W. Harrison, Suite 4, Rensselaer, Ind. 47978.)

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When we observe Sunday, the first day of the week as our day of worship, aren't we contradicting the Ten Commandments? (Illinois)

We are Christians. We believe that the Bible portrays a long development of revelation, culminating in the coming of the expected Messiah. In other words, we accept and understand Scripture in the context of the Christian fulfillment of all the past revelation of God.

Jesus himself calls attention to this development often, contrasting his teaching with what God had revealed and commanded in the past. Moses and the scriptures have told you one thing, he says, now I tell you something new.

This fulfillment of revelation exists, we believe, essentially in the person of Jesus Christ himself.

Thus, it is Jesus and the early communities of Christian believers we see reflected in the New Testament that bring biblical revelation to its climax and fulfillment.

It is in this sense that holy scriptures are the "norm" of faith for us, a norm which no genuine Christian belief can ever contradict or deny.

Incidentally, the word "sabbath" comes from the Hebrew word "shabbat," which means rest, ceasing from activity. Contrary to popular belief, to which you refer in your question, the "sabbath day" properly means a day of rest, not the seventh day. In the Hebrew calendar, of course, the day of rest was, and is, the seventh day.

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

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Cardinal says politicians risk excommunication over abortion

by Catholic News Service

NEW YORK—Cardinal John J. O'Connor of New York has warned that Catholic politicians who back legal abortion risk excommunication—possibly the church's "only option" for avoiding scandal.

"Where Catholics are perceived not only as treating church teaching on abortion with contempt but helping to multiply abortions by advocating legislation supporting abortion, or by making public funds available for abortion," the cardinal stated June 14, "bishops may decide that, for the common good, such Catholics must be warned that they are at risk of excommunication. If such actions persist, bishops may consider excommunication the only option."

The cardinal commented in a 12-page "special edition" of the New York archdiocesan newspaper, *Catholic New York*. He said he was not writing in his capacity as chairman of the U.S. Bishops' Committee for Pro-Life Activities but merely as archbishop of New York.

"Sometimes," Cardinal O'Connor wrote, "if ordinary

Catholics see a prominent individual ignore the church's teaching and go unpunished by the church, they are confused and scandalized."

The cardinal wrote: "As much as I want to be understanding of the complexities of political life, and its responsibilities and pressures, and not jump to harsh conclusions, I simply cannot find anything in authentic Catholic teaching that can support a personally opposed, but 'position. Nor can I find it consistent with Catholic teaching or the natural moral law to support abortion in any way, by legislation, a call for funding, or silence born of a refusal to seek a reversal of legislation supporting abortion."

The cardinal defined a "personally opposed, but position as one in which the politician says 'I am personally opposed to abortion but cannot impose my morality on others, or I cannot permit my personal beliefs to deprive a woman of her right to choose.'"

"It does not seem harsh to suggest that if we are to call ourselves Catholic, we should be acting in consistence with Catholic teaching," he said.

He also discussed voters' options when all candidates

support abortion rights. "In good conscience, one could refrain from voting altogether. In some instances, this might be best, even though voting is normally a moral obligation," he said.

Or one could try to determine whether the position of one candidate is less supportive of abortion than that of another. Other things being equal, one might then morally vote for a less supportive position."

Two Catholic politicians responded that they would continue to make up their own minds on the issue.

The church leadership, led by the cardinal, the College of Cardinals, and the pope—we defer to them, respect them and let them speak for certain authority," said New York Gov. Mario Cuomo. "But I'm a layman and I speak for myself. It's about people having the choice in our democracy and the freedom to have the choice. I have not changed my opinion about that, nor will I."

Rep. Charles Rangel, D-N.Y., whose abortion views led to his being barred from speaking at a Catholic high school commencement, called the cardinal's remarks "intemperate."

"Intimidating and threatening people is not the sensitive and churchly thing to do," he was quoted by United Press International as saying. "We have to recognize that God made all of us and we must make up our own minds on issues without the interference of bishops and cardinals."

"Threats like this are inconsistent with spiritual leadership," he said. "I think this type of language is intemperate, mean-spirited and in contempt of Christian and Catholic belief."

The cardinal's Questions and Answers, "the cardinal's statement covered various points of the abortion issue, discussed in a question-and-answer format. Among other things, he dealt with the U.S. bishops' decision to hire a public relations firm to conduct a campaign on abortion."

"In my judgment, most of the criticisms against the communications campaign are misleading and unfair," he said. The effort is a way for the church "to get the truth out. That's precisely the reason. The fact is that we don't read and hear enough about abortion in the media," he said.

"Fairness in reporting on pro-life issues is imperative," he said. "Some courageous journalists—even some who disagree with the pro-life position—have made the effort to report in an unbiased manner. It is hoped that a professional communications campaign will encourage many more journalists to do the same."

Yet, he added, "it would be unfair to suggest that the failure to get the word out is only because of the bias of the press. As a church we have not... broadly disseminated our belief that every human life is sacred."

Addressing those in the media, he said, "I know the majority of you want to publicize the truth in all things. I know, too, that a number of you do your best to publish the truth about the unborn. I am baffled, therefore, to read that 85 percent and more of people in the media are 'pro-choice.' Perhaps that finding is simply not true. But if you are, wouldn't it be honest to say so when you are reporting on a story about abortion?" he asked.

The cardinal also asked "writers for publications that call themselves Catholic if it is fair to attack the church's position on abortion as a subterfuge for simply attacking the church or advancing radical feminism."

Cardinal O'Connor said the question of whether the bishops "neglect the needs of women and children and the poor because of a preoccupation with abortion" is in fact a "red herring."

"At the outset, it must be noted that the church does consider abortion the most important issue of our day," he wrote. The "red herring" question "is particularly misleading when it implies that bishops don't do anything to make abortion unnecessary," he said. He noted that he announced in 1984 that the Archdiocese of New York would help any woman or girl who is pregnant and in financial need. "Many other dioceses provide similar help," he said.

Furthermore, the cardinal said that "the church not only 'worries' about many issues in addition to abortion, but spends hundreds of millions of dollars on them—like trying to keep schools and hospitals open, treating persons with AIDS, taking care of the physically and emotionally disabled, the retarded, the deaf and the blind."

He also addressed the question of whether bishops are interfering in politics. "Bishops have every right and duty to be involved in public policy, which is a different thing altogether from politics, because bishops are bishops and because they are American citizens," he said.

Cardinal O'Connor told reporters after his Sunday Mass June 17 that he has "no intention of excommunicating anyone." Urging reporters to read his full statement, he said his intention in issuing it was to prevent, rather than advocate, excommunication and that the church doesn't "want to see people excommunicated. We're talking about... trying in every way possible to bring it about that individuals won't excommunicate themselves."

