

United Catholic Appeal exceeds goal

by John F. Fink

This year's United Catholic Appeal has exceeded its \$3-million goal, by \$105,744.

Representatives of parishes made their reports to Archbishop Daniel M. Buechlein and drive chairman Virginia Witchger at a

report meeting Monday afternoon at the Archbishop O'Meara Catholic Center in Indianapolis.

After an invocation and brief remarks by the archbishop, Witchger called each parish by deanery. As each deanery's results were tabulated, they were put on a board in the front of the room.

After the final result was announced, Archbishop Buechlein expressed his gratitude to all those who contributed and to all those who worked on the campaign. (He also expresses his gratitude in his column on page 2.)

Pledges by deanery, in the order reported, were: undesignated, \$81,223;

North Deanery, \$667,069; East Deanery, \$293,437; South Deanery, \$448,969; West Deanery, \$375,519; Batesville Deanery, \$228,592; Bloomington Deanery, \$111,380; Connersville Deanery, \$199,339; New Albany Deanery, \$319,631; Seymour Deanery, \$175,440; Tell City Deanery, \$53,410; and Terre Haute Deanery, \$151,736.

THE CRITERION

Vol. XXXII, No. 37

Indianapolis, Indiana

50¢

June 18, 1993

Final forum for strategic plan is held

Priest shortage, use of laity, education, stewardship some of issues discussed

by John F. Fink

How to handle the shortage of priests in the archdiocese, the proper use of an educated laity, the lack of a good Catholic education for the young, communications in a video age, and the meaning of stewardship were a few of the topics discussed at the final forum on the archdiocese's strategic plan.

The meeting was held Monday evening at the Archbishop O'Meara Catholic Center in Indianapolis. Previous forums were held in Batesville, Bloomington and New Albany.

The next step in the development of a strategic plan for the archdiocese is a meeting of the core planning committee on Monday and Tuesday, June 21 and 22, to consider the comments and suggestions made during the forums as well as those sent to the Office of Project Implementation. The various task forces will then be asked to make final revisions to their plans by Aug. 1.

The final meeting of the core planning committee is scheduled for Aug. 17 and the presentation of the final plan will be Sept. 8, the first anniversary of Archbishop Daniel M. Buechlein's installation.

Nearly 200 people attended the forum at the Catholic Center Monday evening. They heard Dan Conway, facilitator for the strategic plan, explain the meaning of strategic planning and how previous studies were used in preparation for the present plan. Then Archbishop Buechlein explained how the current drafts of a Mission statement, statement of values, goals and objectives were made. Then it was time for comments and recommendations from those present.

Several of the comments concerned administration of parishes in the face of a shortage of priests. One woman from Richmond said she thought it was important to maintain continuity and recommended that each parish have a pastoral assistant.

It was recommended that parishes be administered by parish councils, leaving priests free to care for the spiritual lives of

the parishioners. And another woman said that the church is not taking advantage of an educated laity by assigning them to positions of authority. The educated laity is a resource that is not being tapped, she said.

A man, however, cautioned against taking administrative duties away from priests. He said that parishes "must be in the hands of an overseer and he must be a priest to maintain spiritual continuity."

Archbishop Buechlein responded to

these comments by noting that Canon Law requires that parishes be headed by a pastor. He said that the church should use its educated laity, but also noted that "something run by a committee runs into trouble real quickly." He agreed, though, on the need for continuity in parishes.

A man said that the church has been late in taking advantage of technological advances in communications. He advocated the use of videotapes and suggested a center to distribute such tapes to teach

about Catholicism. He said the church is missing a bet in not using video because of the limitations of the print media.

A man said that our youth are not being taught Catholic doctrine and practice, noting that surveys have shown that only 25 percent of youth frequent the sacrament of penance and that only 30 percent believe in the doctrine of transubstantiation. A woman told the archbishop that a large number of Catholic children are not getting a Catholic education.

Archbishop Buechlein said that total Catholic education is one of the plan's priorities and said that action plans will be developed to correct any deficiencies that might now exist. He also said he hoped that the publication of the Catechism of the Catholic Church, due this fall, will help improve the way the Catholic faith is taught to our youth.

Another speaker said that we must remember that adults have to model their religion in order for children to learn how to practice their faith.

Another person said that it is important to get a common understanding of stewardship. The archbishop agreed and said that that, too, is one of the plan's priorities.

A man complained that many of our churches "look like meeting halls or barns instead of churches." He said that we have lost our sense of the sacredness of churches. He had been taught not to talk in church, he said, but today it happens all the time. He objected to the fact that the Blessed Sacrament has been removed.

Archbishop Buechlein responded that he had not had a chance yet to visit all the churches. He said, though, that some of the changes have been made for good theological reasons. For example, he said, the

(see FOURTH FORUM, page 7)

A special section on
family health
begins on page 11



DAD AND PAL—Father's Day will be celebrated by Fernando Arias and his 7-year-old daughter Margarita. They paused for a moment during a fiesta at St. Mary's Marian Center in Indianapolis. Arias is a native of El Salvador whose wife Margarita is from Mexico. The couple have three other girls—9-year-old Marie, 5-year-old Xochil, and Sara Isabel who was born this year on April 21. The two older girls attend Immaculate Heart of Mary School. Fernando Arias is an engineer who serves St. Mary as a lector, a greeter, and a member of the liturgy committee. He and his wife are catechists and members of a young couples group and a prayer group. He is also on the board of the archdiocesan Hispanic apostolate. (Photo by Margaret Nelson)

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THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Moved by generosity; praise for priests

by Archbishop Daniel M. Buechlein, OSB

I spent most of last week with 118 of our priests in a wonderful continuing education program. We had a delightful and blessed time together! I already knew what a fine presbyterate our archdiocese has, but this experience confirmed the fact. Our priests are also on my mind as I write because as you must have noticed, this is the time of year when we announce changes in parish and other ministry assignments of priests in order to accommodate new needs of the archdiocese.

I hope everyone realizes that we don't change parish priests just for the sake of change. In fact, stability of leadership in a parish community is of the highest importance for parish and for priests alike. Yet a variety of circumstances make change necessary for the overall common good of the church in our archdiocese and when it does, I realize it requires an adjustment for parish staff members and community and priests alike.

I want to put in an especially well-deserved word of praise for our priests. This time of year, maybe more than any other time of year, it is so very clear how generous and dedicated our priests are. They literally spend their lives to serve God and our church and they do so with humble class. When a priest strays because of human weakness he



gets lots of publicity. Meanwhile, thousands of heroic stories never get told. Maybe that is because there are so many heroic stories that they are not newsworthy! If so, great!

I hope it is clear to everyone that the mission and ministry of the church in our archdiocese requires the collaboration of many generous religious and lay people as well as clergy. Without the cooperation and dedication of all of us, we couldn't make things work. We are blessed with the generous and dedicated service of religious in a good number of our parishes and missions.

Yet the relationship of the clergy to the archdiocese is different in that only the clergy serve under obedience and with a permanent commitment to this local church. Others who serve in the ministry of the church (including permanent deacons) may come and go because of other primary commitments, but priests serve under obedience to the bishop (and the bishop serves under obedience to the pope). And a priest is incardinated into a diocese for life. For us there can be no other primary commitment.

Obedience is a gift given for the unity of the church in imitation of Christ's obedience to the will of the Father. But like Christ's, a priest's obedience is not easy, especially when one is settled and has grown into deep attachments to a local faith community. Believe me, I know what it means to be asked to move after being settled in a monastery for 30 years and, a year ago, from the Diocese of Memphis.

When we priests are asked to change assignments, in a very concrete way we experience the fact that we were

ordained for the love of God and for the diocesan church, and not for ourselves. When we are asked to move from one assignment to another, we realize once again that we are not free agents. Generally that move represents a great sacrifice for the priest and also for the local parish community.

I cannot tell you how impressed I have been by the willing and gracious spirit with which our priests have humbly and generously accepted my request for changes in ministry assignments. Incidentally, these changes are studied and explored and recommended by members of the priests' personnel board.

Sometimes after a priest has served in a large parish for a long time we ask him to accept a less taxing assignment so as to give him an opportunity "to refill the cup." You will notice that with my encouragement more of our priests are taking three- to six-month sabbaticals so as to continue their spiritual and intellectual and pastoral formation. This is important not only because being a pastoral leader is a highly stressful challenge these days but also because we need to continually challenge these priests so as to serve well for the long haul. The 1993 International Synod of Bishops on Priestly Formation urged a renewed commitment to continuing formation for priests.

Thank you for the love and support you give our priests! Please continue to keep us in your prayers. It is true, there is a grace of office received at ordination which helps us to be generous and obedient, yet we are human like you.

EDITORIAL COMMENTARY

Search for a solution to clergy sexual abuse

by John F. Fink
Editor, The Criterion

One of the important topics being discussed by the U.S. Catholic bishops in New Orleans is that of clergy sexual abuse of minors—and issue that grows weekly as more charges come to light. The bishops have discussed this issue at five previous meetings, and who knows how many times they've talked about it privately, but this is the first time there will be a full public airing of the subject. A report about what they decide to do about this matter will be in next week's issue.

A week before their meeting, a Catholic priest and two of his former schoolmates filed a class action suit in Camden, N.J., against, among others, the bishops' conferences. They allege that their pastor sexually abused them as young teen-agers and took them across state lines to be abused by another priest. It was the first time such a lawsuit has been filed by a priest.

As the bishops discuss this case, as well as others, one of the bishops will undoubtedly report on what Pope John Paul II said to some of the bishops on their *ad limina* visit to Rome last week. He emphasized the necessity of doing a better job of screening candidates for the seminary in order to prevent sexual misconduct on the part of priests.

"The failures of a small number of clerics make it all the more important that seminary formation discern scrupulously the charism of celibacy among candidates for the priesthood," the pope said. The formation of seminarians, including their "healthy psycho-sexual development," should help them "to accept joyfully and

live serenely" a celibate life, he said. (See story on page 27.)

In most cases, today's bishops are paying for their predecessors' sins of omission. Almost all of the cases that are coming up today occurred many years ago. Then, it is true, some bishops didn't take proper action when they discovered that one of their priests had been guilty of sexual misconduct. The priests were sometimes only moved to another parish. Bishops, indeed the public in general, didn't understand that pedophilia is an illness and that just moving the priest somewhere else solved nothing.

Today a much better job is being done to

screen potential seminarians and candidates for the priesthood in seminaries. Despite the shortage of priests, the church is not accepting just anybody who expresses a desire to be a priest. Among others who interview potential seminarians are psychologists who give their opinions about whether or not the men can live celibate lives.

Last November the U.S. bishops approved the revision of their national plan for seminary formation prepared by the Committee on Priestly Formation chaired by Indianapolis Archbishop Daniel M. Buechlein. This document stresses the importance of screening candidates. Last

2 parish life coordinators named

The appointments of two new parish life coordinators (PLC) are included in this week's Official Appointments on this page. Franciscan Sister Jean Marie Cleveland will be PLC at Holy Rosary and St. Patrick parishes in Indianapolis and Providence Sister Connie Kramer will be PLC at St. Ann Parish in Terre Haute.

The PLC is responsible for the day-to-day pastoral care, liturgical life, faith development, social services, and administration of the parish. PLCs are assisted by priests moderators, who supervise and advise the PLCs on matters of administration and parish life, and priest ministers, who say Mass and administer the sacraments.

The Code of Canon Law, No. 517.2, requires that, when a bishop entrusts the

pastoral care to someone who is not a priest, a priest must be appointed to supervise the pastoral care.

The priest moderator and minister with Sister Jean Marie will be Father Patrick Doyle, who has been administrator of Holy Rosary and St. Patrick. Father Doyle will continue his additional appointment as administrator of Holy Cross Parish, Indianapolis.

The priest moderator and minister with Sister Connie will be Father Anthony Volz, who has been pastor of St. Ann. Father Volz will continue his additional assignment as pastor of Sacred Heart Parish, Terre Haute.

Sister Jean Marie is currently pastoral associate at St. John the Baptist Parish in Dover. Sister Connie has been pastoral associate at St. Ann, Terre Haute, the parish she will now serve as PLC.

week, in his remarks to the U.S. bishops, the pope praised that document.

The bishops seemed determined to do whatever is humanly possible to put an end to sexual abuse by clergy, and the discussion in New Orleans should reflect that determination. They know now that this is an issue that must be handled openly and forthrightly and that it won't go away by hushing it up.

OFFICIAL APPOINTMENTS

Effective July 7, 1993

REV. PATRICK DOYLE, from administrator of Holy Rosary and St. Patrick, Indianapolis, appointed priest moderator and minister at Holy Rosary and St. Patrick Parishes, Indianapolis, continuing his assignment as administrator of Holy Cross Parish in Indianapolis.

REV. ANTHONY VOLZ, from pastor of St. Ann Parish, Terre Haute, appointed priest moderator and minister at St. Ann Parish, Terre Haute, continuing his assignment as pastor of Sacred Heart, Terre Haute.

SISTER JEAN MARIE CLEVELAND, O.S.F., appointed parish life coordinator for the parishes of Holy Rosary and St. Patrick Parishes, Indianapolis, in accordance with Canon 517, No. 2, for a period of three years.

SISTER CONNIE KRAMER, S.P., assigned as parish life coordinator of St. Ann Parish, Terre Haute, in accordance with Canon 517, No. 2, for a period of three years.

The above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

The CRITERION

Official Weekly Newspaper of the
Archdiocese of Indianapolis

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BLESSING—Benedictine Sister Rachel Best (left), newly-installed prioress of the Beech Grove Benedictine Sisters, receives a blessing from Archbishop Daniel M. Buechlein, OSB, during the installation liturgy at Our Lady of Grace Monastery Chapel on June 13. (Photo by Margaret Nelson)

Volunteer dentists help at homeless shelters

by Mary Ann Wyand

If there's anything worse than being homeless, Dr. John Stone explained, it's being homeless with a toothache.

That's why Stone, who is a retired dentist, and Dr. James Trippi, founder of the Gennareset Free Clinic in Indianapolis, organized the Gennareset dental program three years ago.

Now, thanks to a small group of volunteer dentists, homeless and indigent people can have their teeth cleaned, checked, filled, repaired or, if necessary, removed at the Holy Family Shelter on the near-southside, the Care Center on the near-eastside, or the Dayspring Shelter on the near-northside.

Volunteer dentists staff the three clinics weekly, but Stone said more assistance is needed to better serve poor people in need of dental care.

"Fifteen dentists and one hygienist volunteer now," he said, "but we certainly could use more volunteers at the weekly dental clinics."

For volunteer information about the Gennareset Free Clinic's medical and

dental services for the homeless and indigent, telephone the clinic office at 317-262-5645.

"Dental care for the homeless all boils down to two basic factors," Stone said. "One is pain, of course, and the other is appearance. Some of the people are looking for jobs, and their self-esteem is affected by problems with bad teeth. Often, they don't have much self-esteem to start with and that's a factor equally as important as the pain situation."

In addition to routine dental care, he said, Gennareset dental volunteers also perform prosthetics work for needy people free of charge.

"We mostly do cleaning and general hygiene work," Stone explained, "but volunteers at the two other clinics also refer people to the Care Center for partial dentures and so forth."

Dr. David Latz, a Gennareset volunteer for more than a year, said he enjoys helping with the dental clinic at Holy Family Shelter on the first Thursday night of every month.

During his clinic session in May, Latz assisted about 20 people with a variety of dental needs.

"Some of the people have really good



SHELTER CHECK-UP—Dr. David Latz, a Gennareset Free Clinic volunteer, checks a boy's teeth during a recent dental clinic at the Holy Family Shelter in Indianapolis. More volunteer dentists and hygienists are needed to staff Gennareset's dental clinics at three homeless shelters located on the near-southside, near-eastside, and near-northside. (Photo by Mary Ann Wyand)

teeth," he said, "but the biggest problem you see is the lack of oral hygiene and related gum problems. I think they've got more important things on their minds and dentistry is way down on their list of priorities. I don't blame them. I think I'd be the same way."

In addition to showing the children how to brush their teeth correctly, Latz said he enjoys talking with the kids and their parents.

"I like to help people," he said, "and this is the most rewarding volunteering that I do. I've also helped with a Dental Society program called Donated Dental Services, where patients come into your office and you do their work for free. But for some reason helping at the shelter clinic is really much more rewarding."

The problem, Latz said, is that more volunteers are needed to expand Gennareset's dental program at the three clinics.

The name Gennareset was chosen for the free medical and dental programs, Trippi explained, "because Jesus walked through Gennareset, a fertile plain along the lake of the same name, often called the Sea of Galilee, where many people were brought to be healed. So great was their faith that many believed if they merely touched the fringe of Christ's garment they would be healed."

Dr. Cynthia Becker, another dedicated Gennareset dental volunteer, helps at Holy Family Shelter about once every six weeks.

"The biggest need I see and I'd like to help try and meet is more education for the patients," she said. "Most of the people really don't have much dental knowledge, and they also don't have any money for a private practice office visit. But the mothers

I see (at Holy Family) are very concerned for their children. I spend a lot of time talking to people about how to take care of their mouths and what's going on with their teeth. They may have some gum disease, and they don't understand that that's why their teeth are loose."

One evening, she said, "I arrived at the dental clinic at 5:30 p.m. and stayed until 11 p.m. trying to take care of everyone on the list. I was trying to get as much done as possible on each person. Trained dental assistants are really needed and would help the dentists serve more people in less time."

Daughter of Charity Sister Nancy Crowder, director of the Catholic Social Services homeless shelter adjacent to Sacred Heart Church, said the Gennareset volunteers provided all of the dental equipment at Holy Family so there was no drain on the shelter's operating budget.

"Their preventive measures (in dental and medical care) are so wonderful," she said, "especially for the children. I would estimate that 98 percent of the residents had not seen a dentist at all before they came to the shelter. The parents are very appreciative for this help, particularly for their children. The shelter staff certainly appreciates the Gennareset services too."

Holy Family Shelter secretary Kellie Campbell helps clean the Gennareset dental clinic each week as support for the volunteer dentists.

"I'd like to see more dentists volunteer," Campbell said, "and it would be nice to have assistants helping the dentists. It means a lot to the people who haven't been able to see a dentist."



SAVING TIME—In honor of the 70th anniversary of St. Patrick's school building in Terre Haute, members of the student council bury a time capsule. Sixth-grader Monica Fauber shovels dirt over the container that holds symbols of the past school year that will be removed in 20 years. (Photo by John Fuller)

INDIANA GENERAL ASSEMBLY

ICC suggests principles for evaluating budget proposals

by Coleen Williams

The directors of the Indiana Catholic Conference (ICC) have issued a statement with guiding principles for evaluating budget proposals during the special session of the Indiana General Assembly currently underway.

The special session was convened by Gov. Evan Bayh June 9 because a budget was not approved during the state legislature's regular session.

The statement also called the suggestion to raise cigarette taxes by 18 cents "a reasonable alternative," and said the ICC would affirm an extra two cents per pack for home health care expansion and for increasing the number of child-abuse caseworkers.

The ICC, which is the public policy arm of the Catholic Church in Indiana, called for "public and private leaders and citizens to advocate programs, set priorities, and make hard choices that will guarantee free or low-cost health care for all persons at or near the poverty level."

The Catholic leaders asked that public policy budget proposals be evaluated with three basic principles:

1. The measure of every public policy is how it touches the life, dignity, and rights of the human person, especially the poor and vulnerable.

2. The tax system and other means of raising revenue must be adequate to pay for the public needs of society.

3. Families below the poverty line should not be required to pay taxes of any kind. Those with the most resources should be asked to sacrifice the most.

"With these principles in mind, any proposal to tax persons and families below the poverty line or limit basic services should be rejected as punitive and counterproductive to the intent of Medicaid," the ICC document says.

Governor Bayh proposed a one percent tax on hospitals during the regular session. Republican leadership in the Senate rejected that approach. Their proposal relied on a reduction in the number of poor women eligible for prenatal care, a co-payment for medical care, and use of Rainy Day reserves. Gridlock forced the legislature into a special session.

Although the ICC did not take a position on the one percent hospital tax, it did oppose efforts to reduce prenatal care and to "tax through co-payments" the poor who receive health care through Medicaid.

The governor, supported by Democratic leadership, recently proposed an 18-cent increase in the cigarette tax to fund expanded Medicaid costs and allow a four percent increase in public school funding. Senate Republican leadership maintains its call for co-payments on some Medicaid recipients and the use of state reserves.

The new ICC statement says, "Since

the legislature and the public did not appear to favor a one percent tax on health care providers, the suggestion to raise cigarette taxes by 18 cents is a reasonable alternative."

It says further, "We would affirm an extra two cents per pack earmarked for expansion of home health care for the elderly and the number of child abuse caseworkers." And it said it would support

"a reasonable cap" on charges for services by Medicaid providers.

"We hope these principles will assist Indiana's lawmakers and the public," said Dr. M. Desmond Ryan, ICC executive director. "Catholics may, indeed should, get involved in shaping the budget by urging their state legislators to apply these principles when voting on budget proposals," he said.



MARCH FOR JESUS—Father Paul Landwerlen, pastor of St. Gabriel Parish in Indianapolis, marches to the state capitol with thousands of Christians during the ecumenical "March for Jesus" in the capital city on June 12. (Photo by Mary Ann Wyand)

FROM THE EDITOR

Some observations from my visit to Haiti

by John F. Fink

Let me make some observations about Haiti as a result of my visit there from April 27-30 to see the work of the charitable organization Food for the Poor (see article in May 14 issue) as well as the work of organizations Food for the Poor helps.

