

THE CRITERION

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St. Philip raises more than \$130,000

But future of the school remains in doubt because a substantial deficit will remain

by Margaret Nelson

St. Philip Neri School in Indianapolis called on its friends in time of trouble. And on Sunday, June 23, they came through to the tune of more than \$130,000.

That was the day of the parish Run, Pray, Walk-a-Thon effort to raise enough money to keep the school open next year. However, the future of the school is uncertain because a substantial deficit still remains.

See editorial commentary on this subject on page 2.

On Tuesday, *The Criterion* learned that St. Philip's pastor, Father Glenn L. O'Connor, told his staff that he is being reassigned.

Father O'Connor said, on Monday, "That was quite a happening out there! The money is still coming in. It was an effort of people who cared. They got together. It was a difficult challenge."

He continued, "We told people we can't do it alone. We said, if it was important, now is the time to help. People responded. The message was loud and clear: People are willing to invest in Catholic schools in the inner city."

On June 3, the pastor was informed that archdiocesan school contracts and payroll privileges will be suspended as of Aug. 31. The parish owed the archdiocese half a million dollars from

previous years, and the projected deficit for 1991-92 is \$218,000.

Before he announced that he would be leaving the parish, Father O'Connor said that he hoped the school would be able to remain open. "We'll have to scale the thing down and attack the problems from a different angle," he said.

"We can have a quality program. We will have a teaching principal. And we will not give it away," he said. "This will enable us to still have a quality school. Right now, we will have to cut back. We are severely limited. People are still concerned that we take care of those who can't pay. I would love to educate the entire inner city. But we will have to draw the line a little higher this year."

Parish organizers called on alumni, parents, parishioners and neighborhood businesses to show their support in an "Invest in the Future" campaign for the school. St. Philip Neri students went from door to door asking for donations. Runners and walkers obtained pledges for covering the five-mile route at the Sunday event.

Donations ranged from one student's collection of \$1.35 to a \$10,000 check from a neighborhood resident.

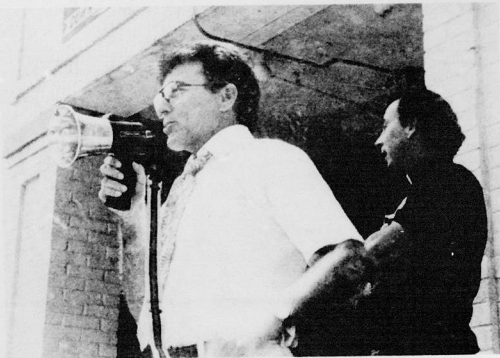
Before the nearly-200 people made the two-and-a-half mile trek to Spades Park, the cheerleaders led the crowd in cheers, a radio station distributed T-shirts to some participants and the whole group joined together in prayer.



RUN-OR RIDE—Former graduates, parents and friends of St. Philip Neri participate in the "run" part of the school fundraiser Sunday. The entrants covered five miles running or walking to the city park and back.



PRAYERS—Parishioners Carolyn MacAvoy (left) and Peggy Brennan offered to pray during St. Philip Neri's Run, Pray, Walk-a-thon on Sunday, June 23. Brennan's six grown children were graduated from the school. The event was organized to keep the school open next year. (Photos by Margaret Nelson)



START YOUR WALKING—Indianapolis 500-Mile Race driver Johnny Parsons signals the walkers to start at the Sunday fundraising event. With him is St. Philip Neri pastor, Father Glenn O'Connor.

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Collection for the work of the Holy Father is this weekend

by John F. Fink

"Come, we have God's work to do" is the theme of this year's Peter's Pence Collection, which will be taken up worldwide this weekend.

Theoretically, this collection is for Pope John Paul II's use, but since the late 1970s it has been used to cover the Vatican's budget deficit. Previously, before the Vatican had operating deficits, it was used to support papal charities and specific projects in mission lands.

The collection helps pay salaries for more than 2,300 employees who work in the various departments of the Holy See.

The collection, and its name, dates back

to King Alfred the Great of ninth-century England, who collected a penny tax from each landowner as financial support for the pope. The collection continued until the Reformation in the 16th century and then was reinstated in the 1860s by Pope Pius IX to compensate for the revenue lost when Italy took over the papal states.

Collections for Peter's Pence totaled \$57.8 million last year, which was an increase of 19.3 percent over 1989. American Catholics usually contribute more than a quarter of total contributions.

The predicted 1991 Vatican deficit is \$91.5 million.

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

THE CRITERION
Serving the Archdiocese of Indianapolis

A special 10-page section about family health begins on page 9 of this issue

FROM THE EDITOR

Moral questions about medical issues

by John F. Fink

Moral questions about medical issues are going to be with us for a long time. There have been such fantastic scientific advances during recent years that doctors can now keep people alive almost indefinitely, and they can transplant organs and tissues from one person to another in order to save lives. But just because it's possible to do something doesn't necessarily make it the moral thing to do.

The Sue Ann Lawrence case showed us that the Catholic Church is still struggling with many of these moral issues. New medical miracles are happening faster than the church can pronounce on their morality. One of the letters we received on the question of the morality of artificial nutrition urged that nothing be done until Rome has spoken. But that's impossible. Sometimes medical decisions have to be made within minutes, and as fast as medicine is progressing these days, it would be impossible for Rome to keep up.

Besides, Rome has given us the principles (such as the one that says that we need not take extraordinary or disproportionate means to save our lives). Now it's up to us, just as in other moral decisions, to judge our actions in accordance with those principles. Are feeding tubes for those in a persistent vegetative state proportionate or disproportionate? That's a judgment that has to be made in each individual case.

ORGAN TRANSPLANTS HAVE made news at least since the first heart transplant in 1967. Today they have become almost routine: More than 15,000 transplants were made in 1990. Almost 10,000 of them were kidneys, but about 2,000 were hearts. (These figures are only for



transplants of hearts, kidneys, lungs, livers and pancreases; if it included eye corneas, bones and skin, the figures would be much higher.)

Unfortunately, there is a shortage of donors because not enough people are willing to donate their organs at the time of their death. The result is that about 23,000 Americans are desperately waiting for replacement organs and it's estimated that more than 2,000 of them will die before a donor is found. Doctors often have to make tough decisions about who gets organs when they become available and who doesn't, which means that they must decide who will live and who will die.

Donation of one's organs can be one of the most charitable things a person can do. It's a way to help others even after one's death.

SOME OF THE TOUGHEST moral issues now, however, concern donations of organs or tissues by people who are still living. One of the more celebrated cases recently was that of Mary Ayala who got pregnant for the sole purpose of using the child's bone marrow to save the life of her 19-year-old daughter. It seems to have worked.

That happened in California, but here in this archdiocese, in Lanesville, another couple went to extraordinary lengths to have a child so the blood from its umbilical cord could be used to save the life of another daughter. Lea Ann Curry's first pregnancy for that purpose ended in a miscarriage, so she immediately got pregnant again. But the child who was born turned out not to be a suitable donor. So within 12 weeks Lea Ann was pregnant still again, and that baby's umbilical cord blood was compatible. The Currys ended up with three healthy daughters.

The ethical question raised is whether it is permissible to conceive a child for the sole purpose of obtaining an organ, blood or tissue to save the life of another child. In these two cases, since there was no danger to the children conceived, there doesn't seem to be a problem. Children have been conceived for much less worthy reasons—to

care for their parents in their old age, to hold a bad marriage together, or to satisfy a need of the parents.

But what if, instead of just bone marrow or blood, the parents planned to transplant a kidney or part of the liver of the child? One can get along with one kidney and the liver regenerates itself, but it would still mean major surgery on the child, and it would not be surgery performed to make her healthier as surgery should do, but to make someone else healthier.

What if Lea Ann Curry had learned, through amniocentesis, that her second child would not be a suitable donor and had then aborted that child? We who believe abortion is wrong can make that judgment call easily, but in our society she could have done just that.

One of the battles currently raging is whether or not it is morally right to use fetal tissue to treat diseases. This comes up because some tests have indicated that such tissue might be a good treatment for diabetes, Parkinson's disease and maybe even Alzheimer's disease.

Morally, there would be nothing wrong simply with using tissue from an aborted fetus, but there would be everything wrong with aborting a fetus just to provide the tissue. And what a horror to think of conceiving a child for the sole purpose of killing it and using its tissue for someone else's benefit! Yet a recent poll showed that 18 percent of those polled said it would be morally acceptable to conceive and intentionally abort a fetus so the tissue could be used to save another life.

IN ALL THIS TALK about transplants, artificial nutrition, and other scientific advances in medicine, it should be kept in mind that Catholic doctrine does not require us to do everything possible to preserve life. We believe, after all, that death in this world is the beginning of eternal life in the next.

We have no obligation to do something just because it's possible to do it. We must retain the concept of proportionate and disproportionate treatment.

EDITORIAL COMMENTARY

St. Philip School and help for the poor

by John F. Fink

The archdiocese is getting a bum rap from those who look at the possible closing of St. Philip School as an indication that the archdiocese is not doing enough for the poor people who live in that area of Indianapolis.

At the present time, St. Philip owes the archdiocese a half million dollars. The budget for next year shows that there will be a shortfall of an additional \$218,000, now alleviated somewhat by the \$100,000 or so raised last Sunday.

As is true of all the schools in the Indianapolis area, St. Philip's teachers have been paid by the central payroll at the Catholic Center. Parishes are then billed for these salaries plus other items that the parishes owe to the archdiocese. St. Philip Church began running an operational deficit in 1983. It used its reserves until 1989, when they ran out. Since then it has not been able to pay the archdiocese for the teachers' salaries. They were unable to pay about \$250,000 both in 1990 and 1991.

Besides the debt and projected deficit, St. Philip received \$26,500 this year from cooperative ministry funds and will receive \$65,500 in the fiscal year that begins July 1. This is money that comes from the United Catholic Appeal through the Urban Parish Cooperative. In addition, Archbishop

O'Meara gave the parish \$50,000 to start an endowment.

If this were the only money going to poor parishes, perhaps the archdiocese should be expected to continue to foot the bill. But it is not. A total of \$400,000 is being given to 14 inner-city parishes during the fiscal year that begins July 1. This is more than one-quarter of the \$1,576,720 raised last year by the Archbishop's Annual Appeal.

If this year's United Catholic Appeal reaches its goal of \$2,500,000, the \$400,000 going to inner city parishes through cooperative ministry funds would still be 16 percent.

When the United Catholic Appeal distribution was determined, \$1,841,000, or 40 percent of the \$2.5 million goal, was earmarked for social justice issues. These are basically for Catholic Social Services services throughout the archdiocese, including the inner city of Indianapolis. When you add the 16 percent from cooperative ministry funds, it means that 56 percent of the United Catholic Appeal funds are going to help the poor.

It's too bad that St. Philip is the parish that is feeling the squeeze. Thirteen other parishes also get funds from the United Catholic Appeal through the Urban Parish Cooperative, and some of those parishes have received much more than St. Philip did in the past.

Until its reserves ran out in 1989 St. Philip didn't request or receive any cooperative ministry funds because its bingo operation was bringing in about \$150,000 a year. Then the laws of the state were changed. St. Philip initiated a bingo operation at the Fairgrounds, but soon found that it couldn't compete with entrepreneurs who turned the new laws to their benefit. St. Philip lost money and finally got out of the Fairgrounds operation with a \$39,000 settlement.

The other 13 parishes that will receive cooperative ministry funds this coming fiscal year are St. Rita, \$80,000; Holy Cross, \$60,500; Holy Angels, \$50,000; St. Andrew, \$35,000; St. Bridget, \$28,000; St. Catherine, \$20,000; St. Patrick, \$18,000; St. Joan of Arc, \$12,500; St. Simon, \$10,000; St. Bernadette, \$9,000; St. James, \$6,000; Holy Trinity, \$3,000; and St. Ann, \$2,500.

It cannot be said truthfully that the archdiocese is not doing enough for the poor in Indianapolis. And not only for poor Catholic families, but also for the many poor non-Catholic families who are attending inner-city Catholic schools without paying

full tuition. In most of these parish schools non-Catholic students are the majority. St. Philip, in fact, with 70 percent Catholic students, is the parish with the highest percentage of Catholic students in the inner-city parishes.

In the opinion of some, this problem could have been avoided if the East Deaneary Board of Catholic Education had accepted the recommendations of a task force it created to look into the deanery's education problems.

The task force's recommendations included combining the programs of Holy Cross School and St. Philip School, using the better facilities at St. Philip. They also included opening a junior high school program at Secunia to serve all students in the East Deaneary, similar to the successful program at Ritter High School for the Catholics in the West Deaneary.

Officials of the archdiocese were aware of these recommendations and were willing to consider them. However, they were unanimously rejected by the East Deaneary Board.

The principal reason these schools are in financial trouble is because they are not

collecting tuition from the families of the students. At St. Philip, for example, tuition is supposed to be \$1,443 per year, but the tuition actually received for the 190 students averaged about \$700. And it costs about \$1,900 per student to run the school. This is the pattern at other inner-city schools, too.

Some families, of course, simply don't have the money. But in many cases it's a matter of the families setting priorities and education sometimes takes a back seat to the many material goods our society says all families need.

The Catholic Church in this archdiocese is fully capable of providing a Catholic education for every Catholic student in the inner city, but not necessarily at every parish site. As successful school consolidations in other parts of the city and the archdiocese show, not every Catholic parish has to have a school. Usually a consolidated school can do a better job of education.

At this point the future of St. Philip School remains unclear. What is clear, though, is that no matter what final decisions are made about the school, it's unfair to accuse the archdiocese of not doing enough for the poor in the inner city of Indianapolis.

The Peter's Pence collection

Dearlly Beloved in Christ:

It seems ironic that our Holy Father must ask for support for the Holy See's yearly budget, but I think American Catholics do look on this Peter's Pence collection as an opportunity to answer his need. So is a joy for me to ask you once again for this support.

Pope John Paul II, in his 12 years as the successor of St. Peter, has truly been a beacon of light and hope for countless millions as well as for the bishops from more than 900 mission dioceses who call on him for the bare necessities to serve their people.

He provides emergency relief to countries all over the world where war, oppression, and natural disasters have left millions uprooted and in need of food, shelter and safety. Today's news tells us this condition of stark need has not abated.

The Peter's Pence Collection enables the Holy Father to continue this vital pastoral work of giving assistance to his fellow bishops beleaguered with needs and to pay just salaries to the 2,300 employees of the Holy See. Ninety-eight percent of the collection funds go directly to such pastoral and relief work, with less than two percent used for administrative costs.

With this plea comes my appreciation for your loyalty and generosity to the Peter's Pence Collection and to all the works of the church. My gratitude comes, too, to our pastors who are truly leaders in advancing the good work of all these causes.

You will be in my prayers, as I ask you to keep me in yours.

Sincerely yours in Our Lord,
Most Rev. Edward T. O'Meara, S.T.D.

+ *Edward T. O'Meara*
Archbishop of Indianapolis

06/28/91

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THE CRITERION

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HOSPITAL CHAPLAIN:

Organ donation is a 'gift of life'

by Margaret Nelson
(First of two parts)

"Don't take your organs to heaven—heaven knows we need them here!"

Father David J. Lawler, chaplain at Methodist Hospital in Indianapolis, passes out buttons with this message on them. He has visited with patients awaiting organ transplants, and he has spent time with families when they decide whether to donate a loved one's organs or tissue for transplantation.

The heart, kidney, pancreas, liver, lungs, corneas, bone marrow and skin can be harvested at death and transplanted into other patients who need them. But this can be done only with the consent of the next of kin of the organ's donor, said Father Lawler.

The human tendency is to put off such a decision that elicits thoughts of death—even for what Pope John Paul II recently labeled "an act of great love." Though 80 percent of surveyed Americans favor organ transplantation, only 20 percent carry donor cards.

Jennifer Struck, from the Indiana Organ Procurement Organization, helps train coordinators and she herself talks with potential donors' families, she said. "If people are interested in organ donation, they should make their families know what their wishes are."

Lack of education prevents many donations, she said. "There is no disfigurement to the body. The family can make normal funeral arrangements. And many people think there is a cost to them. That is not true," she said her organization "picks up the cost of the procurement work."

A prompt decision is important because transplantation must take place within hours after death. Struck makes the distinction that solid organs must be harvested while the heart is still beating, but after the patient is brain dead—that is, with no possibility of recuperation. The organ can be supported by machine.

But it is important that the procurement unit is called as quickly as possible—at least within six to eight hours. An average of 16 hours is needed to complete the total procurement, Struck said. "The family is asked this important question at a time of crisis. If they know ahead of time, it makes the decision a lot easier."



"From a chaplain's point of view, what goes on is almost always a terrible scene," said Father Lawler. "It has to happen very quickly. But family members, who are devastated by the death, must consent to donate the organs."

Consent must be obtained from a relative even though the deceased bears a Uniform Organ Donation Card (available at the Methodist transplantation department by calling 317-929-8677) or has signed the anatomical gift section on the Indiana driver's license. "The family can veto it," said Father Lawler.

In fact, federal law requires all hospitals to have the mechanics or a responsible team in place so that families of potential donors are made aware of the right to consider donation of organs, according to Chris Gilmore, administrative director of the department of transplantation at Methodist.

Struck calls it "an important opportunity for the family in crisis." Currently 23,000 Americans are waiting for organs, 330 of them in Indiana, she said.

Gilmore said, "It's important to talk about the need." Last year, there were 20,000 people in the U.S. waiting, and there were only 6,000 donors.

"When death happens, the human

body no longer needs these organs," Father Lawler said. "Would anyone deny these organs to someone else? The Catholic Church, like all major religions, not only approves, but I think would applaud this decision. It is a gift of life. This is an act of love, pure unconditional love."

"Who would have thought this could be done 30 or 40 years ago?" he said. "Before blood was the only thing we could donate. I think of the blood of Christ. We have to have an understanding of what blood means to us."

Father Lawler said, "I keep thinking, 'We are mortal beings. Death is obvious. We are going to die.' Most of us expect to live to be 80 or 90. In actuality, some of us are not going to live that long. Some of us will experience sudden death."

"People need to discuss this matter—parents with their children, husbands with their wives and brothers with their sisters," Father Lawler said. "I don't mean in a morbid sense, but in a sense of understanding part of our limitations as human beings."

"Some of us can make gifts of organ donations if we are appropriate donors. (Those with cancer or transmittable diseases cannot.) That applies to anyone who dies in a hospital or a death on arrival," he said.

The death of a child can be especially devastating, but children's organs are needed in large numbers. Jeannie Hannan, a bedside nurse at Methodist's transplantation unit said, "I don't think people think enough about donating children's organs. There is a real shortage," she said.

A member of St. Agnes Parish in Nashville, Hannan said that there is increased awareness of the need for organ donors. "People are becoming more sensitive to what it can mean to other people. I was not that much aware myself before I worked in this unit."

Father Lawler believes that giving

permission for transplantation helps families during the grieving process. "I contend that weeks and months after the funeral, as people continue to grieve the death of a loved one, it makes grief easier for them. As terrible as the loss is, they can see that something good came out of it."

"There is follow up," he said. "The hospital will tell the family a little about the person who got the organ, still protecting the confidentiality," he said. "I think that helps them deal with the grief a little better."

Father Lawler discounted misgivings that the death of a donor is ever mistaken so that an organ can be removed. He said, "The person must be brain dead—a clinical, legal death" before an organ is removed. "The work is done by doctors and surgeons who have this specialty."

Hannan explained that organs are brought to Methodist from other medical centers and some are shipped out. "We are on a national computer system that prioritizes who gets an organ when it is available," she said.

Father Lawler said, "Untold good can happen if the death of one person can bring life to another."

Speaking on this topic, Pope John Paul II told a June 20 international congress of the Society for Organ Sharing meeting in Rome: "To offer in life a part of one's body, an offering which will become effective only after death, is already in many cases an act of great love."

A June 20 Catholic News Service story by John Thavis quotes the pope as saying that the church's position on organ donation implies a "prior, explicit, free and conscious decision on the part of the donor" or someone who legitimately represents the donor. Such a donation cannot seriously endanger or harm the donor's own life, he said.

The pope compared organ donation to Christ's sacrificial death in which "in dying, death is somehow overcome and life restored." He added that organ donation is a particularly eloquent act of generosity in today's world, which in many ways is utilitarian and anti-life.

(Next week: A recipient's view of transplantation.)