"I have never threatened to excommunicate anybody," he said. "I have never suggested that any other bishop should excommunicate anybody. I have no intention of excommunicating anybody. And I don't say in any way whatsoever that I'm threatening politicians."

The New York Times in a lead editorial the same day said outsiders should not judge "the moral discipline" the cardinal "imposes" on Catholics in his archdiocese, including officeholders.

But, it said, outsiders may "respond with profound regret" to the cardinal's statement because it "risks imposing too painful a price on the public. One is driving able public servants from office. The other is further driving society on this tormenting question" of abortion.

The editorial said the cardinal was imposing "a religious test of his own" for politicians and that he should "stop leaning on Catholic public officials now working to heal, not divide, the rest of society."



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Decline in penance usage is discussed; new study released

by Catholic News Service

WASHINGTON—The findings of a recent study conducted by the U.S. bishops that suggest why use of the sacrament of penance is in decline by the laity have provoked discussion among clergy in two dioceses—the dioceses of Syracuse, N.Y., and Wichita, Kan.

A second study, meanwhile, shows the level of decline in sacramental penance that has occurred among both laypeople and priests.

A study conducted in 1988 by James O'Kane of Drew University in Madison, N.J., showed that only 2 percent of the laity and 4 percent of the clergy surveyed went to confession weekly.

O'Kane told Catholic News Service June 6 that he surveyed 275 laypeople and 188 clergy in a random sampling of Catholics in New Jersey—in the Archdiocese of Newark and the dioceses of Paterson, Metuchen and Trenton. Lay Catholics were identified in phone calls made at random. Priests were selected at random from the listings in the *Official Catholic Directory* and received questionnaires by mail.

Nearly half the lay Catholics surveyed said they went to confession rarely or never, with 27 percent answering "rarely" and 22 percent answering "never."

By comparison, 12 percent of the priests said they went to confession rarely, with only 3 percent saying they never went.

Eleven percent of the laity said they went once or twice a month to confession, compared to 37 percent of the priests, while 38 percent of the laity and 44 percent of the priests said they went once or twice a year.

According to O'Kane's study, 42 percent of the laity and 25 percent of the priests go to confession less than they did five years ago. Of those questioned, 86 percent of the laity and 98 percent of the priests believed themselves to be sinners.

His study suggested that regular churchgoers are more

likely to consider themselves religious, go to confession more often, and have a more positive attitude toward the sacrament.

A study by the National Conference of Catholic Bishops, conducted in 1988 and released in February, noted that bishops felt the main reason for the decline in the laity's reception of sacramental penance was "a less pervasive sense of sin."

Auxiliary Bishop Thomas J. Costello of Syracuse told the *Catholic Sun*, Syracuse's diocesan newspaper, he agreed. "We've lost some of our sense of sin," Bishop Costello said.

"I'm not advocating the practice of my boyhood, where every Saturday afternoon I trundled off to confession. But maybe we ought to take the initiative—maybe we need to structure a third time (besides Advent and Lent) if this is what people are responding to."

However, Father Joseph Scardella, director of the Syracuse Diocese's worship office, told the *Catholic Sun* he sees the "quality of confessions is better," with penitents "getting away from the laundry list confession. People have a better understanding of sin, and of reconciliation as a healing of life's hurts."

Father Scardella said he sees "an increased awareness of social sin, a greater awareness of one's responsibility to be faithful to the community and its practices, greater awareness that alienation from (the church) community is a bad thing."

Father Robert Hyde, associate pastor of Holy Family Parish in Fairmount, N.Y., told the *Catholic Sun*, "I don't think people have lost their sense of sin. But a lot of them will say that they don't really do anything that's that sinful."

Catholics, Father Hyde said, don't generally consider their acts to be so bad as to warrant reconciliation in any other form than the Eucharist. "Theologically, they're correct on that," he said.

Father Hyde's point was borne out in the NCCB study, which shows lay Catholics' top reason for infrequent

confession to be finding reconciliation "by other means" than the penance rite itself.

Father Michael Walsh, director of the NCCB's pastoral research and practices secretariat, told Catholic News Service upon the study's release that such an attitude "shows the success of the catechesis" that baptism, Communion and penance are all sacraments of reconciliation.

Redemptorist Father Thomas Santa, director of a retreat center in Wichita, attributes the decline in confession to "confusion over what sin is."

Father Santa told the *Catholic Advance*, Wichita's diocesan newspaper, "I think there's more of a communal identification and awareness of sin than there is a personal identification. When they add up what they see communally and sin, and they don't see what they see they're doing privately, it just doesn't compare."

People often find reconciliation in "Twelve Step" programs like Alcoholics Anonymous, according to Father Santa.

"I can't tell you how many people have told me that they get much more spirituality and a sense of worship going to their Twelve Step groups than they do going to church," he said.

"Maybe the church needs to develop a model that can capture the communal aspect and conviction of sin and be able to celebrate that in a way that speaks both to the community and the individual."

Father Stephen Baxter, pastor of two parishes in the Wichita Diocese, compared the emphasis on confession before and after the Second Vatican Council.

Before, "you had to go to confession before Communion whether you needed to or not," Father Baxter told the *Catholic Advance*. "The whole understanding of forgiveness and God being a forgiving God, rather than a judge waiting to send thunderbolts down on you, is affecting everybody."

Father Charles K. Harvey, pastor of St. Paul Parish in Lyons, Kan., attributes part of the decline in the use of the sacrament of penance to marriages of Catholics to non-Catholics.

"Where one (spouse) is not so strong, the faith is very weak," he said. "As a consequence, it's monkey see, monkey do, so the spouse doesn't go and neither do the children."

Nor does Father Harvey know of any solutions to reverse the trend.

"I wish I knew," he said. "I've quoted the pope trying to get them to go (to confession). It's beyond me."

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The Active List

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

June 22

7:30 All-Night Vigil in honor of the Feast of the Sacred Heart of Jesus will begin with 7 p.m. Mass Fri. at Sacred Heart Church, 1530 Union St. Closing Mass 8 a.m. Sat.

☆☆

Catholic Social Services will sponsor "An Evening of Repentance" for caregivers presented by Adult Day Care program, director Lulu Baxter from 6-9 p.m. at Adult Day Care-East, 2630 N. Arlington Ave. Cost \$10. Call 317-545-4853 for details.

June 22-23

St. Michael Parish, 3352 W. 30th St. will hold Festival '90 from 4-11 p.m. nightly. Amish quilt raffle, children's games, booths.

June 22-24

A "Living the Prayer of Quiet" retreat will be conducted by Franciscan Father Justin Deliz of The Hermitage, 3650 E. 46th St. Call 317-545-0742 for more information.

☆☆

A Marriage Encounter Weekend will be held at Fatima Retreat House, 583 E. 56th St. Call Ann and George Miller 317-788-0274 or Dave and Mary Timmerman 317-897-2052 for more information.