I will not comment on Haitian politics because I didn't learn anything about that. At one time I asked Ferdinand Mahfoud, founder of Food for the Poor, if he had ever had any contact with Father Jean-Bertrand Aristide either while he was president of Haiti or since, and Ferd stressed his determination to remain apolitical. Food for the Poor works only through churches and not through governments and he has learned from his experience in Jamaica that he can continue his work no matter which political party is in power if he remains apolitical.

I also didn't have a chance to get to any of the sister parishes some Indianapolis parishes have in Haiti, or to visit Hospice St. Joseph, operated by the Sisters of St. Joseph of Tipton. There just wasn't time during my short visit considering all that I did see.

HAITI IS BEAUTIFUL but impoverished. In many respects it is typical of most Third World countries and tropical islands except that its slums are larger. It's a very mountainous country, about 75 percent. Climate is hot and humid. The roads are in bad shape.

There are people everywhere. Every foot of space along the streets seems to be taken by small shops and, on the sidewalks in front of them, by street vendors. It is said that Haiti has 90 percent unemployment, but that can't include the street vendors. Every block has some people selling



tropical fruits (bananas, oranges, melons, grapefruit, pineapples, etc.), and women are selling items they have made. It seems like one huge marketplace.

Along the streets we also saw a lot of abandoned and stripped cars. There were a lot of people fixing tires.

The buildings all seem decrepit and ready to fall down. They are mainly cement block buildings with corrugated tin roofs. This is true of the shops along the streets as well as larger buildings.

No matter how many times I've seen it on my travels, I still marvel at the huge loads the women carry on their heads. They are predominantly food items, but also many other things. Years of doing this usually damage the women's spinal columns as they get older.

You seldom see adults wearing shorts in Haiti. The men wear long trousers and the women wear skirts.

TRAFFIC IS VERY heavy in Port-au-Prince, with many traffic jams. Traffic police blow their whistles and wave traffic on, as if the cars could move. There are few working traffic lights. The rule seems to be that the first one into an intersection wins.

I think everyone who owns a vehicle of any type must convert it into what is called a tap-tap, small buses for public transportation. They are mainly pick-up trucks, but those that travel between towns instead of just within a city are often large trucks. They are always very gaily painted with Haitian drawings of all types and they are always named—most with religious names like "God reigns" or "God is risen" (in French, of course). They also are almost always completely overloaded with passengers and their belongings. Along the country roads the man who collects the fares hangs from the back of the truck and you wonder how he keeps from falling off, considering the state of repair of the roads.

The large trucks that serve as tap-taps often have large bags of grain or other supplies on the bottom, with people sitting on top. Some of them had more than 20 people in

them, riding down the highway atop all those bags of grain, sitting about 20 feet above the highway.

Our driver would barrel his way down the road at high speed and then suddenly slow down as he maneuvered his way around or over broken highway or pot holes. The road is a free-for-all.

AT ONE POINT we saw people buying 50-pound blocks of ice from the back of a large truck. It reminded me of the ice I used to get when I was a child for an icebox at the lake before we got electricity there, and I'm sure that's what this ice was going to be used for.

There were a lot of little restaurants, but also people cooking on the street and selling what they were cooking. There were a lot of shoe-shine stands that seemed to be doing a good business. Tire repair seemed to be going on everywhere. There were one- or two-chair barber shops and beauty shops, and quite a few flower shops. There were laundries, car repair shops, and a number of photo shops where people get their portraits taken.

Along the main street there were many *coles* and colleges. The *coles* are primary schools and the colleges are secondary schools. Every morning we saw many children walking to school, all with different uniforms that identified their schools. We also saw many children walking down the hills to the center of town with pails and buckets. They filled them with water and then carried them on their heads back up the hills.

Almost every block has a "bank." However, these banks are places to buy lottery tickets.

In the mountains above Port-au-Prince are many magnificent homes, contrasting sharply with the cement block and tin-roofed homes of most of the people. However, many of those magnificent homes have been abandoned by their wealthy owners, who have left the country.

All the Haitian people we met were very friendly, especially the children. Like children everywhere, they love to pose for cameras.

THE YARDSTICK

Does United Farm Workers union have a future without Chavez?

by Msgr. George G. Higgins

The funeral of Cesar Chavez in Delano, Calif., a few weeks ago drew a crowd of at least 25,000. It was the most impressive and most reverent service of its kind I have ever attended—a fitting tribute to one of the great 20th-century Americans.

Dolores Huerta, a co-founder with Chavez of the United Farm Workers and longtime vice president of the union, recalled in her moving tribute at the funeral that Chavez often told her he would not spend one day building the union if he thought it would not survive his death.

Since the funeral, however, people have been asking if the union can actually survive, let alone prosper, now that



Chavez has gone to heaven. In fact, many observers had begun to ask this question while he was still alive.

In recent years, whenever I was asked how things were going with the union, I had to answer in all honesty that I really did not know. I knew, of course, that the union had fallen upon hard days, but I remained optimistic.

Some look upon Chavez, unfortunately, as a charismatic leader of a social movement rather than as president of a bona fide labor union. In their view, this explains why he lost ground over the years in the organization of farm workers.

The fact is, however, that the UFW is a labor union and, like many other unions, is in serious trouble. The question of whether the UFW is overly identified with a single charismatic personality seems beside the point.

Whatever problems the UFW has had trying to broaden its base, the fact is the union has significantly improved the lot of

its members. UFW workers are better off than non-union farm workers anywhere else in the United States.

Their pay rates, though meager by most standards, run well above those of other farm workers. They have benefits such as health insurance (practically unheard of elsewhere in farm labor) and their working conditions have improved. In addition, UFW has empowered and inspired countless people far beyond California where most of its members reside.

As for the future, I am convinced that time is on the UFW's side. For, when all is said and done, I have implicit confidence in the decency, good sense and good judgment of the American people.

Americans, as one historian of the farm labor movement has written, are capable of selfishness, prejudice and other human failings. But the nation's value system stresses the very qualities called for by the farm labor movement: freedom of association, self-determination, fair play.

That's what the farm workers want of American society: to live up to the values it professes. The fundamental point remains that farm workers have a right to organize into a union of their choosing. No other union nor any group of growers should be permitted to interfere with this right.

The men and women of the UFW believe they eventually will reach their goal of recognition in the U.S. agricultural industry. If and when they do, it will stand as a tribute to the heroic commitment and determination of rank-and-file farm workers and to the vision of a great and good man, Chavez.

Chavez's successor as UFW president, Arturo Rodriguez, is also a good man and has the potential of becoming a very effective labor leader in his own right. I hope the labor movement and the Catholic social action movement will go all in support of Rodriguez and the UFW. We owe it to the memory of Chavez to keep the flame alive.

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EVERYDAY FAITH

Restoring a sense of sanity to the cost of church weddings

by Lou Jacquet

Here's a true story that says it all about the importance some couples attach to being married in a church vs. being part of the church.

It seems the young couple, both in their early 20s, opted for a lavish church wedding. The bride's parents were well-to-do and had chosen top-of-the-line everything. Virtually the entire affair was overdone, including the eight bridesmaids and eight ushers. The showstopper, however, was the four white Lincoln limousines lined up outside the church, waiting to take the wedding party to the reception.

People have the right to put together any kind of wedding they choose. But some have no sense of the relative importance of the wedding liturgy and the reception. The pastor, a kind priest who rarely raises his voice, came into the rectory

after the ceremony clearly upset. Later, out of curiosity, he checked into what the bride's family had given in the way of donations to the parish in the past year. The numbers were shocking.

This family that thought nothing of pouring \$800 into the rental of four limousines for a few hours—and putting together a wedding and reception that easily cost in the \$15,000 range—had given exactly \$12 to the parish in the previous 52 weeks. The bride had wanted a church wedding, but nothing about her own or her family's involvement with the parish showed any level of interest in being part of a faith community.

Some might argue that the pastor should have simply turned the couple down when they came to him in the first place. That's a tempting argument; the young couple and her parents seemed to have little or no interest in the sacramentality of the day. Still, more harm than good could have been done to the couple's relationship to Catholicism by turning them away. The pastor made the right call.

Maybe the solution would be to include stewardship as an integral part of premarital counseling sessions. People need to

realize that supporting a parish with time, talent, and income is every bit as much a part of living their faith as showing up for Mass on Sundays. Another solution might be to insist on an "expense cap" for weddings, the way professional sports teams have to live with a "salary cap" on expensive star athletes to keep any sense of sanity regarding expenses.

At the very least, we should be able to ask the couple-to-be to go over their contributions to the parish in the past year. This would have to be handled with sensitivity, so that the parish would not be open to the charge that we are only interested in money. But it might be the perfect time to instill a sense of the place of stewardship in the life of a Christian. These young people need to realize that parishes where they want to be married cannot survive on a few bucks tossed carelessly into the collection basket; they need to learn about keeping wedding costs modest in a world with so much need.

If a bride and groom are going to spend \$800 on limousines for a few hours, throwing money away on a showy item that will help no one and change nothing, we ought to be able to forcefully suggest to them that parishes deserve an equal share

of their funds, and worthy organizations such as St. Vincent DePaul Society could make good use of \$100 per week of their money to help those in dire need. Which pastor among us will be the first to start this new trend?

1400 North Meridian Street
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 217-236-1570

Price: \$20.00 per year
\$2.00 per copy

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

Most Rev. Daniel M. Buechlein
Publisher
John F. Fink
Editor-in-Chief

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1177, Indianapolis, IN 46206

To the Editor

Fatima Retreat is 43 years old

Your article in the June 11th issue states that Fatima Retreat House is 33 years old. It is only the building on 56th St. that is 30 years old. Father James Moriarty was made director of Fatima in 1950. He built the new Fatima in 1963 and continued as director.

Father Moriarty and the women of the archdiocese and the Sisters of Good Shepherd, many of them now deceased, worked hard for the success of Fatima between 1950 and 1963. Let's not forget them. There wouldn't be a Fatima Retreat House on 56th St. if they had not gotten it started.

Fatima has been in existence for 43 years.

Pat Cronin

Indianapolis

Improper attire in our churches

I have a question for the church goers of the archdiocese: Why do some of you come to church dressed in improper attire? You wouldn't think of going to a backyard barbecue or the beach in suits and dresses, so why do you wear play clothes to church?

Blue jean shorts with ragged edges, blue jean slacks with ripped out knees, sloppy pullovers, shorts and sleeveless tops have no business in God's place of prayers and worship. Long bare hairy legs, sandals and clags are also inappropriate.

Parents come to church in playtime attire, bringing children who look as if they have been dragged in from the ballfield or dirt playground. I particularly deplore eucharistic ministers who flaunt their semi-bare bodies at the altar, distributing the Eucharist. Have you lost all sense of propriety and decency?

More and more members of the senior citizen generation have expressed this concern and distaste for the current trend in church attendance attire. Think about it. You are making a mockery of the solemnity of the Eucharist. It is not a backyard cookout or neighborhood picnic. You are setting a bad example for the children to follow. I've talked to many people about this and most agree. No, I've not talked to the offenders. I would like to hear their side of the story.

I know it does no good to express these concerns to the pastor. If he says anything, the offenders will simply go to another church. Do we need attendance so badly that anything goes, so long as they come?

What is needed is an archdiocesan dress code. Students have to conform to a dress code in school, so why not all of us in church? Most churches today are air-conditioned, so that is no excuse. As you pass Protestant churches, take note of the attire of the attendees. You will

notice that almost all attendees, including the children, are neatly dressed in suits, dresses, etc.

Elizabeth Suding

New Whiteland

Response from one of the 'fools'

Margaret Dunne's letter in the June 4th *Criterion* stated that pro-lifers who demonstrate at abortion clinics "are making fools of themselves to take all the abuse they are taking in these demonstrations." She then says they should be demonstrating at government offices and sessions, federal and state, against tax-paid abortions.

I guess I'd be classified as one of those "fools" as I have been characterized as a "demonstrator," along with several other Christians, for my presence (our presence) at local abattoirs. Many of us have been to the government sessions and edifices to proclaim our stance against and disgust with, the national disgrace of the abomination of legalized child-killing on demand. One of these days I hope to be able to meet Margaret at one of those sessions.

As regards demonstrating at abortion mills, I would like Margaret to know very demonstrations take place at the killing scene. There are those who pray there to be in companionship with the babies as they die; others carry signs and/or pass out literature as they expose the killing at the death camp and educate the neighborhood and passers-by about what's happening inside; counselors "demonstrate" by offering counseling and handouts to the mothers; and rescuers intervene directly to save the babies' lives.

All the "demonstrators" go to the killing centers in response to the natural desire to protect children and do what they can to stop child murder and they've specified go there in response to God's word "You may not stand idly by when your neighbor's life is in danger" (Leviticus 19:16) and "Rescue those being taken to their death" (Proverbs 24:11).

Any abuse clinic demonstrators take is absolutely minimal compared to what the babies go through being sucked, or cut, into pieces.

My hope is that Margaret will see our "foolishness" in the light of 1 Corinthians 4:10: "Be a fool because of Christ."

The clinic demonstrators do need prayer for guidance and protection; and really do need the companionship of more pro-life brothers and sisters.

Bob Rust

Greensburg

Quite willing to be 'abused for Christ'

I wish to thank Margaret W. Dunn for her letter to the editor in the June 4 issue ("Demonstrating at the Wrong Place?"). Many times one reads letters to the editor and one thinks, "I wish I could respond to that," but does not. However, Ms. Dunn really inspired me to get off my easy chair and hit my computer.

I just happen to be one of those "fools at the abortion clinic" who is quite willing to be "abused for Christ" in any way in which I am led by the Lord of life!

Christ was insulted, spat on, beaten, abused, even crucified for the sins of mankind. This is the basis of our faith. He did not go to the president, the Congress or the Roman government to win our freedom. He went to the cross. He did not uncaringly pass the blind, the poor and the hungry; he reached out and healed, helped and fed his flock. Jesus was quite willing to enter the temple, whip in hand, and commit violence when man's law violated that of the Father. Where there was need, there he was, and still is, found. He further left us written orders we are to do the same to the least of our brethren.

Many of us do work to bring pressure

on the president and the Congress to change the laws that go against God's law. For nearly 20 years pro-lifers have traveled to Washington and demonstrated for life and justice. We have written our congressmen and editors of newspapers, and we have loudly objected to use of our tax dollars to kill the unborn.

We have followed the orders and, yes, even the example, of Jesus. We go right to the scene of the crime, the abortion mills. Still millions of children die each year. We pro-lifers will meet our Maker with a clear conscience that at least we tried to follow his orders.

Many babies are alive now because "fools" like us were there to offer love, hope and shelter, and any other aid needed. One of my greatest blessings was to be used by the Lord to convince a young girl named Ade not to keep her appointment with Satan.

On behalf of pro-lifers everywhere, I invite you to come to the abortion mill on East 38th St. in Indianapolis any Saturday morning and really practice your faith as taught by Our Lord Jesus.

Having said all that, you will forgive me if I go back to my work of being a "fool for Christ."

Liz Ruder

Plainfield

Careful not to offend anybody

I read and listen to many accounts of solutions to the problems our nation faces. The answers, more often than not, are focused on attempts to change the minds of our politicians. We blame government for our problems, then expect government to fix them.

The problem is the members of the church. We have become fat, dumb and lazy. Instead of following Our Lord, we follow the culture, being careful not to offend anyone.

We build parish programs, and allow the murder of unborn babies just around the corner. Instead of countering cultural trends, we blend into them so as not to appear old-fashioned. After all, appearances mean so much to us.

We are like sheep, unable to break from the big group, unable to take a stand against evil. Rather, the evil of our age has become offending someone's choice, so we cover back to our minimalist efforts at building parish programs.

Matt Keck

Brookville

Point of View

A son's tribute at his father's funeral

by Daniel Robinson

When I was a boy, I never had heroes like most of the kids I knew. I never had posters on my wall of rock stars or athletes. The only hero I had was my father. I still feel that way today. My Dad is a hero.

That may sound a little strange, and probably a little biased, because Dad never did the kinds of things our society usually associates with being a hero. He never won a championship, never was president of anything, never became a millionaire.

But the funny thing is, society's description of a hero is not the one we get from scripture, from our reading in 1 Corinthians. There, Paul tells us, "If I speak in the tongues of humans and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames but have not love, I gain nothing."

Paul says that if we want to really be something, to do something—in a sense, to be a hero—the first thing we have to do is love. And to me, that was my Dad. He was a hero because he loved his family and the people around him.

When he was in the hospital, just before he found out for sure he had cancer, I talked to him about the kind of father he wanted to be. The one thing he wanted to do, more than anything else, was to make sure his children knew he loved them. I can tell you, without a doubt, that we knew that.

The night of Dad's death, when we were back at the house, a bunch of us in the family shared our favorite "Dad stories."

My favorite is the time I was playing Little League baseball in Monon, a small town in northwestern Indiana. As was usual in the case with these games, hardly anyone was in the stands watching. Just as the game was ready to begin, Dad came rumbling up in his big tank truck. At the time he owned a propane fuel business, and he had gone out of his way to arrange his schedule that day to be near Monon just to see me play.

I knew, even then, that the game wasn't that big of a deal. In fact, I couldn't tell you anything about it today, not even who won or lost. But the feeling I had when Dad showed up just to watch me—it meant the world to me.

And that was my Dad. He gave us the greatest gifts he could give—his love and his time. And each of the stories the members of my family shared that night showed that.

Of course, Dad was always big, too, on making sure we had the material things he felt we needed. He wanted to provide for us as well as he could. But he also knew that, in the end, it wasn't just his love that would provide for us, but God's love that would provide.

When Mom and Dad had just up their oldest children, he had a great job with Goodwill Industries—one of those upwardly mobile young executive slots. But it required that he travel, and while he wasn't gone all the time, it was still too much for him to be away from his family, so he quit. He—and Mom—trusted that if he was faithful to his love for us, God would be faithful to God's love for us.

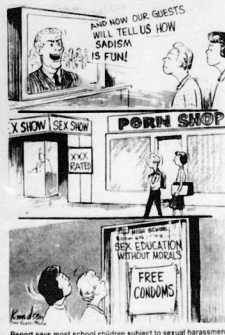
That's why my father was a hero—he gave his life and his love to us. Sure, he wasn't perfect. He had as many faults as the rest of us. But that's the point—he was the kind of hero we all can be. We all can do the little things of love that over time become the big things. And over time we all can even do the big things of love. In that, we're trying to imitate Jesus' life of love.

And just as Jesus is an inspiration to all of us, so is my father to me. And so can each of us be to those people around us. We all have the chance to have the same profound effect on our families, our friends and our acquaintances. It just takes love. And in a time in our society when looking out for me, for No. 1, is the name of the game, we need more heroes willing to make a commitment to the people in their lives, in our world.

On the way to the hospital one day, my Mom told me about a conversation she and Dad had a few years ago. We children had grown and were pretty much on our way. Looking ahead to the time when for the most part they had finished rearing us, and it would be just the two of them, Mom asked Dad what he would like to do, how he would like to spend those years. While my Dad had many interests, nothing really sprang to mind, because his life's ambition was to be a good husband and father.

Well, Dad, you succeeded. I pray I can show my family I love them as much as you showed us. You've been an inspiration and we love you. I just hope we all find more heroes like you.

(Dick Robinson died one year after his Father's Day. This eulogy was delivered by his son at the funeral.)



Report says most school children subject to sexual harassment

CORNUCOPIA

Humor or Honor thy father

by Elizabeth Bruns

What do neckties of all sorts, Old Spice cologne and a tool set from Sears & Roebuck have in common? They all denote gifts for Dad for Father's Day. Although Dad acts gracious when we bestow these imaginative yet boring gifts on him every year, he'd really like one in-tangible thing for Father's Day—simple recognition and unconditional love.

It is easy to forget Dad, at times. Long-distance telephone advertisements are always telling us to make sure we call home to Mom. What about Dad? When we get the opportunity to be on the news, we always mouth, "Hi Mom!" Poor old Dad. He's so neglected.

Oh, I imagine he likes the big dinner and the fuss we make over him every year. It is his day. The father-child bonding time really is precious. But wouldn't it be great to give Dad the gift

of peacefulness (or in some cases, peace of mind) this Father's Day?

In his euphoric mind, the day would begin a little later than most. He would drink his coffee and read the paper outside on the patio with no interruptions (a very rare occurrence). All of the children would be up and ready to go to church, without complaint. The weather would be sunny with a slight breeze, but he wouldn't have to worry about mowing the lawn or doing any yard work. Better yet, he'd watch his children do it with smiles on their faces, acting genuinely glad to take over Dad's chores on his special day. Are we dreaming a little too much here? It could happen, not in my family, mind you, but it could happen.

Sonora Louise Smart Dodd of Spokane, Wash., got the idea to set aside a special day to honor fathers in 1909, after listening to a sermon on Mother's Day. She wanted to honor her father, William Jackson Smart. Smart's wife died in 1898, and he raised their six children on his own. Dodd drew up a petition recommending adoption of a national father's day. The Spokane Ministerial Association and the local Young

Men's Christian Association (YMCA) supported it.

Through Sonora Dodd's efforts, Spokane celebrated the first Father's Day on June 19, 1910. Over the years, many resolutions to make the day an official national holiday were introduced. Finally, in 1972, President Richard M. Nixon signed Father's Day into law.

Not all of our fathers have had it as tough as William Jackson Smart. However, they, too, should be honored with appreciation and gratitude. Being the good daughter that I am, I once mentioned to my father how he had done such a good job as a parent. (This was probably said right before I asked him for money.) He chuckled and graciously thanked me. But his reply of, "I really still don't have a clue as to what I'm doing," kind of shocked me. My father always has a solution or plan to everything. He is, of course, a father.