Terre Haute Carmel to dedicate new pipe organ

A new note will be added to the annual Novena to Our Lady of Mount Carmel in Terre Haute this year. In fact, a whole new ensemble of notes will issue forth from the nuns' new pipe organ.

The Carmelites have planned a special dedication ceremony for the new pipe organ at the opening liturgy of the novena on Monday, July 8, at 7:30 p.m. in the monastery chapel. Benedictine Father Columba Kelly of St. Meinrad Archabbey, well-known composer and lecturer on sacred music, will preside.

The public is invited to attend the novena services from July 8 to 16 at the monastery located in Allendale, just south of Terre Haute on Highway 41. Carmelite Father William Healy will be celebrant and homilist for the subsequent evenings. His homilies will focus on different aspects of the presence of God in our daily lives.

When faced with the need for a new musical instrument to accompany them in their liturgies, the Carmelite sisters consulted with experienced church organists and musicians, especially Father Kelly. They then selected the firm of Goulding and Wood of Indianapolis. "Almost intuitively we knew that they would not simply build, but rather create an instrument formed to give praise to God in a worshipping community," said Mother Marie Marcin, prioress.

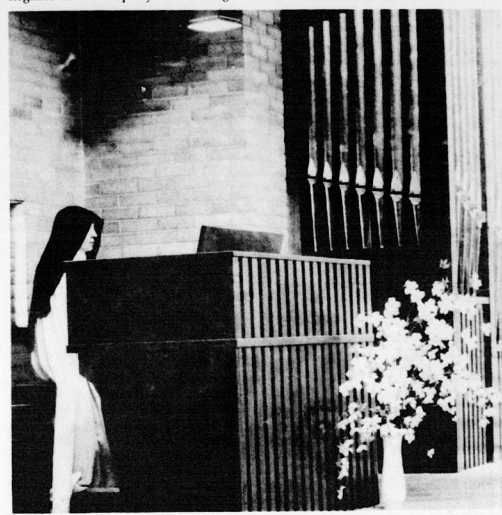
The nuns' chapel, though, had not been planned to accommodate a pipe organ, so it presented a challenge to Tom Wood and John Goulding. However, the challenge was met and the split chancel pipe cases now fit so harmoniously into an area which was thought to lack adequate space that they appear to be part of the permanent structure.

The hand-rubbed wood for the organ's cases and console, as well as the wood for the sanctuary furnishings of altar, ambo and presider's chair, is walnut cut down on the Carmelites' property years ago in order to make room for the monastery.

Adorning the facade of the twin cases are flamed-copper pipes, their muted color subtly reflecting a rich variety of shades, complementing the darker hues of the wood and adding a touch of elegance to the simplicity of the design.

The high A-frame roof of the chapel embellishes the resonance and tonal quality of the organ.

"Come and hear for yourself," Mother Marie said. She said it is the sisters' hope and prayer that each time the organ, with its six ranks and 373 pipes, resounds, its music will "fall as a benediction upon all who worship in the chapel, bonding them as one family in faith, and helping to heal and bring harmony into our world in which there is so much discord."



NEW ORGAN—Discalced Carmelite Sister Veronica de Stockalper prepares to play the new pipe organ at the Monastery of St. Joseph in Terre Haute. The organ will be dedicated on July 8 at the beginning of the sisters' annual Novena to Our Lady of Mount Carmel. The public is invited.

OFFICIAL
APPOINTMENTS

Effective June 19, 1991

REV. RIC SCHNEIDER, OFM, to temporary administrator at St. Joseph Parish, St. Leon and continuing as pastor at St. Louis Parish, Batesville, with residence at St. Louis.

Effective July 3, 1991

REV. LARRY CRAWFORD, from pastor at St. Ann Parish, Indianapolis, to pastor at St. Simon Parish, Indianapolis, for a period of six years from the date of appointment, and continuing as Archdiocesan Director, Pro-Life Activities, with residence at St. Simon.

REV. DANIEL DONOHOO, from associate pastor at St. Malachy Parish, Brownsburg, to administrator at St. Ann Parish, Indianapolis, with residence at St. Ann.

REV. DONALD QUINN, from chaplain, Chatard High School, Indianapolis, and associate pastor at St. Lawrence Parish, to associate pastor at St. Simon Parish, Indianapolis, and continuing as chaplain, Newman Apostolate at University of Indianapolis, with residence at St. Simon.

REV. THOMAS SCHLIESSMANN, from associate pastor at Holy Spirit Parish to associate pastor at St. Pius X Parish, Indianapolis, with residence at St. Pius X.

REV. ROBERT ULLRICH, from administrator of St. Joseph, St. Leon, to associate pastor at St. Mary Parish, Greensburg, with residence at St. Mary Parish, Greensburg.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

Archbishop
O'Meara's Schedule

Week of June 30

MONDAY-WEDNESDAY, July 1-3—1991 Serra International Convention, Washington, D.C.

Commentary

THE BOTTOM LINE

Televised executions show lack of sensitivity

by Antoinette Bosco

By now everyone probably has heard about the San Francisco public television station, KQED, that wanted to televise what goes on in the death chamber when a convicted criminal is in his or her last minutes on earth.

Because of what KQED wanted to do, which has been denied by a federal judge, the question of whether capital executions should be part of prime-time live television has now become a lively dispute, with people expressing strong opinions on both sides of the issue.

I do not think the magnitude of KQED's

request has really hit home yet. I do not think many Americans have really faced what is being asked here. A television station believes it has the right under the First Amendment to bring its cameras to a place where television has not previously been allowed. But to televise what? Murder, that's what.

Extremely interesting is how those who are on the side of KQED have developed their arguments. They sound reasonable and logical stating that televised, state-sponsored executions are just what those opposed to the death penalty need. These would be hideous, at best, and would let all the viewers see just how inhumane and savage these executions are.

Those who oppose what KQED continues to fight for say that this is inviting the general public to be sadistic. They are also concerned for the condemned per-

son's right to privacy in this very personal, final time on earth.

By now I am sure anyone reading this can guess how I feel about televised executions. I am thoroughly appalled at, and ashamed of, my fellow Americans who would want to do such a thing.

A major reason for my revulsion is television itself. Consider what the tube means to us. In one word, entertainment. It is the thing we sit in front of, daydream over, find escape in. If it starts to annoy us, we can just turn it off.

Even the evening news has caught on. While some of the events shown are pretty horrible, the news is still presented entertainingly. Just to make sure no one empathizes too much with crime or disaster victims, the commercial breaks come in every few minutes. No one has to really feel at all.

Would it be any different if you flipped the channel to an execution—live from the death house? I doubt it. Most people would sit there with a beer or diet soda, maybe gasp a bit, maybe express a few opinions, like, "well he was a murderer, so now he knows what it feels like to die," and then the commercial would come on and it would be over.

This scenario would develop not because people are heartless. It would happen because that is how we are programmed to relate to television. It is, as a philosopher told me once, a medium that has brought about "distanced intimacy." We have people right in our homes (intimacy), but we never have to touch or feel them (distance).

So, we would view executions with



To the Editor

School needs help from rest of church

As word comes that St. Philip Neri might lose its school because its parishioners are too poor to support its operation, I feel a real concern about what this means to the children in the inner city.

Come on, you folks in the "outer" parishes! Would you want your children attending the public school alternatives to Catholic education in the inner city? Neither do the parishioners of St. Philip's. They need financial help from the rest of the body of the church.

Those of us who have moved out of the old central city parishes, or whose parents moved out, can help by sending regular contributions to our old parish schools so that their operations can be maintained and the people of God can still have the Good News of Jesus Christ preached to them.

Why not forgo some luxury (like one trip to a fast food favorite per week) so that inner city children can still receive the "meat and drink" of spiritual nourishment which they have been receiving in the parochial schools?

Do you play the lottery? Occasionally send the money instead to St. Philip's. Take a chance on our kids' future.

Consider it as "giving to the missions" for indeed it is.

Remember the words of John's Epistle: "If someone who has worldly means sees a brother in need and won't help him, how can the love of God remain in him?" (1 John 3:17).

Jackie Cesnik

Bloomington

Close high schools, not grade schools

Enough is enough! I was angered and dismayed when I heard that St. Philip Neri School will be the next to join the long list of parochial grade schools to be closed. We have got to stop this trend.

The statement that the archdiocese stands behind the Catholic schools is only half true. They stand behind the four parochial high schools Secina, Ritter, Chatard and Roncalli. Year after year, every parish in the Indianapolis area has been forced to pay into the coffers to cover expenses of students whose parents cannot, and in some cases will not, pay all of the tuition and other school expenses. How is this any different from parents who cannot afford grade school tuition?

If any schools are to be closed, it should be the above-mentioned high schools. Cathedral and Brebeuf operate in the black and their tuition is very high. Most of the students work part-time jobs to help pay.

When I was only 11 years old, my father died, leaving my mother with four daughters to raise. My dad was a college grad, which was unusual for the 1930s, but still it was the Great Depression and everybody was hurting. If I had been forced out and had to go to P.S. 14, I would have felt cheated and angry. I

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, Indpls., IN 46206.

would have been made to feel poor, very poor. As it was, I was able to graduate from Holy Cross. To this day, I have wonderful memories of my years there, and I try to help keep it going.

I have been looked down upon because my children attended public high school (there was no transportation to the Catholic high school). But they all had the eight years of parochial grade school, where surveys and statistics show that the religious groundwork was laid for all years to come.

Many parents today send their children to Catholic high school, knowing they cannot afford it, only as a status symbol. And so, all the parishes in the city are assessed to cover the shortages. Some of the parishes cannot afford a grade school, but must help support the high schools.

Since our archdiocesan leaders are turning more and more to the people for more money, I think the people should have more say on the school matter. There will be hundreds of you out there who feel the way I do on this matter. We grumble and grumble—why not stand up and be counted? I repeat: we need the grade schools a great deal more than the high schools. If any more Catholic schools must be closed, let it be the parochial high schools, not grade schools where our children, tomorrow's adult leaders, are given the religious groundwork for life.

Elizabeth M. Suding

New Whiteland

Point of View

Marriage demands three commitments

by Winifred Pushor

June, the traditional month for weddings, starts many a young couple off with the high hope of living happily ever after. For a high percentage of them, according to statistics, this does not happen.

Marriage, which requires the utmost in commitment, hard work, and self-giving love, is one of humankind's most difficult relationships. For the many who divorce, a workable marriage has not materialized because one or more of the elements needed for a true marriage is missing.

Marriage demands three absolute commitments to succeed. The first and indispensable element is fidelity. Faithfulness to one's partner is the bedrock of the covenant made between two people who exchange marriage vows.

The second component of marriage is its indissolubility, a commitment for life. Without commitment, marriage flounders and dissolves with its first disappointment.

The Catholic sacrament of marriage is

meant to mirror the covenant between Christ and his church. Marriage is for life and the covenant between Christ and his people is for all time.

The third component needed for a happy marriage is an openness to children. The dependency and helplessness of a child calls forth the best from both parents. The sacrifice and selfless love of the father and mother bond the couple and their children together in a family.

The word "love," so bandied about in the culture of our day, has three aspects: passion, intimacy and commitment. Passion draws two people toward each other and depends heavily upon chemistry. A marriage built only on such a passing chemistry fizzles when the passion wanes.

Intimacy consists of closeness, communication, sharing and support of one partner for the other. These components of love involve an act of the will because they involve making choices. They are the acts of rational human beings.

Marriages not based on fidelity, indissolubility and selfless love break apart. Without them, the high hopes of the June bride and groom are dashed on the rocks of divorce.

LIGHT ONE CANDLE

Archbishop Romero was a saint

by Fr. John Catóir
Director, The Christophers

This fall The Christophers will celebrate 40 years of weekly television broadcasting. I believe we are the longest running show on TV. I have just finished taping two of the shows for the new "Christopher Close-Up" season.

One was with my friend Father Ellwood Keiser, the Paulist priest who produced the movie "Romero." And the other was with a Hollywood movie critic named Michael Medved. Michael is one of the more responsible movie critics in my judgment. It is his belief that the Hollywood movie-making community has taken an anti-religious stance in recent years, and I agree. The treatment of the Catholic Church in the movie "Godfather III" is one example.

Father "Bud" Keiser went against the tide to produce this film which upholds spiritual and religious values. He tells his own story in a new biography entitled "Hollywood Priest" (Doubleday, N.Y.). The movie "Romero," according to Medved, was labeled a Marxist film by many in the film industry. It told the story of an archbishop who was assassinated for his outspoken defense of the poor.

Does this make him a Marxist or a

martry? Over 70,000 civilians have been murdered in El Salvador in the last 10 years. The issue seems to have more to do with the ruling oligarchy's defense of their vested interests than with anything else. The United States must bear some responsibility for this blood bath. We supply the military equipment which the Salvadoran government has used against its own people.

Archbishop Romero was not a Marxist. He was a man of peace. He pleaded with our government to stop sending weapons and money to the Salvadoran military because innocent people were being killed every day.

A few statements made by some recent popes will shed light on the mind of Archbishop Romero.

"Enormous riches are accumulated in the hands of the few while the working classes were sometimes starving."—Pope Leo XIII, "Rerum Novarum," 1891.

"When power is in the hands of the few, free competition is dead, economic dictatorship has taken its place."—Pope Pius XI, "Quadragesimo Anno," 1931.

"Development is the new name for peace."—Paul VI, "Populorum Progressio," 1967.

"We are our brother's keeper."—Pope John Paul II, "The Social Concerns of the Church," 1988.

Archbishop Romero was a Catholic martyr and a modern-day saint.

(For a copy of the *Christopher News Note Economic Justice for All*, send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

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July & August 1991 TV Mass Schedule:

Date	Celebrant	Congregation
July 7	Fr. Gerald Kirkhoff	Members, St. Jude Parish, Indianapolis
July 14	Fr. Mauro Rodas	Members, St. Mary Parish, Indianapolis
July 21	Fr. Larry Crawford	Members, St. Simon Parish, Indianapolis
July 28	Fr. Rick Ginther	Members, St. Mary Parish, Richmond
Aug. 4	Fr. James Byrne	Members, Imm. Heart of Mary Parish, Indianapolis
Aug. 11	Fr. Douglas McCormack	Members, St. Alphonsus Parish, Zionsville
Aug. 18	Fr. Donald Eder	Members, St. Louis de Montfort Parish, Fishers
Aug. 25	Fr. Paul Koetter	Members, St. Agnes Parish, Nashville

CORNUCOPIA

A different summer festival

by Cynthia Dewes

Attention, Catholics! Does the mention of carnival music, or home-crocheted potholders, or youth dances on the tarmac turn you right off? Does stringy barbecue and bad accordion music make you mad as heck and you're not going to take it any more?

Sometimes the parish festival spirit abandons us, good churchgoers though we try to be. Eating chicken dinners and playing bingo just won't produce the same thrill anymore. We are in a funk, despite the promise of \$10,000 raffle prizes, cut-rate kiddie rides, or even fruit baskets heaped with bananas.

It's definitely time to escape the humdrum. It's time to dress up and be someone else. It's time to turn the entire family in on a new model. It's time to live in another century by way of an historical festival.

Instead of wearing shorts and T-shirts,

we can dress up like Powerful Pierre the mountain man, or Indian braves and squaws, or French officers and their ladies living on the American frontier. Instead of caramel corn, we'll smell wood smoke and wild game roasting over outdoor fires and, for that matter, Powerful Pierre.

We'll pretend we're canoeing up and down rivers of the West, attending fur traders' rendezvous. We'll live in home-made teepees and eat cornbread made from stone-ground corn meal. We'll say "You-uns" and "I reckon" and "shucks" and such as that.

The kids will run wild and barefoot, and they'll be tired and windburned by the end of the day. Going to bed on time or finding "something to do" will not be a problem.

If we tire of living in the eighteenth century, we can proceed to Civil War times and set up encampments. We'll wear suspenders and hoop skirts and clumpy boots and snoods over our hair.

Without television schedules and appointment calendars, we'll still manage to pass the time with simple survival. We'll scrub and sew and chop wood and carry water and feed ourselves and the horses for an entire weekend. Oh yes, the horses.

We'll also practice historical recycling and pick up their deposits.

Every so often we'll turn the Union and Confederate "soldiers" loose with replicas of black powder muskets and artillery and let them have an old-fashioned military skirmish. There won't be much suspense about who wins, but it'll be an energetic show.

There is more historical fun to be had if we go even further back in time to attend Renaissance or Medieval "fairs." We'll hold forth in pointy tents, eat with our fingers, and throw scraps of food under the (picnic) table for the dog.

We will speak Old English or some approximation thereof, and one couple will get to be king and queen. The rest of us will probably be seers. Everyone will spend the day jousting and playing the lute, or maybe they'll have a 10K race and call it the Crossbow Run.

If history runs its usual course, we will eventually tire of the olden days and return to parish festivals. After all, what would a summer be without at least one bowl of "genuine turtle soup"?

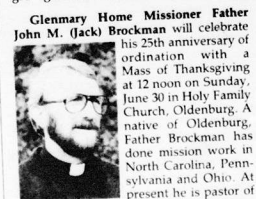
vips...



Leo and Mary Benton will celebrate their Golden Wedding Anniversary with a reception from 1 to 4 p.m. on Saturday, July 6 at Old Capitol Inn in Corydon, followed by 5 p.m. Mass in St. Joseph Church. The Bentsons were married on July 4, 1941 at Holy Trinity Church, New Albany. They have three sons: Maurice Leo of Georgia, Robert Stephen of Illinois and John Michael of Huntingburg. They also have six grandchildren.



On Sunday, June 30 Mr. and Mrs. James Caulfield will celebrate their 60th Wedding Anniversary at 1:30 p.m. Mass in Holy Family Church, New Albany. A reception for family and friends will follow in Marchino Hall. Jim Caulfield and the former Ruth Richards were married June 30, 1931 in the same church. They are the parents of five children: Ruth Ann Warth, Becky Peloff, Mary Chovan, Mike and Jim. They also have 15 grandchildren and four great-grandchildren.



Our Lady of Fatima Parish in Daingerfield, Tex.

Father Joseph Kos celebrated the Silver Jubilee of his ordination on June 2 at his former parish of St. Thomas the Apostle in Fortville. Father Albert Amie, present pastor at St. Thomas, co-celebrated Mass. A dinner followed in the parish hall. Father Kos is now serving as chaplain at Indiana University Hospital, LaRue Carter Hospital and Wishard Hospital, all in Indianapolis.

check-it-out...

A series of **Natural Family Planning** classes began on June 23 at St. Joseph Parish, 312 East High Street, Corydon. Jack and Pat Merk will continue teaching the Sympto-Thermal method at 1:30 p.m. on Sundays, July 21, August 18 and September 22. The cost of the series is \$40, which includes all necessary equipment. For reservations or information call 812-732-4768.

The choir of **SS. Peter and Paul Cathedral** will be recruiting new members during the summer. For more information call choir director Gerry Miller at 317-881-1093.

IUPUI Newman Center will sponsor a "Health Risk Appraisal" from 4 to 6 p.m. on Monday, July 8. The event will include cholesterol and blood pressure tests, personal health appraisals, and a "Healthy Dinner." There is a \$5 fee. For more information or reservations, call Karin Cramer at 317-632-4378.

Indiana Citizens for Life will sponsor an **Education Day, First Annual Auction and Salute to Dr. Jack Wilkie** from 10 a.m. to 2:30 p.m. on Saturday, July 13 at the Westin Hotel in Indianapolis. Dr. Wilkie, retiring president of the National Right to Life Committee, will be featured speaker. The \$20 cost of the day includes luncheon. Reservation deadline is July 9. Call 317-637-6186 or Margie Schmitz at 317-872-4567.

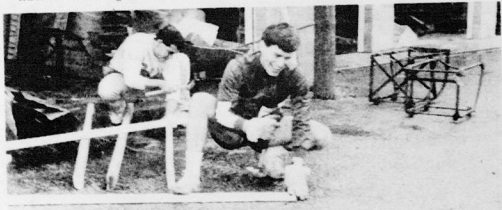
DePauw University in Greencastle seeks **Medical Construction Assistance** in January, 1992 for church-related mission programs in Honduras, the Dominican Republic, Haiti, Mexico and the southern U.S. Professional volunteers such as dentists, public health educators or construction superintendents will work with the Redemptorist Fathers in the Dominican Republic, building two Catholic churches and providing services to the local people. For more information contact chaplain Fred Lamar at DePauw University, Greencastle, IN 46135-0037, 317-658-4800.