☆☆

Cathedral High School Class of 1950 will celebrate its 40th Reunion. Call Harry E. Russell 317-356-5271 for details.

☆☆

Holy Name Parish, Beech Grove will sponsor the 5th Annual Summerfest '90. Dinners, beer garden, teen dance Sun. 7:30 p.m.

☆☆

St. Simon Parish, 8400 Roy Rd. will hold its Annual Festival on the theme "Give it Your Best Shot" from 6-11 p.m. Fri., from 8-11 p.m. Sat. and from 4-11 p.m. Sun.

June 23

Catholic Alumni Club (CAC) will attend the Midsummer Festival. Meet at 5 p.m. Mass at SS. Peter and Paul Cathedral, 14th and Meridian Sts. or 6 p.m. at Hilton downtown.

☆☆

Holy Rosary Parish, Seelyville will hold an Original Jonah Fish Fry from 4-8 p.m. in the parish hall. Adults \$5; children \$2.50.

☆☆

A St. Paf Festival street fair for the benefit of The Caring Community respite program will be held from 2-7 p.m. at St. Thomas Aquinas Parish, 46th and Illinois Sts. Flea market, games, craft sale, food.

☆☆

Secunia High School will hold a 30 Year Reunion at 6 p.m. at the Holiday Inn Union Station. For information call 317-862-0885.

☆☆

The Second Annual Wabash Valley Habitat for Humanity Chicken Barbecue Dinner will be held from 4:30-6:30 p.m. at 1300 S. 17th St., Terre Haute. Adults \$6; kids under 12 \$3. Entertainment.

☆☆

ment by Northern. Gold. For tickets call 812-466-3535.

June 23-24

St. Michael Parish, Brookville will hold its 18th annual festival "June Fest '90" from 4-10 p.m. Sat. and from 10 a.m.-9 p.m. Sun. Arts and crafts, games for all ages.

June 24

St. Nicholas Church Festival and Genuine Turtle Soup will begin in Sunman at 10:30 a.m. EST.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m. and St. Matthew, 1100 E. 56th St., 11:30 a.m.

☆☆

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

☆☆

Sacred Heart Parish will hold its Festival from 12 noon-7 p.m. rain or shine in German Park, 3602 S. Meridian St. German food, ham, crafts, quilts.

☆☆

Sacred Heart Parish, 1840 E. 8th St., Jeffersonville will hold its Festival from 10 a.m.-6 p.m. Fried chicken dinners, miniature golf.

☆☆

Catholic Adults Reaching Out (CARO) will hold Fellowship/Ice Cream Social at 7 p.m. at 1205 N. Linwood Ave. Bring lawn chair. Make your own sundaes. \$2 cost.

☆☆

Catholic Alumni Club (CAC) will attend a free symphony concert at Community North Hospital. Meet at Marsh, 75th and Shadel.

KICKS.

Illustrated by Susan Hubbard
Written by Mary Lou Alexander #1988
Kids Inspire Countless Cartoons



land at 7 p.m. Bring lawn chair, maybe picnic.

☆☆

St. Monica Singles Group will attend 6 p.m. Mass together. Call Steve Schrader 317-251-5068 for details.

June 25

Separated, Divorced and Remarried Catholics (SDRC) will hold a Pitch-In Dinner at the Catholic Center, 1400 N. Meridian St. on the theme of "individual."

ity." Bring dish unique to your personality. Prizes for creativity. Call 317-236-1596 for more details.

☆☆

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Mediagogy spirituality at 6 p.m. in St. Thomas Aquinas Parish center chapel, 46th and Illinois Sts.

☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m.



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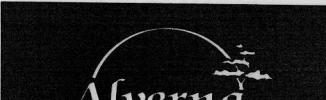
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June 29-July 1

Presenter: Fr. Martin Wolter, OFM
Cost: \$80.00 per person

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Pain — physical, emotional and spiritual — touches each of our lives. This weekend retreat can help you to recognize and celebrate both your brokenness and your strength. It will help you move toward change and growth and involve you in a Christ-centered spirituality of compassion.

July 27-29

Presenters: Fr. Clarence Korgie, OFM, and Bro. Gary Bernhardt, OFM
Cost: \$80.00 per person

in St. Rita Church 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

June 26

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

☆☆☆

Catholic Alumni Club (CAC) will hold a Gourmet Evening at 7 p.m. at Daurama restaurant, 350 W. 66th St. Call 317-784-3313 for more information.

☆☆☆

Father Jack Spaulding will speak about Medjugorje and Youth at 7:30 p.m. at St. Louis de Montfort Church, 11441 Hague Rd., Fishers.

June 27

Catholic Adults Reaching Out (CARO) will hold a Social/Meet-

ing at 7 p.m. at the CYO Center, 580 E. Stevens St.

☆☆☆

Father Jack Spaulding will celebrate the 9th Anniversary Medjugorje Mass at 7 p.m. in Sacred Heart Church, 1530 Union St.

June 29

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

☆☆☆

The Class of '65 All-Catholic, All-City High School Reunion will be held. Call 317-253-3230 for details.

June 29-30

The Annual Summer Funfest of St. Mark Parish, 549 E. Edgewood Ave. will be held from 4

p.m.-12 midnight each day. Food, games.

☆☆☆

St. Patrick Parish, 950 Prospect will hold its Annual Irish Street Fair from 5 p.m.-12 midnight Fri. and from 12 noon-12 midnight Sat. Prizes.

June 29-July 1

A Franciscan Spirituality Retreat will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7376 for information.

June 30

Catholic Alumni Club (CAC) will visit King's Island. Meet at Holiday Inn, S. Emerson at 1465 at 8 a.m. Call 317-255-3841 or 317-842-0855 for more information.

☆☆☆

Bishop Chatard High School Alumni Association will sponsor its Third Annual Golf Out-

ing at 12 noon. Call 317-251-1451 days.

☆☆☆

Greenwood K of C, 695 Pushville Rd. will hold a Reverse Raffle. Food served 6:30-8 p.m. Tickets \$10, advance sale only by 2 p.m. June 30. Over 21 only. Call John Hasty 317-882-4865.

July 1

St. Maurice Parish, Decatur Co. will hold its Annual Festival from 10:30 a.m.-5 p.m. EST featuring fried chicken or roast beef dinners, mock turtle soup. Adults \$5, kids under 12 \$2.50. Quilts, games, prizes.

☆☆☆

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

☆☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahik Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆☆

A Natural Family Planning class will be held from 9 a.m.-12 noon in Room B-17 of St. Louis School, Batesville. Call 812-934-3338 or 812-934-4054 for reservations.

Bingos:

MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY, K of C, Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center,

3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, 6:30 p.m.; Johnson Co., 7 p.m.; food served 6 p.m. WEDNESDAY, St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY, St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY, St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m.; Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. SUNDAY, Ritter High school, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3:30 p.m.