We must appreciate our fathers, however, because no one gives them instruction manuals when their children are born. And they are not equipped with the intuition that Goddesses and our mothers with. Other than advice from their own parents, relatives or friends of the family, they essentially do not have any indication as to what they are doing. So they wing it by protecting us, loving us and listening to us—as best they can.

Happy Father's Day to all of the daddies out there. Although you may get put on the back burner at times, we do appreciate and value how well you have managed to teach us and mold us into the people we are today—even without a manual.

check-it-out...

Nearly 900 young singers will join together to perform in the **Eighth Annual Indianapolis Children's Choir Choral Festival** concert on June 26, at 3 p.m. at Clowes Memorial Hall. The concert represents the culmination of the Choral Festival, an intense, week-long choral music camp in which 400 singers participate. These singers will be joined in concert by the Indianapolis Children's Choir. Tickets are \$6 and must be purchased in advance through the Clowes Hall box office at 317-921-6444.

Meals on Wheels, Inc. presents **Bizarre Bazaar**, at Circle City Industrial Complex, Suite R (follow signs east from 10th and College) on June 19 from 9 a.m. to 6 p.m. The event will feature clothing, toys, kitchen items, holiday decor, sports venue and celebrity items. For more information, call 317-924-2266.

The city of Indianapolis will be the site of **Fanfare '93**, the five-state regional convention of the **American Guild of Organists (AGO)**, June 28-30. The AGO is the national organization of concert and church organists, college and university organ professors, and choral directors. The Indianapolis chapter of the guild, which is hosting the convention, is expecting 350-400 member registrants from throughout the Midwest to attend the four-day event. Sessions of the convention will include lectures and demonstrations on organ playing and musical interpretation, performance master classes with well-known concert artists and teacher, a performing artist's competition, and professional symposia and workshops. Among the lectures and workshops, the AGO will perform public concerts throughout the event. St. John Church, 126 W. Georgia St., will present organ recital by Ted Gibboney, dean of the Indianapolis chapter of the AGO, at 4 p.m. For more information on the convention or recitals, call Charles at 317-470-0475 or 317-636-4577.

The Journey of Hope, a tour group for action against the death penalty, sponsored by Murder Victims Families for Reconciliation, will present a free forum at Edvyeon Repertory Theatre of Christian Theological Seminary, 1000 W. 42nd St. at 1 p.m. on Saturday. At 7:30 p.m., a keynote address will be given at Martin University, 22nd St. and Avondale Pl., by individuals who have suffered the murder of a child. On Sunday, a march and rally will

take place, beginning at New York St. and Randolph Ave. (the site of women's prison) heading to the state capital building. For more local information, call Karl Shelly at 317-781-9788.

Taste of Bloomington: Art Fair on The Square, Register Plaza (Monroe County). Over 30 of the city's finest restaurants feature samples of unique foods. 12-6 p.m.

vips...



Donald E. and Rosetta E. Thomas will celebrate their **61st wedding anniversary** on June 21. A Mass will be held at Holy Family Church in Richmond at 5:30 p.m. Donald and the former Rosetta E. Volk were married by Father Timothy Kavanaugh in St. Gabriel Church in Connersville. Donald retired in 1975 after 40 years with the Queen City Supply Co. Rosetta was secretary for the president of First National Bank of Connersville for 30 years before working in the Richmond Elks Club office. Mr. and Mrs. Thomas are charter members of Holy Family Church. They are the parents of Dr. Angele Thomas and Carolyn Hinson. They have six grandchildren and 11 great-grandchildren.



Herman "Pete" and Pauline Brown will celebrate their **50th wedding anniversary** on June 26. Pete and the former Pauline Schroeder were married at St. Andrew Church in Richmond by Father Ambrose Schneider. An anniversary open house will be given by their children on June 26 at the YMI Club, 320 S. 5th St., Richmond from 4-9 p.m. An anniversary Mass will be celebrated on June 27 at 10 a.m. at St. Andrew Church. Pete and Pauline are the parents of William and Larry Brown and the grandparents of three.



Theodore T. and Helen Munn will celebrate their **60th wedding anniversary** on June 18. Theodore and the former Helen Brooks were married at St. Patrick Church in Indianapolis and are currently members of Our Lady of the Greenwood Parish in Greenwood. Friends and family are invited to attend an anniversary celebration on June 20 at Sweetwater Lake. They are the parents of Ronald L. and David J. Munn and Katherine Green. They are the grandparents of 18 and great-grandparents of 18.

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Martin's Cloak Food Pantry responds to needs

by Peg Hall

In February, Martin's Cloak Food Pantry was opened at St. Martin Parish Community Center in Siberia to supplement the nutritional needs of an estimated 20 families in the nearby areas of Perry, Spencer, Crawford and Dubois counties.

The number of people served is nearly five times that, calculation. The mostly-donated resources of food and money are rapidly dwindling.

Typical of the pantry's clients are three women, being referred to here as Ann, Linda, and Mary.

Ann, who came for the first time in May, said, "Getting this free food will let me take my money and buy medicine."

Linda said, "What things we get here make meals go further. Last night's supper was about half from here—grilled cheese and peas. We need to keep it going."

Mary said that the free food pantry "definitely helps. It would be rough to make it without it. I'm glad it's here. People overseas get help from the United States, and I'm glad that the ones here are helped, too."

Ann said that she felt good about being able to give a jar of peanut butter to someone whose food stamps had run out before the end of the month recently. The person she helped thanked her by

saying, "I guess there is still a God, if people still care."

Being able to help others in need gives her the strength to go on, Ann said. The women know how it feels to be abandoned by their husbands.

Linda said that last Christmas Eve, her neighbor's husband left her with a new baby to care for. She took a chicken out of her own freezer for her neighbor and shared other food she had. "She had to wait for the chicken to thaw, but she had Christmas dinner," Linda said.

Ann had tears in her eyes as she told of her hopes to raise a garden this summer that will produce enough fresh vegetables to help others at the food pantry.

The patron of St. Martin's Parish and Martin's Cloak Food Pantry is the saint of the needy. Legend says that Martin was a 15th Century soldier who gave half his cloak to a beggar, who then revealed himself to be Jesus.

Board member Judy Colby said that the pantry was established with commitments of annual support from St. Boniface Parish at Fulda; St. Martin Parish, Siberia; St. Meinrad Parish, St. Meinrad; Anderson Woods, Inc., from St. Vincent de Paul and Immaculate Conception Monastery, both at Ferdinand; and other anonymous donors.

The peace and justice committee of St. Meinrad School of Theology donated a refrigerator and freezer, K-Mart at Tell City

gave shelving, and Winkler and Sons, Inc., at Dale, donated bags.

The Immaculate Conception convent and St. Meinrad Archabbey loan trucks to pick up the food and the archabbey donates the use of a walk-in freezer. The pantry gets free bread, and purchases 80 percent of its supplies from Tri-State Food Bank at Evansville at 15 cents a pound. The remainder of the food is government commodities channeled through Lincoln Hills Development Corp.

On their first visit to the pantry, each customer signs a form verifying that the family meets the federal poverty guidelines. For example, a monthly income of \$1,495 or less for a family of four would qualify.

Volunteers fill each grocery list based on the make-up of the family. At the first real organizational meeting, 45 people volunteered to work several times a year. More are needed to operate the pantry each Saturday from 9 to 11 a.m.

Colby said that one woman client who noticed that they were short-handed one Saturday, returned to work after loading her groceries into her car.

Most people use the pantry's services twice a month. A typical two-week supply for a family of four: 16 ounce peanut butter, one pound canned meat, one pound cheese, two pounds butter, five pounds

flour, five pounds cornmeal, and two pounds rice or dried beans.

Also included are one quart fruit juice, two boxes cereal, one box snack crackers, one gallon biscuit mix, two cans vegetables, two loaves bread, pickles, raisins or fruit, and cleanser. Baby formula, baby's and children's vitamins are supplied for families with infants.

Unemployment is a major factor in the need for the food pantry in this area of the state, Colby said.

An official of a government agency told her that abuse of the system in the rural areas, such as that served by Martin's Cloak, is about three percent. In cities it may be above 25 percent.

Everyone in need who comes is served, but Colby said that the pantry board wants to encourage people to use official agencies in their area, if they can.

Benedictine sisters from Ferdinand advise clients of other services for which they might qualify, such as health care.

Other members of the managing board of directors at Martin's Cloak Food Pantry are John Wilson, Benedictine Sister Susan Mary Hooks, Jackie Tempel and Benedictine Father Jeremy King, to whom contributions may be sent at St. Boniface Church, Fulda, Ind. 47536.

Food is accepted by the church at Siberia. Arrangements may be made by calling the Lark house: 812-357-2778.



ST. MICHAEL FESTIVAL

Fri June 18, Sat June 19

5-11 P.M.

Food Games Crafts Bowling

FESTIVAL—Theresa Hammond, Heather Hayes, Amy Dodge, Shea Barrett, Scotty Nally and Alison Lynch pose outside St. Michael's School, Indianapolis. The west-side parish will hold a festival June 18-19.

Fourth forum to discuss strategic plan surfaces numerous issues

(continued from page 1)

Blessed Sacrament should not be located behind the priest when he is saying Mass, thus giving two focal points. However, he said, there have been some extreme cases.

The archbishop used this comment to say that, since his arrival in Indianapolis, he has noticed an enormous polarization among people. His mail, he said, indicates that many people are at both extremes, the far right and the far left. He hoped that most people would be in the middle and asked that "we look for what unites us."

A woman said that, despite all the work that has gone into the strategic plan, she found the document "somewhat cold." She said she didn't find the word "love." Our reason for being, she said, is to know and love God and then go out and tell someone else about him.

Father Michael O'Mara, administrator of St. Philip Neri Parish, said that he found missing in the document any mention of our place in the context of the larger church or our mission to the outer world, particularly to Third World countries. We must be a missionary church, he said, and this isn't reflected in the plan.

A woman commented that Catholics must realize what the restructuring of public schools can do to Catholics. She said that 50 percent of our taxes are being used for the public schools, so Catholics should demand tax credits for sending their children to Catholic schools.

Archbishop Buechlein noted that many of our Catholic schools have waiting lists that the schools cannot accommodate all the children whose parents want to send them to Catholic schools.

A man asked the archbishop to consider establishing an Office for Black Catholics. The archbishop replied that he had such an office while he was Bishop of Memphis but he didn't know at this time if that is the route that is needed in this archdiocese.

Several people praised Archbishop Buechlein for his leadership of the archdiocese. One man stated that the Catholics here are looking for leadership and are ready to follow the archbishop. The archbishop replied that he fully intends to provide pro-active leadership.

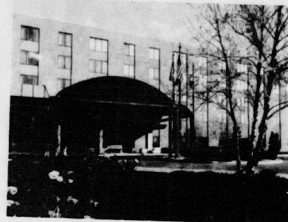
A man expressed concern about the bureaucracy at the Catholic Center. The archbishop said that a management study had been made and a restructuring of responsibilities has been approved.

A woman said that her parish had done its own strategic planning and that the archdiocese's Mission Statement and statement of values are similar to those of the parish.

Archbishop Buechlein closed the meeting by assuring everyone that their comments will all be taken into consideration. He again asked those who did not want to make a public statement to send their comments to the Office of Project Implementation at the Catholic Center.

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4 Benedictine priests celebrate their jubilees

The Benedictine community of St. Meinrad Archabbey celebrated the jubilees of priesthood ordination of four members of the monastic community. Archabbat Bonaventure Knaebel and Father Malachy Fulton are celebrating 50 years as priests. Celebrating 25 years as priests are Fathers Kilian Kerwin and Noel Mueller.

Archabbat Bonaventure Knaebel was born in 1918 in New Albany. He made his profession of vows on Aug. 6, 1938, and was ordained to the priesthood on June 5, 1946. Archabbat Bonaventure received a master of science degree from Catholic University of America in 1946.

From 1946-55 Archabbat Bonaventure taught in St. Meinrad's Minor Seminary and was assistant manager of the Abbey Press. In 1955 he was elected Archabbat of St. Meinrad Archabbey and served in that position for 11 years. From 1966-74 he was a missionary in Peru, South America. For the following five years, he was mission procurator, working out of St. Meinrad.

From 1979-81 Archabbat Bonaventure served as pastor of Sacred Heart Parish in Jeffersonville, and from 1981-1986 as pastor



Archabbat Bonaventure Knaebel, OSB

of St. Michael Parish in Charlestown. For two years, 1986-88, he was superior of the Benedictine Monastery in Morelia, Mexico. Today he is chaplain at St. Paul Hermitage in Beech Grove.

Father Malachy Fulton was born in



Father Malachy Fulton, OSB

1914. He professed his vows on Aug. 6, 1937, and was ordained to the priesthood on June 5, 1943. Father Malachy received a bachelor of arts degree from St. Meinrad College, and a master of divinity degree from St. Meinrad School of Theology.

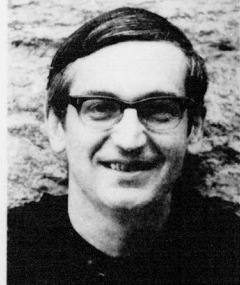
From 1944-57, Father Malachy was associate pastor of St. Benedict's Parish in Evansville. He was associate pastor at St. Mary Parish in Huntingtonburg the following year. From 1958-1960, Father Malachy was chaplain at the Benedictine Sisters Monastery in Beech Grove. For seven years, 1960-1967, he was pastor at Mary Help of Christians Parish in Mariah Hill.

From 1967-86, Father Malachy was pastor at St. Anthony Church. For the next two years, he was chaplain at St. Paul Hermitage in Beech Grove. He now serves as parochial assistant there.

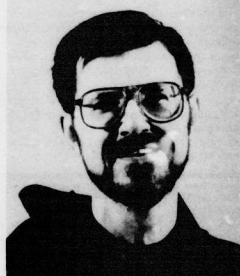
Father Kilian Kerwin was born in Donora, Penn., in 1942. Father Kilian professed his vows on Aug. 15, 1963 and was ordained to the priesthood on Sept. 22, 1968. He has an master's degree in religious studies from Villanova University.

From 1968-77, Father Kilian was assistant dean of students at St. Meinrad College. He taught religion for one year. From 1972-78, he was also director of security. He was assistant novice and junior master from 1977-1980. In 1980, Father Kilian was appointed pastor of St. Meinrad Parish, a position he still holds. He also served as chief of staff for the archabbey from 1969-1992.

Father Noel Mueller was born in 1942



Father Kilian Kerwin, OSB



Father Noel Mueller, OSB

in Louisville, Ky. He also made his profession of vows on Aug. 15, 1963, and was ordained to the priesthood on Sept. 22, 1968. Father Noel holds a master's degree in English Literature from the University of Louisville.

From 1970-80, Father Noel served St. Meinrad's Peruvian Mission. While there, he taught religion and English, was coordinator of the liturgy office and the marriage encounter office, and was chaplain of a hospital. In 1983 he returned to St. Meinrad and served as guest master for the next seven years. Since 1985, Father Noel has been teaching English literature at St. Meinrad College.

Fr. John Buckel authors book on Paul's Letter to Galatians

by John F. Fink

Father John Buckel, a priest of the Archdiocese of Indianapolis, is the author of a book titled "Free to Love." The book has been published by Peeters Press of Louvain, Belgium and W.B. Eerdmans.

The subtitle of the book is "Paul's Defense of Christian Liberty in Galatians." The book is the 15th in a series of theological and pastoral monographs published by the Catholic University of Louvain.

Father Buckel is an assistant professor of Scripture at St. Meinrad School of Theology, specializing in teaching the New Testament. He received both his master's degree and a Ph.D. in religious studies at Louvain. Before returning to Louvain to get his Ph.D., he was associate pastor of Christ the King Parish, Indianapolis from 1980 to 1985.

Father Buckel's new book is about St. Paul's theology as it is found in his Letter to the Galatians. It addresses the fundamental question "What must one do to become and to remain a Christian?" It shows that Paul taught that Christians have been freed from the enslavement of sin and death so that they might love more fully, and that Christians are free to love, in the fullest sense of the word, God, others and themselves.

The book says that Paul argued that Christian liberty must be understood in conjunction with love and responsibility. It



Father John Buckel

says that Christians have not been set free for a life of unbridled passion, but for a life of love and charitable service.

Father Buckel's book also shows how Paul's Letter to the Galatians dealt with social justice issues. It also contains essays on grace, the will of God, love, and faith.

It is hoped that priests will find the book helpful for homilies, RCIA, Bible study groups, adult education, spiritual reading, evangelization and social justice groups.

The book is priced at \$17.95 and can be ordered through any bookstore.

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Making amends to others is normal part of life

by Fr. LaVerdiere, SSS

He tried.
Judas tried to make amends.
He had betrayed Jesus, but did not think it would turn out like this.
When they condemned Jesus to death, Judas realized and deeply regretted what he had done.

They had paid him 30 pieces of silver, so he took the money and tried to return it. Somehow he had to undo what he had done.

He tried to make amends. But they would not accept the money, so he threw it into the temple.

Judas felt he could never make amends. And so he went out and hanged himself.

Judas did not understand about making amends. He thought it had to do with the past.

Then there was Peter. Peter had denied Jesus three times.

Earlier he had been brave, too brave. He promised he would never abandon Jesus, no matter what lay ahead.

Then, when a young girl approached, pointing out that Peter had been with Jesus, Peter denied so much as knowing him. This happened in the courtyard of the high priest, where they were interrogating Jesus.

When he realized what he had done, Peter went out and cried. He cried tears of repentance. He would make amends. He would make Jesus known to everybody.

Peter could not unmake the past, but he could make up for it in the future.

Making amends is about the future.

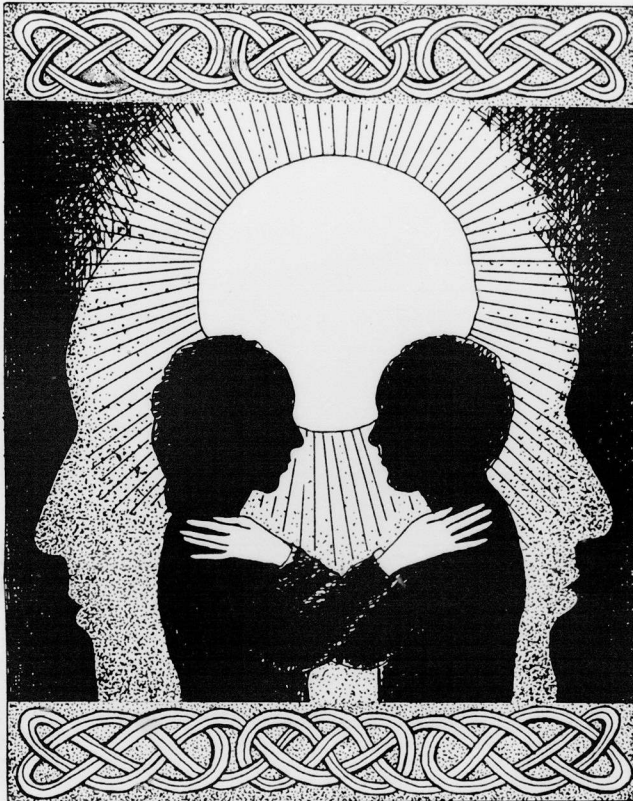
Making amends is a normal part of life from the cradle practically to the grave.

A few years ago I was watching my little nephews. As a priest who has not been around little children that much, least of all a 2-year-old, they were getting the better of me, and I was swinging back and forth between panic and dismay.

Fortunately, my sister-in-law returned and quickly restored a sense of calm. All it took was the right look and the right word from the right person for the message to get through. I came away from the experience chastened.

Later I asked my mother and father if I had ever been difficult like that, hoping to hear that I had been different.

They hesitated, looked at one another, and nodded. "Yes!" Then they added that it was all right. They know about the terrible 2s.



SHOWING LOVE AND RESPECT—We never stop making amends. It is not a matter of paying back anything. It is a matter of showing loving respect to someone for whom we have caused trouble and upon whom we have inflicted pain. (CNS illustration by Joan Hyme)

Ever since, I have been trying to make amends. When we realize what our parents went through for us when we were children—I am sure we never learn the half of it—we know we cannot undo the havoc we wreaked then, but we sure can make up for it.
Mom's birthday. Christmas and Mother's Day have never been the same since! Nor has Dad's birthday and Father's Day!

Making amends to others is born of love and respect.

We never stop making amends. It is not a matter of paying back anything. It is a matter of showing loving respect to

someone for whom we caused trouble and upon whom we inflicted pain.

We make amends even for trouble and pain that was not intended—even for the tantrums of a 2-year-old.

It is a hardhearted human being who never wants or tries to make amends to others.

We make amends to God, too.

As Jesus showed in the Gospels, everybody is a sinner, including those who think they are not.

In each of us there is a little rebel fighting God and wanting to usurp God's place.

In the Christian tradition, trying to be God is called original sin, a sin which comes from the simple fact of being human. It is hard, after all, to accept being a mere creature.

Through all of life we keep ratifying original sin in us over and over again. It shows its face when we lose respect for those around us and try to dominate them.

We make amends by showing respect.

People who respect others and the created things around them make amends to God, whom they keep trying to displace, and to God's human family.

Those who respect themselves and the lives for which they share responsibility also make amends to God.

Like parents, who probably retain vivid memories of their children as 2-year-olds, God knows all about our basic unruly tendencies.