The Indianapolis Day Nursery, 615 N. Alabama Street, Suite 108 offers free **Workshops for Homewomen Interested in Providing Child Care in their Homes**. Sessions will be held from 6:30 to 8:30 p.m. on Tuesdays, July 9 and 23, Aug. 6 and 27, and Sept. 10 and 24. To register call 317-636-5727 or 317-631-4643.

Host Families for French, Spanish and German students this summer are needed immediately. Local representatives from Nacel Cultural Exchanges are available to answer questions about the exchange program. Call Terry Daley at 317-786-5370 or Judi Babb at 317-897-5697.



LUCKY MONEY—Santa Callamore (left) and Amanda Donnell of St. Mark Parish, Indianapolis display \$10,000 which will be raffled off during the 10th Annual St. Mark's Funfest on Friday and Saturday, June 28-29. A 1985 Dodge Omni will be awarded to a winning teen-ager at the event at U.S. 31 South and Edgewood Avenue. Hours are 5 p.m. to 12 midnight Friday and 4 p.m.-midnight Saturday.



OUTREACH—Tim Granzier (left) and Ken Kern and three other members of the Notre Dame Club help members of St. Andrew clean up the parish garage. The crew filled a double dumpster to overflowing during that one morning. The alumni spend one Saturday a month helping out in center city parishes. (Photo by Margaret Nelson)



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Franciscans celebrate

The Sisters of St. Francis, Oldenburg will celebrate jubilees of 18 sisters who have served in the Archdiocese of Indianapolis. An anniversary celebration, including Mass, dinner and entertainment will take place on July 26 at the Oldenburg motherhouse.

Eighty years of ministry are being celebrated by Franciscan Sisters Amata Conley and Rose Viterbo Manzenberger.

Sister Amata taught music and was an organist at these Indianapolis parishes: Holy Trinity, Our Lady of Lourdes, Little Flower, St. Mary, Holy Name and St. Mary Academy. She also served at St. Mary, Greensburg, St. Mary, New Albany, St. Vincent de Paul, Bedford, St. Gabriel, Connersville, Holy Name, Beech Grove and St. Louis, Batesville. She is currently in retirement ministry at the motherhouse.

Sister Rose Viterbo was principal and teacher at St. Bridget and Our Lady of Lourdes, Indianapolis; St. Mary, Aurora; St. Louis, Batesville; St. Mary, Lanesville; Sacred Heart, Clinton; St. John, Elmhurst; and St. Vincent, Shelbyville.

Marking 75 years is Sister Adelaide Geis, who taught French, math and biology at Academy of the Immaculate Conception, Oldenburg and St. Michael, Charlestown. She also taught education courses at Marian College, Indianapolis. She now attends to gardening at the motherhouse.

Six sisters will mark 60 years: Sisters Laurencia Listerman, Dolores Madeleine Market, Antoinette Miller, Rosita Purler, Annella Roberts, and Noel Marie Worland.

Sister Laurencia taught at St. Mary, North Vernon and English, Spanish, social studies and journalism at St. Mary Academy and Secunia High School in Indianapolis. At the motherhouse, she served as assistant minister for retired sisters. She now works as pastoral care minister there.

Sister Dolores Madeleine provided domestic service at St. Mary, North Vernon;

St. Mary, Rushville and at the motherhouse. She taught at St. Vincent de Paul, Bedford. She is currently involved in the retirement ministry at the motherhouse.

Sister Antoinette taught social studies at Secunia and St. Mary Academy in Indianapolis and at the academy. Sister now serves as sacristan at the motherhouse.

Sister Rosita Purler served as principal and teacher at St. Francis de Sales and Little Flower in Indianapolis and at St. Louis, Batesville. She served as general councillor at the motherhouse. She now resides in a Masson parish where she taught.

St. Gabriel in Connersville and Little Flower, St. Christopher, and St. Lawrence in Indianapolis are the parishes where Sister Annella Roberts taught. She is now a teacher and librarian in Dayton, Ohio.

Sister Noel Marie taught at St. Mary, Rushville; St. Andrew, Richmond; Little Flower and St. Mark, Indianapolis. She was teacher and principal at Holy Family, Richmond; Our Lady of Lourdes, Indianapolis; and St. Joseph, Shelbyville, where she also served as DRE. Currently, sister is curator at the motherhouse.

Marking their golden anniversaries in the community are Sisters Michael Ann Aubin, Rosina Emery, Marie Helene Krussel, Lavonne Long, Edith Martini, Michelle O'Shaughnessy, Teresa Carol Van Compennelle and Ruth Ann Wirtz.

Sister Michael Ann taught at Little Flower, Indianapolis; St. Andrew, Richmond; St. Mary, Greensburg; St. John the Baptist, Dover; and St. Joseph, St. Leon. She is currently teaching at St. Lawrence, Lawrenceburg.

Sister Rosina taught at St. Michael, Indianapolis; St. Mary, North Vernon; and St. Louis, Batesville. She was teacher principal at Sacred Heart, Clinton, and St. Bernadette, and principal at St. Christopher, Indianapolis. She served as busi-

ness manager at Cathedral High School and as assistant treasurer at Marian College. Currently she serves as coordinator of continuing education at Marian.

Sister Marie Helene taught at Little Flower, St. Francis de Sales and Our Lady of Lourdes in Indianapolis. She was librarian and teacher at the Oldenburg academy. Currently, she is involved in the retirement ministry at the motherhouse.

Sister Lavonne (formerly Sister Francis David) taught at Holy Name, Beech Grove and at Secunia High School. She was principal at St. Mary Academy, Indianapolis. She is now guidance director at Secunia.

Sister Edith (formerly Sister Fidelia) taught at St. Michael, St. Mark and St. Lawrence in Indianapolis. She was principal at Sacred Heart, Clinton. She has served as assistant director of development and as researcher for director of alumnae at the Oldenburg academy. Currently, she is alumnae assistant of the academy.

Sister Michelle provided domestic serv-

ice for the Sisters of St. Francis at Marian College. She is now in the bakery service at the motherhouse.

Sister Teresa Carol taught at Little Flower and St. Lawrence, Indianapolis; St. Anthony, Morris; and St. Gabriel, Connersville. Currently, she serves as assistant sacristan and secretary to the motherhouse minister at Oldenburg.

Sister Ruth Ann taught music at Our Lady of Lourdes, Holy Trinity, and St. Mary, Indianapolis; at St. Andrew, Richmond, and at the academy at Oldenburg. Sister taught music and was the organist at Little Flower, Indianapolis. She is now associate music professor at Marian.

Marking 25 years with the Oldenburg Franciscans is Sister Margaret Horney, who is the congregational treasurer at the motherhouse. She has taught at St. Anthony, Morris and St. Michael, Indianapolis. She was assistant treasurer and director of financial aid at Marian College and assistant treasurer at the motherhouse.

Eldon's Choice

Birthplace: Princeton, Indiana

Age: 84 Years Young

Former Occupation: Pres. of McRoberts Insurance Agency in Danville, Indiana for more than 30 years.

Hobbies: Woodworking, dominos, reading. Chairman of the Religious Affairs Committee.

Favorite Book: The Bible

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JUBILARIANS—Franciscan Sisters (from left, top) Amata Conley, Rose Viterbo Manzenberger, Adelaide Geis, Laurencia Listerman, Dolores Madeleine Market, Antoinette Miller, Rosita Purler, Annella Roberts, Noel Marie Worland, Michael Ann Aubin, Rosina Emery, Marie Helene Krussel, Lavonne Long, Edith Martini, Michelle O'Shaughnessy, Teresa Carol Van Compennelle, Ruth Ann Wirtz and Margaret Horney.



by Rachel West, OSF

Pope John Paul II's latest encyclical, "Centesimus Annus," issued only weeks after the Persian Gulf War, sums up a century of papal teaching on war and peace. Echoing Pope Paul VI's words to the United Nations in 1965, "No, never again war," it continues, "No, never again war, which destroys the lives of innocent people, teaches how to kill, throws into upheaval even the lives of those who do the killing and leaves behind a trail of resentment and hatred, thus making it all the more difficult to find a just solution to the problems which provoked the war."

John Paul enumerates some of these problems: "injustices suffered, legitimate aspirations frustrated, poverty and the exploitation of multitudes of desperate people." Again, as sites Paul VI ("Populorum Progressio," 1967): "For this reason, another name for peace is development."

Peace, interdependence and the teachings of the church

John Paul urges the "more developed economies" to join in promoting development, "an effort which also involves sacrificing the positions of income and power" enjoyed by the richer nations.

Strong papal statements on the evils of war and the necessity of combating war's causes by sacrificing personal and national gain are not new with John Paul II or Paul VI. The focus on the need to address the basic causes of war and to comprehend the mutual "interdependence" of the world's peoples have antecedents in papal statements dating from the era of "Rerum Novarum."

Pope Leo XIII's declarations reflect his strong belief that peace lies in maintaining order and obedience to legitimate authority. Nevertheless, he was intensely interested in active peacemaking, serving as arbitrator in several international disputes and supporting peace conferences. His words concerning the illusion of assuming that preparation for war guarantees peace

foreshadow recent church statements on the nuclear arms race and deterrence.

"A vast number of soldiers and stupendous armaments may for a while prevent an enemy attacking, but they can never secure a sure and lasting peace. Moreover, armaments which are a menace are more likely to hasten than to retard a conflict; they fill the mind with disquietude for the future, and among other drawbacks, impose such burdens upon nations that it is doubtful if war would not be more bearable" ("Nostris Errorum," 1889).

Benedict XV, who assumed the papacy one month after the outbreak of World War I, was a genuine Christian pacifist who believed that following the Gospel meant that the Christian must try—during hostilities no less than before—to reconcile differences and prevent bloodshed. For such efforts, both sides in the conflict ridiculed him and called him a traitor.

John Paul II, however, cites Benedict's encyclical, "Ad Beatissimum," outlining causes of war and grounds for peace, as precedent for maintaining that modern weaponry and increasing interdependence of nations "make it very difficult or practically impossible to limit the consequences of a conflict" ("Centesimus Annus").

Benedict was perhaps ahead of his time in holding that the belief that war could be justified was obsolete in this century. Catholic teaching that war was "just" if the cause was legitimate and if the means and objectives were "proportional" dates from St. Augustine (c. 400 A.D.). Along with it went the teaching that the state had a right to compel its citizens to participate in wars.

Benedict's successors in the papacy reverted to such "just war" positions. Both Popes Pius XI and Pius XII had to deal with problems of the rise of totalitarian ideologies—Nazism, and Communism—in areas where large numbers of citizens were Catholics.

While condemning the ideologies, nevertheless continued to hold that states, even such states as Nazi Germany and Fascist Italy, had a legitimate right to compel military service and participation in war. Neither recognized the validity of conscientious objector status for Catholics who opposed all war on moral grounds or who believed that participation in a particular war was unjust.

By the conclusion of World War II, the positions of Pius XII on the subject of war, peace, and the role of the individual Christian regarding these matters had begun to change, so much so that Pope John XXIII quotes extensively from Pius's revised views in his own "Pacem in

Terris" (1963). Major factors in changing papal positions were the Nazi Holocaust and the use on civilian populations of weapons of mass destruction, notably nuclear weapons.

"Pacem in Terris" marks a major shift in church teaching regarding the obligation of individual Christians toward the state's authority. Although it says nothing about conscientious objection to war, it affirms that governments cannot obligate in matters of conscience and that a command contrary to God's law is not binding. Its treatment of the nature of civil authority emphasizes mutual duties and rights of both public authorities and citizens.

John XXIII also condemns the arms race and reflects upon the fact that the current state of "interdependence" among the world's nations mandates encouragement of systems of international order such as the United Nations.

The Vatican Council document, "Gaudium et Spes" (1965), enlarges on these points. Emphasizing the reality of humanity's capacity to destroy itself through use of modern weaponry, it recognizes the legitimacy of nonviolence as a response to conflict and a right of conscientious objection to a nation's war or for members of the armed forces, to a military command.

While recognizing the inherent right of a nation to defend itself against attack, it raises questions about the possibility of conducting a "just war" in a nuclear age. It also condemns specific features of modern warfare—e.g., targeting population centers and use of weapons of mass destruction. It questions the concept of "deterrence" by stockpiling arms, asserting that this is "not a safe way to preserve steady peace." Lastly, it calls for international cooperation in the light of global interdependence.

Paul VI's major emphases are on the evil of the arms race and a "deterrence of the poor," and on the concept of development as a preventive to international conflict. The "development" of which he and John Paul speak refers not simply to economics, but to the promotion of the entire human person—culturally, socially, morally, and politically.

Papal statements on peace (as well as the U.S. bishops' pastoral, "The Challenge of Peace," 1983), increasingly emphasize two themes. The first is that peace and social justice are inseparable. The second is that the reality of global interdependence makes the prospect of conducting "just wars" affecting limited geographic areas and populations virtually unthinkable. Interdependence, asserts John Paul II in his most recent social encyclicals ("Sollicitudo Rei Socialis" and "Centesimus Annus"), points to the truth that peacemaking through social justice, based on love for the human family, is the responsibility of all humanity—not just the leaders of the world's nations.

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13 Sisters of Providence to mark their golden jubilees July 5, 6

by Marilyn Bisch

Thirteen Sisters of Providence will be honored for their 50 years of service to the church and community on July 5 and 6 at the congregation's motherhouse at St. Mary of the Woods. Among those celebrating golden jubilees will be six who currently live and minister at St. Mary of the Woods: Sisters Charles Louise Kluesner, Marie David Schroeder, Catherine Alberta Kunkler, Gertrude Therese Garvey, Margaret Karier and Ann Raymond Reinard.

Sisters Charles Louise and Marie David are natives of Jasper who ministered as educators for more than 40 years. Sister Charles Louise now works in environmental service and Sister Marie David handles medical billing matters for the congregation's central business office.

Sister Catherine Alberta, a native of St. Anthony, was kitchen director at Fatima Retreat House for 12 years. Her current ministry is in health-care services at the motherhouse.

Chicago native Sister Gertrude Therese is a former music teacher who served as a parish minister at St. Malachy, Brownsburg. Sister Margaret, also from Chicago, is serving the congregation for a

year before changing from elementary school administration to pastoral work.

Sister Ann Raymond, from Baltimore, Md., ministers as central supply assistant for health-care services. She formerly taught at Holy Cross and St. Patrick schools in Indianapolis.

Three of the jubilarians once taught in Indianapolis schools: Sisters Eileen Clare Goetzen, Jean Arkenberg and Mary Germaine Grojean.

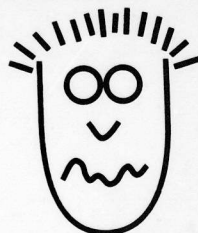
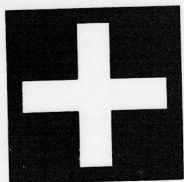
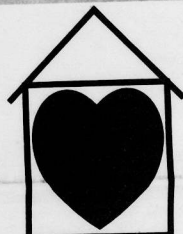
Sister Eileen Clare, who taught at St. Agnes School, now ministers at Mother Theodore, Guerin High School in River Grove, Ill. Sister Jean taught at Holy Cross and St. Ann, and is now a math specialist at Immaculate Conception in Chicago. Sister Mary Germaine, who once ministered at St. Philip Neri, does volunteer work in Chicago.

Two other jubilarians have special ties to the archdiocese. Sister Joseph Louise English entered religious life from St. Patrick, Indianapolis. She recently resigned as superintendent of Washington, Ind., Catholic schools and principal of Washington Catholic High School, after 23 years.

Brazil, Ind., native Sister Eleanor Bussing entered the Sisters of Providence from Annunciation Parish there. Since 1980, she has served as supervisor of open study at Mother Theodore Guerin High School.

FAMILY HEALTH

A SUPPLEMENT TO THE CRITERION



What all people should know about cancer

by Catholic News Service

Questions abound about cancer, the common disease which some people cannot even bear to name. Listed here from the National Institutes of Health in Bethesda, Md., are off-asked questions and answers about the disease.

►What causes cancer?

No one knows for sure, but scientists agree that people get cancer mainly through repeated or long-term contact with cancer-causing agents called carcinogens. These cause body cells to change and to grow out of control.

►Are there different kinds of cancer-causing agents?

Scientists believe most cancers are caused in two steps by two kinds of agents: initiators and promoters.

Initiators start the damage to a cell that can lead to cancer. For example, cigarette smoking and X-rays have been shown to be initiators.

Promoters usually do not cause cancer by themselves. They change cells already damaged by an initiator from normal to cancer cells. For example, studies show that alcohol promotes the development of cancers in the mouth, throat and possibly the liver when combined with an initiator, such as tobacco.

►Is cancer curable?

Of all the chronic diseases, cancer is the most curable. Nearly half of all cancer patients can be cured by modern treatments.

►Is cancer contagious?

Cancer is not catching. It cannot be spread from person to person by coughing, kissing or in any other way.

►Does diet affect chances of getting cancer?

Findings suggest that a high intake of fat is a risk factor for cancer. Studies also indicate that obesity increases the risk of developing certain cancers. Other studies suggest that some vitamins and dietary fiber may help protect you from developing some forms of cancer.

Evidence suggests that by choosing carefully and eating a well-balanced diet, you may be able to reduce your risk of getting cancer.

►Do vitamins change my cancer risk?

Scientists have found some relationship between a lack of certain vitamins—A and C—and cancer. Diets low

Not all headaches are the same

by Catholic News Service

As many as 45 million Americans live with headaches, some with pain so severe it controls their lives. Most need not suffer, notes Sandoz Pharmaceuticals.

The company, which publishes "Headache: A Pain You Don't Have to Live With," outlines these facts about effective treatment of headache pain.

There are different headache types, and each has its own causes and symptoms, though it is not uncommon for people to suffer from more than one type at the same time.

Tension Headache

Tension headache is the most common—about 90 percent of all headaches physicians treat. It is also called muscle contraction headache because it is caused in part by the prolonged contraction or tightening of the muscles of the head and neck. Tense muscles are often the result of stress—emotional or physical. Just reading slumped down in a chair can cause muscle tension, for example.

The pain of tension headache is usually dull and diffuse, involving the muscles at

the base of the head, neck, forehead and temples. It's often described as feeling like "a tight band that's around my head."

An acute tension headache usually lasts for only a few hours, and does not occur daily. A chronic tension headache occurs with greater frequency and lasts longer.

Because such headaches are comprised of pain, muscle tension and often anxiety, simple analgesics such as aspirin may not relieve the pain. Often it is necessary to see a physician, who can prescribe treatment that relaxes pain, helps relax muscles and alleviates anxiety. A physician also may prescribe medication to prevent headache pain.

Migraine Headache

Migraines are believed to be caused by extreme constriction followed by dilation of blood vessels in the head. Therefore they are called vascular headaches. In most cases, a migraine is a throbbing, recurrent, severe headache. The pain is usually more prevalent in one side of the head, and at times is accompanied by nausea and vomiting.

In about 10 percent of migraine victims, the beginning of an attack is preceded by distinct signals that usually involve painless but distracting disturbances, such as the

development of blind spots, the appearance of flashing shapes, a sudden sensitivity to light or a numbness and tingling feeling in the arms. Some migraine sufferers become nauseated or dizzy just before an attack. Some have no warnings at all.

Once an attack sets in, it may last for hours or even days. Although the pain is usually on just one side of the head, it may spread to other areas before diminishing.

If migraine is the problem, a doctor can recommend a treatment program according to the migraine pattern.

You can help reduce migraine attacks by avoiding some "triggers," those things that can cause an attack, such as red wine and aged cheese, and food additives such as nitrates and monosodium glutamate, MSG. Other triggers include bright light, weather changes and stress. Variations in sleep patterns, such as napping or oversleeping on the weekends, also can trigger attacks. Migraine attacks are also influenced by hormonal cycles, which may be one of the reasons that the majority of migraine sufferers are women.

Cluster Headache

Cluster headache, which is not as common as migraine, affects less than 1 percent of the population. About 90 percent of cluster headache victims are men. The explosive pain of cluster headache is its most common symptom and usually occurs around one eye, the temples or forehead. Headaches of this type appear

in weekly or monthly groups or clusters. Between these groups, the cluster headache sufferer may be free of pain for months or even years.

The severe pain of cluster headache often invokes feelings of desperation and isolation. As excruciating as the pain may be, however, it can be successfully treated. In most cases, a doctor will prescribe medications that are effective in reversing most attacks.