New pro-nuncio to U.S. named

by Catholic News Service

VATICAN CITY—Archbishop Agostino Cacciavillan, 63, the Vatican's representative in India since 1981, has been named the new apostolic pro-nuncio to the United States.

He succeeds Archbishop Pio Laghi, the Vatican's representative in the U.S. for nearly 10 years. Archbishop Laghi earlier this year was named head of the Vatican Congregation for Catholic Education.

The appointment of Archbishop Cacciavillan, who holds the rank of Vatican ambassador to the United States, was announced at the Vatican June 13.

Archbishop Cacciavillan also was named the Vatican's permanent observer to the Organization of American States based in Washington. Archbishop Laghi also held that position.

A priest for 41 years, Archbishop Cacciavillan entered the Vatican's diplomatic corps in 1959. He worked as part of the diplomatic corps in the Philippines and in Spain before returning to Rome to serve in the Vatican Secretariat of State in 1967-76.

Pope Paul VI in 1976 named Archbishop Cacciavillan to be apostolic pro-nuncio to Kenya. He was transferred to India by Pope John Paul II on May 9, 1981.

While remaining apostolic pro-nuncio to India, Archbishop Cacciavillan also was appointed apostolic pro-nuncio to Nepal in 1985.

Archbishop Cacciavillan was born Aug. 14, 1926 in Novale Di Valdagnio in the province of Vicenza, Italy. He was ordained a priest of the Diocese of Vicenza on June 26, 1949.

Archbishop Cacciavillan, in addition to his native Italian, knows English, French, Spanish and German.

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Elderhostel II "The Great German Heritage"

October 21-27, 1990

Topics will range from the German artistic heritage to current reunification of Germany. Participants will study heritage, hear sacred German music, visit a German church and cemetery, dine in a famous German restaurant and enjoy a trip to Oldenburg Convent.

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Sister Renee Wargel, OSB at 788-7581

Youth News/Views

'They touched my life'

by Mary Ann Wyand

"Workcamp in Indy" proved to be a powerful faith experience for the 29 archdiocesan teen-agers who gave up a week of summer vacation to help others in a variety of community service projects.

Intense heat complicated their volunteer service, but the teen-agers took this added challenge in stride as they worked at the Mount Olive Crisis Center and at Holy Trinity, St. Ann, St. Bernadette, St. Rita, St. Philip Neri and St. Andrew parishes in Indianapolis.

At the end of their week of manual labor, some of the teens talked about this unique learning opportunity arranged by the Catholic Youth Organization and Urban Parish Cooperative.

"This has been a really good experience for me. A lot of people don't realize that there are people in need right here in our city. They might help people in other countries, but we have a need in our own city and I think this is really important."

"The need for adult day care is really great. A lot of elderly people are so lonely. This adult day care is a place where grown-up children can bring their parents to socialize with other elderly people and do things, exercise, arts and crafts, instead of just sitting and staring at the walls."

"I think I might volunteer here again because I really didn't know that so many people have a need for attention and help from others of us who might be luckier than they are." (St. Monica parishioner Jenni

Magers of Indianapolis, who spent a week helping at Holy Trinity Parish)

"I'm really interested in volunteer work and helping people and was so excited that I could spend the first week of my summer in such a neat way. I learned a little bit more about how I can relate to people in other situations than mine."

"What they're going through is drastically different from anything that I've ever experienced. I saw a lot of hope in the people when we talked to them, and that made me feel hopeful too. I know that we can all change things and look like they can never be changed if people try on both sides."

"This week was bound together by prayer. We started the day with prayer, we prayed while we were working, and we ended the day with prayer. We would take breaks and pray and sing hymns together. I'm going to pray for these people probably forever because they really touched my life." (St. Thomas Aquinas parishioner Rebecca DeBono of Indianapolis, who worked at St. Ann Parish)

"It really touched my life just knowing that I helped somebody. The prayer services really touched me, and working with the children was really special." (Our Lady of Mount Carmel parishioner Lacey Fages of Carmel, who helped at Holy Trinity Parish)

"If you can help somebody out, I think that's good. I don't think we were paying that I helped somebody. The prayer services really touched me, and working with the children was really special." (Our Lady of Mount Carmel parishioner Lacey Fages of Carmel, who helped at Holy Trinity Parish)

"Valerie Dillon's open approach to today's girls on issues relating to sexuality is refreshing and welcome. I especially commend the non-judgmental tone of this book, the inclusion of touchy areas like AIDS, the author's supportive invitation for today's girls to respect their own bodies and others."

—DOLORES CURRAN, Columnist
Author of *Trails of a Healthy Family*

Becoming A Woman

Basic Information, Guidance,
and Attitudes on Sex for Girls

Valerie Dillon
Family Life Director
Archdiocese of Indianapolis

"Communicating with teens and preteens is an art, and Valerie Dillon does it uncommonly well. She talks to girls about their sexuality in terms that are credible, down-to-earth, and faithful to the best of Catholic teaching."

"As young people grow up in an increasingly dangerous environment, they need help from adults who have credibility and can make a convincing case for sexual responsibility."

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Rev. William J. Bausch

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—PATRICK HOFFMAN
Coordinator of Education in Human Sexuality
Diocese of Davenport

"...the author provides teens, parents, teachers, and counselors with a superb combination of morally based biological information, proper vocabulary suggestions, intimate insights, and a delightful lace of humor."

—MARRIAGE AND FAMILY LIVING



APPLICATION—Lacey Fages and Angela Clare apply paint to a window at Holy Trinity Church as part of "Workcamp in Indy." Other teens washed school buses, served lunches, cleaned gutters, did yard work, helped with day care, and visited homeless people.

"There's a really strong lady at the Mount Olive Crisis Center who told us her life story. She was homeless with her kids and she finally got a job and she worked her way out of it. She got a home and she brought her kids up. And then she turns around and helps other people. She takes in drug addicts and mentally retarded people and other people (at the crisis center) that the other centers turn away. If I can be more like her, that would be great." (St. Monica parishioner Brad Poto, who volunteered at Holy Trinity Parish and at the Mount Olive Crisis Center)

"I spent a week here to help people out, to help them do what they can't do for themselves. I enjoyed working with the people at the adult day care center, helping them to walk, and talking to them." (Michelle Klingler of the Catholic Community of Columbus, who helped at Holy Trinity Parish)

"I worked at Mount Olive Crisis Center. The people there need help but can do some things themselves. They really want people to listen to them and talk to them."

"Now I have a better understanding of how people really feel about being homeless. Most people at the shelter don't want to be there. They want jobs. They want to be somewhere else on their own and not have to rely on people to help them all of the time."