One way to make amends is to ask God about it. Could we possibly have been like that? That is sure to bring a smile from God.

It would be wonderful if all we had to make amends for were things we did as infants when we were not yet responsible.

But there are also the sins of the present, those we prefer to forget.

I once asked an old Trappist monk in the infirmary at Gethsemani Abbey in Kentucky, a man named Father Raymond, who influenced so many with a book titled "The Man Who Got Even With God," if he realized the good that he had done in his life.

Father Raymond answered, "No, and thank God! I would also have to know the bad I have done!"

Even for that, for the bad we are not aware of, we need to make amends—if we love God and respect his children.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

DISCUSSION POINT

Pride can prevent reconciliations

This Week's Question

What keeps people from making amends to one another?

"If a person has done something to hurt someone else, they are afraid to be found out, what this other person will say or do. This is true of adults as well as children." (Marlene Simonich, Pueblo, Colo.)

"The bottom line to me is fear and pride. Those are all tangled together. Just the fear of confrontation, the whole ordeal. You have to go into it unconditionally. You have to die to self. It's easier to say it's not my fault and expect the other to do something about it." (Mary Wright, Memphis, Tenn.)

"The inability to admit that at least part of it was their fault. ... It's just hard to admit that you're wrong." (Bill Scott, Hamstead, N.Y.)

"Pride. ... We like to have a high opinion of ourselves and so it's hard to admit that we're something less than we'd like to be." (Bob Kaiser, Canton, Ohio)

"It can be pride, misunderstanding, lack of communication. Maybe they weren't aware that they were offending someone and got on the defense. Maybe it is a personal problem and they're not happy with themselves." (Donna Grotvik, Dallas, Ore.)

"Pride. You think you're right and the other person is wrong." (Rita House, Mesa, Ariz.)

Lend Us Your Voice

An upcoming edition asks: How did you happen to become a lay volunteer?

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



Making amends is hard

by Br. Cyprian L. Rowe, FMS

"Amends? How can you make amends? You killed my child. You can't bring the child back, can you? And you shot me in the leg. I will be hobbling the rest of my life. How can you give what it takes God to give?"

That is how a person grieving over a loss might address the person who inflicted that pain.

"You've ruined my family and now you beg forgiveness! Can you feel what I feel?" Relenting somewhat, the grieving person continues. "I know you say it was an accident, and I guess I'm obliged to forgive you. But I'll never forget what you did. Forgetting is possible only when things are as close to what they should be that life is filled again."

The griever points out a painful reality: The desire of the offender to be forgiven does not take away what may have been lost by the offense. It is impossible to restore everything that was taken away.

Someone took a hat. Someone felt guilty. Someone brought the hat back, making restitution. Someone else stole money from a bank. The person was caught and stayed out of prison by giving the money back.

These cases of restitution sound easy enough. An effort is undertaken to restore things so that forgiveness seems due.

But making amends requires more than restitution and seeking forgiveness. Making amends requires a restoration of balance, of respect, for the one who was wronged.

There are times when the damage is so deep that making amends is beyond the range of the ordinary human being; the Lord's hand and heart are needed.

How does one make amends for abusing children, abuse whose lifelong consequences cannot be taken away by an "I'm sorry," albeit a heartfelt sorrow?

How does a spouse make amends when the pain of infidelity, confessed and forgiven, continues to lurk fearfully at the fringes of the heart, raising doubts?

You make amends by recognizing the wrong, by admitting responsibility, by seeking forgiveness, and by resolving never to repeat the offense. You make restitution where possible. But more important, you cease to disrespect those involved in any way.

If you are genuine in your desire to make amends, this newfound respect remains in place regardless of any penalty to you.

On a human level, making amends is as critical for the offended person as much as for the offender. Without making amends, you never take ownership of the present moment because you remain absorbed in a past that promises nothing except wasted possibilities for the present.

The offended person must accept the new reality of his life and accepting the offender's desire for spiritual amendment, move to include the offender in his love.

He must embrace the offender as Jesus would have embraced Judas and did embrace Peter, who abandoned him during his passion.

Where there is loss of any kind, it is often hard to accept responsibility or to forgive. But by trusting God's relentless love—a love that seeks out greater good even in a tragedy's aftermath—we find the courage to make amends when it is our turn to do so.

We also find the strength to allow others to make amends to us.

(*Marist Brother Cyprian Rowe is a research associate in the Department of Psychiatry at Johns Hopkins University School of Medicine in Baltimore and a faculty member of the Graduate School of Social Work at the University of Maryland in Baltimore.*)



MAKING AMENDS—It is difficult to make amends with others because that requires more than restitution and seeking forgiveness. Making amends requires a restoration of balance and respect for the one who was wronged. (CNS illustration based on photo by Richard C. Finke)

We are bearers of divine love

by David Gibson

The eighth of the well-known 12 Steps program used by many self-help groups urges people to make a list of those they have harmed and "become willing to make amends to them all."

That step has a way of calling people's attention to the power in their words, actions and attitudes—a power not only to accomplish good, but to do harm.

But coming to terms with this power can be confounding.

Why? Because while harm can result from sin, you might have noticed that someone also felt harmed by you even though harming that person was the farthest thing from your mind.

Furthermore, sometimes doing your best doesn't seem to be enough to remove harm from the difficult situations you encounter.

Still, when it is possible to make amends, the whole process is likely to reveal that the distance between two people is much less than they believed it to be.

And sometimes the person we need to make amends to is *ourselves*.

Realizing we don't always accomplish as much good as we would like, we can become very disrespectful of ourselves at times.

Making amends in this case means learning to respect ourselves as images of God and bearers of divine love.

(David Gibson edits Faith Alive!)

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The Criterion's 1993

FAMILY HEALTH



(Photos by Catholic News Service and Margaret Nollen, The Criterion)

SUPPLEMENT

Health of the family and society connected

by John Woods
Catholic News Service

"So, how's your family?"

It's a question that comes up at the hair stylist's, inside the supermarket or outside Mass on Sunday.

The answer many times is answered with a simple affirmative remark. But, for many American families, the reality of their situations is much more complex.

The model of the so-called "perfect" family consisting of mother, father and two children, while not totally extinct, is no longer the norm. In its place stand households that may include various combinations of young children, elderly grandparents, single parents and adult children living under the same roof.

"The definition of a family is widely expanding," said Msgr. James Lisante, director of the Office of Family Ministry for the Diocese of Rockville Centre, N.Y.

Indeed, according to *American Demographics* magazine, the portrait of the American family reveals:

►Average family size dropped from 3.29 to 3.17 persons between 1980 and 1990. In the same 10-year span, household size also declined from 2.76 members to 2.63 members.

►Married couples with children under 18 living at home decreased from 31 percent to 26 percent from 1980 to 1990.

►Families headed by unmarried couples increased by 32 percent.

►Families make up 71 percent of all U.S. households.

When combined with factors such as an increase in divorce, extended families living together due to economic necessity, and the proliferation of single-parent households, the numbers point to "serious challenges" facing the American family in the immediate future, Msgr. Lisante said.

To help the family navigate these uncharted waters, Msgr. Lisante said family members need to spend more time together and closely examine the health that materialism exerts on their lives.

In fact, with many couples working harder and longer hours to remain financially solvent, time is increasingly becoming a precious commodity for the average American. Yet, more work time means less time with family.

"We're breaking our backs to financially support people whom we love whom we never see," said Msgr. Lisante.

That Americans are acutely aware of this time crunch was made evident in a recent study conducted by the Hilton Hotel Corp. and reported by American Demographics. Two-thirds of respondents declared that they would take salary reductions to get more time off.

Part of the solution, said Msgr. Lisante, is making the decision to "make do with less financially."

"I think we've been brainwashed in this



READING TOGETHER—Families need to make a commitment to sharing experiences, according to an expert in family ministry. Spending time together could be as simple as reading a story after dinner one evening a week on a designated "family night." (CNS photo by Robert Meier)

country to believe that things are more important than people," he said.

According to Sister Marjorie McGregor, coordinator of several programs of the Diocese of Rockville Centre's Office of Family Ministry, the importance of the family is illustrated in the four tasks which it carries out: to build community; to support its members through the transitions in their lives; to reach out to society; and to carry out the mission of the church.

"If our churches and society are to be healthy, family is where our focus needs to be—helping, encouraging and supporting family," she said. She added that the church has "to help them look for the sacraments, with a small 's,' in their daily lives."

The Rainbows for All God's Children program, which is available in a number of U.S. dioceses, helps youngsters ages 5 to 18 deal with the death, divorce or separation of a parent or parents. The program operates with small groups of youngsters and trained adults at 66 parish and school sites through the Rockville Centre Diocese.

The children, Sister Marjorie said, "blame themselves for the loss."

"They think it's caused by something they haven't done," she added. "They also feel alone. They feel like they're the only ones to whom this is happening."

Whether working with young people in the Rainbows program or with adults in a Divorced/Separated Anonymus group, Sister McGregor said it is crucial to remember that "we're really ministering to a family."

"I don't think we can speak about broken families. We have to be open to different kinds of families—single parent, blended, two parents," she said.

Finding family life after a separation or divorce, in a blended family with remarried partners or as part of a dual-career couple, offers potential for "growth and a challenge to adapt," said family therapist Erma Globerman.

"The adaptability of the family to meet these crises is what's positive today," said Globerman, a faculty member at New York University's Graduate School of Social Work.

With the emergence of women in the work force, the role of the father of the

family has become more active, she said, adding, "it's not just one person who is the caretaker (of the home and children)."

As expectations for family members change, the importance of communication in family relationships grows, Globerman said. In negotiating family responsibilities, it is essential that both partners be open and flexible, she added.

If American families can overcome some of the obstacles in their daily life, society will benefit, said Msgr. Lisante. Increased crime, teen-age drug and alcohol abuse and the dissolution of sexual and moral values all stem from problems in the home, he said.

"The disintegration of the American family is reflected in the disintegration of American society," he said. "Our values begin and end with what we learn in our family life."

Msgr. Lisante said the church should lead the way in strengthening the family. For example, he said, parishes should sponsor activities that promote church involvement and family togetherness, such as family Masses and picnics.

Parishes should also coordinate meetings to avoid unduly separating family members, he said. Church volunteers should be to help their primary responsibility lies with their families, he added, recalling a child of two pro-life activists who told him that he resented the pro-life movement because his parents were always away from home at meetings or rallies.

Society as a whole also needs to encourage legislation that will strengthen the family, said Msgr. Lisante. A 1991 study of 452 union contracts covering 23 million workers revealed that 164 contracts contained maternity-leave provisions, 35 provided parental leave, 28 offered adoption assistance, 24 had child care, 81 gave leave for family illness and eight offered elder-care services. "We're one of the worst Western industrialized nations in terms of encouraging women with children to care for their family," he said.

Despite the negatives, the prognosis for the American family "is good, primarily because more and more people are aware that something is wrong," he said. "It's not enough to recognize it. We must do something to solve it."

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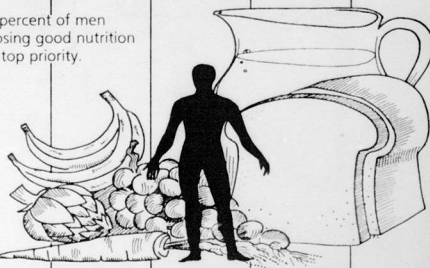
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Source: American Dietetic Association

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Humor may be hazardous to illness, disease

by Mark Lombard
Catholic News Service

The connection between humor and mental and physical health may seem funny to some. But, in fact, the tie between the two dates back to the foundations of the medical sciences.

In medieval philosophy, "humors" are the general term used for the fluids that flow through animals and plants, and in humans their proportions were seen as determining the health and temperament of the individual. Having proper harmony of humors allowed the individual to have a tempered complexion, while the opposite was distemper or "disease."

And while modern understandings of humor now generally relate to laughter, farce, satire and comedy, recent studies indicate that humor enhances well-being and health and may be a useful tool in treatment of various physiological and psychological disorders. Laughter increases breathing activity and oxygen exchange, increases muscular activity and heart rate and stimulates the cardiovascular system, the nervous system and the production of hormones, such as endorphins, the body's natural pain-reducing enzymes. The heart and other muscles get a workout, lungs expand to bring more oxygen into the body and, if one laughs hard enough, eyes tear up, rinsing the corneas and making everything seem brighter.

Psychologically, studies suggest humor may provide a source for positive feelings about one's self. Laughter may help one build a sense of confidence, a lightened coping style in the face of stress and adversity, a technique for combating helplessness and hopelessness, and a device for letting off the steam of pent-up emotions.

According to Dr. Bernard Saper of Florida International University in Miami, teaching in Psychiatry, "Quartely, a humorous outlook on the world" may provide a protective or defensive layer of positive emotions "from negative feelings or perspectives and may even bring an actual change in relationships by reducing interpersonal conflicts."

"Psychologically, when you're feeling better, you can handle a lot more," said Joyce Anisman-Saltman, assistant professor at Southern Connecticut State University in New Haven, Conn., a therapist and lecturer who draws on comedy in making presentations.

"It is true that when you are feeling better and more positive, everything and everybody around you also appear to be better and more positive."

Laughter stimulates the capillaries under the surface of the facial skin, causing them to appear rosier, and causes eyes to tear, she noted. "I tell people that they can save a bundle in cosmetics by laughing," she said. "Your eyes are sparkling, your cheeks are rosy. What more can you ask for?"

Anisman-Saltman said that, like therapy, comedy attempts to join people together and to "reframe" in new ways difficult situations that could overwhelm the individual.

"What we know about laughing is that it connects you to the other people doing it," she said, quoting Victor Borge, who said, "Laughter is the shortest distance between two people."

She noted that two Connecticut health care facilities have recognized the significance of humor in the healing process. The Waterbury Hospital "TLC Room"—Theater of Laughter and Comedy—and the "Distraction in Action" Room at Johnson Memorial Hospital in Stafford Springs are places where patients can go to watch comedies on videotape.

Mary McBride, a comedy writer for Phyllis Diller for 30 years and for Joan Rivers for five, knows firsthand that humor can help one cope with illness. The author of several books, including "Please Don't Call Me Collect on Mother's Day" and "Don't Call Mommy At Work Unless the Sitter Runs Away," has used laughter as a tonic to deal with cancer and chemotherapy treatments since she was diagnosed eight years ago.

"If you laugh, you just can't be feeling bad," she said. "It certainly helps so much mentally—the pain is less, the stress is less. You feel better."

She recalled that her son was driving her home from a speaking engagement and she "was in quite a bit of pain, utterly miserable." Upon hearing a siren from an ambulance passing by, she said, "I'm here! I'm here!" Both

she and her son laughed, she said, "and, then, somehow I didn't nearly feel so bad."

Humor helps one "be able to take it," to face problems, "because it doesn't seem dreadful, the weight doesn't seem as heavy," she said.

Humor can have an important role in the relationships, McBride said. "I think that it binds you to the person who made you laugh. Or if the person laughs because of something you said, you're closer," she said.

Noting that "it's so hard to be with somebody you love who's ill," McBride said that she encourages family and friends to find the humorous side to her illness. "We call it tumor humor."

"One day, I was trying to think of the advantages of having incurable cancer. I said, 'I don't have to worry about the ozone layer, the national debt, nuclear war.' My daughter added, 'and the seven danger signals of cancer.'" Anisman-Saltman said that as a society "we're not laughing enough." She noted that comedy clubs form one of the nation's fastest-growing industries. "Comedy is becoming the rock and roll of the '90s," she said.

While noting that "we in our culture tend to equate credibility with seriousness" and laughter with lacking knowledge, she believes there is a connection between critical thinking, problem-solving and humor.

"Creativity and comedy are based on incongruity," she said, "taking what you know and turning it sideways or upside down."

"Not only can you be credible and fun, but the person

who is humorless should not ever be seen as credible—that's a person who can see things from only one perspective, who is rigid in his thinking, who is not able to see an alternative to whatever it is you're looking at."

Anisman-Saltman said there are several strategies one can take to bring more humor into one's life:

►Make a concerted effort to have more upbeat things in work and home environments. Bring in "more lightness" into these spaces, she said, suggesting posting prominently comical, photos and other materials that are funny and pleasant.

►Focus more attention on one's own day-to-day life and changes that can be made in one's own community, and less on global or national problems.

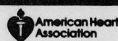
►Make a list of 20 fun or enjoyable things to do and commit to do at least 10 of them each day. Build in these items as planned, scheduled activities. "Doing things that are nurturing to you every day," she said, "are energizing."

►Wear clothing that makes one smile and bring more color into one's life. How one looks and how one feels are related, she said.

►Use videocassette recorders to provide an easily accessible library of comedic moments, and watch them when experiencing a difficult day.

►Surround yourself with positive people and stay away from "energy suckers." "When you are with positive people, you feel good, buoyant, up," she said, though an energy sucker, one who is habitually negative, continually reporting bad news or gossiping, "are stealing our energy which is our life force."

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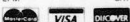
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52 percent of adult Americans want to lose weight, though fewer than one in five is on a diet.

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	10%	want to gain weight
	42%	want to lose weight
Women	35%	satisfied with their weight
	3%	want to gain weight
	62%	want to lose weight

Breakfast is a child's first step to good day

by Catholic News Service

To be well-nourished, everyone needs six key nutrients: protein, fat, carbohydrates, minerals, vitamins and water.

Proportionally, children need more food than their parents because the child's food is for building a strong body while adults food is largely for maintenance.

But in many households, children eat little or nothing in the morning. Studies indicate that up to 25 percent of all school-age children leave the house without breakfast. Those that do eat do not make the best choice or are not offered food of high nutritional value.

Breakfast is not just another meal. Breakfast for the child who goes without food for 10 to 12 hours overnight provides much-needed energy to start the day off right and to sustain all of the activity found in a young person's morning.

A good breakfast consists of carbohydrates, proteins and some fat. Carbohydrates—sugars and starches, such as bread, cereal and jelly—offer quick energy but leave the stomach quickly. A breakfast high only in carbohydrates could give a child the mid-morning "blahs." When milk, cheese, yogurt, lean meat or an egg is added, however, the protein and fat in these foods stay in the stomach longer, providing sustained energy.

Not all breakfast choices are good ones. Coffee, tea and many sodas are high in caffeine, which can cause hyperactivity.

Too much sugar in the morning may provide plenty of calories but too little of the nutrients children need. Instead of a sugared doughnut, whole-grain toasts with honey or jam is better.

Yet it should be remembered that eating should be a pleasure and children should look forward to breakfast daily. If conversation at the table is dominated by such phrases as "Drink your milk!" or "Finish your cereal," good habits are not being developed nor are good relationships. It is better if food can be made more appealing and that good nutrition is seen as wholly consistent with good eating.

How to make breakfast healthier? The following are simple tips to help make a child's breakfast be more nutritious:

- Replace sugared cereals with the unsweetened variety topped with fresh fruit. The cost can actually drop, while the nutritional value will rise considerably. Remembering that ingredients are listed in

order of amount, watch out for cereals in which sugar content is high.

- Select whole-grain breads.
- Top waffles or pancakes with fresh fruit, cottage cheese or fruited, non-fat yogurt instead of syrup.
- Eat fresh or dried fruit for a fiber boost instead of drinking juice, which is usually high in sugar.

- Low-fat yogurt either mixed with fruit or granola can provide both calcium and fiber in a breakfast that will sustain a child's morning appetite.

- Use skim or low-fat milk instead of whole or 2 percent milk.

- Eggs are high in protein and can be offered with toast or in a whole-wheat pita pocket to make a filling breakfast. However, with eggs being high in cholesterol, care should be taken to insure that they are offered in moderation.

- Reduce fat intake by using jam, jelly, fruit spreads or honey on toast, English muffins and bagels instead of butter or cream cheese.

Planning can help elderly enjoy a better diet and stretch food dollars

by Catholic News Service

Eating the right foods is an integral part of leading a healthy life.

This is especially true of those entering retirement. Changes in lifestyle often lead to changes in eating habits. Less frequent or more difficult trips to the grocery store, less energy to prepare meals and less discretionary income all can make the goal of good nutrition seem harder to realize.

Yet, eating right does not necessarily mean eating beyond one's means nor require time-consuming efforts, but rather ongoing planning.

Following simple strategies of making food dollars count can lead to saving money, to a better diet and, ultimately, to better health.

Plan meals in advance and note the

ingredients needed. Before shopping, check supply of staples such as flour, sugar, rice and cereal. Keep some canned or frozen fish, meat, fruits, vegetables, dinners and soups on hand for days when preparing a more elaborate meal or shopping is difficult. Bread freezes well.

When planning meals, keep in mind that healthful diets contain a wide variety of foods. Meals should include: fresh fruits and vegetables; whole grain or enriched breads and cereals; rice and pasta; fish, poultry, lean meats, beans and nuts; and milk, cheese and other dairy products. Avoid eating too many foods that are high in fat, salt and sugar.

A cost-conscious grocery list should include both fresh and processed foods. Buy enough fresh fruits and vegetables to last only a few days. They will lose their freshness and some nutrients if stored too long.

Meats will stay fresh in the refrigerator for varying amounts of time. Ground beef, stew beef, poultry, and fish can be kept safely for only one or two days and should be frozen if kept longer. Roasts, chops and steaks can be refrigerated three to five days before being used.

Other cost-saving tips are:

- Buy only what you can use. A large can or package may be cheaper per unit, but it is not a bargain if most of the contents are thrown away.

- Purchase frozen vegetables in bags, which are economical because you can use small amounts at a time.