Sinus Headache

Sinus headache occurs as a result of infection or some other cause of inflammation and congestion of the sinus cavities located in the front of the head around the eyes, nose and cheeks. Thus, most sinus headaches are "behind" these areas.

Sinus headache pain is usually described as a constant, dull ache. It often begins in the morning and gets progressively worse as the day goes on. The pain may intensify when you cough or quickly change the position of your head. And since it is associated with infection, fever may also be present.

The presence of infection makes it essential to consult a physician about sinus headache. Infection, left untreated, could lead to more severe problems.

Self-diagnosed headache sufferers attempting to treat themselves with continual daily dosages of analgesics often develop a dependency syndrome known as rebounding. In this syndrome, the increased use of painkillers actually increases the number of headaches, creating a vicious cycle. That's why physicians advise avoiding self-diagnosis.

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DIFFERENCES IN HEADACHES—Headache sufferers should be aware that there are different headache types, each with different causes and symptoms. Aspirin, for instance, may work better on some headaches than others. (CNS photo from PBS)

in vitamin A have been linked to cancers of the prostate gland, cervix, skin, bladder and colon.

Studies also indicate that vitamin A and vitamin C may help protect the body from some types of cancer. You can get all the vitamins A and C your body can use if you choose two helpings daily from the same fruits and vegetables that are in a balanced diet—dark green vegetables, yellow-orange vegetables, and yellow-orange fruits.

►Does drinking alcohol cause cancer?

Heavy drinking is associated with cancers of the mouth, throat and liver. People who both smoke cigarettes and drink have a higher risk of getting cancers of the mouth, throat, esophagus and liver.

►Does cigarette smoking cause cancer?

Yes. People who smoke have a 10 times greater chance of getting cancer than people who don't. The risk of getting lung cancer from cigarettes increases with the number you smoke, how long you have been smoking, and how deeply you inhale. Smoking also has been linked to cancers of the larynx, esophagus, pancreas, bladder, kidney and mouth.

Although stopping is better, switching to low-tar, low-nicotine cigarettes may reduce somewhat your risk of developing lung cancer if you do not inhale more deeply, take more puffs, or smoke more cigarettes than you did before you switched.

However, switching to low-tar, low-nicotine cigarettes will not reduce risks of developing other cancers and diseases, such as heart disease.

Animal studies also have confirmed that byproducts (tar) produced by smoking marijuana can cause cancers. Once you quit smoking, though, your risks begin to decrease at once. The only way to eliminate your cancer risks due to smoking is not to smoke at all.

►Do all tobacco products increase cancer risks?

Yes. Although people who smoke cigars and pipes are less likely to develop lung cancer than cigarette smokers, they

Questions & Answers:

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Of all the chronic diseases, cancer is the most curable. Nearly half of all cancer patients can be cured by modern treatments.

Listed here from the National Institute of Health in Bethesda, Md., are several oft-asked questions and answers about cancer.

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Cancer is not catching. It cannot be spread from person to person by coughing, kissing or in any other way.

Does diet affect the chances of getting cancer?

Findings suggest that a high intake of fat is a risk factor for cancer. Studies also indicate that obesity increases the risk of developing certain cancers. Other studies suggest that some vitamins and dietary fiber may help prevent some forms of cancer.

Will sunlight cause skin cancer?

Repeated exposure to sunlight over a long period of time has been linked to skin cancer.

Can too many X-rays increase my risk of getting cancer?

Yes. Although you are exposed to very little radiation in a single X-ray, getting many X-rays over a long period does increase your cancer risk. The best practice is to discuss each X-ray with your doctor or dentist to learn if each is needed. If the X-ray is necessary, ask if X-ray shields can be used to protect other parts of your body.

CANCER

do lung developing cancers of the mouth, tongue and throat.

►Will sunlight cause skin cancer?

Repeated exposure to sunlight over a long period of time has been linked to skin cancer. The sun's ultraviolet rays harm the skin. These rays are strongest from 11 a.m. to 2 p.m. during the summer, so that is when risk is greatest. Fair-skinned people are at greater risk than dark-skinned people. The harm done is never fully repaired, even though the sunburn or burn fades away.

You can protect yourself from the sun's rays and still spend a lot of time outdoors. Wear clothing which protects skin from direct sunlight and use sunscreens. A high number on the label means most of the sun's ultraviolet rays will be blocked out.

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little radiation in a single X-ray, getting many X-rays over a long period does increase your cancer risk. The best practice is to discuss each X-ray with your doctor or dentist to learn if each is needed. If the X-ray is necessary, ask if X-ray shields can be used to protect other parts of your body.

►Is there any association between estrogen use and cancer in women?

Use of the hormone estrogen has been linked to cancer of the uterus. Studies have shown that women who took large doses of estrogens for menopause symptoms have a greater risk of developing uterine cancer than women who did not. Increases in risks to other cancers have been studied, but the results have been unclear.

The association of birth control pills with cancer risk has been studied. There is no conclusive evidence that cancer is caused by any pills now sold. Study results suggest, though, that the risk of breast and

cervical cancer might be higher in some groups of pill users. Also, there is some evidence that pill users may have a lower risk of cancers of the uterine lining and ovary. Pill users should examine their breasts regularly and get regular Pap tests. Today, estrogens for menopause symptoms and for birth control can be prescribed at very low levels.

►Will on-the-job exposure to cancer-causing agents increase risk of developing cancer?

Exposure to some industrial agents increases cancer risks. The kinds of workplace substances that cause cancer can be divided into three broad groups: chemicals, metals and dusts and fibers. Only a small number of agents in these groups actually cause cancer.

►Do bumps, bruises or other injuries cause cancer?

No. Injuries to the body cannot cause cancer.

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When the doctor has told you that you have a life-threatening illness

by Laurie Hansen
Catholic News Service

You've just been told by your physician that you have cancer or another life-threatening illness.

Exiting the medical clinic, you block out all conversation swirling around you. All you hear is the pounding of your heart.

What now?

Anne E. Rich, assistant professor of nursing with a specialty in oncology at St. Benedict College, St. Joseph, Minn., offers concrete suggestions to persons diagnosed with life-threatening illnesses.

►First, get a second medical opinion and a third if you are still uncertain.

►Second, on subsequent medical visits, ask a lot of questions and write down the answers or take along a friend or tape recorder.

►Third, if the diagnosis is confirmed, to keep from denying your condition, talk about it. Join a support group of individuals with the same illness.

►And fourth, if and when you find yourself homebound, "bask in the joy of receiving."

People are apt to cope with the news that they have a serious illness "in the same way they've coped with crises or problems in the past," she said.

"Some people want more information.

Some people want no information. . . . For some it's just another of life's hurdles. They say: 'How do I jump over it?' Others are so stopped they can't tie their shoes," she says.

It's important to learn as much as one can about the illness from a physician. After finding out they are seriously ill, many individuals develop a certain "numbness" and may practice "selective listening" when they are at the doctor's office, says Rich.

"Or they may have heard something they're still chewing on, and the physician has moved on" to another topic, she says. This is why she recommends taking a tape recorder or friend on visits to the doctor.

Don't be silent about the illness.

"By talking about it aloud, you can't deny" the illness exists, she says. "That's the beauty of support groups. Everyone is there for a common reason." The realization that others share the same plight is comforting and helps the individual "re-sume some sort of normalcy," she says.

Today there are support groups for almost every kind of life-threatening illness, Rich added.

When the illness is terminal and the patient desires to remain at home or is compelled to do so, it becomes "time to rally the troops, to remember all those people who said if you needed them to

call," says Rich. Accept their generosity, she urges.

Friends of individuals facing serious illness should offer "tangible help," rather than suggesting that the patient make a phone call when some service is needed, she says. "Often the individual won't have the energy."

"Say: 'Can I mow your grass, buy your groceries, do the wash?'" Seriously ill patients, Rich notes, frequently spend a lot of time going from physician to hospital to treatment and don't have time to do the simplest chores.

Many persons who have not been "spiritually active" in the past suddenly feel comfortable talking to a priest or minister when faced with serious illness and possible death, she says.

Father Henri J.M. Nouwen, a noted author and theologian currently associated with the L'Arche-French for the Daybreak in Richmond Hills, Ontario, says that an obstacle for the seriously ill is that "even in the Christian world, most people think of death as something to be avoided."

Father Nouwen has lived in the community for mentally handicapped adults since 1986. L'Arche—French for "the Ark" and a symbol of refuge—is an international movement of communities for the mentally retarded.

"Death is not perceived as something eagerly awaited" even though Christians profess that the greatest joy is to be united with God in the afterlife, says the priest.

One of Father Nouwen's books, "Beyond the Mirror: Reflections on Death and Life," is based on his reflections after being injured in a traffic accident.

"Death, after all, 'is not the end, but the beginning. It is the ultimate healing. Even the little deaths we experience throughout life—leaving the womb, leaving school, leaving a job—are there in order to bring us in deeper touch with the spirit,'" he says, Father Nouwen.

But "in a culture that says the longer you live the better" the realization that death is a positive occurrence is difficult to reach, he says.

The period of life after discovery that one has a terminal illness "can be the fullest time in life," he says, or it can be the opposite. "There are a lot of people who die bitterly, who write wills out of hate," he comments.

Those who face death with hope rather than despair find themselves putting aside petty problems and rivalries that have dominated the rest of their lives, the priest says.

"Love is not competition or rivalry. Suddenly one's whole orientation shifts. You look in a less narrow way at reality. It no longer has such a grip on you," he says.

Rich agrees. "All superficialities are tossed out of their lives. The mundane day-to-day squabbles disappear. Serious illness can put things back into perspective," she says.

The way people go to their death is important to those left behind, believes Father Nouwen. In his view, the period of time before death is when it's essential to say, "I'm grateful to you. I forgive all the people who have hurt me."

All individuals ultimately have control over the way they face death according to Rich.

"It's a choice of the heart," says Father Nouwen.



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Making their home safe for the elderly is a matter of planning

by Catholic News Service

Following safety guidelines is vital if older persons wish to remain in their own homes in their later years.

Upjohn HealthCare Services, an agency which aids senior citizens in maintaining safe and independent lifestyles, suggests the following ways to make your home safe for daily living.

Make your home "fall-safe." Since falls are the most common cause of serious injury among persons over 65, look at every part of your home and try to visualize exactly what might happen—today or five years in the future.

Check for loose stepping stones on walkways or large cracks in the sidewalk that might catch the heel of a shoe. Make sure that the porch light is in good working order and that there are no loose or broken boards on the porch or steps. In winter, keep a pail of sand or salt handy to keep the steps and walk ice-free.

Inside, look for potential dangers such as waxed floors, loose throw rugs, or coffee tables, chairs or footstools that you could trip over in dim light. On waxed floors, consider installing a secured runner, attach throw rugs to the floor with tacks or carpet tape, and wear rubber-soled shoes around the house to prevent slipping or sliding. If you use a cane or walker, take note of the air ducts in the floor and try to arrange your traffic areas so that you avoid them.

Make sure doors open and close easily and that hallways and stairways are clear and well-lighted. All stairways should have light switches at the top and bottom and sturdy, secure hand railings on both sides.

If there is carpeting on the stairs, it should be tacked down. Non-skid stair treads are safer, and you might want to mark the top and bottom steps with colored tape.

You may find that as you grow older you must get up during the night. Consider installing night lights to illuminate your path from the bed to the bathroom.

Finally, take a careful look at the bathroom, where the danger of a fall is probably the greatest. The bathroom is filled with hard surfaces and sharp corners. Have sturdy, properly anchored handrails installed on walls to help you get in and out of the bathtub and off and on

the toilet. Put non-skid strips or a rubber mat on the floor of the tub or shower.

Take the safe approach in all that you do. Organize tasks to make them as simple and streamlined as possible. Don't take unnecessary steps. Perhaps by carrying tools or cleaning supplies in a small box, bag or basket you can save time and energy.

Plan work periods to avoid becoming overly tired. Alternate periods of work with brief periods of rest, and be especially careful not to overdo outdoor work in hot weather. Some older persons may faint or experience dizziness if they sit up or stand up quickly. To avoid this, rise slowly from sitting or lying positions.

When getting up, sit on the edge of the bed for a few seconds before standing; stand by the bed for a few seconds before walking.

Prevent burns. The aging process sometimes dulls the senses of smell and touch that would otherwise give us protection against burns. Set the temperature of your hot water heater to medium or low so that the water will not scald. Hot water can burn before we begin to feel the pain.

Have smoke alarms installed, and don't smoke in bed.

When cooking, don't wear loose clothing or bathrobes. Make sure your kitchen appliances are in good working order—handles secure; wiring, plugs and switches intact. Keep the cords free and untangled.

Be prepared for emergencies. Especially if you are living alone, you should plan carefully to be ready for an emergency. Make up your personal home safety phone list and place it near your telephone. Include numbers needed for emergencies: poison control center, doctor, police, fire department, dentist, rescue squad, gas company, pharmacist, relative or friend.

Plan ahead. What would you do if you fell or were otherwise unable to get to help or to the telephone? Develop a plan to have relatives or friends call regularly; you will be better protected in case of an emergency. Give a neighbor or relative your house key to use if you don't answer the phone or the door.

Do not trap yourself behind multiple door locks, which are hard to open during an emergency. It's better to have one good lock than several inexpensive ones.

How you can quit smoking

by Catholic News Service

Quitting smoking is not easy, but it is possible. The National Institutes of Health offers this advice on how to stop in its publication, "Quit It: A Guide to Help You Stop Smoking."

When thinking about quitting:

- List reasons to quit and, before going to bed, repeat one of the reasons 10 times.
- Avoid thinking how difficult it might be.
- Develop reasons in addition to your health and your obligations to others. For example, think of all the time you waste taking cigarette breaks.
- Set a target date for quitting. If you smoke heavily at work, quit during your vacation. Make the date sacred, and don't let anything change it.
- Begin to condition yourself physically. For example, start a modest exercise regimen and avoid fatigue.
- Involve someone else. Bet a friend you can quit on your target date. Put your cigarette money aside every day, and forfeit it if you smoke.

- Switch to a brand you find distasteful.
- Change to a brand that's low in tar and nicotine a couple of weeks before your target date. This will change your smoking habit.
- Try not to smoke two packs of the same brand in a row.
- Postpone lighting your first cigarette one hour each day.
- Decide you'll smoke only during odd or even hours of the day.
- Decide beforehand how many cigarettes you'll smoke during the day. For each additional cigarette, give a dollar to your favorite charity.
- Don't smoke when you first experience a craving. Wait several minutes; during this time, change your activity or talk to someone.
- Stop buying cigarettes by the carton. Wait until one pack is empty before buying another.
- Stop carrying cigarettes with you. Make them difficult to reach.
- Collect your cigarette butts in one large glass container as a visual reminder of what smoking represents.

On the day you quit:

- Throw away all cigarettes and matches. Hide lighters and ashtrays.
- Have your dentist clean your teeth to get rid of tobacco stains.
- Make a list of things you'd like to buy yourself or someone else. Estimate the cost in terms of packs of cigarettes, and put the money aside to buy these presents.
- Keep very busy on the big day. Go to the movies, take long walks, go bike riding.
- Do something special to celebrate.

A few days after quitting:

- Spend as much free time as possible in places where smoking is prohibited.
- Drink lots of water and fruit juice.
- Try to avoid beverages with which you associate smoking.
- Strike up a conversation with someone instead of striking a match.
- If you miss the sensation of having a cigarette in your hand, play with pencil or paper clip.
- If you miss having something in your mouth, try toothpicks or a fake cigarette.
- Avoid temptation.
- Instead of smoking after meals, get up from the table and brush your teeth or go for a walk.
- If you smoke while driving, use public transportation.
- Temporarily avoid situations you strongly associate with the pleasurable aspects of smoking, like sitting in your favorite chair.
- Develop a clean, fresh, non-smoking environment around yourself at work and at home.
- Until confident you can stay off cigarettes, limit socializing to outdoor activities or situations where smoking is prohibited.
- If you must be where you'll be tempted to smoke, try to associate with the non-smokers there.
- Change habits to make smoking difficult, impossible or unnecessary. Try activities such as swimming, jogging, tennis or handball.
- Wash your hands when the desire for a cigarette is intense.
- Do things to maintain a clean taste in your mouth, such as brushing your teeth frequently and using a mouthwash.
- Do things that require you to use your hands, such as crossword puzzles and gardening.
- Get plenty of rest.

When you get the "crazies":

- Keep substitutes handy—things like carrots, dill pickles, sunflower seeds and apples.
- Take a shower or bath.
- Learn to relax quickly and deeply. Make yourself go limp, visualize a soothing, pleasing situation, and get away from it all for a moment. Concentrate on that peaceful image.
- Never allow yourself to think, "One won't hurt."



QUITTING SMOKING—It may not be easy, but everyone can quit smoking. (CNS photo by Mimi Forsyth)

When making progress:

- Each month, celebrate your quit date.
- Periodically write down new reasons why you're glad you quit and post them where you'll see them.

- Make up a calendar for the first 90 days. Cross off each day and indicate the money saved by not smoking.
- Set other intermediate target dates, and do something with the money you've saved.

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When ill homebound Catholics receive Communion at home

by Julie Sly
Catholic News Service

For many homebound Catholics, the opportunity to receive Communion comes thanks to a parish lay minister.

Indeed, in recent decades perhaps the most dramatic example of the expansion of non-clerical roles in the church is seen in the multitude of laypeople who bring Communion out of their church sanctuaries and into their neighbors' homes. For many homebound, the visitors also bring a willingness to pray with shut-ins or meet off- or personal needs, not the least of which is companionship.

A few small steps can make receiving the Eucharist at home comfortable and meaningful, said two pastoral ministers in the San Francisco Archdiocese.

Holy Names Sister Jeanenne Weiss, pastoral associate at St. Paul's Parish in San Francisco, who has worked for 18 years in parish ministry, offered these tips for people who plan to regularly receive the Eucharist at home:

►Keep in close contact with your local parish. Let parish staff know your needs, such as how often you wish to receive the Eucharist and the sacrament of reconciliation or anointing. Also keep them aware of changes in your health situation and whether you would like to receive the parish bulletin and a missalette with the Sunday readings. Even let them know if you wish the eucharistic minister to retell the priest's homily.

►Get to know the eucharistic minister and share your needs. "If after some time you are not comfortable for any reason, ask for another minister," Sister Jeanenne said. "Never be embarrassed or afraid to express your feelings or needs or feel you are imposing on the parish because you cannot come to Mass anymore. You are still part of the parish community."

►Have realistic expectations about how often you will be visited. "Some people ask us to come every day and that is impossible. Even once a week is often difficult," said Sister Jeanenne. Eucharistic ministers "often have to visit more than one person," she said. "Assume that the volunteer wouldn't be doing this if they didn't want to offer

themselves as a gift to you and the community, but at the same time be sensitive to their needs."

►View the eucharistic minister as a pastoral minister and a resource person but know that "they can't always be expected to do it all," she said. "The minister is chosen by the congregation because of their spirituality, and cannot be a legal adviser or an advocate, do shopping or other chores, but can refer the shut-in to existing community services for the elderly."

►As health permits, volunteer to help the parish with support tasks which you can accomplish in your home. Sister Jeanenne has had homebound parishioners make phone calls to new parish members and catechisms, offer prayers for those receiving confirmation and help with the preparation of Easter candles.

►Let the eucharistic minister and the parish staff know if you are hospitalized, especially in a non-Catholic hospital where the Eucharist is not readily available.

►Be aware of special considerations regarding the reception of the Eucharist. Sister Jeanenne noted that homebound persons because of health reasons do not need to fast for one hour before receiving Communion and that someone extremely ill can receive Communion at any time. Those who have difficulty swallowing the host can take it with water, or receive part of the host with water, she said.

Sister Kathleen Harris, a parish staff member at St.

Mary's Cathedral in San Francisco and a Sister of St. Joseph of Carondelet, said homebound persons should be aware that the pastor or a priest will probably only be able to visit them occasionally, and that they will most likely receive the Eucharist regularly from a sister, deacon or lay minister.

"Many elderly persons are used to having only a priest bring them Communion," she said. "But because of the shortage of priests, they have to be flexible." She also suggested that parishes match eucharistic ministers with homebound persons they might already know and that family members be encouraged to act as eucharistic ministers.

Sister Kathleen also suggested that homebound parishioners acknowledge the work of eucharistic ministers by sending cards, keeping in touch by phone and offering prayers for them. "Those at home have a wonderful opportunity to show a touch of gratefulness to the minister," she said.

