



The

# Criterion

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Indiana Since 1960

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July 14, 1995



Photo by Margaret Nelson

Anchoring Daniel H. Burshtein recently purchased this hand-carved Italian statue of Our Lady of Guadalupe for SS. Peter and Paul Cathedral. (See story on page 3.)

## Pope issues letter to women

*He wanted to speak  
"directly to the heart and  
mind of every woman"*

By John Thavis, Catholic News Service

VATICAN CITY—In a letter addressed to the women of the world, Pope John Paul II praised their historic contributions as mothers, wives and social leaders, and said they need greater protection against violence and exploitation.

The letter, made public July 10, en-

dorsed women's liberation as a substantially positive process that must go forward. At the same time, the pope said men and women rightly have a "diversity of roles"—in society and in the church—that reflect their complementary natures.

The all-male priesthood, for example, does not detract from the role of women and is not a sign of male domination, he said.

He condemned abortion as a grave sin, but stressed that responsibility for abortion can extend far beyond the woman involved.

The pope said his unprecedented letter was an attempt to speak "direct-

ly to the heart and mind of every woman" before the start of the United Nations' Fourth World Conference on Women, to be held in Beijing in September.

Vatican officials expect tough debate during the conference over issues of abortion, gender difference and women's role in the family. The papal letter, however, avoided controversy and took a strictly positive tone.

It included thanks for all that women have done, an apology for the church's failure to always recognize these contributions, and a condemnation of what the pope called the "long

See WOMEN, page 10

## Council hears reports on revised plan

*Draft of plan presently  
lists 29 objectives and  
95 action steps*

By William B. Brown

The Archdiocesan Pastoral Council met at the Archbishop O'Meara Catholic Center on July 8 to continue its revision of the *Archdiocesan Strategic Plan* and to approve its greatly revised constitution and bylaws.

The major work at this council

meeting was the presentation of reports from five task forces, each of which is reviewing one of the five goals of the plan.

The five goals are: (1) to foster spiritual and sacramental life (Charles Gardner, chair); (2) to teach and share Catholic beliefs, traditions and values (Daniel Eleuterio, chair); (3) to provide for the pastoral and leadership needs of the people of the archdiocese (Thomas Blumenthal, chair); (4) to build for peace and social justice through service and advocacy (Thomas O'Connell, chair); and (5) to promote growth, change and responsible use of all human and materi-

al resources (Joe Hunsitt, chair).

The five task forces presented preliminary objectives and the action steps necessary to carry out the goals of the strategic plan. Many of the objectives have been brought forward from the current strategic plan, some with slight refinements in wording. Other objectives are new. The plan is to be completed in two years. All together, the draft of the strategic plan presently lists 29 objectives and 95 action steps—27 fewer action steps than the current plan promulgated in 1993.

Daniel Connors, secretary for the plan, presented the plan. (See STRATEGIC, page 2)

## Two priests to mark their silver anniversaries in next few weeks

By Margaret Nelson

Seven priests of the archdiocese mark their silver anniversaries of ordination this year. Father Myles Smith was ordained by Archbishop George J. Biskup at Immaculate Heart of Mary Church in Indianapolis on July 25, 1970. Father Clement Davis was ordained on Aug. 8, at SS. Peter and Paul Cathedral. Both are pastors with ties with the Metropolitan Tribunal.

Four men ordained in June—Fathers James Bonke, Stephen Happel, Michael Welch, and Robert Scheidler—were featured in a story in the May 26 issue of *The Criterion*. Father Eugene Okon, who was ordained on Dec. 18 that year, will be spotlighted near the end of the year.

Father Myles H. Smith was first assigned as assistant pastor at St. Michael, Indianapolis. In 1972, he moved to Our Lady

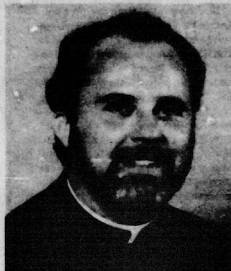
of Perpetual Help, New Albany; and in 1973, to Little Flower Parish in Indianapolis.

In 1974, Father Smith took graduate studies at Catholic University in Washington. He returned to the archdiocese as notary at the Metropolitan Tribunal in 1976, living at Little Flower. In 1977, he added the chaplaincy of the Catholic Student Center at IUPUI to his duties.

Father Smith became associate pastor of St. Pius X in 1980. In 1982, he took his present position as pastor of St. John the Apostle, Bloomington. He was appointed deputy defender of the bond at the Tribunal in 1993.