- If an item at the meat or fresh produce counter is too large, ask an employee to repack it.

- Check packages for freshness dates.

- Be careful of items labeled "natural

foods," "health foods" and "organic produce." Often such foods are no better for you and no "safer" to eat than those found in regular grocery stores, and they are usually more expensive.

- Consider buying store brands or generic products—they generally cost less.

- Read the label. It can tell you a lot about the food you are buying—ingredients, nutrition information, serving suggestions, and recipe hints. Remember the item that is present in the largest amount is listed first, and the ones that follow are present in decreasing amounts.

- Use unit pricing in the store to help compare prices of food items. It will help you find the most economical size and brand for your use.

- If larger quantities of some items are cheaper, split the item and the cost with a friend.

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Stigmas still slow progress of mental health

by Barb Fraze
Cath. Lic. News Service

Significant progress has been made in the last decade in the ability of American society to deal with mental health issues, according to professionals in the field.

New public policy efforts, changes in health insurance benefits, and greater media awareness and communication of the problems of mental illness are all trends showing increased sensitivity and societal response.

Yet, despite positive signs, people who have had mental health problems still face an oftentimes crippling stigma that debilitates long after treatment has ended, experts say.

Mental illness is "still characterized by a certain level of stigmatization" despite the efforts of mental health professionals and advocacy groups across the nation, said Dr. Thomas K. Ciesla, medical director for behavioral health services at St. John's Hospital and Health Care Center in Santa Monica, Calif., and former president of the National Guild of Catholic Psychiatrists.

"There was a stigma that if you went for mental health (care), you were a nut case and gone forever," said Susana Gomez, staff representative in the civil rights department of the AFL-CIO. She added that some employers are beginning to address the need for treatment.

Stereotyped images of those with mental health problems result in what one study calls the NIMBY Phenomenon—"Not in My Back Yard." The study, conducted by the Robert Wood Johnson Foundation's Program on Chronic Mental Illness, notes that homes for people with such illness "were not among the more acceptable facilities" that people wanted built in their neighborhoods.

In an effort to fight such negative images, the American Psychiatric Association

has launched a "Let's Talk About Mental Illness" campaign that includes newspaper columns, graphics, press releases and public service ads. The campaign also includes resource numbers, information on successful local campaigns, and tips for targeting various groups, including clergy and their congregations.

Greg Phillips, media coordinator for the American Psychiatric Association, said that between the first quarter of 1991 and the first quarter of 1992, requests for the campaign booklet increased by more than 200 percent.

However, he said, "just because the message is getting out there doesn't mean it's changing people's attitudes."

One report on the last decade's progress in federal mental health policy reflects the situation in its title, "Inching Forward." The report, issued by the National Mental Health Association, notes that since 1980 the situation for people with mental health problems has improved. "Overall," it says, "it is much better than it might have been."

Although budget cuts in the early years of the Reagan administration caused cuts in programs, "the siege atmosphere" brought together advocacy groups that had not worked closely before. Mental health concerns are now incorporated into federal structures, the report says, "but it will take money to fully implement them."

In addition, more problems have emerged or grown worse since the early 1980s, the report says. "Foremost of these is the number of persons with severe mental illness who are now homeless," it says.

Thirty-three percent of homeless people "have persistent and severe mental illnesses," according to the National Institute of Mental Health. Another 35 percent suffer from chronic alcoholism, and 15-20 percent suffer from drug addiction, it reported.

When people are rehabilitated and go back into the American mainstream, they often encounter discrimination, Gomez said. It was partly in response to this situation that the Americans With Disabilities Act of 1990 was passed. The law—protecting anyone with mental illness, a history of mental illness or who is regarded as having such an illness—"prohibits discriminating against disabled" people in all employment practices, including recruiting, hiring, training, promotion, benefits and pay.

The law went into effect in July 1992 for employers with 25 or more employees. Employers with 15-25 employees have an additional two years to comply.

"This is a big gain," Gomez said. "This is like the Civil Rights Law of 1964."

The law would protect "somebody who is a little slow, for example, and people perceive they cannot do the job," Gomez said. "As long as they're able to perform the essential functions of the job, they can't be discriminated against."

As well, 29 states and the District of Columbia require insurance companies to provide or offer minimum mental health benefits, according to the American Psychiatric Association, which adds that 17 mandate coverage of inpatient or outpatient treatment of mental illness.

And while access to insurance coverage for mental health problems has increased, the amount of benefits has, in many cases, decreased.

Gomez said some employers are beginning to offer counseling and mental health programs through their health insurance plans. However, she said, "mental illness benefits have always been restricted."

"Even though there has been increased access to the benefits, the total amount of benefits available has been increasingly restricted over the years," she said.

"Considerable pressure has been put on

the health care industry to cut costs," Ciesla said. "The easiest guy to kick around is the mental health patient."

Many people think they have coverage for mental problems, only to discover, when a family member has to be hospitalized, that they have a 50 percent co-payment clause, he said. Looking at \$500 to \$600 daily in out-of-pocket expenses, some have to face a choice of selling the family home, going bankrupt or abandoning a family member, he added.

"It is a scandal of major proportions that people are choosing to avert their eyes from, and it is going to get worse," said Ciesla.

He criticized conditions in public mental health clinics, saying there would be a public uproar if cancer patients or patients with other physical ailments were treated in such conditions. He said he has been in clinics where the patient's bed was a mattress on a floor.

He characterizes the Los Angeles County Jail, with 22,000 prisoners, as the largest mental health hospital in the country.

"No less than 15 percent of their internees are persistently and seriously mentally ill," Ciesla said, adding that "they're getting virtually no treatment." Many of them are in jail as a direct result of actions relating to their mental illness, he said.

He is more optimistic about scientific progress and gains in medicine, noting that new treatments are evolving to help people with mental illness. Scientists and doctors are learning more about how the brain works, he said, and the next 10-15 years will yield even more information.

The American Psychiatric Association is also optimistic about future of treating mental illnesses. "Research under way offers the promise of treatments that brings hope to millions of people who suffer from mental disorders," it said.

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Eating disorders are life threatening

by Mick Conway
Catholic News Service

When Andrea would look in the mirror, she saw herself as fat.

"I can't stand the way I look—I'm huge," she complained to friends.

At 15 years old, Andrea tipped the scales at 87 pounds. To others, she looked alarmingly thin, but her conceptualization of her body image was obesity.

Andrea has an eating disorder called anorexia nervosa. This illness is characterized by self-starvation and an obsession with thinness.

The essential features usually include an intense fear of fatness, a disturbance in body image, significant weight loss or refusal to maintain a minimal, normal body weight, and often amenorrhea in women.

The term "anorexia" means loss of appetite, a somewhat misleading definition because loss of appetite rarely occurs until late in the illness. Individuals with anorexia nervosa see themselves as fat despite their actual body size. Their conceptualization of themselves is a symptom of the disease. Excessive dieting becomes an obsession and often leads to serious medical problems such as malnutrition, heart, kidney and bowel problems, and basal metabolic rate irregularities.

Individuals with this illness rarely seek

medical treatment on their own. Most come to medical attention due to complications resulting from their poor nutritional status. The course of this disease is often unremitting until death due to physical complications. Mortality rates have been found to be as high as 21 percent.

Andrea's parents became alarmed when her body weight dropped so far.

Her excuse for not eating dinner was that she had eaten too much at school. But Andrea hadn't eaten lunch at all.

Her mother insisted she see a doctor for a physical examination. Reluctantly, Andrea agreed to do so on the basis that her menstrual periods were giving her trouble. The doctor recognized immediately that Andrea was suffering from anorexia nervosa and recommended she be hospitalized in an eating disorders program.

What Andrea discovered during treatment was that she was dying of anorexia nervosa. Her body had become so emaciated that had she been allowed to continue without medical intervention, she could have died. Now frightened, Andrea began her long struggle back.

What causes anorexia nervosa? No one knows. Bulimia nervosa is another eating disorder that is just as dangerous.

Cara, an attractive 15-year-old from an affluent family, began vomiting to become thin at the age of 12. Two years later, she began to have medical complications.

During a routine dental exam, her dentist noticed that the enamel on her teeth was eroding. Cara denied any knowledge of why this might be happening, but the dentist suspected she was inducing vomiting. He spoke to Cara's mother, expressing concern for this serious problem. Her mother expressed surprise, disbelief, and anger after hearing his diagnosis.

Cara's mother asked her if she had been making herself throw up. Again, Cara denied it and became indignant that anyone should think she might do such a disgusting thing. But Cara was vomiting in secret several times a day.

What started out as a way to stay thin developed into a full-blown addiction called bulimia nervosa, an eating disorder that can be often fatal.

Cara found herself secretly eating, bingeing on large quantities of junk foods and then relieving her feeling of fullness by vomiting. No amount of vomiting could give her a sense of being thin, however, for each time she viewed herself in the mirror she saw "fat." Her body weighed 87 pounds, hardly overweight for a growing 15-year-old girl. But her conceptualization of how she looked was "fat."

One night when Cara had been on a binge and vomiting, she began to vomit blood. Cara called her mother, who rushed her to a nearby hospital where she was treated for esophageal bleeding. Esophageal

bleeds are a serious medical problem and can be extremely difficult to stop. A small balloon was inserted into Cara's esophagus and inflated to stop the bleeding.

Cara's mother sought help for her daughter's eating disorder and arranged for her to enter an eating disorders treatment program at a nearby hospital.

There are many similarities between eating disorders—anorexia nervosa and bulimia nervosa—and chemical dependency. Both are evidenced by loss of control, by progression, by powerlessness, and by longevity. Like chemical dependency, eating disorders are lifetime companions. Recovery is an ongoing process, with relapse all too easily a possibility.

Treatment of eating disorders and chemical dependency also are similar. The 12 Steps of Alcoholics Anonymous apply to eating disorders, alcoholism or drug addiction, and support-group participation after treatment is essential to recovery.

As recovery from chemical dependency, asking God to walk hand in hand with the recovering individual is the bottom line in regaining health and sanity.

Considerable emphasis is placed on nutritional restructuring, building self-esteem, goal-setting, and assertiveness training in eating disorders to achieve new attitudes and skills.

Eating disorders are treatable, and the earlier treatment is sought the less damage the diseases will cause. That's another similarity with chemical dependency!

Learning to live with a serious medical problem is never easy, but with the help of the Great Healer, it can be done.

Alcohol, drugs prevent growth of the real self

by Mick Conway
Catholic News Service

"The first time I had anything to drink I got drunk," the teen-ager admitted. "Face down, passed-out drunk. I was in the seventh grade at St. Monica's School, too young to know the danger in drinking a large amount of alcohol. A friend of mine stole a fifth of whiskey from his parents' liquor cabinet, and the two of us polished it off behind the baseball diamond at St. Monica's. Boy were we sick!"

This kind of testimony is not unusual among teen-agers who are in recovery from alcohol or drug dependency. In fact, it's a mark of real growth to honestly admit the problems caused by drinking or by using drugs. Teen-agers who are in the throes of the disease of chemical dependency nearly always deny, cover up, minimize or rationalize their drinking or drug usage.

When dependency becomes a reality, most people—both youths and adults—cannot acknowledge they are in trouble. They keep it under wraps, but it's a no-win situation.

Chemical dependency is a serious disease. Teens who are alcohol or drug dependent find themselves at odds with their parents, school authorities, the law, and even friends as the disease progresses.

Most teens experiment with chemicals at an early age. Alcohol is relatively easy to get and lends itself to a party atmosphere. Most kids like parties, and coming into the teen years means taking on adult behaviors. Adults drink, so alcohol becomes the focus for closing the gap between being a teen-ager and becoming an adult.

However, there are some problems with this approach to narrowing the generation gap.

First, drinking is against the law for minors. Drugs are illegal, too. Teens who get busted for alcohol or drug usage find themselves in serious trouble with the law.

Second, teen-agers have not fully matured in terms of physical or mental development. Chemical use can interfere with the normal growth of both body and mind.

Third, alcohol and drugs throw a curve into that growth because mood-altering substances veil feelings, subvert values, and change the real self within each of us.

What is this real self? It is a composite of many things such as our values and beliefs, spiritual orientation, and boundaries. It is who we are, who we were, and who we wish to be.

When chemicals bombard our real self, we are not our real self at all. We become the product of the substances we take into our bodies.

Teen-agers don't always realize or understand the consequences associated with chemicals. So, what's the answer for teens who find themselves face to face with the tough choices they meet during their young adulthood?

We all have the gift of intuition. It is also called our inner voice. That inner voice is God talking to us. It is his assurance that we are not alone in this world, that he is with us every second of every day.

This spiritual security is where we can find peaceful feelings and a spontaneous return to our real self. Our spiritual destiny is in our hands, and the comfort we find in that realization is basic in making healthy decisions.

Those two seventh-graders at St. Monica School should have listened to their inner voices. Can you imagine their astonishment if they had heard something like this:

"Listen, you guys, this is God speaking. Put that booze back where you found it, and go play ball!"

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Do you have problems with drugs or alcohol?

by Christopher Carstens
Catholic News Service

What's a drug problem? Drugs and alcohol can be dangerous, even life threatening. Everybody knows that. Lots of teen-agers have problems with drugs and alcohol. Everybody knows that too.

But when teens come in for counseling, they may admit to getting high now and then but they still have a hard time seeing that the drugs they use "for fun" are starting to change the way they live.

This test is designed to help teens determine if drugs and alcohol are causing problems in their lives.

Only you can score the test, because only you know the real answers. To find out if you have a drug or alcohol problem,

read each question and mentally put the answer "yes" by every item that is true for you. The instructions for scoring the test are at the end.

Be truthful. There's nothing to gain by kidding yourself.

Family and Social Problems

1. Has a member of your family ever expressed concern about your alcohol or drug use?
2. Do all or almost all of your friends use drugs or alcohol?
3. Does your drinking or drug use lead to family fights or arguments?
4. Have you had problems with the parents of your friends because of drug or alcohol use?
5. Have you ever been arrested or

stopped by the police because of drinking or drug use?

6. Have you ever engaged in illegal activity because of drug or alcohol use, such as using a false ID, stealing money to purchase drugs or alcohol, or selling drugs or alcohol?

Medical Problems

7. Have you ever noticed changes in your mood or behavior due to drugs or alcohol, such as periods of anger or sadness which lasted after the high had worn off?
8. Have you ever been unable to remember things you did while you were under the influence of drugs or alcohol?
9. Have you ever used drugs or alcohol in the morning to help you "get going"?
10. Have you ever had hallucinations due to drugs or alcohol (not counting when you were on hallucinogens like LSD, PCP or mushrooms)?
11. Have you ever had "the shakes" because you needed a drink or drugs?

School Problems

12. Have you ever used alcohol or drugs while cutting class or being truant from school?
13. Have you ever gone to school high?
14. Have you ever missed school

because you were using alcohol or drugs or were hung over?

15. Have you ever used alcohol or drugs in the school building?

16. Have you ever been sent to the principal's office due to drug or alcohol related behavior?

17. Have you ever seen a school counselor because of alcohol or drugs?

Scoring Instructions

Scoring this test is simple. If drugs or alcohol cause problems in your life, then you have a drug or alcohol problem.

If you responded "yes" to even one of the items on this test, then drugs or alcohol have begun causing problems in your life.

Drugs and alcohol usually produce family and social problems first, while medical and school problems come later in the cycle of abuse.

If you answered "yes" to even one problem in each of the three groups, then it is almost certain that drugs and alcohol are causing major disruptions in your life. You have moved beyond experimental drug use into a dangerous pattern of drug abuse.

If this test has shown that you have a problem with drugs or alcohol, it's time to get clean and sober. If the test shows that you have moved into serious drug abuse, it's time to get help.

Take time to get enough sleep

by Tom Lennon
Catholic News Service

What's the right amount of sleep?

Some people can get by on six hours a night. Others require eight to 10 hours. In general, teens require more rather than less sleep since they are still growing.

Recently I became aware of one teen's struggle with sleep—or the lack of it—when I became ill and had to go to my neighborhood clinic for medical help.

In the waiting room I saw Teri, the 17-year-old daughter of my friend Elaine. Teri had strep throat and seemed rather subdued. While her mother read a magazine, Teri told me how she probably had acquired her infection.

"It was a wild weekend," she said. "Last Friday I went to a party, and I didn't get home until 5 o'clock in the morning. I got up around 9 o'clock because I had to be at school for a rehearsal of 'West Side Story.' Then about 2 o'clock in the afternoon a bunch of kids went ice skating. We were on the river about four hours. Later, in the middle of supper, Gina called and wanted me to go to a movie with some of our friends and then stay overnight at

her house. After the movie we watched a video, and then we talked till about 3 o'clock in the morning. I think that whole weekend I got about nine hours of sleep."

Teri knew her health problem was caused by losing valuable sleep in the unreasonable quest for a good time. Yet who wants to sleep when there's a party going on, friends are going skating, there's a play rehearsal, or friends are going to a movie?

In a teen-ager's life there are so many things to do that sleep seems a waste of time. Nevertheless, life goes better with the right amount of sleep.

It's not that teens should never stay up late, but Teri rightly sensed she had been excessive to the point of endangering her health. She knew that she was doing something wrong.

The right amount of sleep helps teens stay in good physical health and also promotes emotional health.

Young people who get adequate sleep will find they are less inclined to have angry outbursts, will do better at school, and will feel more capable of dealing with any problems.

Let's hear it for sleep—in the right amount—as a necessary time in every teen-ager's busy schedule.

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TEEN-AGE Smoking Addiction

Addiction to tobacco is a serious problem for many of the nation's youths. Some facts on tobacco from the U.S. Department of Education:

- Smokers are 10 times as likely as non-smokers to develop lung cancer and 3 times as likely to die at early ages from heart attack.
- Nicotine, the active ingredient in tobacco, is as addictive as heroin, and fewer than 20 percent of smokers are able to quit the first time they try.
- 18 percent of high school seniors are daily smokers; 11 percent smoke 10 or more cigarettes per day.
- Young people who use cigarettes are also at great risk for all other drug use.
- 70 percent of all children try cigarettes, 40 percent of them before they have reached high school.
- Cigarettes contain more than 4,000 harmful substances, several of which cause cancer.
- 12 percent of boys and 1 percent of girls have chewed tobacco or used snuff.
- Smokeless tobacco is just as addictive and harmful as tobacco that is smoked.



©1990 CNS Graphics

Slow, steady wins fitness race

by Catholic News Service

Walking is easily the most popular form of exercise. Other activities generate more conversation and media coverage, but none of them approaches walking in number of participants.

Walking is the only exercise in which the rate of participation does not decline in the middle and later years. A national survey found that the highest percentage of regular walkers—39.4 percent—for any group was found among men 65 years of age and older.

Often, dismissed in the past as being "too easy" to be taken seriously, walking recently has gained new respect as a means of improving physical fitness.

Studies show that, when done briskly on a regular schedule, walking can improve the body's ability to consume oxygen during exertion, lower the body's resting heart rate, reduce blood pressure and increase the efficiency of the heart and lungs.

It also helps burn excess calories. Since obesity and high blood pressure are among the leading risk factors for heart attack and stroke, walking offers protection against two major killers.

Walking burns approximately the same amount of calories per mile as does running, a fact particularly appealing to those who find it difficult to sustain the jarring effects of long-distance jogging. Briskly walking one mile in 15 minutes burns just about the same number of calories as jogging an equal distance in eight minutes.

What makes a walk a workout? It's largely a matter of pace and distance. To walk for exercise, don't saunter, stroll or shuffle. Instead, move at a steady clip that is brisk enough to increase heartbeat and deepen breathing. According to the President's Council on Physical Fitness and Sports, some tips to help you develop an efficient walking style are:

► Hold head erect and keep back straight and abdomen flat. Toes should point straight ahead and arms should swing loosely at sides.

► Land on the heel of the foot and roll forward to drive

off the ball of the foot. Walking only on the balls of the feet, or walking in a flat-footed style, may cause fatigue and soreness.

► Take long, easy strides, but don't strain for distance. When walking up or down hills, or at a very rapid pace, lean forward slightly.

► Breathe deeply (with mouth open, if that is more comfortable).

Other tips the President's Council on Physical Fitness and Sports offers to get started and to continue walking as a regular exercise are:

► Check with your doctor first, especially if you have not done exercise on a regular basis for some time.

► Set aside a regular exercise time. Planning ahead will help you get around interruptions in your workout schedule, such as bad weather and vacations.

► Adopt a specific plan and write it down.

► Keep setting realistic goals in terms of frequency, distances and weight loss, if that is a goal. Don't expect to lose 20 pounds in two weeks, for instance.

► Keep a log to record your progress and make sure to keep it up-to-date.

► Enlist the support and company of your family and friends.

► Update others on your successes.

► Avoid injuries by pacing yourself and including a warmup and cool down period as part of every workout.

► Wear loose, light, layered clothing.

► Wear shoes that have arch supports and elevate the heel one-half to three-quarters of an inch above the sole of the foot. Shoes should be made with uppers made of materials that "breathe," such as leather or nylon mesh, and crepe or rubber soles for cushioning and comfort.

► Vary your walking routes. One of the most favorable aspects of walking is that it can be done in such a variety of places—your neighborhood, indoor shopping malls, high school tracks, park trails or even your basement or apartment grounds.