Helen Bunje, spiritual director and retreat leader with 10 years' hospital ministry experience in the Diocese of San Jose, Calif., said homebound parishioners "have a right to expect that the eucharistic minister will listen to them, hear their story and try to meet their need for prayer."

Bunje, who teaches at St. Patrick's Seminary in Menlo Park, Calif., advised homebound persons to "remember that the Lord is present in the person, word and sacrament" and that all three are gifts from God.

She also noted that shut-ins can and should give input into the prayer service in their home, for example, by expressing their prayer intentions and the concerns that are on their mind. The ritual will be valid even without involvement by the shut-in, she said, "but it is bare bones unless your prayer intentions are included."

She also said the style of the ritual during the visit can vary. Jesus "did not always pray the same way," she said. His example shows how people can "adapt to each new situation, each new person."

Following medication rules enhances home health care

by Catholic News Service

Caring for the sick at home often means giving medications. The National Council on Patient Information and Education, located in Washington, D.C., offers advice

on administering medicine to enable top-quality care for family members.

►Be sure you know the name of each drug the patient is taking and what it's supposed to do. Don't store different drugs in the same container. You may forget which is which, especially if the pills are similar.

►Never skip a dose or stop giving a medication without checking with the doctor or pharmacist. It is dangerous to stop some drugs suddenly. If you forget to give a dose at the right time, ask the doctor or pharmacist right away how to make up for it, if that is necessary.

His advice: medicines in a cool, dry place. If you count out the day's dose in the morning, don't store it on the television, the radiator or window sill. Keep it out of reach of pets and children.

►Plan ahead so you don't run out of medicine. Mark a renewal schedule on the calendar as a reminder.

►Be sure you find out how and when to give each medicine. For example, if the drug is given four times a day, does that mean every six hours including at night? If you give the drugs at bedtime, does that mean before, during or after? How much long-acting tablets; it can change the way a drug works. If the patient has problems swallowing tablets, ask the pharmacist what to do.

►Don't crush long-acting tablets; it can change the way a drug works. If the patient has problems swallowing tablets, ask the pharmacist what to do.

►Don't give medicine while the patient is lying down. It may be hard to swallow.

►Give the patient plenty of water (at least 8 ounces) with every dose. It helps the medicine dissolve and reduces the chance of stomach upset.

►Make giving the medicines a routine part of your schedule. If you have trouble remembering, ask the pharmacist about special packaging that can help. Try writing down the daily schedule and checking off each dose as it's given.

►Always tell the doctor all the medicines the patient is taking, including non-prescription drugs like aspirin, laxatives and vitamins. This is especially important if the patient sees more than one doctor or goes to the emergency room.

►Make a list of names of all drugs and doses and keep it in your wallet.

►Buy all the patient's medicines from one pharmacy. Many pharmacies keep special written or computerized records of all the prescription drugs, non-prescription drugs and other items such as vitamins that patients take. This helps avoid dangerous interactions between drugs that don't work well together.

►If the patient starts acting different physically or mentally, tell the doctor. Lots of times people think a change is just due to old age. But it may be due to a medicine. Signs to look for are the patient's complaining of a new pain, regular indigestion, confusion, lack of energy, dizziness or depression.

►Never let a prescription renewal become automatic for long periods of time. Be sure that the patient goes back to the doctor every three to six months to be checked. Ask the doctor to review with you whether each medicine still is needed.

►Don't be afraid to ask questions. Doctors and pharmacists may assume you understand if you don't ask. Write down your questions and their answers to help you remember.

►Tell the doctor if you need help. Caring for someone who's ill is a hard job. The doctor can help you keep yourself healthy. He or she can also suggest community agencies that offer services you could use.

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Anxiety is most common form of mental illness

by Catholic News Service

Anxiety, a feeling that can interfere with daily living, is the most common and most successfully treated form of mental illness, according to mental health workers.

Here is information from the American Psychiatric Association on the disorder, which afflicts 8.3 percent of Americans.

In health care, "anxiety" refers to an unpleasant and overriding mental tension without apparent identifiable cause.

"Anxiety disorders" refers to phobias, panic disorders, post-traumatic stress disorder and obsessive-compulsive disorders.

People with anxiety disorders report several symptoms, including shakiness, muscle aches, sweating, cold or clammy hands, dizziness, tension, fatigue, pounding heart, dry mouth, numbness or tingling, upset stomach, diarrhea, lump in throat, high pulse and/or breathing rate.

Often they also feel apprehensive and worry that something bad may happen. They often feel impatient, irritable and easily distracted.

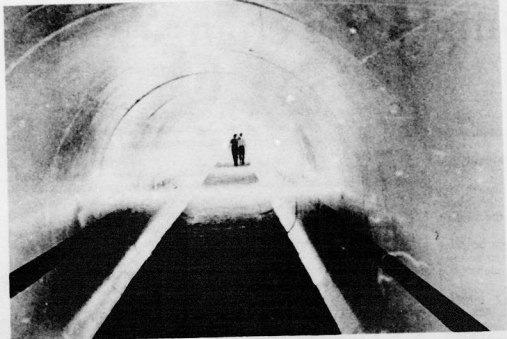
The most common anxiety disorder is the phobia, including social phobia, which is the fear of situations in which the victim can be watched by others.

Simple phobia is the fear of specific objects or situations and can develop at any age.

Agoraphobia, the fear of being alone or in a public place that has no escape hatch (such as a public bus), can make people housebound. The disease begins in late childhood or early adolescence and, left untreated, worsens with time.

Panic disorders, which afflict 1.2 million Americans, are disorders in which victims suddenly suffer overwhelming terror for no apparent reason. Sufferers can't predict when the attacks will occur, although certain situations can become associated with them if it was in those situations where the first attack occurred. Untreated, panic sufferers can despair and become suicidal.

Obsessive-compulsive disorders afflict 2.4 million Americans. Victims attempt to cope with anxiety by associating it with obsessions, which are defined as repeated,



ANXIOUS MOMENTS—The American Psychiatric Association says phobias, such as the fear of enclosed places, are the most common of anxiety disorders. Such disorders are highly treatable. (CNS photo by Father Gene Flaisted)

unwanted thoughts, or compulsive behaviors that get out of control. People who suffer from obsessive disorders do not automatically have compulsive behaviors.

However, most people who go through compulsive, ritual behaviors also suffer from obsessions.

Victims of obsessions are plagued with involuntary, persistent thoughts or impulses that are distasteful to them. Examples are thoughts of violence or of becoming infected by shaking hands with others. These thoughts can be fleeting and momentary or they can be a lasting rumination.

The most common obsessions focus on hurting others or violating socially acceptable behavior standards, such as swearing or making sexual advances. They also can focus on religious or philosophical issues, which the patient never resolves.

People with compulsions go through senseless, repeated and involuntary ritualistic behaviors that are supposed to prevent

or produce a future event. However, the rituals themselves have nothing to do with that event. For example, patients may constantly wash their hands.

Examples of compulsive rituals include the following:

►Cleaning, which affects women more often than men. If victims come in contact with any dirt, they may spend hours cleaning.

►Repeating a behavior, such as repeatedly saying a loved one's name several times whenever that person comes up in conversation.

►Checking, which tends to affect men more than women. For example, victims check and recheck that water taps are turned off.

Obsessive-compulsive disorders often begin during the teens or early adulthood. Generally they are chronic and cause moderate to severe disability in their victims.

Post-traumatic stress disorder can occur

in anyone who has survived a severe and unusual physical or mental trauma. People who have witnessed a major collision or survived a life-threatening crime may develop this illness. The severity of the disorder increases if the trauma was unanticipated. For that reason, not all war veterans develop the disorder, despite brutal combat. Soldiers expect violence. Rape victims, however, are unsuspecting of the attack on their lives.

People who suffer from post-traumatic stress disorder re-experience the event that traumatized them through the following experiences:

►Nightmares or flashbacks of the event. In rare cases, the person falls into a temporary dislocation from reality in which he relives the trauma. This can last for seconds or days.

►"Psychic numbing," or emotional anesthesia. Victims have decreased interest in people or activities.

►Excessive alertness and sharpened startle reaction. A car backfiring may cause people once subjected to gunfire to instinctively drop to their stomachs.

►General anxiety, depression, inability to sleep, poor memory, difficulty concentrating or completing tasks, survivor's guilt.

Generally, anxiety disorders are treated by a combination approach. Phobias and obsessive-compulsive disorders often are treated by therapy which involves exposing the patient to the feared object or situation under controlled circumstances, until the fear is cured or reduced.

Medications can reduce the worst of the symptoms so that the patient can make the best use of other therapy. Talking issues out with a counselor also can be crucial.

Research indicates that 90 percent of the phobic and obsessive-compulsive patients who cooperate with the therapist and follow instructions can recover with behavior therapy. Studies have shown that while they are taking the medications, 70 percent of the patients who suffer from panic attacks improve. Medication is effective for about half of those suffering from obsessive-compulsive disorder.

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Chaplain services in hospitals are undergoing some changes

by Edgar V. Barmann
Catholic News Service

"May the Lord save you and raise you up," prayed Father Frank G. Godic at the end of administering the sacrament of the sick.

"Oh, good," replied the elderly lady as she threw her feet over the edge of the hospital bed.

"I had to grab hold of her legs and keep her from getting up," exclaimed Father Godic, chaplain at St. Alexis Hospital, Cleveland. "She had great faith in the healing power of the sacrament."

That woman was seriously ill, but today a hospital patient doesn't have to be at death's door to receive what used to be called the "last sacrament" or "extreme unction."

Almost as a matter of routine, today's hospital priest-chaplains anoint patients before surgery if they have a major illness or any life-threatening condition.

The frequency of anointing marks just one of the recent changes found in hospital chaplaincy services.

The sacrament of the sick is no longer the "threatening sacrament it was considered" in years past, said Father Godic, who directs pastoral care services for the Cleveland Diocese.

There are other changes, too. For example, the Catholic chaplain who comes with spiritual consolation may not be wearing a Roman collar.

"The meaning of the word chaplain has changed," said Charity Sister Colette Hanlon, vice president of pastoral care at St. Peter's Medical Center, New Brunswick, N.J. "Twenty-five years ago," she said, "the National Association of Catholic Chaplains was all clergy, but now priests make up only one-third of the membership, and their median age is 65."

A priest is still the only one who can administer the sacrament of the sick and the rite of reconciliation, but other duties, such as counseling, praying with patients or grappling with ethical issues in life-and-death situations no longer are his exclusive domain. Highly qualified nuns, laypeople and deacons are among today's excellent chaplains in some places.

Today's new breed of pastoral staff members, including dedicated priests, are thoroughly trained and certified for the specialty assignment, said Lawrence Seidl, senior associate director of pastoral care services for the St. Louis-based Catholic Health Association.

In another change, in many Catholic hospitals the pastoral care approach is ecumenical. Seven Protestant ministers are on the 10-member pastoral care staff at St. John's Regional Medical Center, Oxnard, Calif. At Riverside Hospital, Minneapolis, a joint Catholic-Lutheran venture administered by the Sisters of St. Joseph of Carondelet, only five of the 15 chaplains are Catholics.

Charles Ceronsky, a Catholic layman who directs pastoral counseling at Riverside, said that whatever their



MINISTRY—Chaplaincy services in hospitals have been undergoing great changes. (CNS photo by Anita McSorley)

religion, pastoral counselors approach their work similarly, viewing themselves as guests of the patient.

"We introduce ourselves, show we're concerned and are open to giving emotional and religious support," he said.

Dioceses have effective programs for shut-ins

by Mark Pattison
Catholic News Service

The Diocese of Orlando, Fla., is swamped with retirees who look to live out their last years in the sun.

The Diocese of Salt Lake City, Utah, has its 66,057 Catholics spread out over 84,990 square miles.

The Diocese of Jackson, Miss., often last on any list of economic indicators, sees daily how poverty affects everyone—elderly and non-elderly alike. "We're at the

bottom of the list on everything," said Father Francis Cosgrove, vicar general.

Yet people responsible for shut-in ministry in all three dioceses offer effective programs for shut-ins. If they can overcome the obstacles of numbers, distance and poverty, they say, anybody can.

Mary Jane Neumann, coordinator of shut-in ministries at St. Ambrose Parish, Salt Lake City, says a key to their successful parish program is team visits. "It gives the shut-in more than one friend," she said.

Upward of 30 volunteers visit the homebound in the 2,000-family parish. They receive training on shut-in visitation and the rite surrounding bringing Communion to the sick.

"All the little things they need to know"—like not lighting a candle when there is oxygen in the room—is part of the training, Neumann said. Visits do not need to be long, and visitors should not get embarrassed when conversation hits a dead end, she added.

"Most of us get involved in a personal way with these people," Neumann said, because visits are made "on a routine basis." But even regular visitors should call ahead first to see if the shut-in wants to have visitors, Neumann said.

Consistency can be important since it lets visitors tip off Neumann about the decline in health of a shut-in so she can ask a priest to administer the sacrament of the sick.

In Orlando, Mary Deans, director of the diocese's Department of Aging Services, has designed an extensive plan to allow parishes to coordinate their services to homebound parishioners.

Unveiled in fall 1989, it has been adopted at a rate of a parish a month. It calls for an elderly concerns coordinator to oversee the activities of volunteers in charge of transportation, special needs, outreach, transitional living, "third-age" spirituality, social programming, telephone reassurance, volunteer training and follow-up ministries to the aged. "Third age" refers to senior citizens, often said to be in their third age of life.

Families are encouraged to go together on visits. "What is needed is for the church to become family in today's society," Deans said.

Most parishes respond as "crisis intervenors" to the needs of their elderly, Deans said. Through her plan, she added, most crises can be headed off; those that aren't can be addressed more responsively.

"The church may not be able to meet the need out of their own resources, but they could direct the person to where they can get help," Deans said.

Volunteers get sensitivity training on what it means to be elderly. Vaseline is smeared on glasses to mimic cataracts. Each trainee has one arm made immobile and is asked to use a can opener to illustrate what it's like to have a hand with arthritis.

Once volunteers get a taste of how it feels to be elderly, they are advised on how to be a good visitor. "Be a good listener, have a big heart," Deans says.

The homebound should offer the first subjects to be discussed in conversation, she added. But family is a common point of reference to both shut-in and visitor.

In Jackson, Sister Claudia Murphy, a diocesan nun with private vows, is pastoral minister at the 300-family St. Peter Cathedral Parish, where more than half of the households include people over age 60.

"Always give them kindness and respect," Sister Claudia tells her volunteer visitors, adding that the elderly view "those people who shared our pain" as being closest to them.

"Just being present and sharing in the Lord is what's important," and that doesn't take a lot of training, Sister Murphy said. "They belong to us and we belong to them."

Sister Claudia, Deans and Neumann agree that more could be done for the homebound if more volunteered. But through their programs they try to make shut-in ministry seem less of a chore to the visitor and more of a grace to the visited.

"They get it (ministry) not because we feel sorry for them and it's charity," Sister Claudia said. "They're getting it because they're part of our faith community, the people of God."

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Some patients still want a chaplain from their own denomination, however, and pastoral ministers try to grant their request, he said.

Most patients readily accept the new concept of chaplain, though a few want a priest in preference to a nun or layperson, said Sister Collette.

"In time of sickness," she said, "the majority of people aren't fussy about who prays with them."

The nun noted the importance of spiritual counseling for the sick, and said that "many patients associate sickness with punishment from God."

When faced with someone like that, she said, "the chaplain explains that sickness is part of being human, that Jesus suffered, and we are going to suffer, too."

Generally, a patient can expect a chaplain to visit within the first 24 hours of being admitted. Additionally, if the patient wishes it, the pastoral care department will notify a patient's pastor of the hospitalization to set up a visit by a parish priest.

In addition to providing bedside conversation, spiritual consolation and prayers, pastoral care departments also arrange for distribution of Communion, often from volunteer eucharistic ministers.

Pastoral concern also extends to a patient's family. At Seton Medical Center in Austin, Texas, Daughter of Charity Sister Joan Kuester said chaplains are part of a hospital team which also includes nurses, physicians and social workers.

"The team takes part in consultations with patients and families about such matters as the type of treatment being planned or whether or not a patient should be moved out of intensive care," said Sister Joan, vice president of Seton operations.

At St. John's, Christina Picchi, director of chaplain services, said her staff participates in conferences between physicians and families and assists in explaining the various options faced by families of patients who are brain-dead or in a persistent vegetative state. Riverside chaplains are similarly involved.

And as death approaches, a pastoral care-giver consoles the grieving family. At St. John's, chaplains also mention to family members the possibility of an organ or tissue donation—a policy which in 1989 led to 57 corneal transplants there. St. Peter's and Seton medical centers, among others, have periodic memorial services for patients and employees' relatives who have died. Seton also sends the family a sympathy card.

Seidl said the role of spirituality in healing is significant. "Loneliness, depression and stress, though not listed as leading causes of death, can be just as fatal as heart attacks and cancer," he said.

Many illnesses often are psycho-spiritual, rather than medical, he said, adding that "a chaplain can reduce anxiety, relieve stress and bring peace."

Seidl added that studies show that good pastoral care benefits patients and hospitals alike. Patients have a quicker recovery and shorter hospital stays, he said, and hospitals have fewer lawsuits and better public relations.

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CRT 391

A few simple steps can offset the upset of hospitalization for a child

by Barb Fraze
Catholic News Service

Having a child sick enough to be hospitalized is a trauma for both parents and child. Mothers and fathers who have been through the experience offer these tips to ease some of the strain in the situation.

Even if just going to the emergency room, take along one of the child's favorite items: a stuffed animal, a blanket, a doll. This can help the child through a stressful time, especially if the youngster ends up hospitalized in a strange bed.

If you know in advance your child is going to be hospitalized, check with the hospital about orientation programs. Many hospitals offer programs to familiarize patients, parents and siblings with what to expect.

Get as much sleep ahead of time as possible—staying in hospitals is not restful. Although some hospitals have fold-out beds, sometimes parents end up sleeping in chairs. And when you do sleep, often you are awakened by staff checking on your child or others in the room.

When you pack your bag, pack clothes that are comfortable to sleep in as well as visit in, such as sweat suits. Sometimes children are in small wards with four to eight other patients and sharing one bathroom. One mother notes that the lack of privacy makes it virtually impossible to change clothes.

Another suggests packing things, such as makeup and a pillow, for your comfort. Having a child in the hospital is a tension-filled situation, and you might want to remember that you, too, will have needs.

Have something that does not require a lot of concentration to keep you busy. Parents of infants might have time for

light reading or playing cards. Knitting or crocheting can keep your hands busy. If possible, put your professional life on hold—your child will need most of your attention.

Try to keep personal items to a minimum, and keep valuables at home. One parent describes leaving her child's room for a two-hour break. When she came back, her child—and all of the parent's belongings—had been switched to another room. If you can, send home dirty clothes daily. This will eliminate trips to and from the car at check-out time.

When your child is first hospitalized, talk to other parents. One man said he learned more in five minutes from another parent than he could have found out in days, including how to sign up for hospital toys, location of the cafeteria, where to rent a VCR for his child and how to get his parking lot ticket validated.

One of the first things to find out is how to handle meals. Some hospitals will put the parents' meals on the child's bill, but the meals must be ordered a day in advance. If parents are alternating days staying with the child, that means one parent will be ordering meals for another.

Some parents—especially those with infants—use meal times to give themselves a break. Most hospitals have cafeterias and vending machines where parents can sit and relax for a few minutes.

Other parents, however, emphasize the need to make mealtimes seem normal and suggest eating with your child. Bring up a meal from the cafeteria or, if you have some, bring leftovers. Some home cooking can boost a parent's morale and save money. As one parent put it, "You can spend a lot of money real fast in a crisis."

When you do bring food or drinks from

home, check with the nursing staff—hospitals often have refrigerators or microwaves on each floor that you can use.

Try to make your child as comfortable as possible. Pictures and toys hanging around the bed can help. Try bringing a long read-aloud book, especially one where the child does not have to look at pictures.

One parent emphasized that you will set the tone for the child: If you are calm and act normally—"and that's pretty hard"—the child will pick up on that.