There will be an anniversary Mass at St. John in Bloomington at 2 p.m. on July 23, with Father Smith presiding. The public is invited. Following the liturgy, there will be a reception in honor of the jubilarian at the St. John Religious Education Center.

Father Clement T. Davis was a mem-



Father Clement T. Davis

ber of the Benedictines from 1963 to 1977. He took his graduate studies in exegesis in Munich, Germany. In 1972, he was assigned as chaplain at McGraw Kaserne and the University of Maryland, Munich.

See PRIESTS, page 2



Father Myles H. Smith

### Inside

Archbishop Burchlein	2
Active List	12
Commentary	4
Cornucopia	6
Entertainment	10
Obituaries	17
Question Corner	9
Sunday & Daily Readings	11
To the Editor	5
Youth and Young Adults	14 & 15

### Budget Cuts

*Are proposed cuts in  
Medicare and Medicaid in  
order to balance the federal  
budget too drastic and  
too soon?*

Page 16



### Retirement

*A special 12-page section on  
retirement, with articles espe-  
cially for senior citizens,  
begins on the page opposite  
page 10 in this week's issue.*

Section 5

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## Seeking the Face of the Lord

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



# 'Bless me, Father, have I sinned?'

**"B**less me, Father, have I sinned?" Somebody said that might be a contemporary twist to the beginning formula for confession. It is a sad fact that in our society it is easy to lose a "sense of sin" and it seems many people have. This is a fundamental cause for the decline in recourse to the sacrament of penance and reconciliation. I think there are a variety of causes for the loss of a sense of sin. First of all there is the notion that the unconscious psyche is a cause of sin and therefore we are not really guilty. If you will, a deterministic psychology seems to excuse us from responsibility for much that is wrong.

Some would say social pressures are responsible for much of human evil. It is common to point to the social sin of society, thus relieving an individual from guilt.

Some say guilt is really dependent on circumstances because all truth is relative. Some contemporary moral theories, for example proportionalism, tend to disconnect truth and individual freedom. Selective (cafeteria style) morality is an effect of these theories of moral relativism.

Some say the sense of sin has been diminished because of an exaggerated sense of pastoral compassion "at any price." Some say there seems to be little concern about the possibility of spending eternity in hell and so why worry about sin?

Just a surface knowledge of history tells us that there have been long periods of time when the human family lost its sense of sin. There are periods of history when the moral conscience of human society was darkened by confusion or human weaknesses.

In his apostolic exhortation "Reconciliation and Penance," Pope John Paul II wonders if modern society isn't threatened by an eclipse of conscience, by a deformation of conscience, by a numbness or deadening of conscience. He makes the point that when the conscience is weakened "the sense of God is also obscured, and as a result, with the loss of this decisive inner point of reference, the sense of sin is lost. This explains why my predecessor Pius XII one day declared, in words that almost become proverbial, that 'the sin of the century is the loss of the sense of sin'" (p. 18).

Cardinal Bernardin once said, "When we lose altogether a sense of sinfulness in our lives, we become alienated from an important part of ourselves and can become further alienated from a forgiving God. Not to know sin is not to know salvation, reconciliation or forgiveness." If we lose our sense of sin we lose the pathway to peace of mind and heart and soul. As individuals and as a society we are in danger of losing our very soul.

Our mission as church is to live and proclaim our Lord Jesus Christ and his gospel. We proclaim redemption and in doing that we must preach penance and reconciliation. When we preach penance and reconciliation we must preach the fact of sin.

Yet we must do so carefully for it is true that few people sin out of malice. It is true that most of us sin out of human weakness. There is a large difference between malice and weakness, yet this does not explain sin away. Because of our human limitations we sin.

Pride is the major personal cause of our loss of a sense of sin. Because of pride we are able to live with "comfortable deceit." We permit ourselves to be less than sincere in the way we live. Pride blinds us to a sense of what is wrong and excuses bad behavior. Pride causes moral blindness.

A major feature of pride is self-centeredness that causes us to shove God aside. For all practical purposes, we lose our sense of God and what we owe God for our very existence. This is formula for a restless and depressing existence.

St. John wrote, "If we say, 'We are free of the guilt of sin,' we deceive ourselves; the truth is not to be found in us. But if we acknowledge our sins, he who is just can be trusted to forgive our sins and cleanse us from every wrong. If we say, 'We have never sinned,' we make him a liar and his word finds no place in us" (1 Jn. 1, 8-10).