"It was fun helping people. I'll be back here next year." (St. Mark parishioner Andy Cribbs, who volunteered at the Mount Olive Crisis Center)

"Some of the (homeless) people don't have much hope and they probably won't be able to do what they want to do because of their backgrounds."

"One boy wants to be a sheriff and a minister when he grows up. I just hope that he fulfills that dream and I hope all the kids there fulfill their dreams." (St. Luke parishioner Megan Hoffmeyer, who helped at the Mount Olive Crisis Center)

"I've always wanted to help, and I wanted to do more with my church because I haven't felt like I've been a very good part of the church."

"I liked seeing all the kids. Some of them are so shy or so starved for attention that if you talk to them it just really lights them up. You can tell they've made a difference, and that's really cool. I want to do it again next year." (St.

Monica parishioner Angela Clare, who helped at Holy Trinity Parish)

"The centers that we went to—the awareness sites—made us realize that the people who operate the food pantries do not have it easy. It's hard for them to get their food and things. They're having real trouble getting money."

"When we helped elderly people with yard work, they were very appreciative. Helping people really isn't hard. I got a \$15 scholarship (to participate in the work camp) and I had to pay half. It was the best \$15 I ever spent to work." (St. Joan of Arc parishioner Jim Page, reflecting on his visits to awareness sites in the center city)

"This week I worked in day care with children, and it was kind of sad because a lot of the kids there were from abused families. I didn't realize that there were so many people that need help and so many people that are so bad off."

"There was this little boy who was maybe 3 or 4 and his body was small, kind of skinny, and he was really sad looking. I saw him get out of the car one morning and could hear his mother yell at him. He was all dirty, and a day care staff member cleaned him up. He was from an abused home. It was really sad." (St. Luke parishioner Sheri Bournon, who helped at St. Philip Neri Parish)

"We painted a foundation on a house for a disabled man, and we painted trim and scraped paint at other places. We cleaned gutters for an elderly woman, and we cut down a tree. It was hard, but we were all together and that's what made it really fun."

"There was this little girl who was kind of lonely at one place where we worked and she said, 'Don't forget us.' She was really sweet. Just the thanks we got made all the difference."

"When we visited the Mount Olive Crisis Center, the person in charge told us that the only way she gets through her life is to keep praying." (St. Luke parishioner Nicole Doucette, who helped at St. Ann Parish)

"I worked with homeless people. Our group decided that we're going to come back on our own and visit them this summer and still help out. We won't forget." (St. Joan of Arc parishioner Irene Naghly, who helped at the Mount Olive Crisis Center)



CONCENTRATION—St. Mark parishioner Jessica Meeks-Johnson concentrates as she fills out an evaluation form for her "Workcamp in Indy" volunteer service. Teen-agers learned helping others can be both fun and rewarding. (Photos by Mary Ann Wyand)

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ICA seniors study poverty and homelessness

by Barbara Ludwig

There are at least 3 million homeless men, women and children in the United States.

Unfortunately, that number is continually growing. But the only way to alleviate this critical nationwide problem is by altering the passive attitude toward homelessness that so many Americans possess today.

Several faculty members at the Academy of the Immaculate Conception in Oldenburg recognized this fact and decided to raise the consciousness of the senior class there by organizing a trip to Over-the-Rhine, a poverty-stricken area of downtown Cincinnati.

On May 10, Academy seniors journeyed to Ohio with Franciscan Sister Miriam Kaeser, ICA president, Franciscan Sister Pat Bietisch, religion instructor, and Joanne Janzark, economics teacher, to tour several organizations located in Over-the-Rhine. All agreed that the trip was a dramatic eye-opener.

In the morning, the group visited St. Pius and St. Francis Seraph schools in two inner-city neighborhoods. At both locations, the girls talked with the school principals and learned some of the truths and myths about poverty. Then they toured the classrooms and made friends with some of the children.

Academy seniors ate lunch with St. Francis Seraph students in the school cafeteria, which is also used as a community soup kitchen.

After lunch, the group split up and went on walking tours of Over-the-Rhine neighborhoods. They visited many independent organizations working to alleviate the plight of poor and homeless people in Cincinnati.

Among those organizations were the St. Francis Catholic Worker, the Mary Magdalene House, the Peaslee Neighborhood

Center, the Contact Center, Our Daily Bread, and Tender Mercies.

At each stop, the girls talked with workers, toured the facilities, and left with new insights. Many ICA students live in rural areas or small towns and had never experienced poverty conditions like these.

"I never knew it was so real," senior Mylene Muceno of Shelbyville said. "This problem is right at our back door and I never realized it until this trip."

Academy seniors later described the trip

as very successful in raising awareness of poverty and homelessness.

In fact, after talking with Gilly Sullivan, the administrative coordinator of the Peaslee Neighborhood Center, ICA seniors invited her to speak at the Academy's Baccalaureate service on May 30.

Now that they have experienced the poverty and homelessness in Over-the-Rhine, the new ICA graduates are beginning to view this overwhelming problem in a different light.

And they are finding that individual action is the first step to making poverty and homelessness extinct.

"I used to feel that I was only one person," Brenda Kolb of Brookville explained. "What could I possibly do? Now I am starting to see that I am one. I can do everything, but I can make a start."

(A recent graduate of the Academy of the Immaculate Conception, Barbara Ludwig is the daughter of Mr. and Mrs. Benjamin Ludwig of Holy Guardian Angels Parish at Cedar Grove.)

Terre Haute teens help the poor in West Virginia

Five St. Benedict parishioners from Terre Haute recently completed a week of community service at Nazareth Farm in West Virginia.

Emily Walters, Jon Williams, Leslie Schaefer, Tony Brentlinger and youth minister Janet Roth lived at the farm and worked as volunteers in this poverty-stricken mountainous region June 10-17.

☆☆

High school youth group members from St. Paul Parish at Tell City participated in two service projects in June.

Youth ministry coordinator Pam Drake said the teen-agers raised funds for cystic fibrosis during a Walk-A-Thon on June 10. They also sponsored a rummage sale on June 18 to benefit parish youth ministry programming.

☆☆

St. Luke Parish youth group members in Indianapolis will participate in a Bike-A-Thon on June 23 to benefit center-city youth ministry programs.

Telephone Bob Schultz, St. Luke's youth minister, at 317-259-7886 for registration information.

☆☆

Cathedral High School graduate Angela Moorman of St. Monica Parish in Indianapolis participated in the 1990 National Young Leaders Conference Collegiate Seminar June 12-17 in Washington, D.C.

Sponsored by the Congressional Youth Leadership Council, the six-day conference focused on "The Leaders of Today Meeting the Leaders of Tomorrow."

Throughout the week, 175 students who had demonstrated academic achievement, leadership and citizenship during their high school years had opportunities to meet with key leaders and newsmakers from the three branches of government, the media, and the diplomatic corps.