SLOW AND STEADY—Walking, the most popular form of exercise, can be done in a variety of places as part of a daily routine. When done briskly on a regular schedule, it is just as effective in maintaining a healthy body as more glamorous and expensive workout programs. (CNS photo from Cleo Freelance Photos)

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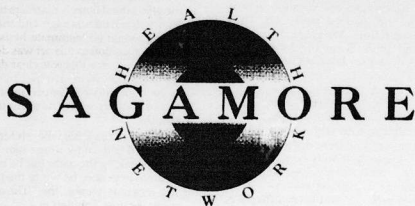


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TWELFTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, June 20, 1993

Jeremiah 20:10-13 — Romans 5:12-15 — Matthew 10:26-33

by Fr. Owen F. Campion

The prophecy of Jeremiah is the source of this weekend's first scriptural reading.

Jeremiah is one of the more popular prophets. His writings are lengthy by comparison to some of the others. They also are most expressive, and the character and feelings of Jeremiah are easy to see, and they are moving.

The history of God's people rarely included events that were to their political or economic advantage. Jeremiah lived through bad times for his people. As did all the prophets, he saw a link between what happened and the people's beliefs. He knew well that his people stood opposite powerful adversaries very much of the time, and he knew that their undaunted belief in the God required of them a perspective upon life that was very different from what surrounding cultures believed.

So, Jeremiah's writings take note of the menace that confronted God's people on all sides. Not only were they menaced, their weakness made them vulnerable.

However, Jeremiah insisted, and his verses this weekend insist, the people of God were not truly and ultimately vulnerable. It was true that considerable earthly force could mount against them, but the power and strength of God were on their side.

St. Paul's Epistle to the Romans supplies the liturgy this weekend with its second reading.

This reading is very important, since, from this reading that theologians have drawn important thoughts about original sin and redemption, and the church turns to this reading as the basis of its defined teaching about the Lord as Redeemer.

The reading makes several points. All human beings have sinned, as will sin. Sin came into the human experience with the sin of the first human.

Sin did not occur just as some broke the prescriptions of Moses. It was easy for those schooled in Jewish traditions to make this assumption, since obedience to God took the form of obedience to the law of Moses, and obviously the law of Moses had its beginnings in a specific time.

The epistle does not leave its readers in a state of hopelessness, however. While admitting the historic fact of sin, and while insisting that sin is a circumstance in every human life, this reading continues to say that God's life and mercy came even to sinners through Jesus.

The redemption provided by Jesus overwhelms all sin. Sinners need not look upon themselves as lost, as without recourse. Jesus has redeemed them, and Jesus will save them, if they will unite themselves with Jesus in devotion to God and God's law.

St. Matthew's Gospel supplies this weekend's Liturgy of the Word with its Gospel reading.

While the four Gospels look to moments in the Lord's life, and while they repeat what they thought, they were not recorded on paper at the very time that he was speaking. Instead, the Gospels came to be preserved in written form some generations after Jesus.

As would be expected in a society in which few people could read, communication was most effective and most often by word of mouth. Thus it was with the Gospels. The teachings of Jesus were preached orally by the apostles and other disciples after the Ascension, when they spoke in the Lord's name.

However, as nature took its course, those who had known Jesus firsthand began to pass from the scene. There was an effort to capture his teachings in writing, and thus the Gospels came to be.

By the time the Gospels were written, the Christian community was facing hostility and persecution. So, the Gospel writers included remarks of Jesus that especially addressed this situation.

The reading this weekend points to this development. It reminds people that there are those who wish Christianity no good, who think Christians foolish or even dangerous. Christians may be in danger, however, God is with them.

Reflection

For some weeks the church has called us to celebrate.

First it led us to the excited celebration of Easter when the liturgy proclaimed that despite the cross the Lord lives! And then, for weeks, the liturgies celebrated the Resurrection.

Then the church celebrated with us the Ascension, reminding us that the Lord is God, and that there is a heavenly place where the Lord lives and reigns.

Then the church summoned us for Pentecost, telling us that God dwells even on earth and in time in the church and in us.

Then we celebrated the reality of God in God's unity and love as we observed Trinity Sunday.

Finally we rejoiced in the Sacramental presence of Jesus as we celebrated the feast of Corpus Christi.

Now, having fortified us with the great message of the Lord's victory and power, and of God's presence among us, the church turns the direction of our thought.

It leads us to look around ourselves. All is not cheerful, supportive, or encouraging. As Jeremiah warned, as the Gospel noted, there are difficulties awaiting us in life.

However, the Lord and his strength are with us.

To provide perspective, the epistle reminds us that the only genuine evil is sin. It is sin that we must fear. But the Lord protects us from the greatest of evils, sin itself, as he redeems us.

We have nothing to all to fear, if we truly love God and obey God.



Daily Readings

Monday, June 21
Aloysius Gonzaga, religious
Genesis 12:1-9
Psalms 33:12-13, 18-20, 22
Matthew 7:1-5

Tuesday, June 22
Paulinus of Nola, bishop
John Fisher, bishop and martyr
Thomas More, martyr
Genesis 13:2, 5-18
Psalms 15:2-5
Matthew 7:6, 12-14

Wednesday, June 23
Seasonal weekday
Genesis 15:1-12, 17-18
Psalms 105:1-4, 6-9
Matthew 7:15-20
Vigil Mass of the
Birth of John the Baptist
Jeremiah 14:10

Psalms 71:1-6, 15, 17
1 Peter 1:8-12
Luke 1:5-17

Thursday, June 24
Birth of John the Baptist
Isaiah 49:1-6
Psalms 139:1-3, 13-15
Acts 13:22-26
Luke 1:57-6, 80

Friday, June 25
Seasonal weekday
Genesis 17:1, 9-10, 15-22
Psalms 128:1-5
Matthew 8:1-4

Saturday, June 26
Blessed Virgin Mary
Genesis 18:1-15
(Psalms) Luke 1:46-50, 53-55
Matthew 8:5-17

SAINT OF THE WEEK

Thomas More was lawyer, author

by John F. Fink

I will tell you frankly that St. Thomas More, whose feast day is next Tuesday, June 22, is my favorite saint and I cannot possibly do him justice in the amount of space I usually allot. However, the pope didn't have his usual audience Wednesday, so his column doesn't appear this week.

Many people know that Thomas More was killed by King Henry VIII of England because he wouldn't sanction the king's marriage to Anne Boleyn. But if that is all you know about him, you miss knowing one of the greatest and most accomplished men who ever lived. The play about his life called him "A Man for All Seasons" because he was a true Renaissance man.

Literary scholar and author, eminent lawyer, politician, statesman, husband and father, a charming and popular host, More was witty, brilliant, and holy. I think of him as a saintly Thomas Jefferson.

Born in London Feb. 7, 1478, to John and Agnes More, he received a fine education, topped off at Oxford. He knew Greek, French and Latin as well as English, studied mathematics, and played the lute and the viol. He became a lawyer at age 23 and at 26 he entered Parliament.

During all this, though, he was concerned about his true vocation. He seriously considered the austere life of the Carthusian monks but eventually decided that his calling was neither to monastic life nor to the diocesan priesthood. He did, however, begin some ascetic practices: he wore a hair shirt next to his skin, fasted on Fridays and vigils of feasts, assisted at daily Mass and recited the Little Office of Our Lady.

Once he decided his vocation was in the world, he married Jane Cal. They had four children—Margaret, Elizabeth, Cecily and John. Soon the More home became a center for learning and culture. Children of friends were reared in the household and Thomas made sure the girls were taught: as carefully as the boys. Meals began with the reading of a passage of Scripture and a commentary by one of the children. Evenings consisted of singing and merry conversation, but ended with family, servants and guests joining in evening prayers.

Thomas built and endowed a chapel in his parish church of Chelsea. He sang in the choir there, even after he became Lord Chancellor of England. He also bought a house in Chelsea in which he gathered many infirm, poor and old people and maintained them at his expense.

In 1510, Jane More died. Although greatly saddened by her death, Thomas knew that his children needed a mother and, within weeks, married Alice Middleton, a widow seven years older than he.

Thomas was a good friend of the Dutch humanist Desiderius Erasmus, who taught Greek at Oxford. They worked together on literary pieces. Thomas spent some time visiting the Universities of Louvain and Paris. Soon he made a name for himself for his writings. His most famous book was "Utopia," which he wrote in Latin and published in 1516. It demonstrated his profound interest in the social, economic and political problems of his day, describ-

ing an England that was free from poverty and inequality—quite different from what then existed. Literary figures from throughout the continent became dinner guests at the More home.

Meanwhile, Thomas' political career continued to progress. After Henry VIII ascended to the throne in 1509, he was set on getting More's services at the court. During the next 20 years he served the king in ever more prominent positions. He was knighted in 1521.

In 1520, when Martin Luther attacked the sacramental system of the church, Henry VIII and Thomas More answered him with the king's book "Defense of the Seven Sacraments." Luther replied to the book and Thomas then authored an answer to Martin Luther's book.

In 1529, Thomas reached the highest post in the kingdom next to the king himself—Lord Chancellor of England. Unfortunately, by this time relations between Henry and the pope had deteriorated because Henry wanted the pope to declare that Henry's marriage to Catherine of Aragon was invalid and the pope refused to do so.

When, in 1532, Parliament passed a law prohibiting the payment of first year income from church appointments to the Holy See, Thomas felt that he had to publicly oppose the law. He offered his resignation as chancellor. He had held the office for less than three years.

For the next 18 months, Thomas occupied himself with writing, but he had very little income and he was reduced to comparative poverty.

In 1533, the Act of Succession declared that the king's subjects had to take an oath to the effect that Henry's marriage to Anne Boleyn was a true marriage and that their offspring would be legitimate heirs to the throne. Opposition to this act was declared high treason. Since this was clear defiance of the pope's decision, Thomas refused to take the oath and was imprisoned in the Tower of London, where he spent the next 15 months.

During that time, his wife, children and friends tried constantly to get him to save himself by taking the oath, but he refused. In solitude in prison, he wrote the greatest of his religious works, the "Dialogue of Comfort Against Tribulation."

In 1535, the Act of Supremacy conferred on the king the title of Supreme Head of the Church of England. At the end of June, Thomas was formally indicted and tried for opposing the act. He was found guilty and was condemned to death.

He wrote his last letter to his daughter Margaret, sending with it his hair shirt. Then, on July 7, 1535, he put on his best clothes and walked to the scaffold. He asked the bystanders for their prayers, declared that he was "the king's good servant—but God's first," knelt and recited Psalm 51, and put his head on the block. Then he signaled the executioner to v. At his head was lying on the block and he wanted to remove it. At least that had committed no treason, he said. He was beheaded with one stroke.

Thomas More was beatified in 1886 and canonized in 1935. He is the patron saint of lawyers.

MY JOURNEY TO GOD

Meeting with God

I sat quietly, hands folded, waiting
Waiting and believing, entering into that space
The quiet space I set aside for God alone
Where, with God, heart and soul came face to face

There is no turning back now, He is here
With anxious heart, I confess my sins
There is nothing hidden, all is known
And so for me once more, the journey begins

I hear, "Why are you anxious and uncertain
Is it possible you still cannot see
That I will lead you to where you must go
For your life you have given to me

So come and walk my way, do not fear
Reach out for the gifts I offer to you
Know I will lift you each time you fall
My love is enough to carry you through."

by June Hill



(June Hill is a member of St. Columba Parish in Columbus.)

Entertainment

VIEWING WITH ARNOLD

'Sliver' is a high tech film about voyeurism

by James W. Arnold

The big budget summer movie binge begins with 'Sliver,' which is basically an intelligent idea that becomes brain-dead on its way to the market-place.

The subject is voyeurism, which has run rampant in modern society, especially in the larger, metaphorical sense. Humans have always liked to observe, especially those things we have no legitimate business observing. It's just that now there is more opportunity (temptation?), whether it's via video or eavesdropping technology, noisy corporate computers, "security" surveillance or the incessant prying of survey research questionnaires.

It's also true that in the arts, whether movies, television or print, we're being shown and told more and more about matters that were once intensely private. Especially do we yearn to know the bad things, and arguably the overload of negative information is turning us into a cynical people.

'Sliver' approaches this topic with some bold and creative pizzazz. But it would also like to make a couple of hundred million bucks, so it gets lost eventually in trendy eroticism. It raises our consciousness about voyeurism, then indulges it. (You like to look? That's terrible, a social disease. But look at this!)

The title is the name of a skinny, sleek modern Manhattan high-rise, ancestor of those creepy apartment buildings that have



put groceries on the table of original author Ira ("Rosemary's Baby") Levin. The movie beautiful woman being tossed off a 20th floor balcony.

Naturally, the next tenant is protagonist Carly Norris (Sharon Stone), a successful book editor just divorced from an unsuccessful marriage. She's somewhat starved for love, and quickly draws the attention of a peeping tom, who seems to be watching her every move on closed circuit television.

There are also two more obvious suitors. Jack (Tom Berenger) is a writer of best-selling detective novels. Zeke (William Baldwin) is a shy rich young man who (we soon learn) owns the building. He's also pretty weird. He'd like to fly into a volcano someday. Why? "It sounds like fun."

As neighbors begin to die mysteriously, and the electricity goes off at awkward times, the audience begins to suspect that one of these guys is (for Carly) a life-threatening maniac.

As it turns out, Zeke is the video eccentric, a voyeur who uses an elaborate network of cameras and monitors to spy on the intimate lives of all his tenants. In this respect, he's a high tech update of the Jimmy Stewart character in Hitchcock's "Rear Window," who looks into his neighbors' windows to pass the time.

In director Phillip Noyce's best scene, Carly finds herself irresistibly drawn to the multiple images in Zeke's studio, laughing and crying as the touch of a button exposes the hidden (and usually dark) secrets of the Silver's affluent tenants. It's God's eye view of humanity, fascinating but sobering, a 500-channel



SHOW BIZ DISCOVERY—Actor Michael J. Fox (right) plays talent agent and former child star Michael Chapman, who takes a small-time thief (Christina Vidal) under his wing in hopes of saving his agency. Cyndi Lauper (center) also stars in "Life With Mikey," a Touchstone Pictures release. The U.S. Catholic Conference classification is A-II for adults and adolescents. (CNS photo from Touchstone Pictures)

cable system into reality, revealing fallen human nature.

Zeke says he had the system designed in Osaka and equipped and installed at a cost of \$6 million, so it's probably not operating in your apartment complex. As provided for the movie by Sony, it's the cinematic centerpiece, effectively exploited by Noyce, who had similar gadgets to play with in "Patriot Games," and cinematographer Vilmos Zsigmond ("Close Encounters").

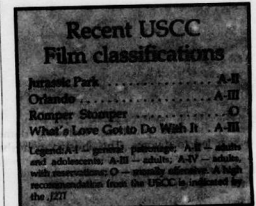
Carly, of course, likes to observe, but is less fond of being the observee, which is mostly what "Sliver" is about. That and the silliness of whether Zeke or Jack—neither is much more than a pretty face—is the ultimate hero or killer. The tricky, contrived ending—apparently changed after previews—rings false, a cinematic problem with writer-adaptor Joe Eszterhas's lurid and expensive scripts ("Jagged Edge," "Basic Instinct").

'Sliver' is not as violent as "Instinct," which made \$385 million worldwide and actress Stone both notorious and bankable (after years of going nowhere). But its box-office hopes are clearly based on male fantasies about Stone, whose character is the prototype blonde beauty who is sexually awakened.

Publicity suggests that some 30 cuts were made in various lovemaking scenes (and tape repeats) to get the R rating, but it doesn't make much difference. The product in "Sliver" is Sharon Stone, one way or another. Marketing images of sexy people has always been the main business of Hollywood. The chief difference is that 'Sliver' also wants you to think about it, but not too much.

(High tech can't rescue pandering, would-be erotic thriller, some violence, R-rated sex situations; not recommended.)

USCC classification: O, morally offensive.



PBS profiles author and humanitarian Pearl Buck

by Gerri Pare
Catholic News Service

A feisty literary woman's eventful life is examined in "East Wind, West Wind: Pearl Buck, The Woman Who Embraced the World," airing Sunday, June 20, from 10 p.m. until 11:30 p.m. on PBS. (Check local listings to verify the program date and time.)

Director Craig Davidson, along with co-writer and producer Donn Rogosin, deftly blends Chinese historical footage with Buck's home movies and those of her Nanking neighbors to re-create the atmosphere of her formative years, growing up as an American-born child of Presbyterian missionaries who returned to rural China shortly after her birth in 1892.

Family members and friends recount her early love of writing and academic success in a stateside college before she went back to China and married agriculture teacher John Lossing Buck.

Motivated by the desire to earn money for treatment of her retarded daughter, Pearl Buck produced "East Wind, West Wind," followed by "The Good Earth," published in 1931, which became a best seller and won the Pulitzer Prize.

Though she could have no more children and her marriage was failing, her public success was tremendous, capped by winning the Nobel Prize in 1938 for her epic portrayal of Chinese peasant life in several novels and the biographies of her parents.

In total she published more than 120 books, nearly as many short stories, and 10 children's books.

What this documentary conveys, however, is not simply her literary achievements, but her enduring personal involvement in humanitarian causes.

She promoted cross-cultural harmony, founding the East and West Association in 1941 to foster understanding between peoples. Her particular love for all children led her to raise nine children of mixed races with her publisher and second husband Richard Walsh. The plight of scorned Amerasian children moved her to found Welcome House, an adoption agency for children of mixed heredity. Several of her grown adopted children give moving testimony to her loving devotion to them.

In fact, this portrait of Pearl Buck is almost totally flattering. Only author James Michener refers to her harsher

side, which earned her animosity from a few of her peers. James Booth Lutz, in particular, who held opposing views on Chinese politics.

Most, however, praise her feminism years before it was in fashion and how she used her fame as a writer to focus attention on the social issues of her time.

Narrated by Eva Marie Saint, the program is a most interesting look at the private and public life of a singular woman, who, in a vintage interview, does indeed speak as if she wished to embrace the world.

TV Programs of Note

Sunday, June 20, 9-10 p.m. (PBS) "Sleepers." The rebroadcast of part two of a four-part "Masterpiece Theatre" series features two Russian spies (Nigel Havers and Warren Clarke), who were planted in Britain in 1966 and forgotten by the KGB. They relish being "English" but suddenly face the prospect of being recalled.

Monday, June 21, 10-11 p.m. (PBS) "Rough Guide." Viewers will get little more than a kaleidoscopic look at sun-drenched Italian island life in episode two of this BBC world-series feature "Sicily." Hosts Rajan Datar and Magenta DeVine are a study in contrast. He is as bland as she is condescending—a combination that leads to them seldom being on-screen together during breakfast-speed visits to the cities of Palermo, Catania and Syracuse. Umpteenth segments in each locale are presented, covering Sicily's social ills as well as its pop culture and trends. However, it's all done with such eye-rolling speed, backed by a loud jaunty music track, that grave problems are gleefully trivialized.

Tuesday, June 22, 9-10 p.m. (PBS) "Sadaam's Killing Fields." The rebroadcast of a "Frontline" program reports on how dissident Iraqi writer Kanan Makiya's secretly returns to Iraq to investigate rumors of an official extermination program aimed at the Kurds.

Tuesday, June 22, 9-11 p.m. (CBS) "Liar, Liar." This drama is about a family torn asunder when the father (Art Hindle) is accused by his 11-year-old daughter (Vanessa King) of having sexually abused her.

Tuesday, June 22, 10-11 p.m. (PBS) "Who's Going to Pay for These Donuts, Anyway?" This "P.O.V." program follows Japanese-American filmmaker Janice Tanaka's search for her father, who was interned during World War II and separated from his family for decades.

Wednesday, June 23, 8-9 p.m. (CBS) "Family Dog." The premiere of an animated comedy series from Steven Spielberg and Tim Burton features a suburban family pet as seen from the dog's own perspective. The premiere airs in two back-to-back episodes.

Thursday, June 24, 8-9 p.m. (PBS) "To the Moon and Beyond." This rebroadcast of a "Space Age" program examines the enormous commercial and scientific potential in establishing a permanent lunar research base.

Thursday, June 24, 10-11 p.m. (PBS) "The People's Palace: Secrets of the New York Public Library." This repeat of a program narrated by Jason Robards takes viewers behind the scenes of one of the world's greatest libraries.

Friday, June 25, 9-10 p.m. (PBS) "Products on Trial." The rebroadcast of an "On the Issues" program looks at impact risks have on product development decisions with a dramatization of the litigation system in action and its impact on business decisions. The program is followed by a panel discussion of tort reform.

Friday, June 25, 9-10 p.m. (A&E cable) "L.A. Behind Bars." An "Investigative Reports" program journeys inside the Los Angeles County Jail system for an in-depth look at a violent underworld that is larger and more complex than many small cities.

Friday, June 25, 9-11 p.m. (NBC) "Murder C.O.D." This drama is about a police commissioner (Patrick Duffy) who is out to find a self-appointed hit man (William Devane) who murders on his own initiative and then bills the person who benefits from the death.

Friday, June 25, 10-11 p.m. (CBS) "Johnny Bago." The premiere of an action-comedy series about a small-time New York street hustler (Peter Dinklage) framed for murdering a mob boss begins as he goes on the road to flee avenging gangsters and his ex-wife, who also happens to be his parole officer (Rose Abdoo).

Saturday, June 26, 8-10 p.m. (PBS) "Pavarotti in Central Park." This special broadcast airs live from the Great Lawn in Central Park, the Italian tenor gives a free concert accompanied by the New York Philharmonic. The Boys Choir of Harlem and flutist Andrea Griminelli will also appear in addition to Pavarotti's performing arias by Verdi, Donizetti and Puccini.

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

QUESTION CORNER

Easter candle burns until Pentecost

by Fr. John Dietzen

Q Just came back to the church during Lent after being away (as I realize now) too many years.