Be an advocate for your child, and do not be afraid to let him or her know you are doing so. Sometimes children are reluctant to speak to strangers—including nurses

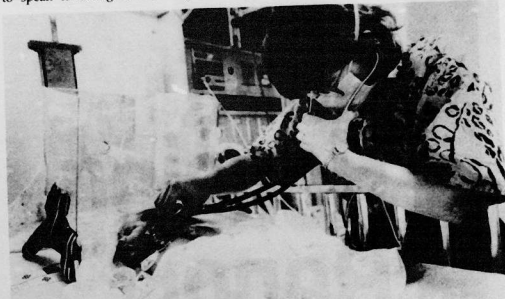
and doctors. Tell the nurses your child's fears or concerns; don't feel afraid to slow them down as they bustle in and out.

Don't be afraid to push the doctors for more information. However, one parent cautions against having too many speculative conversations with the doctor in front of a school-age child, who is old enough to begin jumping to conclusions.

Find out when the doctors make their rounds, and be there—otherwise, it might be hard to get a chance to talk to them.

If you have other children at home, try to be aware of their needs; the whole situation will be stressful for them, too. When you get a break from the hospital, you probably will want to go home and collapse, but you will not be able to do this with other kids at home.

Take advantage of the pastoral staff available at most hospitals. Sometimes having someone just listen to your problems can help; often these people can offer a prayer or solution or point you in the right direction.



ROUGH TIMES—If a child is hospitalized, it can mean a rough time for the parents as well. But parents who have been through it can offer advice to make the situation more tolerable. (CNS photo by Al Stephenson)

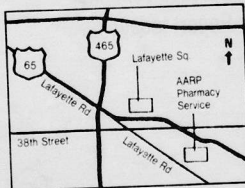
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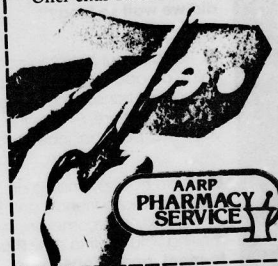
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Faith Alive!

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Virtue means sobriety, fidelity and compassion

by Fr. David K. O'Rourke
Catholic News Service

A few days ago, a young man who looked like he stepped out of a clothing advertisement came to see me. Determined and athletic, he was the picture of what success in the making is believed to be. But the story he told was not of success.

A good job, good looks and good pay led to life in the fast lane. That led to drug use, debts and deceit. And with a tight economy, these in turn had led to bankruptcy and a brokenhearted young wife, who had been kept in the dark.

It is a story, unfortunately, that is becoming all too common.

This article is about the meaning of virtue, so a reader might wonder what the connection could be between this young man and an almost ancient-sounding word.

What does virtue have to do with cocaine and pockets full of \$20 bills? There is a connection, a direct connection.

This young man, whom I'll call John, finally realized that something had to change. He knew that the first change had to be in himself.

"I want to change," he told me. "But why is it so hard? I think I've changed, and then I find out that it's all still there."

The gambling, the desire to use drugs, the tendency to run away and not face things—everything that he had been doing for over five years—was all still there.

That's where the meaning of virtue comes in. Put simply but quite accurately, a virtue is nothing more than a good habit. My friend John has spent five years building up a collection of bad habits.

Now habits, good or bad, are established by repeated actions. For five years he had worked hard on setting up his bad habits. Now he had to reverse those.

As his dad, a farmer, told him: "You've been stacking your wood on the wrong side of the fence. Now you've got to restack it all on the other side, and it may take just as long as it did the first time around."

That's where virtue comes in. People today really understand virtues—physical virtues. But we call them by a different name. Today we call physical virtues "staying in shape" or "keeping fit."

From young men and women lifting weights in a gym to the lunchtime business-person joggers, to seniors in sweatshirts starting off each morning with a fast walk, instructions are all the same. You've got to keep at it. You can't slough off.

Most people talk in terms of good exercise and eating habits, and they fully understand that these take work and repeated actions. And that's what a virtue is.

What we've lost sight of is another kind of good habit. Moral habits. These, too, are called virtues—moral virtues.



FITNESS—Two older men use different exercise modes, while two women pace each other. Fitness is a virtue and a good habit. (CNS photos by Scott Rutherford and Mimi Forsyth)

I have three candidates for essential moral virtues for the '90s. They tie in with John's story, and I want to describe them.

My first candidate I call "sobriety."

What this means is the need to face important life issues and personal matters cold sober, not relying on drugs and pills.

Like many Americans, John used drugs for artificial energy during his 50- and 60-hour work weeks, then used another kind of drug to unwind and relax on weekends.

The virtue of sobriety means bringing a rational control over his life and schedule, neither burning the candle at both ends during work nor going wild afterward.

My second candidate is "fidelity."

It means hanging in there, keeping promises, solving problems by dealing with them, not walking away from them.

Like all habits, it means doing this over and over. When his problems got to their worst, John was tempted to solve them as he usually did, by getting into his car and driving away. But this time he was tempted

to drive off from work, his wife, and pressures and never come back.

Fidelity means hanging in there and working things out each time.

And this leads to the third candidate, which is "compassion."

This is connected to fidelity. It is the principal reason for being faithful to people and commitments. It hurts when people walk out on us. If we knew how much, we probably wouldn't do it.

Compassion means putting yourself in another person's place, seeing how bad it really could be and then not doing it.

As John told me, "Just thinking of the hurt look on her face when she realized I was gone kept me from doing it."

These I see as three good habits for the '90s. Technically we call them virtues. They take daily working at, like all good habits. And they keep us morally fit and strong.

(Father David O'Rourke is the pastor of St. Dominic's Church in Benicia, Calif. He is also a free-lance writer.)



DISCUSSION POINT

Faith is the most basic virtue

This Week's Question

What would you call an essential virtue for Christians in the '90s?

"The most basic virtue we need is faith and that still holds true in the '90s." (Tom Palfrey, Santa Barbara, California)

"Flexibility and understanding. In a time when there is so much change, if one accepts change as a given and an opportunity, then one can be able to bring understanding to a situation and have impact." (Ben Heimsath, Austin, Texas)

"Persistence in seeking truth and putting it into action . . . We've allowed the central fruits of our faith to be watered down. For example, we're part of the most powerful war-making machine in the world—the U.S. military. Yet as a church we are making faint witness against this." (Bill Sulzman, Colorado Springs, Colorado)

"Be it the '90s or any other decade, without question love is the greatest virtue. Where there is a true love of neighbor and self, all the other virtues will follow." (Rita Zareczny, Beverly Hills, Florida)

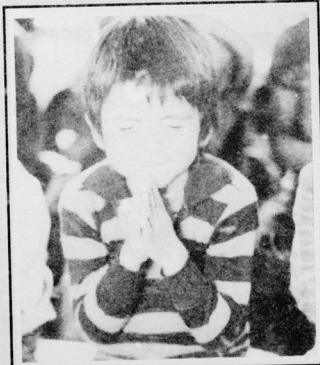
"Humbleness, being able to be corrected. There are a lot of misleading influences in the world. We need to be learning God's view on these things." (JoRae Tansley, Clarkston, Washington)

"Consideration for other people's needs. It starts in the family, but it has to go beyond that. If we would just be considerate, racial barriers would come down and so many other problems would be solved." (Catherine Abram, Prairie Village, Kansas)

Lend Us Your Voice

An upcoming edition asks: Bread and wine are physical things which in the Eucharist become true sacramental signs. But, on a natural level, what does bread as a sign signify to you? What natural "sign value" do bread and wine possess?

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



Virtues are strengths

by Fr. Eugene LaVerdiere
Catholic News Service

At some point during the last 25 years, the word "virtue" dropped out of our religious vocabulary.

Virtues were good habits, interior resources to rely on, that usually took a long time to acquire.

A virtue's opposite was a vice. Vices always were easier to develop than virtues. The word "vice" is still part of our vocabulary, thanks to vice squads on TV shows. But "vice" now is a general term for low life and sordid behavior.

Virtues were natural qualities that could be supernaturally enhanced. Supernatural virtues were God's gift to us. There was no way we could acquire them by ourselves. But they did presuppose the natural virtues that were their counterpart.

When we describe virtues in straightforward language, we may wonder why the word went out of style. But all is not lost. The reality of virtue is still with us. We just have another word for it. Instead of talking about virtues, we talk about strengths.

Virtue was a rather abstract notion, but strength is concrete. That's why when we talk about a particular strength, we think of someone who embodies it concretely.

I can think of a number of very special people with extraordinary strengths. Like virtues, their strengths are both natural and supernatural.

A woman comes to mind. To respect her privacy, I shall call her Joan. Anyone who knows Joan could tell you she has had an extremely difficult life. Yet you never would know it from her joyful attitude.

Joan was born in poverty and married in poverty. Her husband was an alcoholic who could be quite violent. He had a job, but he drank as much as he earned.

Joan and her husband had several children, and somehow she managed to find what she needed to feed them and keep them warm. Sometimes the soup was pretty thin.

Joan stayed with her husband until their daughters grew up and he began to threaten them. Then she sued for divorce. Years later when Joan learned her ex-husband had died of causes related to his alcoholic illness, she saw to it that he had a decent funeral.

Joan's children are now grown up. Three are happily married. A fourth, suffering from cerebral palsy, is lovingly cared for. Joan is a happy mother and grandmother.

As I think about her, I marvel especially at her joyful attitude. I know that people who are really strong—or virtuous—are happy. But what strengths enabled Joan to cope and even to prosper against such odds?

Her principal strength is love. It is a habit, a great inner resource which spontaneously comes forward when needed. That's the way it is with strengths. We don't have to think about them all the time.

Joan made her way through difficult times by loving her children, relatives and neighbors. She is devoid of self-pity.

Joan also has the habit of prayer. It is normal for her to think of God. She prays a lot, not only when in need. And when in need, prayer comes spontaneously because it already is part of her life.

The wonderful thing about Joan is that if I showed her what I have written, it would never occur to her that she was the person I was writing about.

Genuine strength is not just cheerful. It is also humble.

Strength. Virtues.

Virtues by any other name are still virtues.

(Blessed Sacrament Father Eugene LaVerdiere is senior editor of Emmanuel magazine.)



STRENGTHS—The reality of virtue is still with us. We just have another word for it. Instead of talking about virtues, we talk about strengths. Motherhood illustrates a variety of virtues, notably love and compassion. (CNS photo by Mimi Forsyth)

People need to have many virtues

by David Gibson
Catholic News Service

People need more than one virtue—more than one good habit when it comes to how they think and the decisions they make.

I think virtues should come in pairs, one complementing the other.

Justice might be labeled a "virtue" for the '90s. The world is better off when people habitually call to mind the worth of others different from themselves.

Still, by itself, justice could be fair, reasonable—and somewhat cold. Also needed is the habit of compassion, caring. Justice and compassion make a good pair.

I call faithfulness a virtue for the '90s. Isn't it sometimes possible, however, to be faithful in an apathetic way? The twin virtue here is passion—heartfelt involvement with the institutions, the God, and the people in your life.

Perseverance ranks high on my list of '90s virtues. The difficulties encountered in a complex world take time to resolve. You have to hang in there!

But you need more than the will to keep on truckin'! With perseverance you need the hope born of believing that good can rise up where bad prevailed, that failures frequently prepare the ground where future success grows, that death is tied to resurrection.

(David Gibson edits Faith Alive!)

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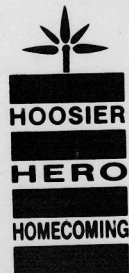
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THIRTEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, June 30, 1991

Wisdom 1:13-15; 2:23-24 — 2 Corinthians 8:7, 9, 13-15 — Mark 5:21-43

by Fr. Owen F. Campion

The Book of Wisdom is the source of this weekend's first scriptural reading. Wisdom is a popular book for Catholic liturgies, and it long has been popular among Christians for their inspiration. However, it is one of those several books disputed long ago as not being a part of the Scriptures, as not being truly the Word of God. Thus, the King James Version of the Bible, for so many years the standard biblical text for English-speaking Protestants, excluded the Book of Wisdom from its pages.

The problem was not necessarily Wisdom's doctrine, but its origin, and the language in which existing copies were available. Originally, Wisdom was written in Greek. Jewish religious leaders, a



generation after Christ, disqualified it from their own Scriptures on the grounds that no holy work could be composed outside the Holy Land or in any language other than Hebrew. The King James Version adopted their reasoning, and so for 400 years Wisdom has appeared in Catholic translations of the Scriptures but not in the King James Version or in orthodox Jewish editions.

The Greek circumstance of Wisdom is more than a coincidence. Alexandria, while located on the Egyptian coast of the Mediterranean Sea, was in reality a Greek city, and indeed a great Greek city. It was a center of learning. In fact, its great library was a marvel of the ancient world. Human "wisdom" was highly regarded, and logical debates were fashionable.

In this atmosphere lived Jews, transplanted from the Holy Land, who had to defend their belief in the one, invisible, loving, pure God against the "logic" of Greek myths. Wisdom was an attempt, a brilliant attempt, to confirm ancient Jewish faith in human reasoning. In other words,

it insists that belief in the one God is not irrational, but very rational.

This reading from Wisdom splendidly calls to mind the fact that each human being is a special creation of God, invested with all dignity and priceless. Moreover, no person was created with death as the destiny. Each person was created to live with God eternally.

St. Paul's Second Epistle to the Corinthians provides this weekend liturgy with its second reading. This reading builds upon the concept of human dignity involved in the belief of God's creation of each person. Each believer further possesses the ability, and the impulse, to love. Nothing in humanity so resembles God as the human power to love, to give for others, to subordinate self for others in love.

Finally, St. Mark's Gospel supplies the liturgy with its Gospel reading. Two familiar beloved stories are told.

The first is the story of the woman who so trusted in the power of Jesus that she believed that if she merely touched his cloak she would be freed of her ailment.

Secondly, there is the story of the little girl, desperately ill, whose father had pleaded with Jesus to come to her aid. Before they reached the house where the girl lay, they received news that she had died. Nevertheless, Jesus proceeded to the house and restored the child to life, scolding those who had ridiculed him, calling instead for faith.

Reflection

Medicine has progressed very much since the days when Jesus walked the highways of Galilee. Even so, illness still haunts us all, much more so in many parts of the world or in some economic classes

here at home. Wherever, and despite all our advances, all people still die. The advance of medicine merely has postponed the event of death on a collective basis.

So, regardless of differences in approaching illness scientifically, we very much stand in the footprints of the woman in Mark's Gospel or in those of the dying little girl.

There is more to be feared in living a lifeless and hopeless existence than in living a life troubled by illness or expecting death. Precisely in that condition of living without purpose or hope, God's mercy shines forth through the example and grace of Jesus. Most importantly, at the point of death, a moment every person inevitably reaches, the presence of Jesus is powerful and consoling.

Each of us, indeed all of us, can lay claim to heaven. That is not because of our perfection, but because it is God's plan for us, if we accept it. God will strengthen us where we are weak, if we have faith, if even "we touch just his garment" in trust and love.

The destiny of all persons reminds us not just of our own opportunity to be saved, but of the dignity of every other human being. As Jesus redeemed us, as the Holy Spirit lives in us in that redemption, we can share God's mercy and love with others.

Perhaps that will mean forgiveness and caring in a very personal relationship, or in concern for many far away, but, regardless, we can be life-givers. We share in the process of redemption, of bestowing life upon the dying, or igniting hope in the hearts of the frantic and hopeless.

We possess the right to eternal life. We can extend the key to that life to others. This ultimately is wisdom. This ultimately and only makes sense.

THE POPE TEACHES

Holy Spirit gives joy to the faithful

by Pope John Paul II

Remarks at audience June 19

True joy, the lasting joy that can fill human hearts, is the gift of the Holy Spirit who dwells with us and makes us a "new creation" in Christ (cf. Corinthians 5:17).

St. Paul tells us that joy is one of the fruits of the Holy Spirit (cf. Galatians 5:22) and he urges us to reject deceptive pleasures which are "the works of the flesh" (Galatians 5:19).

Pope exhorts us to lead lives of holiness and to do nothing that would "grieve the Holy Spirit" (Ephesians 4:29) in whom we have been sealed for the day of redemption.

The Gospel is an invitation to experience authentic and profound joy. At the annunciation, the Angel Gabriel invited Mary to rejoice at the coming of the Holy Spirit (cf. Luke 1:28), and Mary later expressed her great joy to Elizabeth in the inspired words of the Magnificat.

Jesus himself "rejoiced in the Holy

Spirit" (Luke 10:21) and gave thanks for God's goodness and mercy to his children. At the Last Supper, he promised to send the Holy Spirit to his disciples so that they might share in his own joy.

He said, "These things I have spoken to you, that my joy may be in you and your joy may be full" (John 15:11).

The fulfillment of the Lord's promise can be seen in the life of the early church; St. Luke tells us that the first disciples were "filled with joy and with the Holy Spirit" (Acts 13:52), even in the midst of tribulations.

The joy of the Holy Spirit is experienced by those who persevere faithfully amid trials and distress. St. Peter encourages Christians to "rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed" (1 Peter 4:13).

Let us pray that the Holy Spirit will awaken within us an ever more ardent desire for the things of heaven and that he will enable us one day to experience the fullness of everlasting joy.

MY JOURNEY TO GOD

Meeting on the Street

Don't sleep in boxes, Lord Jesus, on sidewalks and in doorways.
Don't look at me with eyes that ask me questions
I don't want to hear.
Don't cough into the air I breathe or reach out with unclean hands or brush against me while I go my way.
Forgive me my omissions the gaze I do not meet the sickness I deny the word I will not speak.
It's easier when you stay high on the cross.
When you come so close I am afraid.



(Sandra Marek Behringer is a member of St. Luke Catholic Church in Indianapolis.)

Don't be frightened.

It is I

a man of sorrows

despised of men

without a place

to lay my head

yet

my father

yearns for me.

Try to see me

as my mother's son

washed and clean

and resting much-loved

in her arms.

For her sake

touch me with

the warm hands

of hope

give me the shelter

of your concern

a place to rest

food shared

and your smile.

I promise you

before the father's eyes

my touch

is not unclean

it brings honor

a holy pledge of paradise.

Don't let your fear

deceive you.

Always

it is I.

—by Sandra Marek Behringer

There's another side to the coin...



Look at the side
of the world
that needs
you.

Will you reach out to the multitudes who are
hungry and thirsty?
Remember them in your will.

Just say it this way:



I hereby devise and bequeath unto the Society for the Propagation of the Faith, 1400 North Meridian Street, Indianapolis, Indiana, 46202, the sum of \$ _____ for the Missions.



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Rev. James D. Barton, Archdiocesan Director

Entertainment

VIEWING WITH ARNOLD

'Truly, Madly, Deeply' resurrects ghostly love

by James W. Arnold

"Truly, Madly, Deeply" is obviously (from its title) a romantic movie, and also a ghost romance, in the category established last year by "Al-ways" and (with stunning box-office success) "Ghost."

This somewhat puzzling trend in pop culture is of relevance to religionists, who are as romantic as anybody else and also take the immortality of the soul with some seriousness. If there is such a thing as being "theologically correct," none of these movies is or pretends to be. If anything, they are sentimental fantasies, asking "what if there were life after death?" questions and providing genial but mostly non-sectarian answers.

Of all these recent pseudo-spiritual films, the made-for-BBC-TV "Truly" is probably the fuzziest about the nature and "rules" of the afterlife. But it has the virtue of being gentle and witty, and tells a simple story without a violent moment or a hint of special effects.

If "Ghost" is the McDonald's of life-after-death movies, "Truly" is more like a small ethnic cafe with candles and red tablecloths.

The lead actors are not familiar, but likely to become so.

Alan Rickman, formerly the terrorist villain in "Die Hard" and the Sheriff of Nottingham in "Robin Hood," plays Jamie.

Janet Stevenson, a co-star of "Drawing by Numbers," plays Nina. She works as a

translator in London and also teaches English as a second language.

Her lover, Jamie (Rickman), is a cellist who died, unspectacularly of some illness or other. But his quite solid ghost comes back to her flat at various times to chat, play his cello, and tell her he loves her.

Soon he brings along a group of male ghost-pals to clutter up the apartment. They're apparently members of a string ensemble, and also film buffs, who delight in watching old movie tapes.

When Nina talks about this to her analyst, she cries a lot, and it's clear she's still working through her grief.

It's possible that Jamie and the other ghosts are only in her head. (Nobody else sees them, nor are there any of those who-is-she-talking-to ghost movie jokes.) But there isn't much doubt writer-director Anthony Minghella intends the ghosts to be real. We see them even when Nina is distracted or absent.