When we lose our sense of sin and we lose our sense of God we become victims of the power of dark secrets in our hearts. Dark secrets are the enemy of freedom and peace and truth. Deep down in our hearts most of us know better. We know that we are weak and sinful. We have a pathway out of the slavery of dark secrets. It is the sacrament of penance and reconciliation.

## Editorial Commentary/John F. Fink, Editor

## Incident in Poland shows anti-Semitism still exists

There was a nasty incident in Poland last month that damaged relations between the Catholic Church and Jews. Father Henryk Jankowski, who was a national figure in the 1980s when Solidarity was battling socialism, made some anti-Semitic remarks in a church in Gdansk. Poland's president, Lech Walesa, was in the congregation at the time.

The *National Jewish Post and Opinion*, published in Indianapolis, ran a column by Jim Shipley in which he said, "When the president of Poland sits silently through a sermon delivered by a Catholic priest wherein the Jews are blamed for communism and Nazism, the Catholic Church has added yet another black chapter to its long anti-Semitic history."

He continued, "Despite the recognition of Israel by the Vatican, despite all the dialogue, all the apologies, nothing really has changed. Not down deep. Polish Catholics take in anti-Semitism with their mother's milk."

Walesa eventually did criticize Father Jankowski's homily, but it took him 10 days to do it. He said that, because of bad acoustics in the church, he did not hear his friend say that Poles "can no longer tolerate governments by people who have not said whether they come from Moscow or Israel" and that the Star of David was "inscribed on the swastika and hammer and sickle."

Walesa said that he was "convinced that all manifestations of anti-Semitism in Poland and in the world should meet with universal disapproval and condemnation."

Fortunately, the Catholic Church in

Poland spoke up quicker than Walesa did. Archbishop Tadeusz Goculowski of Gdansk immediately expressed "deep regret" for the sermon. Bishop Tadeusz Piernowski, secretary general of the Polish bishops' conference, said that Father Jankowski's words were irresponsible and destructive of Catholic-Jewish relations. And the Polish bishops' Commission for Dialogue with Judaism said it was "asking forgiveness" for the remarks.

Unfortunately, Father Jankowski then felt called to defend his remarks. He did it with even worse accusations against the Jews, referring to their activity as bankers and financiers, activities from which many human tragedies resulted. And he said that "this satanic greediness, as we can say with full certainty, caused the creation of communism as well as the Second World War, the greatest crime in human history."

Sadly, there still is anti-Semitism among Catholics. And there is truth in Jim Shipley's statement in his *Jewish Post* column that "Hitler, even with his well-organized thugs and storm troopers could not have achieved the level of evil in Poland without the tacit consent of the Catholic Church and its millions of parishioners."

That was 50 years ago, though, and the attitude of the church has changed since then, as the quick response by the Catholic Church in Poland demonstrates. This incident, though, reminds us that we still have a lot of work to do in eliminating anti-Semitism among Catholics. We are glad that the Polish bishops made it clear that such attitudes will not be tolerated.

## COUNCIL

continued from page 1

ning, communications, and development and facilitator of the planning process, reported to the pastoral council that he had met with the Council of Priests to update its members on the revision of the plan and that, at the suggestion of the Council of Priests, he had sent a copy of the plan and a questionnaire to each priest in the archdiocese. A tabulation of the priests' responses to that questionnaire was given to pastoral council members at Saturday's meeting.

A draft plan will be published in an upcoming issue of *The Criterion*, and readers will be asked for their input. The council will meet again in August to consider the draft in light of these consultations and to make what Archbishop Daniel M. Buechlein calls "the hard choices" of what will and won't appear in the final document.

In other business, the council unanimously

adopted a new constitution and set of bylaws prepared by archdiocesan Chancellor Suzanne Magnant and council members Amanda Strong and Richard Poynter. The new document combines two separate documents: the constitution and the bylaws, and restates the types of members (*ex-officio*, representative, and additional appointed by the archbishop), their qualifications (18 years of age, active Roman Catholics of this archdiocese, credible witnesses to the faith, persons who see the broad picture and responsibly serve the common good), the process for the election of officers (officers are the chairman, who is the archbishop, a vice chair, and a secretary), frequency of meetings (quarterly), and the council year (Nov. 1 to Oct. 31).

## Official Appointments

Effective August 10, 1995

REV. STANLEY J. HERBER, presently pastor of St. Michael Parish, Greenfield, will begin an appointment as pastor of St. Gabriel Parish, Connersville.