I have a question about the Easter candle. As I remember, this candle was put out and carried away during Mass on Ascension Thursday. It symbolized that Jesus had left this earth at that time.

In our parish, the candle was lit until Pentecost. During Mass on that day it was carried to the baptismal font and left there.

Is this the way things are done now? No one I talked with could help me. (Florida)

A Your priest was entirely correct. The Easter candle is to be kept in its prominent location during the entire Easter season, which means until Pentecost.

The 50 days from Easter Sunday to Pentecost are celebrated by the church as one long feast day, sometimes called in Christian tradition the "great Sunday" (General Norms for the Liturgical Year, No. 22, in the Sacramentary).

Thus, at the conclusion of the prayers for the feast of Pentecost, the missal instructs, "At the end of the Easter season, the Easter candle should be kept in the baptismary with due honor."

The introduction to the Rite of Christian Initiation of Adults repeats this rubric, since the Easter candle has a significant symbolic and functional role in baptisms.

The entire Easter time was originally called Pentecost.



from the Greek word for 50 (days), and from the fourth century was observed much as we now celebrate it.

Much later the season was broken up. Ascension was seen as the end of Easter and the beginning of the preparation for the feast of Pentecost.

Now once again the church celebrates the whole 50 days as an "octave of octaves," one long extension of Easter of which the feast of the Ascension is an important part.

One other reason, a doctrinal one, enters into the reasons for the church's practice today with the Easter candle. Jesus did not "leave the earth" at the Ascension, as blowing out the Easter candle on that day and carrying it away seemed to say.

He made abundantly clear more than once that his going to "the right hand of the Father" was to inaugurate a wholly new kind of presence and power.

In many ways, particularly in his body the church and in the sacraments, he remains with us until the end of the world (Mt. 28:20), see also the new Catechism of the Catholic Church, Nos. 669-671).

Dear Readers:

In a recent column I quoted the Rite of Penance, saying that if it is not possible to contact the bishop before giving general absolution he should be informed of the situation afterward.

The new Code of Canon Law does not contain that provision. It says simply that the diocesan bishop is to judge whether proper conditions are present for general absolution (Canon 961).

Since the code (1983) supplants any differing, previous legislation, church law presently requires a confessor to obtain prior permission of the bishop before imparting general absolution.

This, of course, does not affect what are called communal penance services, celebrated in perhaps most parishes today, at which individual confession and absolution take place in the context of a communal penitential liturgy.

(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

Troubled child needs help and compassion

by Dr. James and Mary Kenny

Dear Mary: We are the parents of a 4-year-old girl. Across the street lives another girl, also 4. This neighbor family has had problems, including domestic violence which led to divorce. The abusive ex-husband has been welcomed back. Neither parent is warm toward us.

The girl shows signs of her home environment. She uses foul language, is prone to hitting, and seems to be unsupervised. We are uncomfortable having our daughter play with her, and we do not want our daughter going inside that home without us. But we're unsure how to explain this. There has to be a more Christian way to act than simply ignoring the neighbor child. Any suggestions? (Illinois)

Answer: You show concern not only for your own little girl, but also for the neighbor child. How can you be a good parent and a good neighbor?

The neighbor has not invited or welcomed you or your child. You understand that the father is abusive and might be present. I agree that you cannot let your child play in the neighbor's house.

You can show kindness and friendship to the child by letting her play in your home. Playing in your home gives you the opportunity to supervise the children. I suggest you invite her in only when you have the time to supervise carefully. This is not to say you must stop everything you are doing, only that you seek tasks where you can be in the vicinity of the children and watch their play.

When the neighbor child wants to play at a time that isn't convenient for you, tell her so and suggest another time. "Come back after lunch," gives her another opportunity and softens her disappointment.

Before she comes over, determine what behavior is and is not acceptable. Keep demands simple and appropriate to 4-year-olds, such as no foul language (define the words) and no hitting. Enforce the same rules for all children.

The first time unacceptable behavior occurs, stop what you are doing, go to the child, get down to her eye level, take both her hands to get her full attention, and explain, "When you play in our house, you may not hit other children. If you hit someone again, I must take you home."

Should she again hit, stop what you are doing, take the child home, and try to talk to her mother. Tell her mother that the child is welcome, what rules you enforce, and why you brought her home. Emphasize that she is welcome to come back another time. The neighbor mother may be appreciative or she may be angry. Don't get into a discussion. Be pleasant and brief.

If you are consistent, the neighbor child should learn your rules quickly. She may alter her behavior to conform in your home even though she does not do so elsewhere.

Should you find actual evidence of abuse such as serious unexplained bruises on the child, you must report it to your local police or welfare department.

You can reach out to this child and make her welcome while setting limits. This child may need your friendship more than most children.

(Address questions to the Kennys, 219 W. Harrison St., Bensenville, Ind. 47078.)

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Whatever happened to James & Loretta Key?

They've known each other since 8th grade and used to walk to Sunday School together in Belmont, Park County, Indiana. They graduated from High School together and sat side-by-side during the graduation ceremonies. They were married on October 23, 1941 in North Salem at the home of their High School principal, who was also a minister. After the navy, they had one son and two daughters. Now they have seven grandchildren and soon to be 3 great-grandchildren. James worked at Allison's in the Power House for 23 years before retiring. These days, James & Loretta call Westside Village home.

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The Active List

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

June 18

The Catholic Alumni Club of Indianapolis will attend an Indian's game at Bush Stadium, 1501 W. 16th St. Meet at 6:30 by the ticket office. For more information, call Dan at 317-842-0855.

June 18-19

St. Mary Summer Festival, 420 E. Eighth St., New Albany (Floyd County). Family festival games from 5:30-10:30 p.m. on Friday; Beer Garden and dance with the Marlin's (85) from 6:30 p.m. to 12:30 a.m. on Saturday. Joyce Schindler, 812-944-0888.

St. Michael, 3354 W. 30th St., will celebrate Festival '93 from 5-11 p.m. on both nights.

Bingo, monte carlo, raffle. For more information, call the church office.

June 18-20

St. Simon Church, 8400 Ray Road, will hold its 21st annual Festival. Raffle, dinners, rides. For more information, call 317-898-1707.

Fatima Retreat House will hold a Tobit wedding for couples preparing for marriage. For more information, call 317-545-7861.

June 19

St. Patrick Women's Club, 950 E. Prospect St., Indianapolis (Marion County), will hold a Garage/Bake Sale from 9 a.m. to 3 p.m. No admission. Margaret Rossman, 317-888-9974.

The Catholic Alumni Club of Indianapolis will visit the Indianapolis Zoo. Meet at 2 p.m. in the Southwest area of the parking lot of Courtyard by Marriott, 501 W. Washington St. For more information, call Mary at 317-255-3841.

Wabash Valley Habitat for Humanity is hosting its 5th Annual Chicken Barbecue Dinner. Adults, \$7.50; kids, \$3.

A Pro-life rosary will be prayed at 9:30 a.m. in front of the Clinic for Women, 2051 East 38th St. Everyone is welcome.

St. Mary Church, 317 N. New Jersey St., will have a prayer vigil beginning with Mass at 12 p.m. Following the Mass, there will be a eucharistic adoration with Benediction at 4 p.m. For more information, call 317-637-3983.

June 20

Sacred Heart Parish Festival, 1530 Union St., Indianapolis (Marion County). At German Park. Monte Carlo, raffle, food. 12 p.m. to 6 p.m. No admission. Terri Uterback, 317-638-5551.

St. Patrick Church will hold a card party, sponsored by the Women's Club, at 2 p.m. in the parish hall, 906 Prospect St. Euchre and Bunco will be played. Admission is \$1.25.

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office at 812-246-3322.

June 21

St. Joseph University Parish, Terre Haute, will host the Separated Divorced and Remarried Catholics meeting at 7:30 p.m. Providence Sister Connie Kramer will be present to talk about the divorced and remarried Catholic and the informal forum solution to marriages whose nullity cannot be established. For more information, call 812-232-7011.

June 21-25

St. Benedict and St. Joseph Vacation Bible School, 118 So. 9th St., Terre Haute (Vigo County). Children age 3 through 6th grade, 9 a.m. to 12 p.m. Donation requested. Suzanne Jones, 812-533-9260.

St. Lawrence, 46th and Shadeland, will hold "Living in God's Creation," Vacation Bible School for four-year-olds through the 5th grade. The session runs from 9:11-10 a.m. each day. To register your child, call 317-543-4925.

June 22

The prayer groups of St. La-

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THE LOWEST DRAW OF ALL FORMS OF ENTERTAINMENT IN HEAVEN.



CLOUD CAPADES

vince, 46th and Shadeland, invite anyone interested to join them at 7:30 p.m. in the Chapel. For more information, call the parish office at 317-546-4065.

St. Mary Church, 317 N. New Jersey St., will have a devotion to Jesus from 7-8 p.m. For more information, call 317-356-4531.

June 23

The Catholic Alumni Club of Indianapolis will gather at Dodd's Town House, 564 N. Meridian St., at 7 p.m. Call Anna Marie at 317-784-3313 by June 20 for reservations.

June 23-25

Batesville Music and Art Festival at Liberty Park, Batesville (Ripley County). Outdoor concert by Cincinnati Symphony Pops Orchestra. Vicki Kellerman, 812-934-5664.

June 24-26

St. Joan of Arc, 42nd and Ruckle, will hold an estate sale to benefit St. Vincent de Paul at the social hall. Thursday and Friday from 8 a.m. to 6 p.m.; Saturday 8 a.m. to 3 p.m. For more information, call 317-924-3735.

June 25

Secunia High School's Alumni Association will sponsor a Monte Carlo Night at 7:30 p.m. at the school. \$3 admission includes beer and snacks. Proceeds will benefit the Alumni Scholarship Fund.

June 25-26

Holy Name of Jesus, 89 N. 17th Ave., Beech Grove (Marion), will hold Summerfest '93 from 5-11 p.m. Rides, booths, beer garden, musical entertainment and Monte Carlo. No admission. Tim Griffin, 317-881-7642.

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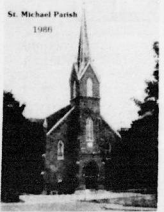
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☆☆☆
Nativity Parish, 7300 Southeastern Ave., will hold a Rummage Sale from 9 a.m. to 3:30 p.m. Call 317-356-8735 for more information.

June 26
St. Philip Neri, 550 N. Rural, Indianapolis (Marion County) will hold a Monte Carlo with early bird drawing from 7-12 a.m. \$3. Bill Myers, 317-631-8746.

☆☆☆
Family Service "Bike Around the World Fundraiser," at the Indianapolis Zoo, Indianapolis (Marion County), 10 a.m. to 6 p.m. Admission charge. Mary Kate McGrath, 317-638-2676.

☆☆☆
Midsummer Fest on Monument Circle, Indianapolis (Marion County), 5 p.m. to 12 a.m. Mindy Miller, 317-637-4574.

☆☆☆
The Northside In-Betweeners will gather for Duck Pin Bowling at 7 p.m. at Action Bowl, 325 S. College. For more information, call Jim at 317-726-0863.

☆☆☆
Sacred Heart Festival of Friends 93, 1840 E. Eighth St., Jeffersonville (Clark County). Chicken dinner on Sunday, 2-11 p.m. on Saturday, 11 a.m. to 6 p.m. on Sunday. No admission. Mary Alice Lockard, 812-

A Pro-life rosary will be prayed at 9:30 a.m. in front of the Clinic for Women, 2951 East 38th St. Everyone is welcome.

June 26-27
St. Michael June Fest, 354 High St., Brookville (Franklin County). Pork chop supper, arts and craft booth, 4 p.m. to 10 p.m. on Sat., 10 a.m. to 9 p.m. on Sun. No admission. Thomas J. O'Connor, 317-647-4156.

☆☆☆
St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office at 812-246-3522.

282-3208 or Rodney Bramer, 812-288-8433.

June 27
St. Nicholas Festival, 6461 E. St. Nicholas Dr., Sunman (Ripley County). Country style chicken dinner, games, raffles, genuine turtle soup, 10:30 a.m. to 7 p.m. admission. Kenneth Houtz, 812-623-2894.

☆☆☆
St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office at 812-246-3522.

☆☆☆
The Catholic Alumni Club of In-

dianapolis will spend an afternoon at Turkey Run State Park. Meet at 11:30 a.m. at Crafty Cockney on Rockville Rd. and I-465. For more information, call Dan at 317-942-0855.

☆☆☆
Holy Angels Choir will be in concert today at 4 p.m. at Holy Angels Church, 740 W. 28th St. No admission. For more information, call 317-926-3324.

☆☆☆
The Catholic Golden Age Club will meet at 2 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. New members are always welcome. For more information, call 317-872-6047.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m. Msgr. Sheridan K. of C Council 6138; Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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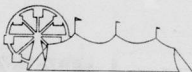
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Youth News/Views

Candace Cameron lets God guide her busy life

by Marguerite Ozburn
You! Magazine

At 16, Candace Cameron is one of Hollywood's busiest young actresses. Her down-to-earth and bubbly portrayal of D.J. Tanner on ABC's "Full House" has helped make that show one of the most successful and longest-running series on TV.

Moviegoers have seen her smiling face in movies like "Some Kind of Wonderful" and "Punchline."

And like her brother, TV heartthrob Kirk Cameron, she's used her celebrity status to help others, especially seriously ill children and kids with addictions.

She's successful. But humble. She's famous. But like the girl next door. She's what a Christian should be.

You!: Do you ever regret starting work at such a young age? Do you feel like you missed out because you were working?

Candace: Not at all. I started working when I was 5. I would go to auditions after school, and it was always really fun for me. Every once in a while, I'd be like, "I don't want to do this anymore!" The don't want to do this anymore! I just wanted. My parents would tell me to just give them the word, but I always enjoyed my work and I still do.

I go to a regular school every day, and then I go to work after. I have Fridays, Saturdays, and Sundays to do whatever I want, so I don't feel like I've missed out.

You!: What's the key to the success of "Full House"?

Candace: It's a family show. A lot of families enjoy watching it because it's so positive. The kids like it and the moms and dads sit down and watch it with them.

The cast gets along really well, and I think you can tell. There's such a big age range on the show, from the twin babies to the "heartthrobs" John Stamos (Uncle Jesse) and Scott Winger (Steve), who joined the show this year and plays my boyfriend. Bob Saget (Danny) and Bob Coulter (Joey) are non-stop comedians! They really keep the show light and refreshing.

You!: Have you ever had to reject things as an actress that were unacceptable to your morals?

Candace: Once, about three years ago on "Full House." In the original script, the writers wanted me to drink some beer

to prove to my friends that it wasn't a big deal for D.J., even though she knew it wasn't the right thing to do. My mom and I talked it over and didn't think that my character would do that. We didn't think she would be a very good example. In the revised script, D.J. sees her friends drinking and flips out. She takes a beer can away from one of them and gets caught by Uncle Jesse, who thinks she's been drinking.

The writers have my boyfriend and I dealing with things that happen in a typical teen-age relationship. Steve and D.J. like to go out, and one week they have a little problem because D.J. makes decisions for Steve without asking him.

I don't think the writers will go into anything too deep with D.J. and her boyfriend because they know it wouldn't be appropriate for the audience.

You!: What kind of relationship do you have with your brother Kirk and your sisters?

Candace: I have a really good relationship with all of them. My sister Bridget works on "Full House" with me. She's my stand-in on the show. I have a great relationship with my sister Melissa, who just went off to college. I see Kirk and Chelsea (Noble, Kirk's wife) every couple of weeks when I go over to their house for dinner.

You!: Your parents separated and then got back together again. What advice do you have for other kids in similar situations, whether it be separation, divorce, or remarriage?

Candace: I was 12 when they were separated. It was really weird and very sad. The most important thing I learned was to accept that it wasn't any of us kids' fault. We learned to stick by both parents and not take sides. It was something that we left completely alone and let them deal with. They just needed time to talk things out. Luckily, everything worked out for the best.

You!: Did you have your faith at the time?

Candace: No. That happened after. It would have helped. We weren't brought up with any kind of religion. It was something that my parents thought we would all discover for ourselves. When they got separated, some friends of ours brought us to church. So we really became Christians because of the separation.

You!: How do you feel about marriage?

GIRL NEXT DOOR—Actress Candace Cameron, who portrays D.J. Tanner on the ABC comedy "Full House," looks like the girl next door. She enjoys helping others who are less fortunate. (Photo by Sheryl Noday courtesy of You! Magazine)

Candace: I love marriage! I think it's a wonderful, wonderful thing! I cannot wait to get married!

You!: What qualities are you looking for in the guy you'd like to marry?

Candace: I am looking for someone who has a great sense of humor. He would also have to be a very good listener because I tend to ramble. Just ask my friends! He would have to love me for who I am. I want to be there for him through all the hard times and he would be there for me, too. But really, it all comes down to the fact that it's the person inside that counts; the outside is the bonus.

You!: Are you dating now? How do you feel about "going steady"?

Candace: It's kind of funny because I just said that I can't wait to get married, but I just want to date right now! I don't want a boyfriend in the least. I don't want to be tied down or have to worry about calling someone every night. I don't know when it's going to hit me that I want a real relationship. I guess I'll just know.

You!: How does God fit into your life?

Candace: It's easy to forget that he's there and not make time for him. But he's definitely the one who keeps me going. I always know he's there for me, and he's always someone I can always turn to when I don't feel like talking to anyone else. It's a very special thing that I have with him.

You!: What motivated you to get involved with the Starlight Foundation?

Candace: The Starlight Foundation works with terminally ill and chronically

ill children. Each of the kids makes a wish, which the foundation tries to grant. When "Full House" started to become popular, the kids would "wish" to come and see it and meet the cast. I try to spend as much time as possible at the set with the kids, showing them around, taking them into our schoolroom.

I really enjoy it. It's a really cool feeling to know that you're bringing so much happiness to the kids. I got involved because my heart went out to all of them. Looking at all of the things I have, including my health, made me want to help kids who aren't as fortunate.

You!: What would you like to see change in our society?

Candace: There are so many things that I would love to change about the world: violence, drug and alcohol abuse, the destruction of our environment, war. There are so many huge problems.

You!: You'll be 24 in the year 2000. What do you think the world will be like?

Candace: I think we all wish it would be very space-age, but I don't think it's going to work out that way. It's so easy to see it both ways, as getting better, like we're getting worse. If we keep going like we are now, it will get worse, but if we continue the changes that we've started to make, it could get better. I sure hope it gets better! We only have one world. I hope it doesn't go to pieces.

(Reprinted with permission from *You! Magazine*, 29800 Agoura Road, Suite 12, Agoura Hills, Calif., 91301.)

Six Roncalli students excel in environmental contest

Environmentally-conscious students at Roncalli High School in Indianapolis recently won six out of eight prizes for their **environmental education plans** in a statewide high school architectural design contest.

Sponsored by the Indianapolis chapter of the American Institute of Architects, the contest was designed to recognize student creativity and promote respect for the environment. Hoosier students were asked to design an environmental education center which would focus on information services and recycling.

Sixty students from 20 Indiana schools accepted the challenge. Twenty Roncalli students worked on the project for 10 weeks before submitting their award-winning designs which garnered first place, third place, and four out of five honorable mention awards.

Recent graduate Mike Brunson earned the first-place honor for his colorful and detailed design, while senior Kris Vodney received the third-place award. Seniors John Stoelting and Alan Peters and graduates Jason Thomas and Jeff Mader won honorable mention recognition.

Roncalli students credited the Indianapolis South Deanery high school's drafting and design classes and instructor Jim Ratliff for their successes in the competition.

Catholic Youth Organization officials are currently selling tickets for two popular archdiocese summer

outings for youth and adults at amusement parks in Indiana and Ohio.

"CYO Day at Paramount's King's Island" in Cincinnati is scheduled for July 28, with discount tickets on sale now for \$16.25. Admission usually costs \$23.95 a person.

Thunder Island discount tickets also are available at the CYO Youth Center, located at 580 E. Stevens St. in Indianapolis. Tickets for Thunder Island, located on U.S. 31 north of Indianapolis, can be used throughout the summer.

For more information about both events, telephone the CYO office at 317-632-9311.

Brebeuf Preparatory School in Indianapolis will sponsor its fourth annual **Brebeuf Speech Camp** July 5 through July 9 for students in the sixth through the ninth grades.

Speech coach William Hicks said the camp will feature guest presentations and instruction in duo reading, prose reading, poetry reading, original oratory, discussion, extemporaneous, humorous interpretation, dramatic interpretation, oratorical interpretation, impromptu, radio, and reader's theater.

Videotaping of performances and a fun competition are other aspects of the camp, which begins at 8 a.m. and concludes at noon each day.

Hicks is a four-diamond National Forensic League coach

and currently serves as the executive secretary of the Indiana High School Forensic Association.

Registration costs \$75 and is limited to 20 students. For more information, call Hicks at Brebeuf at 317-872-7050.

Again this year, the New Albany Deanery Catholic Youth Ministries office is sponsoring **Belle of Louisville cruises** on the Ohio River for teen-agers. As in previous years, all tickets for the June cruises were sold months in advance of the events.

The Belle cruises have become a traditional summer event for youth in central and southern Indiana.

St. Lawrence Parish in Indianapolis will sponsor a seven-mile **canoe trip** for high school students on July 11 at Blue's Canoe Library in Columbus.

The cost is \$10 per person. To register, call Eva Corsaro, St. Lawrence youth ministry coordinator, at 317-546-4065.

Bishop Chataud High School valedictorian Anne Jenkins of Indianapolis recently earned a **National Merit Scholarship** to study at Transylvania University.