Highlights of the program included a breakfast panel discussion led by prominent journalists at the National Press Club, welcoming remarks from a member of Congress on the floor of the U.S. House of Representatives, briefings at the State Department, and a visit to a diplomatic embassy.

Senators Richard Lugar and Daniel Coats, as well as Congressman Andrew Jacobs, Jr., met with Angela during the Washington conference.

☆☆

St. Lawrence School student David Steffen of Indianapolis was honored by the Indiana Department of Education on June 9 during the annual Midwest Talent Search awards ceremony.

He was among 156 Indiana students representing the sixth, seventh and eighth grades whose test scores were as high as the best among the nation's graduating seniors.

The middle school or junior high school students all achieved Scholastic Aptitude Test scores that were equivalent to scores recorded by the top 10 percent of all high school seniors across the United States.

The Midwest Talent Search is conducted in Indiana as part of the Gifted and Talented Education Unit of the State Department of Education. Northwestern University coordinates the search, which involves 27,000 students in eight states.

☆☆

Shaw Memorial High School foreign exchange students Kanoka Mori of Japan and Christy Terrieria from Brazil enjoyed living in Madison and making friends with Shaw students.



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BOOK REVIEW

Books of Catholic interest

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers.

"Thomas Merton and the Education of the Whole Person," by Thomas Del Prete, Religious Education Press, \$14.95, 195 pp. Sifts through the famous monk's writings to learn how he viewed the basic goals and processes of education.

"Clare: Her Light and Her Song," by Sister Karen Karper, \$18, 401 pp. Reprint of a widely heralded biography and tribute to St. Clare.

"Romero: A Life," by Jesuit Father James R. Brockman, Orbis, \$9.95, 284 pp. This is a revised version of "The Word Remains: A Life of Oscar Romero," which was published in 1982. A man of the poor, Archbishop Romero and his writings continue to figure prominently in Central American affairs 10 years after his assassination.

"Wisdom Distilled From the Daily," by Benedictine Sister Joan Chittister, Harper & Row, \$15.95, 216 pp. Translates and sets forth the message of the Rule of St. Benedict to reach the hearts and minds of those spiritually inclined.

"Living the Vision: Religious Vows in an Age of Change," by Sister Barbara Fiand, Crossroad, \$10.95, 169 pp. Illuminates the meaning of religious vows in the context of holistic spirituality.

"God Within Us," by Father John Wijngaards, Templegate Publishers, \$10.95, 159 pp. American edition of a book by an English priest in which he examined all the great religious traditions in search of the ultimate truth.

"Love in Action," by Mary T. Browne, Simon & Schuster, \$9.95, 260 pp. How the ill and discouraged can

heal their minds and bodies and achieve their goals by learning to love.

"Compassion and Solidarity," by Gregory Baum, Paulist Press, \$5.95, 106 pp. Lectures broadcast in Canada calling for a new ecumenism which, Baum believes, would create a more representative opinion within the church.

"Incarnation," edited by Alfred Corn, Viking, \$19.95, 361 pp. Pieces by some of the most illustrious writers of our day—Christians, Jews, agnostics, and atheists—who tell how particular books of the New Testament and the entire Bible have influenced them.

"Only A Beginning: The Passionists in China, 1921-1931," by Passionist Father Caspar Caulfield, Passio Press, \$14.95, 286 pp. Findings of an investigation into the 1929 murders in China of three American Passionist missionaries which reveal a pattern of official cover-up and deceit.

† Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of arch-

diocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included, unless natives of the archdiocese.

† **ARSZMAN, Mary Rita**, 72, St. Roch, Indianapolis, June 9. Wife of Henry J., mother of Henry J. III, and Kathleen Hoff; grandmother of seven.

† **AWBRY, Don**, 73, Christ the King, Indianapolis, June 10. Husband of Phyllis (Landring); father of Debbie Moele, Sandra Dense, Constance Smith and Peggy Hess; brother of Opal Wayland and Maxine Boggs; grandfather of seven.

† **BANET, Paul E.**, 47, Holy Family, New Albany, June 4. Husband of Peggy (Jones); father of Phillip and Steven; stepson of Juanita; brother of Phillip E. and Janet Davidson.

† **BULM, Manfred W.**, 65, St. Ignace, Richmond, June 4. Husband of Karla; father of Bettina, Annette B. Lavallo and E. Michael; grandfather of four.

† **BROTHERS, Tharsilla (Schnell)**, 76, St. Augustine, Jeffersonville, June 9. Mother of Theresa; sister of Christine Gunter; grandmother of two; great-grandmother of one; aunt of Wanda Hoffman.

† **BUSSELL, Mary D.**, 80, St. Bernadette, Indianapolis, June 2. Mother of George H. and Helen (Tudy) Hergenrader; sister of Marcedes Broomfield; aunt of five.

† **DANIEL, Russell E.**, 70, Holy Family, New Albany, June 7. Husband of Edith; father of Barbara Pulliam, Peggy Teater, Cheryl Kost, Sharon Becht and Carol Waterhouse; grandfather of 13; great-grandfather of four.

† **EMBREY, Agnes (Speth)**, 54, St. Mary, New Albany, June 7. Mother of Joanne Baker; grandmother of six; great-grandmother of eight.

† **GERLACH, Paul J.**, 66, St. Paul, Tell City, June 4. Husband of Amy (Clase); father of Victoria Marie Deom, Paul David, Dennis Mack, Allen Dean and Michael Joseph; brother of Oscar Deom, Hilda Evans and Clara Staats; grandfather of seven.

† **GILLIGAN, Herbert**, 78, formerly St. Roch, Indianapolis, June 16. Husband of Amelia; father of Mary Wong, Andrea Petrescu, Cathy Wyss, Patrick and Daniel; brother of George; grandfather of seven.

† **GREWE, Mary Lou**, 39, St. John, Ellettsburg, June 15. Mother of Debra, Jennifer and Brett; sister of William, Richard and Jeffrey Shouse and Marty Hancock.

† **GREIVE, Raymond F.**, 80, St. Mary, Greensburg, June 11. Husband of Josephine E.; father of Thomas G., David R., Joze R., Patricia A. Croddy, Betty Sample, Romany Collins, Jane Haley and Janet Einhaus; brother of Carl, Albert, Leona, Zept, Josephine Weatherly and Frances Suter; Ruth; grandfather of 25; great-grandfather of 12.

† **HAWTHORNE, Charles A.**, 70, Christ the King, Indianapolis, June 10. Father of Elizabeth, Peggy, Sarah and Martha Susan; brother of Eleanor Karnis.

† **HEPPNER, Howard R.**, 77, Holy Family, Oldenburg, June 10. Husband of Clara T. (Gehring); father of Marie L. Ruckey, Charles R. and Glen C.; brother of Virgil F. (Bud); grandfather of Susan, Diane, Gordon and Raquel.