At the request of Benedictine Archbishop Lambert Kelly, in collaboration with the archbishop, the following appointments have been made:

Effective August 19, 1995

REV. SEAN HOPE, O.S.B. pastor of St. Boniface Parish, Fults, and administrator of St. Martin Parish, Sibiria.

Effective August 28, 1995

REV. ALAN MCINTOSH, O.S.B. pastor of St. Meinrad Parish, St. Meinrad.

REV. ISAAC McDANIEL, O.S.B. pastor of Sacred Heart Parish, and Holy Cross Parish, St. Croix, while teaching part-time at St. Meinrad School of Theology.

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

## Dale Moss elected to Criterion board

Dale Moss, Indiana columnist for *The Courier-Journal* of Louisville, has been elected to *The Criterion's* board of directors.

Moss is a member of St. Augustine Church in Jeffersonville, where he is vice president of the pastoral council and a eucharistic minister. He is also a member of the board of St. Elizabeth's Southern Indiana in New Albany.

Other members of *The Criterion* board are Archbishop Daniel M. Buechlein, Dan Conway, and Suzanne Magnant, *ex officio*; and James R. Cain, Francis S. Connolly, Lawrence Connor, Suzanne Deitch, David Dreyer, Grace Lang, Sister Ann Patricia Papush, and Father Anthony Volz.

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# Retrovaille offers help for those in 'hurting marriages'

Peer ministry is the key to the success of Retrovaille, which is a Catholic program open to couples of all faiths

By Mary Ann Wyand

Retrovaille requires a "leap of faith" by couples in hurting marriages, two program coordinators said, but this effort to reconcile is worthwhile because the peer ministry program has achieved a surprising 76 percent success rate nationally even when some spouses are on the brink of divorce.

Sandro and Roselinda Cassini of Carmel successfully completed the Retrovaille program two years ago. Now, as the Indiana program coordinators, they are helping other hurting couples solve marital problems and begin their marriages again in a renewed atmosphere of love, friendship, trust and respect.

A Retrovaille weekend for 40 couples co-sponsored by the archdiocesan Family Life Office and the Family Life Office in the Diocese of Lafayette is scheduled the weekend of Aug. 11-13 at the Holiday Inn at Lebanon. Registrations are \$35 a couple and are due by

Aug. 4 to Retrovaille, Family Life Office, Archbishop O'Meara Catholic Center, P.O. Box 1410, Indianapolis, IN 46206.

For more information about Retrovaille or to register for the weekend and six follow-up sessions, telephone the archdiocesan Family Life Office weekdays before 4:30 p.m. at 317-236-1586 or 1-800-382-9836, extension 1586, or call Marilyn Hess, associate director of the Family Life Office, evenings and weekends at 317-353-0474.

"The Family Life Office provides a lot of ministry to people who are in broken marriages," Hess said, "and we're excited to be in a position now to work with couples in hurting marriages. Hopefully we won't have so many broken marriages in the future."

Peer ministry is the key to the success of Retrovaille, which is a Catholic program open to couples of all faiths. Retrovaille is French for "rediscovery."

The ecumenical Retrovaille program is not a spiritual retreat, sensitivity group,



Photo by Mary Ann Wyand

Central Indiana Retrovaille coordinators Roselinda and Sandro Cassini of Carmel talk with Marilyn Hess (left), associate director of the archdiocesan Family Life Office, about the Aug. 11-13 Retrovaille weekend for couples in troubled marriages. The archdiocesan Family Life Office and the Family Life Office of the Diocese of Lafayette are co-sponsoring the Retrovaille weekend at Lebanon.

seminar or social gathering, a brochure explains. The initial weekend is a series of in-depth presentations given by three couples who experienced the debilitating effects of marital disillusionment and were able to renew their marriages through Retrovaille.

A priest assists with some of the presentations, which focus on improving communication techniques and healing damaged relationships.

Father J. Raymond Favret, priest coordinator of Retrovaille for Cincinnati and southwest Ohio, has been involved in this ministry since 1988 and will assist participants during the Aug. 11-13 Retrovaille weekend in central Indiana.

"Retrovaille is a confidential program," Father Favret said. "We never give out the names of participants, and there's no pressure on the couples. We realize that they are the ones who have to take the necessary steps. We consider the follow-up programs on the six Saturdays as important, if not more important, than the weekend because couples can't cure a bad marriage in just a weekend. We have found that those couples who really put themselves into the weekend and make all the follow-up sessions have an amazing recovery rate. It's 76 percent nationally, based on statistics five years after couples completed the program."