Minghella's approach is essentially noncommittal. Thus, Nina reports that Jamie never says anything profound about death or about the existence of God or heaven. In fact, he doesn't seem to know much except that he's chosen to be in the sort of limbo he's in.

The afterlife seems fairly busy. Jamie movingly describes meeting Alice, a girl who died at a playground. Her parents erected a plaque in her memory, causing other parents there to hug their kids, impressing him with "their great capacity for love."

He still blames the government for various problems, and claims he still goes to political meetings.

The ghosts are always cold, and wear dark overcoats even indoors (like the "guardian angels" in "Wings of Desire").

Why does this group of musicians still hang around together? Perhaps to show



ONLY THE LONELY—John Candy and Ally Sheedy star as Danny Muldoon, a Chicago cop, and Theresa Luna, a shy mortuary cosmetician, in "Only the Lonely." The U.S. Catholic Conference describes the romantic film as "a warmed-over story that casts a wry eye on Irish-Catholic mores." The USCC classifies it as A-III for adults. (CNS photo from 20th Century Fox)

that male bonding is immortal. "Great bunch of guys," says Jamie.

The theme is carried through other characters. A widower says he talks a lot to his dead wife. ("Death has no dominion," he tells Nina. "We know that, you and me.") Then there is Maura, a beautiful and pregnant Chilean, who is the film's most positive force. Does she believe in life after death? "Si! The dead are everywhere, they're walking here with us," she tells Nina as they stroll in a park amid images of trees, water and sky.

Maura's belief is what we see happening in the movie.

Jamie's role at first seems to be just to hang around. He's reluctant to let go. (It's no easier for the dead than the living.) In fact, he helps her emotionally until she can get her life going again.

All this happens in an upbeat way. She meets Mark, a crazy lovable art therapist who works with enthusiasm with the retarded, and as she holds Maura's newborn infant in her arms, makes a visually powerful choice for life over clinging to the dead past.

Minghella, a playwright making his first film, invents touching scenes for his romantics. When Mark and Nina first meet,

he challenges her to hop along the street for a hundred yards or so as they tell each other their life's stories. It becomes a very funny device.

The title comes from a word game Jamie and Nina play (each must in turn add a new adverb to an endless sentence on how much they love each other). And the moment they realize they must part comes with a moving recitation—in both Spanish and English—of Pablo Neruda's poem ("Dead Woman") about love (and life) after death.

(Poignant love-and-immortality comedy; satisfactory for mature audiences.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Bright Angel O
Dying Young A-III
The Rocketeer A-III
Legend: A-I—general audience; A-II—adults and adolescents; A-III—adults, with reservations; C—morally offensive. A high recommendation from the USCC is indicated by the "S" before the title.

Koop campaigns for affordable health care in U.S.

by Henry Herx
Catholic News Service

The "C. Everett Koop, M.D." series on our nation's health care "mess" concludes with the aptly titled "A Time for Change," Sunday, June 30, from 7 until 8 p.m. on NBC.

To show further evidence of out-of-control medical costs, Dr. Koop visits Kalamazoo, Mich., where two hospitals—one Methodist, the other Catholic—are competing for patients.

The rivalry is expensive because it has led to duplication of high-priced, high-tech medical equipment, including helicopters for emergency cases. As a result, hospital costs in Kalamazoo are 32 percent higher than in the rest of the country. Koop has made his point.

What follows is a quite compelling account of what needs to be done to better our country's dismal record in providing pre-natal care, especially for the poor. Such care costs only a fraction of what is paid for the treatment of over 250,000 babies born seriously underweight each year in the United States.

Mary's Center in Washington is a privately-run clinic dedicated to providing pre-natal care for poor women. Koop cites it as a model to be emulated by public clinics where "poor patients often get lost in the paper shuffle."

Demonstrating the impersonal bureaucratic procedures that confront a person applying for public assistance, Koop tries to fill out an application form but finds that there are "at least 50 facts in here that I would not ordinarily know off-hand."

There's other paperwork, of course, but the frustrated doctor is most perturbed by "the red tape that goes with these forms." This, he says, is what causes unconscionable delays that can seriously affect the health of a pregnant woman and her child.

Koop points to France as a nation where the bureaucracy works to afford all women the best of care through pregnancy to delivery.

The United States, he says, has "embraced prevention for heart disease and lung cancer. Yet, we are incredibly short-sighted about pre-natal care."

This, he concludes, is "good medicine and it's cost effective to help a pregnant woman have a healthy baby."

In looking at Canada's national health insurance system, Koop sees its virtue in providing access to health care for all its citizens. The problem with the system, he points out, is that it is based on "planned scarcity." That means keeping costs down by rationing care, especially of expensive procedures such as heart bypass surgery.

His views are summed up in the words of a Canadian critic, who noted, "It's a wonderful system if you've got a sore throat."

Koop does not think we should copy Canada's system, but says he believes we can learn from it.

"Our non-system of health insurance," he says, "allows too many people to fall through the cracks. Up to 37 million of our citizens—more than Canada's entire population—don't have the health insurance they need."

Summing up the series, Koop tells viewers, "I hope you're as angry about what you've just seen as I am. We need to do things differently. Until you demand it, reform in health care will not happen."

Just as when he was U.S. surgeon general, Koop is off on another health crusade and this one is the biggest yet. Making health care accessible and affordable for all Americans is an issue whose time has come. Reform is necessary, but won't be easy. Koop has sharpened our focus and invigorated the debate on the issue.

TV Programs of Note

Sunday, June 30, 9-11 p.m. (NBC) "Inherit the Wind." The rebroadcast of the 1988 drama which won Jason Robards an Emmy for his performance tells the story of a liberal lawyer defending a teacher on trial in the 1920s for teaching Darwin's theory of evolution.

Sunday, June 30, 10-11 p.m. (PBS) "The Story of Vinh." A documentary about the human cost of the Vietnam War follows a young Amerasian boy in the United States on a tragic journey which takes him from foster home to foster home until he eventually winds up in a New York prison.

Monday, July 1, 9-10 p.m. (PBS) "Helen Hayes: First Lady of the American Theater." Season premiere of the "American Masters" series pays tribute to the legendary actress who discusses her long career as a star of stage and screen with clips from some of her greatest performances as well as accolades from friends and colleagues.

Monday, July 1, 10-11 p.m. (PBS) "Crisis in the Arts: Politics, Censorship and Money." National Public Radio correspondent Susan Stamberg moderates a discussion of art and responsibility among six panelists—playwright Edward Albee, magazine editor Joseph Epstein, arts lobbyist Anne G. Murphy, Los Angeles cultural affairs official Adolfo Nodal, Heritage Foundation fellow Robert H. Knight, and National Family Legal Foundation head Alan Sears.

Tuesday, July 2, 9-10 p.m. (PBS) "The Rise and Fall of Ceausescu." Journalist Edward Behr examines the career of the Romanian dictator overthrown and killed in December 1989, using Romanian newscasts and secret police footage plus interviews with family members and former officials.

Tuesday, July 2, 10-11 p.m. (PBS) "Honorable Nations." For 99 years, residents of Salamanca, N.Y., have rented the land under their homes from the Seneca Indians for an average of one dollar a year. With the lease about to expire, this "P.O.V." documentary looks at the question of overdue justice for the Senecas and the town's survival.

Wednesday, July 3, 8-9 p.m. (PBS) "Space for Wildlife." This "Survival Special" shows the extraordinary juxtaposition of wildlife and technology at Florida's Kennedy Space Center, which serves as a sanctuary for more threatened and endangered species than any other place in the U.S.

Wednesday, July 3, 9-10 p.m. (PBS) "Moyers/Oren Lyons the Faithkeeper." Journalist Bill Moyers talks with Lyons, a Native American prominent in the international environmental movement, about the past and future of the Native American peoples as well as their traditional ties with the environment.

Wednesday, July 3, 10-11 p.m. (PBS) "The Meaning of Freedom." From unemployed steel workers in California to newly arrived Cambodian immigrants in Texas, this edition of the magazine show "American Pie" examines the ongoing challenges and strains of living in a free society.

Thursday, July 4, 8-9 p.m. (PBS) "A Capitol Fourth—1991." Actor E.G. Marshall hosts the 12th annual Fourth of July concert broadcast live from the West Lawn of the U.S. Capitol, with Tony Bennett, Cab Calloway and Joel Grey sharing in the music and fireworks.

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

QUESTION CORNER

Blessings enrich lives

by Fr. John Dietzen

Q I enjoy your column and your book, "The New Question Box," and use them frequently in our parish.

A Found one item that needs to be changed, I believe, in your description of blessings that may be ministered by deacons.

You claim their ministry does not include blessing religious articles and blessing of throats on the feast of St. Blaise, among others. Isn't that changed now with the new "Book of Blessings"? (California)



A You are correct. The new "Book of Blessings," which was published in 1989, expands the role of deacons considerably in these areas.

Diacons as well as priests may bestow the official blessing of the church on families and homes, children, engaged couples, the sick, schools and other buildings, means of transportation such as automobiles, professional and vocational tools and equipment, animals and fields, and devotional articles like medals, crucifixes, statues, rosaries and other items for private use.

Diacons may also bless ashes for Ash Wednesday and bless throats for the feast of St. Blaise (Feb. 3). In other words, virtually all blessings outside of Mass may be celebrated by deacons.

It is noteworthy that many of these official blessings, especially of persons (children, married couples, parents before childbirth, and others), may be celebrated by lay people. Parents, for example, are the first ministers mentioned for the blessing of engaged couples.

The blessing ritual provides that when a priest is present it is more fitting that he preside and that the deacon assist in those functions proper to the diaconate. In any case, however, deacons may properly celebrate those blessings assigned to them.

Most Catholics, including, I would wager, most priests, are not fully aware of the treasury of riches in the church's rites of blessing.

They include blessings for parents after a miscarriage, parents and adopted children, persons suffering from drug addiction, victims of crime or oppression, travelers, interfaith gatherings, athletic events and fields, Christmas trees, nativity scenes, and a host of others.

These beautiful but brief liturgies could be celebrated much more than they are with great spiritual advantage to everyone.

Q Please help straighten us out on the fast before Communion. I thought it was one hour. Now we are told it is only 15 minutes. Which is correct? (New York)

A The present discipline of the church is that we fast from foods and liquids, except water or medicine, for one hour before Communion.

Your problem may have arisen because these rules do not apply to the sick and aged, nor for the people who take care of them. The eucharistic fast is reduced to "about a quarter of an hour" for:

► The sick in hospitals or at home, even if they are not confined to bed.

► Those of advanced age, even if not confined to bed, who are confined to home or a nursing facility.

► Persons who care for the sick or aged, and any family of the sick or aged who wish to receive Communion with them, if they cannot conveniently observe the one-hour fast (Rite for Holy Communion and Worship of the Eucharist Outside of Mass, No. 24).

The Code of Canon Law says simply that the sick and aged and those who care for them can receive the Eucharist even if they have consumed something during the preceding hour (C. 919).

Obviously the intention is that the sick should enjoy every possible opportunity to receive Holy Communion.

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

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FAMILY TALK

Divorce alters parenting style, time with kids

by Dr. James and Mary Kenny

Dear Dr. Kenny: My ex-husband never showed interest in the children after divorce. Now he calls them regularly, takes them places on his weekend, and is acting like the perfect father.

I emphasize the word "acting." I think he's being a hypocrite. Why didn't he show them all this attention before, while we were married?

The children seem to like being with him, so I don't dare say anything. I know I'm wrong and there's nothing I can do, but I feel very frustrated. Am I being petty? (Ohio)

Answer: Yes, your feelings are petty, but understandable. Like many mothers, you probably bear the brunt of the day-to-day child care and discipline. Then along comes dad, with minimum responsibilities, to show the children a good time.

Be glad. Whatever his motivation, your ex-husband is doing the right thing, behaving like a father. Accept this. Remember, he is the only other person in the world who ranks in importance to the children alongside you.

Dads are very important people to children, whether they are fathers of divorce or not. The self-image and self-esteem of your children will be affected by the way dad treats them and responds to them. Rejoice that he is available and positive.

Divorce changes many factors, and leads to change in people. Formerly inattentive fathers can wake up to what they have missed.

Non-custodial parents have less time to spend with their children, so must make better use of the time they have.

Sometimes married parents fail to take advantage of the chances they have to be with their children because any and all times are possible. Only when the time is limited do they feel pressed to make the most of what they have.

The scheduling of time and activities may be the key difference. In a busy home, with working parents, family activities often take second place because they never get scheduled. When limited access forces the "together times" to be scheduled, they happen.

Also, quality time is more likely. Non-custodial parents with limited time to spend with their children are more apt to plan fun and worthwhile activities, less apt to wait for togetherness to happen spontaneously or by chance.

Use the time your ex-husband spends with the children to get some time out for yourself, to recreate, to enjoy yourself. Be grateful that you have a free baby sitter, one who will be good to the time you love the most. Not all divorced women have an ex-spouse who can be helpful.

You still have feelings he is showboating, being the "fun" parent, and amassing the parental credit while you do the housecleaning, the laundry, the discipline, and take most of the complaints.

Try to put these negative feelings behind you. Accept the change in your husband at face value. Free yourself from pettiness to live your own life with the children.

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

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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 28-29

St. Mark Parish, corner U.S. 31 South and Edgewood Ave. will present its Annual Fun-Fest from 5 p.m.-midnight Fri. and from 4 p.m.-midnight Sat. \$10.00 raffle.

☆☆

A Worldfest '91 will be presented at St. Monica Parish, 6131 N. Michigan Rd. International food, arts, entertainment, games, rides.

June 28-30

A Marriage Encounter Weekend will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-897-2052 for information.

June 29

Catholic Alumni Club (CAC) and Catholic Adults Reaching Out (CARO) will attend Symphony on the Prairie. Bring picnic supper. Call Dan 317-842-0855 or Patrick 317-637-4226 for details.

☆☆

St. Andrew School Class of 1966 will hold a 25-Year Reunion at 7 p.m. at the school.

☆☆

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

☆☆

An Outdoor Mass sponsored by

St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

☆☆

St. Leon Parish, St. Leon will begin its Sesquicentennial celebration at 12 noon EDT. Parade, food, games, Outdoor Mass celebrated by Archbishop Edward T. O'Meara 5:30 p.m.

☆☆

St. Catherine of Siena Parish, 2245 Shelby Ave. will hold a Flea Market/Bake Sale from 9 a.m.-2 p.m. Booth rental \$15. Call 317-786-6075.

☆☆

Chatham High School Class of 1981 will hold a Reunion. Call Kerri Keating 317-251-9609 for details.

☆☆

Holy Cross Parish, 125 N. Oriental St. will hold an Ice Cream Social following 5:30 p.m. Mass.

☆☆

An Estate Sale for the benefit of the St. Vincent de Paul Society continues from 8 a.m.-3 p.m. at St. John of Arc Parish hall, 42nd and Central.

June 29-30

St. Michael Parish, Brookville will

hold June Fest '91 from 4-10 p.m. Sat. and from 10 a.m.-9 p.m. Sun. Pork chops, chicken, crafts.

June 30

The choir of Holy Angels Parish, Dr. Martin Luther King Jr. and W. 28th Sts. will present a Concert of African-American Gospel songs at 4 p.m. Free-will offering.

☆☆

The "How to Pray, Study and Obey the Bible" series continues at 9 a.m. at St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆

St. Augustine Parish, Jeffersonville will hold its Summer Festival from 12 noon-6 p.m. Chicken dinners.

☆☆

Catholic Alumni Club (CAC) will hold an Outdoor Picnic and Volleyball at 12 noon in Garfield Park. Bring picnic lunch. Call Dan 317-842-0855 for more details.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 9 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, 4100 E. 56th St., 11:30 a.m.

☆☆

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

☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun.

in St. Mary Church, 317 N. New Jersey St.

☆☆

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

☆☆

A Card Party will be held at 2:30 p.m. in Ryan Hall, St. Anthony Parish, 379 N. Warman Ave. Admission \$3.

July 1

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

July 2

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

July 3

An Independence Day Peace Vigil will be held at 7:30 p.m. in St. Thomas Aquinas Church, 46th and Illinois Sts.

July 5

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆

Catholic Charismatic Renewal of Central Indiana will celebrate First Friday Mass at 8 p.m. in St. Peter and Paul Cathedral, 14th and Meridian Sts. Teaching

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6:30 p.m., praise and worship 7:30 p.m.

☆☆

Chatham High School Class of 1966 will hold a Reunion. Call 317-251-1451 for details.

July 6

The Class of 1966 All-City, All Catholic High School Reunion will be held. Call 317-253-5349 for details.

☆☆

Chatham High School Class of 1976 will hold a Reunion. Call Nancy Akin Dyer 317-689-1607.

☆☆

Fatima devotions and a FIRE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour Devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆

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

☆☆

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

July 7

The "How to Pray, Study and Obey the Bible" series continues at 9 a.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

☆☆

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St.

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Youth News Views

Alan Henderson excels on and off the court

by Mary Ann Wyand

Brebeuf Preparatory School graduate Alan Henderson is an All-Star in more ways than one.

He is a winner both on and off the basketball court.

The 6-foot-9-inch center was named a member of the first team of the All-America Boys Basketball Team by *Parade Magazine* earlier this year.

Alan also led the talented Brebeuf Braves to the first runner-up spot in the 1991 Indiana High School Athletic Association state basketball tournament.

In the process, the son of Ray and Annette Henderson of Carmel earned a career total of 2,419 points for Brebeuf.

Other honors include selection as an Indiana All-Star and as a member of the prestigious *Street and Smith's* five-player first-team All-American squad.

"Henderson is the all-time leading scorer in the Indianapolis high school district," Mike Miller, Brebeuf's varsity basketball coach, told *Parade*. "He has passed the great Oscar Robertson's scoring record, as well as the point total compiled by George McGinnis, who ultimately played for the Indiana Pacers and the Philadelphia 76ers in the NBA."

Miller also told the national magazine that "Alan Henderson is a great talent as a player and a great student. He scored 1300 on his SAT."

In a recent interview with *The Criterion*, Alan credited his exceptional performance on the Scholastic Aptitude Test to Brebeuf faculty members and especially to Accelerated Mathematics instructor Patricia "Sarge" McCarthy.

Alan said he appreciated her rigorous math instruction and the fact that she demands the best possible effort from all of her students.

"She was probably my favorite teacher over the four years," he said. "Students call her 'Sarge' because she's all business. You've got to do your work. She just kept pushing me and pushing me. That's the way I like it—when people push you so you're doing the best you can do."

Academics are "real important to my family and to me," the National Honor Society member explained. "I haven't decided on what my major (study area) is going to be, so my freshman year (at Indiana University) I'll be taking a lot of different courses and then decide from there. It will probably be business, medicine or law. I plan to go to graduate school."

During his busy years at Brebeuf, Alan

said he studied early in the morning, during breaks at school, and late at night.

"The way academics has been stressed in our household all the time, I knew that I had to make time for that or else I wouldn't be doing anything else," he said. "I just tried to get as much of my homework done as I could during school time. Then when I came home after practice—when I was tired—I would study for as long as I could and then get up early in the morning and study again."

His hours with the books paid off, because he graduated with "around a 3.7 or 3.8" cumulative grade point average.

"You never know when basketball could be over," Alan reflected. "I could be walking down the street one day and step in a hole and twist my knee and never play again. You never know when basketball is going to stop, but the education you're going to have for a lifetime."

The Brebeuf athlete and scholar said he decided to pursue collegiate study at nearby Indiana University because, "I wanted to go where I could get the best possible combination of basketball and academics, and I found that at Indiana."

Playing ball for the famous Hoosier coach will be challenging, Alan acknowledged, but he expects to learn a lot.

Alan said he has been told that when Knight yells at team members it's important to listen and remember his advice.

"Somebody said, 'When he's yelling at you, don't pay attention to the tone of his voice,'" Alan recalled. "Just listen to what he's saying because he's the best coach in the country."

Coach Knight "doesn't yell to waste his time," he said. "He's going to be telling you something. I feel that if I go there and work as hard as I can and do what he tells me to do that hopefully I'll be able to help the team, become the best player that I can be, and at the same time get a quality education. I think it's going to be the perfect place for me."

Alan describes himself as "a fierce competitor" who likes to "play hard on the court." And he said he thinks "that's what has taken me this far in academics and basketball. I want to win. It's the same thing in life. I like having high scores."

As both a role model and team leader, Alan said he tries to help other people reach their potential.