† **HERCAMP, Clara**, 78, St. Michael, Bradford, June 9.

† **Mother of Judy Mindel and Mary Kaelin**; grandmother of four; great-grandmother of one.

† **JONES, Madonna Faye**, 41, St. Paul, Tell City, June 9. Wife of Gale "Pat"; mother of Greg, Ryan and Natalie; daughter of Marie Deviller; sister of David and Lee Deviller and Linda Ash.

† **KOCHA, Frances W. (Siergar)**, 75, St. Christopher, Indianapolis, June 11. Mother of Joseph F. Jr. and Mary M. Meiring; sister of Albert and Harry Stergar, Mary Myslinski and Helen Brenner; grandmother of six; great-grandmother of six.

† **KREFFEL, Josephine (Smerdel)**, 75, Holy Trinity, Indianapolis, June 7. Wife of Victor; mother of Michael J.; sister of Joseph Smerdel, Freda Dvoran and Margaret Finley; grandmother of two.

† **LUKEN, Henry L.**, 38, St. Mary, Greensburg, June 9. Father of Wendt; brother of Patricia Smith and Susan.

† **MCCAMBRIDGE, Leonard F.**, 80, Christ the King, Padli, May 11. Husband of Jessie; father of James, Elizabeth Larson and Ann Shelton; brother of Charlotte Frank; grandfather of 11.

† **PACE, Lucille M.**, 86, Holy Family, New Albany, June 5. Mother of Donald, Lauralee Purcell and Ginny Sive Gohmann; sister of Dorothy Middleton; grandmother of 15; great-grandmother of eight.

† **PERKINS, C. Catherine "Katie"**, 84, St. Bernadette, Indianapolis, May 28. Sister of Mary Ann Kane.

† **REITTS, George W.**, 65, Holy Name, Beech Grove, June 5. Uncle of William W.

† **ROIL, Florence M.**, 77, St. Patrick, Indianapolis, June 8. Mother of Barbara Coffman, Carol Jean Campbell, Roberta Aglish, James C. and James M. Jr.; sister of Robert Miller; grandmother of 27; great-grandmother of 35.

† **SAUER, Paul**, 77, St. James the Greater, Indianapolis, June 5. Husband of Elizabeth; father of Paul E., Charles W., David M., and Mary Ann Klobucar; grandfather of 13; great-grandfather of eight.

† **STUCKEY, Agnes E. (Brewer)**, 90, St. Christopher, Indianapolis, June 10. Mother of Robert N., Bud, Thomas, Margie Renie, Mary King, Rita Mariani and Norma Turner; sister of Joseph Brewer and Ann Riegel; grandmother of 32; great-grandmother of 21.

† **THOMAS, Linda F.**, 47, St. Pius X, Indianapolis, June 11. Wife of Thomas G.; mother of Bill R. and JoEllen; stepmother of Tracy and Jeff; daughter of Rose E. Hinz.

† **WEBER, Anthony "Tony"**, 58, St. Vincent de Paul, Bedford, June 13. Husband of Jeanette (DeChene); father of Michael, Dave, Paul, Carl, Susan, Sharon and Lauri; Doran; son of Valentin; brother of Bruce, Janet Rascowski and Nancy Curtis; grandfather of 11.

† **WELLS, Mayme L.**, 83, St. Augustine, Jeffersonville, June 13. Mother of Ralph E.; grandmother of five; great-grandmother of three.

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Pope meets with Mandela, blesses struggle

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II met with African National Congress leader Nelson Mandela on June 15 and blessed the struggle for racial equality in South Africa.

Mandela, on a major foreign tour following his release after 27 years in prison, urged the pope to support Western economic sanctions against South Africa, which the African National Congress believes should not be lifted.

The pope, while avoiding public remarks on the issue of sanctions, welcomed Mandela warmly.

Mandela later told reporters that the pope had not asked the congress to renounce violence in its struggle against South Africa's white minority government.

The two leaders talked privately for 25 minutes in the papal library. Afterward, the pope said he hoped Mandela's release marked a new chapter in South African affairs.

Mandela, a Methodist, addressed the pope as "our

father." Addressing a respected individual with that or similar terms is common in African society.

During a photo session with the pontiff, the 71-year-old South African departed from Vatican practice and gave a brief, impromptu talk. Mandela said he had explained to the pope the African National Congress position that economic sanctions should be maintained in order to pressure South Africa's white-minority government to make further reforms.

There has been a theme of Mandela's tour through Europe. Mandela said he realized the Vatican could not have a direct role in imposing sanctions, but said, "I asked them to express themselves very clearly on this. I have asked our blessing would help."

The pope's positions "on issues such as apartheid and anti-Semitism have been so clear that he has won the respect of the entire world," Mandela said.

The pope, who stood nearby, responded, "God bless your initiatives."

The Vatican press office, in a statement issued after the two leaders ended their session, said the meeting "confirmed the Holy See's commitment to a peaceful political evolution in South Africa" aimed at "progressively overcoming the system of apartheid."

This evolution "should allow the establishment of a society founded on pacification and reconciliation among all the components of that nation, guaranteeing and respecting the fundamental rights of all citizens," the statement said.

The Vatican statement appeared to encourage further steps along the road taken by South African President Frederick W. de Klerk, who freed Mandela and lifted the ban on the African National Congress in February. The congress and the government have since agreed to hold talks on the country's political future.

In his meetings with European leaders, Mandela has credited de Klerk with making a "good start," but has cautioned that the reforms will not in themselves bring about the end of apartheid. South Africa's system of forced racial segregation.

"We are still governed by a white minority government, there is still political repression and people are still dying," Mandela told the European Parliament in Strasbourg, France. The Parliament later approved a non-binding resolution that economic sanctions be maintained.

Vatican press spokesman Joaquin Navarro-Valls said the issue of economic sanctions was political rather than ethical, and therefore not a subject for papal pronouncement. The pope, when asked about sanctions during a trip to southern Africa in 1988, said he favored solutions that were "not imposed," but said he recognized that sanctions are sometimes morally defensible.

The Vatican's emphasis on a peaceful evolution in South Africa underscored another moral dilemma posed by apartheid. Mandela and the congress have held that armed struggle is still a legitimate part of their program, as long as violence remains a tool of government repression.

Catholics, Jews blast public education

(Continued from page 1)

In a five-point plan, they urged:

1. That governors and legislators "create committees to promote values education in the public schools" and that education leaders establish ways "to address the moral educational needs of children and young people."

2. That schools "use textbooks, resources and teaching methodologies that emphasize basic civic and personal values" and that school boards state publicly "the values they will teach and how they will teach them."

3. That religious leaders work together for change and form a national "joint commission to meet quarterly to evaluate matters pending in the courts and before the Congress that will affect the promotion of values education in America."