Couples are not asked to share personal stories with others during the weekend and follow-up sessions, Roselinda Cassini said. Spouses are simply asked to focus on "rediscovering" each other.

"Peer ministry seems to be the key to the success of the program," Sandro Cassini said. "People draw hope from it." The weekend isn't a miracle cure, the Cassinis emphasized, but the presentations on a variety of topics are effective opportunities to initiate marital renewal.

The greatest benefit of the weekend itself is the hope that the presenting couples offer, more than anything else," Rose-

linda Cassini said. "They give the participants the tools to communicate, they offer suggestions, and they tell their stories. It gives the participants hope because they can see that these couples made it through some tough times."

Six follow-up Retrovaille sessions during a three-month period offer guidance and support to couples as they continue their journey of "rediscovery."

"Retrovaille asks people to make a three-month commitment," Sandro Cassini said. "The program teaches couples how to rebuild a troubled marriage." Roselinda Cassini said. After the six follow-up sessions, couples may participate in monthly CORE (Continuing Our Retrovaille Experience) meetings.

"Couples are really commended for taking this first step and demonstrating the courage to try to heal their hurting marriage," Roselinda Cassini said. "Once the couples arrive, the weekend takes hold and it's very interesting to see the couples begin to talk with each other and smile again."

Sometimes the challenges of repairing a broken marriage seem overwhelming and literally impossible, she said, but couples can achieve reconciliation by their willingness to remain open-minded to what Retrovaille offers them.

"I thought we had done all that we could to resolve our differences," she said of their own marriage counseling. "I guess what the Retrovaille weekend gave to me was a sense of hope. I knew I couldn't do this on my own, but by trusting in God I could make that leap of faith to take one day at a time and use the tools they gave us during the weekend to re-establish intimacy. I didn't think it was possible, but Retrovaille proved me wrong. It's not an overnight cure. It was a slow and painful process, but as soon as Sandro and I left the weekend we knew we wanted to be involved as peer ministers because it just took hold of our hearts."

## Statue of Our Lady of Einsiedeln to be installed in the cathedral

It is a copy of a statue at Maria Einsiedeln monastery in Switzerland

By Mary Ann Wyand

A hand-carved Marian statue from Switzerland will have a new home at St. Peter and Paul Cathedral in Indianapolis this summer.

Known as Our Lady of Einsiedeln, the statue of Mary, including the child Jesus is a favorite of Benedictine monks and sisters throughout the world because it dates back to St. Meinrad's establishment of a chapel and hermitage in a dense pine forest in Switzerland more than 11 centuries ago.

A copy of the original statue located at the Benedictine monastery Maria Einsiedeln in Switzerland was recently purchased by Archbishop Daniel M. Buechlein for the cathedral. Currently it is on display in the foyer of the Archbishop O'Meara Catholic Center.

Benedictine monks at St. Meinrad Arch-abbey in southern Indiana continue the martyred hermit's prayer and praise of God and devotion to Our Lady of Einsiedeln. The monks display the statue in a place of reverence in the Abbey Church.

The original statue has a colorful history, according to an article published in *Einsiedeln*, St. Meinrad's annual report for 1994.

"The hermitage and chapel (of the hermit) St. Meinrad fell into disrepair after his murder," the story explains. "Nearly 50 years later, however, that site and the chapel itself became the location of a monastery of Benedictines devoted to the Blessed Virgin. They, too, built a beautiful church to surround the hermit's chapel. A statue of Our Lady which St. Meinrad himself loved was enshrined inside the chapel at Einsiedeln."

Down through the centuries, the chapel attracted pilgrims from all over the world, who came to Switzerland to pray at Maria Einsiedeln.

"And surely it must be under the protection of Our Lady herself," the story notes, "for when the church at Einsiedeln was destroyed by fire in 1029, this chapel stood unaffected amid the charred ruins. Even more amazing is that this happened more than once!" In the three subsequent times the monastery at Einsiedeln burned, the chapel of Our Lady, in which the martyred St. Meinrad prayed, was spared."