Ann's award, the William T. Young Scholarship, was given by the university for exceptional academic performance during her high school years.

Campus Corner

I.U. senior recalls '89 meeting with the pope

by Mary Ann Wyand

Four short years ago, Indiana University senior Stephen Kostas of St. Luke Parish in Indianapolis stood before Pope John Paul II on the Mount of Joy near Santiago de Compostela in Spain.

While a half million faithful who formed a sea of humanity watched from afar, the pope blessed Steve and six other youths from throughout the world as symbolic new apostles and gave each of them a handmade pilgrim's staff during the World Youth Day Mass on Aug. 19, 1989.

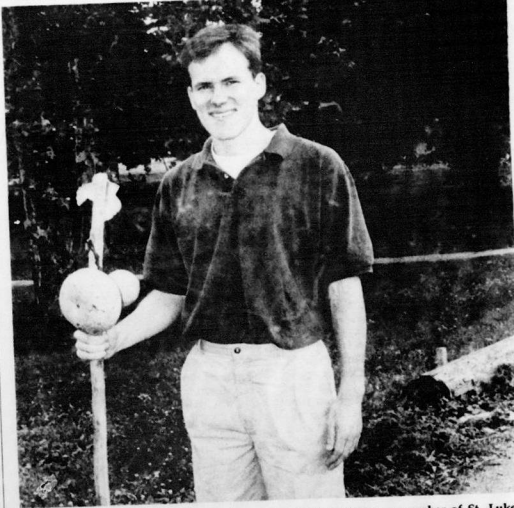
As part of the seven-member American delegation to World Youth Day '89, Steve traveled to the scenic Spanish city of Santiago de Compostela where the remains of St. James the Apostle are entombed in a great cathedral. The site has attracted Christian pilgrims since the Middle Ages.

His meeting with the pope was unexpected, Steve said, and spiritually intense.

"The week prior to the pope's arrival, there was an international youth forum," he said. "Youth from 54 different countries met and discussed various issues that affect

young people around the world. There are a lot of common issues. We were divided into three language groups—English, Spanish and French—and youth were picked from each of the language groups to go onto the stage with the pope during the final Mass and receive a papal staff. As the representatives of those groups, we were to go forward and spread the news of that event and of our faith.

Until he walked up on the stage, Steve said, "I guess it hadn't dawned on me that I was actually going to be present in front of the pope and half a million youth and have him address me individually. When I got up there and stood in front of him, I noticed that he has this incredible presence. He's very youthful, and he was beaming with energy. First he thought I was from Germany because of my red hair, and he said something to me in German. When I said I was from America, he laughed and shook my hand and said, 'You've come a long way.' I looked right in his eyes. The whole experience was bigger than me. Later when I thought about that moment I realized that I was a symbol and it could have been anybody up there."



YOUTH APOSTLE—Indiana University senior Stephen Kostas, a member of St. Luke Parish in Indianapolis, poses with the pilgrim's staff he received from Pope John Paul II during the World Youth Day Mass on Aug. 19, 1989, at the Mount of Joy near Santiago de Compostela in Spain. (Photo by Mary Ann Wyand)

Meeting Pope John Paul II was "a direct message to me that this is the real point in life, to get involved, and not just watch life go by, and to bring other people into it, to spread the news, to live your faith, and to bring the happiness that you get from it to other people," Steve said. "I think the energy that the pope had was a real sign of that. You could tell he got his energy from spreading the happiness that he has through his faith with other people. He's just a really invigorated person, and I'm sure that it's because of his ministry. I think his travels and his efforts to be a people's pope embodies his beliefs. I think that's his idea of church, sharing it with other people. We're not around just to serve ourselves."

During the World Youth Day Mass, Steve said, "It was unbelievable the amount of celebrating—dancing and singing and chanting. It was a huge party. But everyone knew that the happiness it stemmed from was the commonality that everybody was there together expressing a common faith. The most overwhelming impression I got was that people from everywhere in the world have the same common belief."

The World Youth Day Mass lasted all day, he recalled, and the pope gave Communion to youths from many countries.

"When I reflect on Spain and on meeting the pope and on my faith," Steve said, "it reminds me of what my whole purpose in life is and the reason I have faith. It has to do with the commonality between people. We are all God's children, we're all special, and we all need help. What we're supposed to do is help each other and share our faith and God's love with others. I think that's exactly what the pope's message is and that's what he does

with his life, traveling and spreading the news and his energy to other people."

A 1984 message from the pope is printed in four languages on the pilgrimage cross used for each of the biennial World Youth Day Masses.

"My dear young people," the pope wrote, "at the conclusion of the holy year I entrust to you the very sign of this jubilee year, the cross of Christ. Carry it throughout the world as a symbol of Christ's love for humanity and announce to everyone that only in the death and resurrection of Christ can we find salvation and redemption."

"When I see that cross," Steve said during the Holy Cross Gathering at Marian College on June 6, "especially one that has united many people together, I see the importance of that symbol of my faith and the faith we share as a community. It reminds me of the faith that does fill me and that I want to guide me. It's a constant reminder that I'm not the only one who has this faith. We all share this faith, and it only grows stronger if we share it."

The pilgrim's staff he received from the pope is "a symbol of a traveler, of someone who travels at great lengths to share his or her faith and bring it to the world community," Steve said. "That's exactly what this (pilgrimage) cross has done for us. It's given us a sense of the world community. When the pope gave me this staff, he wasn't giving it just to me. What he really wanted to do was fashion one of these for each youth because each of us has a role to play. Each of us needs to eventually find our ministry. Serving other people is where we're going to find our happiness. That's the only way I've ever found happiness."



CATHOLIC COMEDIAN—Youth ministry consultant and Christian entertainer Dru Vinson of Lansing, Mich., presents "A Light Look at Our Faith" on June 5 during the Holy Cross Gathering at Marian College in Indianapolis. Vinson's comedy routine preceded a dance at the Franciscan college. (Photo by Mary Ann Wyand)

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BOOK REVIEWS

'Rabbi Talks' is fit for laity

A RABBI TALKS WITH JESUS: AN INTERMILLENNIAL, INTERFAITH EXCHANGE. By Jacob Neusner. Doubleday (New York, 1993). 154 pp., \$21.00.

Reviewed by Eugene J. Fisher
Catholic News Service

Rabbi Jacob Neusner is one of the most distinguished and prolific scholars of our time. His experience, as he says, "of being Jewish in a mostly Protestant world," has been by and large positive and enriching. With this book he intends to engage Christian readers in a "substantive," friendly and non-scholarly dialogue on "issues of truth and falsity, right and wrong, in the service of God."

He does not intend to convert, though he would like to convince Christians to undertake with him a redefinition of the terms of the age-old debate between rabbinic Judaism and Christianity. This is a laudable goal.

The vehicle he chooses, which has itself an ancient reverberation in the title of Justin Martyr's "Dialogue with Trypho," is that of a fictional dialogue with Jesus as the latter is presented in the Gospel of Matthew. In this literary device, Matthew's Jesus is presented unadorned by scholarly apparatus or historical context. The rabbi walks the hills with Jesus, listening to Jesus' words as recorded in Matthew, offering reflections and reactions, sometimes in the author's own words and sometimes by citing sayings taken from the extensive rabbinic literature of the Talmud.

The rabbi is there to hear and respond to the Sermon on the Mount (Mt 4-5), Jesus on discipleship (Mt 10) and the Sabbath

(Mt 12), the exchange with the rich young man (Mt 19), and the highly polemical "woes" against the scribes and pharisees (Mt 23), the last comprising a collection of sayings found as such only in Matthew. With some of Jesus' teachings the rabbi agrees; with others, understandably, he must disagree.

Rabbi Neusner's justification for choosing to dialogue only with Matthew has merit and will yield for Christians insights into Jewish reactions to Christianity that will, indeed, be accessible to the nonscholarly reader. It emerges from careful reading of this book with what Rabbi Neusner intends: to demonstrate a better grasp of what the

issues are—at least insofar as those issues are defined from a Jewish perspective.

It will not at all surprise, or I expect, dismay Rabbi Neusner to hear that a believing Christian can admire and learn from his artful dialogue without totally concurring in the author's conclusions. To a great extent this is because I read Matthew's narrative as a believer in Christ and as a Roman Catholic, a stance which often gives me a quite different understanding of Jesus' teachings as presented by Matthew than the one with which Rabbi Neusner grapples.

For example, for Rabbi Neusner, Matthew's Jesus preaches a religious life that is "individualist" rather than communal. But that is not how I, raised in the eucharistic community of the Catholic Church, read Matthew at all. Still, it is one further point of discussion, and for that impact alone, this book will be worth the joint efforts of Christian-Jewish dialogue groups everywhere.

Power is the key factor in child care

THE POLITICS OF PARENTHOOD, by Mary Frances Berry. Viking (New York, 1993). 303 pp., \$22.50.

Reviewed by Mary Kenny
Catholic News Service

Power is the key issue in child care, argues professor, lawyer and historian Mary Frances Berry in "The Politics of Parenthood." Since mothers are expected to take full responsibility for the care of their children, she states, mothers consequently cannot participate fully in the economic and social life of the country.

To remedy this situation she advocates three things:

► Fathers and mothers should share parenting equally. Men must be as involved as women in the care of their children.

► Extensive social legislation is needed, including pay equity, family leave, and government aid for day care. Such support is necessary to allow both fathers and mothers to fulfill their family responsibilities while holding jobs.

► A right to abortion is necessary for women to participate fully in the society.

Ms. Berry, the historian, does a masterful job of tracing child care in the United States from colonial times to the present. She includes an often neglected topic: The history of child care among the poor and minorities where, as she points out, women have always held jobs in addition to caring for home and children. I wish she had treated this topic more extensively.

Yet the book is not a history but a position statement. The purpose is to advance the goals which she views as desirable for women. To Ms. Berry the American preference for family care of children is a problem to be overcome.

Ms. Berry's scholarship is impressive. Her style makes this a fascinating book to read. I was dismayed, though, by her insistence on her priorities as the only way to advance the position of women in the United States.

+ Rest in Peace

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

+ BRAUN, Clara C., 75 St. Paul, Tell City, June 1. Mother of Jill Hartz; sister of Jake Collins and Vivian Blanford, grandmother of two.

+ CAIN, Margaretann, 62 St. Pius X, Indianapolis, June 31. Wife of John F.; mother of Jack, Marc A., Dick and Kathleen St. John, grandmother of five.

+ FITZPATRICK, Maurice J., 80 St. Jude, Indianapolis, June 1. Father of Dennis B., Maureen McQueen, Sharon Huber, Sandra Zander and Marcia Zander; brother of Leone Engelking, Brazis and Virginia Phares Lafferty; grandfather of 17; great-grandfather of one.

+ HALL, Mary J., 76 St. Mary, Richmond, May 31. Sister of Joseph Michael, Anthony Michael, Samuel Michael and Philip Michael.

+ HERBERT, Mildred F., 87 St. John the Baptist, Osgood, May 31. Mother of Gerald, Alberth Redfern and Gertrude Jackson; sister of Olive Wieberg; grandmother of 16; great-grandmother of 21.

+ KING, Anna S. Queen Denison, 44 Holy Name of Jesus, Beech Grove, June 1. Wife of Carl J.; mother of Robert E., James A. and Anthony R. Denison; grandmother of 11; great-grandmother of 19.

+ KITCHENS, Franklin Dee, 60 Holy Spirit, Indianapolis, June 5. Father of Pamela Myers; brother of Lillian Eldridge, Kathleen Graves, Lorene Foshnee, Brenda Viar, Joseph, William and George Kitchens.

+ LICHTENBERG, William E., 90 Christ the King, Indianapolis, May 26. Father of Mary Ann, William E. Jr. and Jack; brother of

Hilda O'Connor; grandfather of two.

+ LYNCH, Virginia E. Arvin, 79, Our Lady of Lourdes, Indianapolis, May 23. Wife of James J., mother of James J., John W., Joseph D. and Melinda A. Finn; sister of Mary Furge and Aurelia Diener.

+ MESSERSCHMIDT, Leroy, 60 St. Anthony of Padua, Morris, June 4. Husband of Ruth; father of John, Paul, Janice, Riddle, Lori, Sharon, Gardner, Ann, and Amy; brother of James and Anna Mae; grandfather of eight.

+ MURPHY, Gladys T., 83 St. Malachy, Brownsburg, May 27. Wife of William L.; mother of James S., Baker; sister of Andy Turner, Earl Turner, Sue Farnell, Vivian McClellan and Faye Gwain; grandmother of one; great-grandmother of one.

+ REED, Wilbur, 64 St. Michael, Cannelton, June 4. Son of Elsie Alvey; brother of Bud.

+ RIZZO, Norma Lee, 61 St. Jude, Indianapolis, May 30. Mother of Joann Paugh, Anna Qualls, Jim and Mike; sister of John S. Norris; grandmother of nine; great-grandmother of one.

+ SAUER, Robert, 80 St. Mark, Indianapolis, May 31. Husband of Mary; father of Robert J., Thomas C. and William; brother of Loretta Clements and Marcella Scheer; grandfather of eight.

+ SHERER, Sharon D., 79 St. Mary, Richmond, June 1. Mother of Pat Deik, Kathy Lord, Debbie Thorman, Ron and David Sherer; sister of Kenneth, Marion and Evelyn Sherer; grandmother of 12; great-grandmother of seven.

+ SHUMAKER, Aldalee, 84 St. Mary, North Vernon, June 2. Sister of Margaret Murphy.

+ WATERS, John Scott III, 74 Holy Family, New Albany, May 29. Husband of Ruth T.; father of John S. IV, Thomas E., Kevin Thesing, Geraldine Nedelkoff and Sara Watkins; brother of Donald Waters and Hallie L. Grisanti; grandfather of 16.

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Screen seminarians better, pope tells bishops

by Cindy Wooden
Catholic News Service

VATICAN CITY—One response to cases of sexual misconduct by clergy in the United States must be better screening of seminarians, said Pope John Paul II.

In a June 8 speech to a group of U.S. bishops, the pope also said Catholics must follow church teaching on marriage and procreation. This means not using artificial means of birth control and not supporting "domestic partnership" laws that recognize homosexual unions, he said.

"The failures of a small number of clerics make it all the more important that seminary formation discern scrupulously the charism of celibacy among candidates for the priesthood," the pope said.

He told the bishops—from Utah, Arizona, New Mexico, Colorado and Wyoming—that he shares the grief that allegations of clergy sexual misconduct have brought to U.S. Catholics.

"These failures are tragic for the victims and for the clerics involved," he told the bishops, who were making their ad limina visits, required every five years for all heads of dioceses.

Archbishop Robert F. Sanchez of Santa Fe, N.M., would have been part of the group meeting the pope, but he resigned in April following allegations that he had had sexual relations with at least three young women several years ago.

In a March meeting with an earlier group of U.S. bishops, the pope urged compassion, understanding and prayer in dealing with the "painful" scandal caused by the allegations about Archbishop Sanchez.

In his June 8 speech, the pope told the bishops, "I share your sadness and disappointment when those entrusted with the sacred ministry fall in their commitment, becoming a cause of public scandal that undermines people's trust in the church's pastors and damages priestly morale."

"We must pray ardently for all those affected by this misconduct, knowing that our Redeemer is close to those who suffer injustice from the hands of others, and that his mercy reaches the contrite of heart," the pope said.

All candidates for the priesthood in the Latin rite must know that the celibacy requirement is Christ as being "profoundly linked" with a priest's sharing in Christ's care for the church and that the rule "is not just a passing legal norm."

The proper formation of seminarians, including their

"healthy psycho-sexual development," should help them "to accept joyfully and live serenely" a life of celibacy, the pope said.

Pope John Paul praised the U.S. bishops' revised program for priestly formation and said he wanted to urge the bishops "to be demanding in the selection of candidates, to provide well-qualified priests for seminary ministry, and not to compromise the standards required by the challenges facing priests today."

Because the local bishop calls candidates to the diaconate and priesthood, he must feel "personally responsible before the Lord and before the church for the decisions he makes in this regard," the pope said.

Training and forming priests in the United States must take into special consideration cases "where a culture of self-centeredness and self-indulgence has made inroads," the pope said.

The priesthood "is not a profession or a career" in the secular sense," he said. Exaggerated financial concerns run counter to a true sense of pastoral charity which must mark a priest's ministry.

A "general crisis of values" has a harmful effect on Christian marriage as well as having a negative impact on the priesthood, the pope said.

The church must "defend the whole truth and support the faithful application of God's intentions for marriage and the priesthood," he said.

Contrary to what some people may believe, the pope said, the family is not "just one of many freely chosen and disposable institutions" through which people find self-fulfillment.

"This outlook gives rise to efforts to legitimize other so-called 'domestic partnerships,' which claim rights that properly belong only to families," he said.

The Catholic Church sees families as "sacred realities" through which men and women live according to God's plan for the human beings he created, the pope told the bishops.

"The church continues to proclaim that authentic family values can only be built upon marriage between man and woman as ordained 'in the beginning,'" he said.

The pope told the bishops that U.S. Catholics, especially young people and engaged couples, need a stronger sense of marriage and family life.

He suggested that a "rich and demanding program" of marriage preparation, like that currently used in the Rite of Christian Initiation of Adults, should be developed, along with follow-up programs and support for newly married couples.

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Vatican gives new guidelines for ecumenism

by Cindy Wooden
Catholic News Service

VATICAN CITY—All Catholics are called to work for Christian unity while fully respecting Catholic doctrine and rules governing sharing with non-Catholics, said a new Vatican document.

"To live our baptism is to be caught up in Christ's mission of making all things one," said the Vatican's revised set of directives for ecumenical activity.

The "Directory for the Application of Principles and Norms of Ecumenism" was released June 8 by the Pontifical Council for Promoting Christian Unity after receiving the approval of Pope John Paul II.

Cardinal Edward I. Cassidy, president of the council, said the document "confirms once more in the present circumstances, and with new and unequivocal force, the ecumenical commitment of the Catholic Church."

The document is a revision and expansion of guidelines published in 1967 and 1970; it opens with an explanation of the theological reasons why the Catholic Church is committed to working toward Christian unity.

It goes on to explain how the church organizes its ecumenical activity, presents guidelines for educating church members about their role in promoting Christian unity, discusses regulations for the types of shared prayer

possible with other Christian churches and explains other possible forms of ecumenical cooperation.

By presenting instructions for Catholic ecumenical activity, the document said, the Vatican also is explaining to other Christians why the church carries out the ecumenical task the way it does.

Advance copies of the document were mailed to the World Council of Churches and to the individual churches and Christian communities with which the Vatican sponsors official dialogues, Cardinal Cassidy said.

The second Vatican Council clearly asked Catholics to reach out in love to all other Christians with a charity that desires and works actively to overcome in truth whatever divides them from one another," the document said.

A common baptism is the basis for sharing with other Christians and for working for the unity of the churches, it said.

At the same time, because Christians are baptized into a particular Christian community, they must understand and be committed to their own community's teaching before they can explain it to others with a hope of finding true common ground, it said.

The document said glossing over or being indifferent to church doctrine or regulations on ecumenical activity is "an obstacle to progress in the authentic search for full unity among Christians."

The Roman Catholic Church professes that "the entirety of revealed truth, of sacraments and of ministry that Christ gave for the building up of his church and the carrying out of its mission is found within the Catholic communion of the church."

At the same time, the document said, it recognizes the baptism and faith of other Christian communities and believes that "the Spirit of Christ has not refrained from using them as means of salvation."

The degree to which Christians can share prayer and sacraments depends on the degree to which they share an understanding of what those prayers and sacraments mean, it said.

The document explained that between the Roman Catholic and Orthodox churches "there is still a very close communion in matters of faith."

Because it recognizes the validity of Orthodox sacraments and ordination, the Catholic Church allows and even encourages "some sharing in liturgical worship, even of the Eucharist, with these churches," the document said.

While shared prayer and even liturgical worship may be permitted under many circumstances, the sharing of sacraments is much more restricted because a community's celebration of a sacrament "is the sign of the reality of its unity in faith, worship and community life."

The general responsibility for ecumenical activity and the particular authority for authorizing shared prayer and sacraments rests with the local bishop, the document said.

The document called for education in ecumenism for all

members of the church and said ecumenical formation must begin with personal conversion.

Commitment to true ecumenism in the Catholic Church, it said, begins when a person seeks unity with Christ and with one's neighbors. It then moves to unity through one's local church with the universal church, then expands to seeking unity with all Christians.

All the faithful should receive education in ecumenism through hearing and studying the Bible, through preaching, catechesis, liturgy and their spiritual life, it said.

Specific training in ecumenism must be part of the formation of seminarians and priests and of others who work in the church, the document said.

The document encouraged local bishops' conferences and Eastern-rite synods of bishops to work with other Christian communities on agreements about recognizing the validity of each other's sacrament of baptism.

Marriages between Christians of different church communities require special attention, the document said.

"The primary concern of the church is to uphold the strength and stability of the indissoluble marital union and the family life that flows from it," the Vatican document said.

Recognizing that religious differences can be a source of problems for the couple, the document said pastors and those preparing couples for marriage must discuss with them the potential problems, particularly those related to the religious education of children.

The pastoral approach should be to "stress the positive aspects of what the couple share together as Christians in the life of grace, in faith, hope and love, along with the other interior gifts of the Holy Spirit," it said.

The document also included a new section on reception, the process through which the churches received statements of agreement from the theological dialogue commissions.

The section encouraged a full explanation of the agreements and their new insights into the faith, as well as their continuity with church teaching.

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