4. That "foundations underwrite values education programs in public schools."

5. That the media, "especially television, promote civic and personal values in their programming."

The Catholic-Jewish consultation said that to contribute to the process it was forming a committee to "make recommendations on the substance of value-based curricula and teaching methodologies."

It also asked Catholics and Jews across the nation to "begin a widespread dialogue about moral education in the public schools."

In addition to Archbishop Keeler, Catholic members of the consultation were Cardinal John J. O'Connor of New York; Archbishops J. Francis Stafford of Denver and Eugene A. Marino of Atlanta; Bishops Joseph J. Gerry of Portland, Maine, Edward T. Hughes of Metuchen, N.J., Norbert M. Dorsey of Orlando, Fla., and Basil H. Losten of the Ukrainian-Rite Diocese of Stamford, Conn.; and Auxiliary Bishops James H. Garland of Cincinnati, William C. Newman of Baltimore and Edward W. Kmiec of Trenton, N.J.

Among the Jewish leaders were the synagogue council's current president, Rabbi Joel Zaiman of Baltimore, and four past presidents, Rabbis Mordecai Waxman of Great Neck, N.Y.; Walter Wurzbarger of Lawrence, N.Y.; and Rafael Grossman and Gilbert Klaperman, both of Brooklyn, N.Y.

A number of other top council officials and leaders of the council's six constituent organizations were also part of the consultation.

The group also included other Jewish leaders widely known in Catholic ecumenical and interreligious circles, such as Rabbi Marc Tanenbaum of New York, a veteran of Catholic-Jewish relations who advised U.S. bishops at the Second Vatican Council; Rabbi David Saperstein, director of the Washington-based Religious Action Center of the Union of American Hebrew Congregations; and Rabbi Alfred Wolf of Los Angeles, a prominent figure in interreligious relations of the West Coast and one of the leaders who addressed Pope John Paul II when the pope met with non-Christian leaders during his 1987 visit to Los Angeles.

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Reaction sharp to physician-assisted suicide

by Catholic News Service

WASHINGTON—Word that a physician who advocates euthanasia helped a woman commit suicide with a so-called "suicide machine" that sent life-ending drugs into her veins has sparked several sharp criticisms of the incident.

Mixed in with the criticisms were some measures of support for the move, along with questions asking when—or if—anyone should be given help to commit suicide.

The death of Janet Adkins, 54, of Portland, Ore., with the help of Dr. Jack Kevorkian, a retired physician from suburban Detroit, is believed to be the first known U.S. instance of medically assisted suicide.

Laurie Anne Ramsey, spokeswoman for the Chicago-based Americans United for Life, said, "This kind of thing is the next step in terms of the devaluing of human life."

The suicide of Adkins, who was reported to be in the early stages of Alzheimer's disease, took place June 4 at a public campground in Holly, Mich., outside of Detroit, because it had electrical outlets needed to run the suicide machine.

Kevorkian, 62, told *The New York Times* that he did not commit murder because Adkins pushed the button that administered the fatal drugs. All he did, he said, was insert the tubes through which the drugs flowed.

After Kevorkian dripped a saline solution through the tube, Adkins pushed a button that released 10 cc of potassium chloride, which stops the heart and brings death within minutes.

Condemnations of the physician-assisted suicide were quick and many.

Vincentian Father John Gouldrick, director of the U.S. bishops' Secretariat for Pro-Life Activities, said in a

written statement, "The immorality of suicide and physician-assisted suicide is clear. . . . No one was enriched by (Adkins') decision or that of Dr. Kevorkian" in assisting in the act.

"We have to face a basic fact of life: sickness is always burdensome to some degree," Father Gouldrick said. "By prematurely terminating her life, Adkins has prevented others from carrying her burden and becoming more human in the process."

Dr. Joseph R. Stanton of Needham, Mass., a member of the International Anti-Euthanasia Task Force, said in a written statement that "it is easier to sell death induction if it is the doctor rather than a thug who pulls the trigger."

Stanton said, "It is worth remembering in this hour that the medicalized killing of helpless patients in the Third Reich was judged by this nation at Nuremberg to be a 'crime against humanity.' Is not once in a century more than enough for a society to stumble willy-nilly down the path that leads inevitably to the induced death, homicide of human beings in the back of vans."

Adkins died in Kevorkian's Volkswagen van at the campground.

Arthur Caplan, director of the Center for Biomedical Ethics at the University of Minnesota, told *The Washington Post* that the episode was "a moral outrage" and "a rash, imprudent action."

Christine Cassel, a professor at the University of Chicago Medical Center, told *The Washington Post* she understood the situations of persons who have no hope of recovery who

want to die, but asked, "Is it really OK to kill someone you have known for a half an hour?"

Kevorkian and Adkins met over a meal at a nearby restaurant shortly before the suicide at which Kevorkian gave his consent to her wish to commit suicide. Adkins had learned of Kevorkian and his machine from articles about him.

"What if she was misdiagnosed?" Cassel said. "She could have had many years of productive life left. What he (Kevorkian) did really cannot be condoned."

Adkins' husband, Ron, told a Portland television station that "it's not a matter of how long you live but the quality of the life you live, and it was her life and her decision and she chose."

But James Bopp Jr., general counsel to the National Right to Life Committee, disagreed. He said, "You cannot accept the quality of life as a standard. First you withdraw respirators, then the food and then you actively kill people. It's a straight line from one place to the others."

A poll issued by *USA Today* June 8 said 68 percent of 724 people polled by telephone said there are circumstances in which the terminally ill should be allowed to end their lives.

In other questions, 28 percent said Kevorkian should be charged in Adkins' death, while 19 percent said he should lose his medical license.

In a 1987 article, Kevorkian said he fully expected to be arrested after supervising the death of his first patient, but would defend himself in court to force government, the public and organized medicine to face the issue.

An Oakland County Circuit Court judge June 8 issued a temporary restraining order, telling Kevorkian to stop using the machine and to not use any other means to assist in a suicide.

Unlike most states, Michigan has no law against assisting suicide, but Oakland County Prosecutor Richard Thompson said his office was investigating whether other charges may be brought against Kevorkian.

First all-women Serra Club is started in New Jersey

by Catholic News Service

MERCERVILLE, N.J.—The world's first all-women Serra Club has been organized in Mercerville.

Serra International headquarters in Chicago confirmed June 12 to Catholic News Service that the club in Mercerville is the first among its 560 clubs in 31 countries to have only women members.

The organization fosters vocations to the priesthood and religious life and trains Catholic lay leaders.

Louis D. Bonanni, president of the Serra Club of Trenton, N.J., was the organizer of the Mercerville Club, whose president is Eileen Wilson. He has organized 13 other Serra units.

Franciscan Sister Catherine Kane, associate director of the Diocese of Trenton Vocation Center, will be chaplain of the new club, the only woman to hold that distinction, according to Serra International.

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