"Parents will come up to me with their kids and just want to introduce them to me," he said. "I have a little conversation with them. I remember one time I told a young basketball player to play hard and study hard. A couple weeks later, I got a letter from his mother about how important



BUDDIES—Brebeuf Preparatory School basketball star Alan Henderson takes a break from an informal one-on-one game with his sister, Catherine, at home so they can pose with Sandy, their family dog. Alan will attend Indiana University in the fall and will play for Coach Bob Knight's Hoosiers. (Photo by Mary Ann Wyand)

that conversation had been to him and how much he took that to heart. Anytime I can, I just try to lead kids on the right track."

Brebeuf's basketball coach taught him lots of good lessons about sports and life, the IU-bound basketball star explained.

"Coach Miller had a book of spiritual messages, and he would read that to us sometimes," Alan said. "The most important thing the coach would try to get us to do on the basketball court was to 'play hard, play smart and play together.'"

Regardless of the outcome of the game, Alan remembered, Coach Miller would tell the team that, "If you do those things and win, I'll be happy. If you do those things and lose, I'll still be happy as long as you're doing what you're supposed to do."

After the Brebeuf Braves lost to Gary Roosevelt High School in the IHSAA state finals game this year, Alan said his coach offered lots of encouraging words to the disappointed players.

Alan offered his own words of praise and affirmation to teammates as well.

"I said after the state loss that, 'This is a big disappointment, but you all have bigger things to look forward to,'" Alan recalled. "And I said 'I believe our whole team is going to be winners in life.'"

Asked about the most exciting game he played in during his outstanding high school career, Alan mentioned the Braves' sectional triumph over talented Ben Davis High School this year when he fouled out of the game and had to cheer his teammates on to victory from the bench.

"It was sold out, jam-packed, and the fire marshal was there turning people away," he said. "It was just the best atmosphere of any game that I've ever been involved in anywhere. Everything was on the line for both of us, and either one of the teams could have been capable of going to the Final Four. They were the only team to beat us during the regular season. It turned out that we won and we went on" to the regional, semistate and state finals.

"We were really excited and somewhat nervous going into that (sectional) game," he said. "But Coach had us prepared. We were doing what we had to do. I fouled out at the end of regulation time. The game

went into overtime and I had to sit on the bench. So I just huddled the guys together and told them, 'Hey, we didn't work this hard and come this far to lose this now. You guys know what you have to do. You guys can get the job done.'"

They did, Alan said, and "that's just something I'll never forget."

Team members liked to pray together, he told *The Criterion*, and they enjoyed sharing their faith with others.

"We had some very religious people on the team," he said. "We would say a prayer before every game to thank God for our talents and the opportunity to play, and we'd pray that nobody on either team would get injured. The first thing we did when we got to the locker room (after all games) was say a prayer, win or lose."

After the Chicago Bulls won the National Basketball Association championship in June, the players bowed their heads together and recited the Lord's Prayer.

"When I saw that on TV that really made me feel good," Alan said. "They're the best in the world and they took time out to thank Jesus. We did that too after every game."

Alan Henderson received extra media publicity in June when he opted not to participate in the Indiana-Kentucky All-Star game due to a previous commitment with the Jack and Jill youth conference.

"I had signed up to go to that long before the All-Star team was even announced," he said. "It conflicted with the second All-Star game on June 22. I have good friends from other places that I've met through Jack and Jill, and this was my last time. I'm president of our teen chapter and I felt an obligation to go. I just decided to go to the convention, and I don't regret my decision at all."

Incidentally, Alan's decision not to play gave another talented young Hoosier basketball player the opportunity to compete in the special tournament.

Giving up his spot on the Indiana All-Star team was "just another case where basketball is not all that I do," Alan said. "It's a priority in my life, but at certain times it's not the first priority."

Youth will meet with 21 bishops at conference

by Mark Pattison
Catholic News Service

WASHINGTON—Twenty-one bishops have already confirmed that they will travel to Indianapolis in November to attend a day

and a half of talks with 300 teen-agers from dioceses throughout the United States.

The talks, believed to be the first of their kind, will focus on racism, substance abuse, and sexuality.

"The young people will be able to see and spend some time with the bishops" on

CYO seeks conference volunteers

Catholic Youth Organization officials invite interested persons to call the CYO Youth Center in July to volunteer for service on one of seven committees set up for the National Catholic Youth Conference.

CYO is co-hosting the conference with the National Federation for Catholic Youth Ministry Nov. 7-11 in Indianapolis.

"Committee chairpersons have been selected," Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, explained. "Vol-

unteers are welcome to join any committee by calling Ann Papesch or myself at the Catholic Youth Organization at 317-632-9211."

Adult and teen-age volunteers are needed to help with the opening session, liturgy, hospitality, transportation, security, public relations and first aid.

"We have the privilege of hosting one of the biggest conventions in the city," Sister Joan said. "There will be many spiritual, social and educational opportunities to share with the larger church."

a level other than what they are accustomed to, said Paul Henderson, a special assistant for youth and young adult ministry for the U.S. bishops.

Each of the 21 bishops was asked to choose two teens to attend the talks, called the National Youth Congress, Nov. 7-9 as part of the National Catholic Youth Conference Nov. 7-11 in Indianapolis.

"We're hoping to get people of color and multicultural representation" from the bishops' choices, Henderson said. The teens are expected to be drawn largely from diocesan youth councils.

If the expected ratio of teens to bishops holds, each group of up to 15 teens will discuss one of the three topics with a bishop.

The groups will use the "pastoral circle" approach to dialogue: exploration, then reflection, then developing action plans.

Henderson said the bishops and teen-agers will produce belief statements on all three topics.

Youth delegates will be asked to take

the action plans and belief statements back to their dioceses.

Henderson said the delegates would be chosen in part on their ability to take back to their dioceses the knowledge gained.

Cardinal Joseph L. Bernardin of Chicago, chairman of the U.S. bishops' Committee on Marriage and Family Life, is one of the bishops who has confirmed his participation in the congress.

The idea for the congress came about after a youth-bishop dialogue was held in Denver with four bishops and 1,200 youths in attendance.

"At the end of it, the youths gave the bishops a standing ovation," Henderson said. "The picture painted is that the youths and the bishops are at opposite ends. This is a sign that youths and bishops can work together, affirm each other, and learn from each other."

Organizers expect 6,000 teen-agers to attend the 1991 National Youth Conference in November.

On spirituality

CREATION SPIRITUALITY, by Father Matthew Fox. Harper (San Francisco, 1991), 153 pp., \$12.95 paperback, \$18.95 cloth. Reviewed by Msgr. Charles Dollen.

Dominican Father Matthew Fox has just emerged from a yearlong sabbatical imposed by his superiors. It was time well spent, since he seems to have outgrown the cutesy

nature of his earlier works, from "Wheel! We, wee All the Way Home" to "On Becoming a Musical, Mystical Bear." His book "Creation Spirituality" purports to be an introductory study of the creation spirituality he promotes through his institute in northern California. Because he seems to be the only one who truly comprehends all the mysteries of this spirituality, there is little or nothing to which we can compare the work.

There is a liberal dose of liberation theology aimed at the First World, as opposed to the theological practitioners of that nation who developed it for the Third World. This is

jazzed up with an emotional appeal to the ecology front and to other forms of oppression in developed countries.

Another concept, that of the "cosmic Christ," takes up much of his thinking. It seems to me that he does it at the expense of the solid incarnational Christology that should be basic to any of this thinking.

There is no doubt that Father Fox is championing some interesting causes with some novel expressions and some delightful purple prose. However, as with the classical criticism of the "1812 Overture," one comes away impressed by the form and fury but little sense of substance.

† Rest in Peace

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

† **CAHILL, Edward J.**, 85, St. Roch, Indianapolis, June 14. Husband of Emaline (Vols); father of James, Jerome, Joseph, and Marianne Noon; grandfather of 20; great-grandfather of 29.

† **CARTWRIGHT, Bertha Mary**, 85, St. Patrick, Indianapolis, June 4. Mother of Glen Robert, grand-mother of two.

† **CRAWFORD, Earl M.**, 94, St. Ambrose, Seymour, June 14. Father of Lucille Bauley and Mary Helen Keen; grandfather of 16; great-grandfather of 27; great-grandfather of three.

† **DORAN, Evelyn M.** (Kincheloe), 72, St. Pius X, Indianapolis, June 13. Mother of Patricia West, Charlotte Marino, Virginia Collier and Dakot. Sister, sister of Virginia Cridland.

† **FEIGEN, Clarence L.**, 74, Little Flower, Indianapolis, June 14. Husband of Elmina F.; father of John J., Jan, and Theresa Austin; brother of Catherine Goodin.

† **FLAHERTY, Thelma**, 85, Holy Spirit, June 15. Aunt of Doris Carter and William Bonini.

† **FRAJICH, Robert C.**, 85, Christ the King, Indianapolis, June 13. Husband of Patricia (Cox); father of John, and Janet Dushmimer.

† **GRAF, Louise M.**, 92, St. Joseph Hill, Sellersburg, June 8. Mother of Rita Eilenbrand, Mary Liz Koetter and Pat Alexander; sister of Mary Waiz; grand-mother of 13; great-grandmother of 29.

† **KIEFNER, Helen Rose**, 82, Our Lady of Lourdes, Indianapolis, June 14. Mother of Marianne Cobb, Susan Novinski, Kathy Hudson, James D. and Joseph D.; grandmother of 15; great-grandmother of one.

† **McNAMARA, Sarah L.** "Sally," 82, St. Andrew the Apostle, Indianapolis, June 3. Mother of Marian Jefferson, Lois O'Henley and Paul; sister of Estella Kitzmiller; grandmother of eight; great-grandmother of one.

† **MILLER, Patrick Edward**, 30, St. Andrew the Apostle, Indianapolis, May 23. Son of Caroline, brother of Susan.

† **MORIARTY, Mary Elene**, 83, St. Pius X, Indianapolis, June 13. Sister of Daniel J. Jr.; aunt of Donna Johnson and Patrick.

† **SISILIANO, William**, 56, St. She was 58.

Andrew, the Apostle, Indianapolis, May 31. Father of William J.

† **SPITZNAGEL, Barbara Ann**, 55, Holy Family, New Albany, June 11. Mother of David; daughter of Bernard and Adella (Perrette) Kinderman; sister of Connie Kinderman, Bernadette Mattingly and Janet Fosskuhl.

† **WERNE, Richard**, 84, St. Meinrad, St. Meinrad, June 11. Husband of Olivia (Denning); father of Mary Lee Hartwick.

Sister Catherine Doherty, age 58, dies in Cincinnati

CINCINNATI, Ohio—Providence Sister Catherine (Kathleen) Doherty died here on June 15 and was buried from Covington Cathedral, Ky. on June 14. She was 58.

Sister Catherine attended the Providence Aspiration from St. Philip Neri Parish, Indianapolis and entered the Congregation of the Sisters of Providence in 1951. She professed final vows in 1958.

Sister Catherine is survived by two sisters and two brothers: Providence Sister Anne of Crown Point, Eileen Murnshower of Bozeman, Mont., James of Chevy Chase, Md. and Paul of Indianapolis.

Virginia Aders and Faye Welp; daughter of Katherine Yunker, Rosena Vaal and Ludwina Albert; grandfather of six; great-grandfather of nine.

† **WHALEN, Ethel Anna**, 89, St. Joseph Hill, Sellersburg, June 12. Mother of Joe, and Norma Buran; sister of Herman, Clarence and Kenneth Schubel; grandmother of seven; great-grandmother of 12.

Prov. Sister Ann Healy, 82, dies at Woods June 12

ST. MARY OF THE WOODS—Providence Sister Ann Healy died here June 12 at the age of 82. The Mass of Christian Burial was celebrated for her on June 15 in the Church of the Immaculate Conception.

The former Margaret Ann Healy was born in Ironton, Ohio. She entered the Congregation of the Sisters of Providence in 1932 and professed final vows in 1940.

Sister Ann was a teacher and librarian in Illinois, Indiana and Massachusetts schools. Her assignments in the Archdiocese of Indianapolis included St. John School in Indianapolis, and Schulte High School and St. Patrick School in Terre Haute.

A cousin, Jean Klein of Cincinnati, Ohio, survives Sister Ann.

Fr. Koetter's dad dies

NEW ALBANY—Bernard H. Koetter, father of Father Paul Koetter, died here June 23 at the age of 80. His funeral Mass was celebrated on June 26 in St. Mary of the Knobs Church by his son and concelebrating priests.


Father Koetter is assistant chancellor of the archdiocese, director of the archdiocesan vocations office, and administrator of St. Agnes Parish in Nashville.

A native of Starlight, Koetter lived in Floyds Knobs and was a lifelong member of St. Mary of the Knobs Parish. He worked for 37 years for Huber and Huber (later Smith Transfer), a trucking company in Louisville, Ky.

Koetter's wife, Catherine (Trindeman), survives him. The Koetters were the parents of nine children, and celebrated 50 years of marriage last October.

In addition to Father Paul, Koetter leaves six sons and two daughters, including Theodore of Charlotte, N.C.; Ronald of Titusville, Fla.; Joseph B. of Louisville, Ky.; Stephen of Macon, Ga.; Kevin of San Francisco, Cal.; Bernard J. of Lanesville; Carol Johnson of Indianapolis; and Mary Ann of Nashville, Tenn.

Koetter is also survived by one brother, Edward Sr. and two sisters, Mary Huber and Rosalena Stumler.



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Pope's encyclical gets a hearing in Congress

by Patricia Zapor
Catholic News Service

WASHINGTON—Pope John Paul II's views on the success of capitalism vs. socialism in dealing with human problems was the topic of a hearing of the House Committee on Small Business June 18.

Since its release in May, the pope's encyclical "Centesimus Annus," (The Hundredth Year), has generated comment and discussion worldwide, not just as a religious document, but as one "which examines the entire range of economic systems from the viewpoint and perspective of fundamental human values," explained Rep. John J. LaFalce, D-N.Y., as he opened the hearing.

LaFalce engaged in a wide-ranging consideration of how the encyclical might apply to U.S. interests with witnesses Bishop James M. Malone of Youngstown, Ohio, chairman of the Domestic Policy Committee for the U.S. bishops; John D. Steinbruner, director of foreign policy studies for the Brookings Institution; and Michael Novak, who holds the George Frederick Jewett Chair in Religion and Public Policy at the American Enterprise Institute.

LaFalce said that, while the long-range impact of Pope John Paul's philosophy remains to be seen, his "principled endorsement of the free enterprise system as best suited to the ideals of human liberty" will be important to European and Latin American nations as they "plot their way in the post-Marxist world order."

Bishop Malone cautioned against using the pope's words selectively, or emphasizing only those parts which seem to endorse the American economic system. "Now is not the time for gloating," he said, "but for serious dialogue and

action on how best to use our economic strength and moral principles to shape our national life to better protect the life, dignity, freedom and rights of all God's children."

The document strengthens the Catholic Church's social teaching, emphasizes its option for the poor and defense of human life, dignity and rights; reaffirms the dignity of work; defends the rights of workers; and supports the role of unions, among other things, Bishop Malone said.

While the pope "explicitly acknowledges the positive aspects of the modern business economy and its basis in human freedom," he also emphasizes that many human needs "find no place on the market," Bishop Malone explained. He noted that despite the many successes of the U.S. economic system, the nation is still plagued by poverty, hunger, homelessness, lack of affordable housing and inadequate access to health care.

Steinbruner of the Brookings Institution, a Washington

think tank, said that while part of the "Centesimus Annus" message will be cheerfully received in the United States and other industrial societies, "the assertion of common purpose that complements this message is likely to be less comfortable to Western audiences."

The encyclical "embraces the commitment to social justice and economic equity that were the core of socialism's originally avowed intentions," Steinbruner said. Quoting passages from the letter, he said "Pope John Paul II makes it apparent that he is not here reassured by the triumph of the industrial democracies in the century-long ideological competition, and neither should the rest of us be."

Novak, whose writings about the encyclical have appeared in *The Washington Post*, the *National Review*, the *National Catholic Reporter* and other publications, said "Centesimus Annus" is "the best presentation of the way Americans think about our system" ever written.

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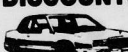
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State abortion laws headed to Supreme Court

by Jerry Filleau
Catholic News Service

WASHINGTON—On the evening of June 18 the Louisiana Legislature enacted the nation's strictest abortion law. By the following morning it was on a fast track toward possible review by the U.S. Supreme Court.

The law prohibits abortion except to save the life of the mother or for pregnancy caused by rape or incest. Its first test in a federal court has been scheduled for July 23.

Louisiana is one of the three U.S. jurisdictions that have challenged the heart of the Supreme Court doctrine of abortion rights spelled out 18 years ago in Roe vs. Wade. Guam and Utah also have laws prohibiting most abortions. Both have been challenged in federal courts.

Guam's law prohibits abortion unless the pregnancy poses a danger to the mother's life or serious danger to her health. Utah's permits abortion for those reasons and in cases of serious fetal deformities.

Other state abortion restrictions that have been challenged in court include laws in Pennsylvania, Mississippi and West Virginia. They gnaw at the edges of Roe vs. Wade, setting up restrictions that might be ruled constitutional even if the high court decides not to overturn its 1973 decision completely.

The Pennsylvania law prohibits abortion after the 24th week of pregnancy. Among its restrictions are provisions requiring a 24-hour waiting period, informed consent of the woman seeking the abortion and spousal consent.

Mississippi's law requires informed consent and a 24-hour waiting period. North Dakota has a similar law. West Virginia has banned any use of public funds for abortion.

Since each law is different, the case or cases the high court chooses to rule on could have a significant effect on how it spells out any future constitutional norms for abortion laws across the country.

After a 16-year period in which the court had ruled repeatedly against various state regulations on the basis of Roe vs. Wade, the 1989 Webster vs. Reproductive Health Services Inc. decision signaled a new open season for abortion legislation.

The majority ruling in Webster, written by Chief Justice William Rehnquist, inveighed against the "rigid trimester analysis of the course of a pregnancy enunciated in Roe."

Rehnquist said the court could "modify and narrow" the detailed limits on abortion legislation set up in and after the Roe decision without having to "revisit the (central) holding of Roe, which was that the Texas statute unconstitutionally infringed the right to an abortion derived from the due process clause."

In a major decision this year on a U.S. policy excluding abortion counseling and other abortion-related activity from federally funded family planning programs, the court said it does not violate freedom of speech if the government decides to subsidize some forms of speech but not subsidize others.

Of current cases on abortion law likely to reach the Supreme Court, the Pennsylvania law may be the first. Passed in 1989, it was ruled unconstitutional by a federal district court in 1990 and argued before the 3rd U.S. Circuit Court of Appeals in February.

Observers expect the appeals court decision this summer. That could set the stage for a Supreme Court review—possibly as early as next spring.

Like the Missouri, Ohio and Minnesota laws, however, the Pennsylvania law attacks around the edges of the Roe framework but not at the heart of it. While the Supreme Court could use it to revisit Roe itself, it could follow the

well-established practice of ruling narrowly on the issues directly presented by the case.

Next on the list of likely candidates for a Supreme Court hearing is the Guam law. Already ruled unconstitutional in a federal district court, it has been appealed to the 9th U.S. Circuit Court of Appeals in San Francisco, where it awaits a hearing.

Before the Louisiana law, Utah stood next in line. Adopted in January, Utah's law was challenged in April in the federal district court in Salt Lake City. No date has been set for the trial.

The Louisiana case, with a trial set for July 23, has moved a slight step ahead of Utah. U.S. District Judge Adrian Duplantier of New Orleans decided to move quickly to trial after consulting June 19 with representatives of the American Civil Liberties Union, who are leading the challenge to the law, and Louisiana Attorney General William Guste. Guste said he wants the case to reach the Supreme Court as soon as possible. "I believe this is the measure to overturn Roe vs. Wade and end abortions in this nation," he said.

The key difference between the Louisiana law and those in Guam and Utah is that Louisiana makes no provision for abortion for health reasons short of danger to the mother's life. Utah's law includes mental health.

Legal experts believe that if the Supreme Court reviews either the Guam or Utah law it would probably reconsider the Roe decision—but there is at least an outside possibility that the health clauses in those laws would give the court an escape from revisiting Roe.

But the new Louisiana law, with no health exception, is most like the Texas law that Roe overturned, and therefore the most direct challenge yet to Roe itself. It would be even more likely than Guam or Utah to force the court to reconsider Roe.

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