Centuries later, in 1854, the magazine explains, "as the monks from Einsiedeln began their foundation in a wooden monastery in the forests of southern Indiana, they chose to honor St. Meinrad, the martyr of hospitality, who so loved their patron, Maria Einsiedeln. And the tradition of veneration of Our Lady of Einsiedeln and the importance of their Abbey Church was carried across the Atlantic, transplanted onto American soil at St. Meinrad, and has grown ever since."

Records indicate that a local man gave the monks money to purchase a statue of Mary in gratitude for a spiritual favor. The abbott at the time decided to obtain a carved replica of the famous Marian statue at Einsiedeln, which over the centuries was blackened by smoke from votive candles.

The monks at St. Meinrad painted the face and hands of the Mother and body of the Child black to match the original smoke-blackened statue at the mother abbey in Switzerland. The Our Lady of Einsiedeln statue at St. Meinrad Seminary was blessed on Nov. 14, 1858, and placed in a special shrine in their chapel.

Now, thanks to the devotion of the archdiocese's Benedictine archbishop who is a longtime member of St. Meinrad's monastic community, another statue honoring Our Lady of Einsiedeln has found a home in Indiana.

## St. Andrew teacher earns trip to national urban geography institute

Karen Cooper, a teacher at St. Andrew School in Indianapolis, has been selected to attend the 1995 National Geographic Society Urban Institute in Washington, D.C. from July 10 to 27.

Cooper will be one of 40 educators from Indianapolis, Baltimore, Chicago, and Los Angeles to attend the Urban Institute at the National Geographic headquarters. At the institute, the urban teachers will learn about geography in a way that will enable them to enhance the geography curricula in their classrooms and schools.

The participants will have four days of field study in New York City and one

day in Washington. They will learn how to use a city as a laboratory for teaching geography.

As a graduate of the institute, Cooper will be trained to lead in-service workshops on effective methods of teaching geography. During the 1995-96 academic year, she has agreed to give three workshops for teachers in the district.

Cooper will work with the other nine teachers from Indianapolis—all from Indianapolis Public Schools—at the conference and in giving the workshops on their return. The local training will be open to archdiocesan teachers.

## The Criterion

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From the Editor/John F. Fink

# What books have you read lately?



Of the 13 books I read during the first half of 1995, by far the most fascinating was called "God: A Biography." Published by Knopf, this 446-page book is a study of the Hebrew Bible (the Tanakh) as a work of literature. The author, Jack Miles, a former Jesuit, focuses on the main protagonist in the story—God, or, actually, the Lord God (Yahweh elohim)—and finds him to be a most complicated, and contradictory, character.

As he follows his character through the Bible as it was arranged by the Jews, Miles portrays God as creator and destroyer, liberator and conqueror, and finally as a tyrant. God constantly seems to react to events of history instead of controlling them. Miles writes: "After each of his major actions, he discovers that he has not done quite what he thought he was doing, or has done something he never intended to do." This is, of course, quite different from the idea of an all-knowing God who has a plan for his universe.

I think I agree with the review of this book sent to us by Catherine Kewer Barber: "Readers may finish this book feeling more puzzled than when they began." It certainly added to my reviewing the Old Testament, but I can hardly say that I now understand God better than I did before reading it. The book isn't for everyone but is for scholars.

Two of the books I read during the past six months were on the papacy. "The Most Pope" (Harper-Collins) is by Peter Hebblethwaite, a Vatican correspondent for National Catholic Register, and his death at the end of 1994. Peter was a good writer and two of his books were mentioned—Pope John XXIII: Shepherd of the Modern World, and "Paul VI: The First Modern Pope." This new book, though, doesn't match the quality of those other two. It looks into the forces that will determine who the next pope might be, describes the process of choosing a pope, and gives background of some of the present candidates who might be considered. I think, though, that our present pope is going to be around for a long time and some of those Hebblethwaite profiles will be too old to consider.

The second book on the papacy is "The Shepherd and the Rock" (Our Sunday Visitor), by Basilian Father J. Michael Miller, former vice president for academic affairs at St. Thomas University in Houston.

This is an excellent and comprehensive book on the origins, development and mission of the papacy, and I recommend it for anyone interested in that. It doesn't go into the details of papal history but it's clear about the church's teachings about everything else you might want to know about the papacy. It's heavily footnoted. Speaking of the papacy, two of the books I read during the first half of 1995 were Pope John Paul II's newest encyclicals—"The Gospel of Life" and "The All May Be One." Both are outstanding and should be read by all Catholics. Too many people don't read what the pope writes.

Another book that I recommend is "Catholics in the Public Square" (Our Sunday Visitor). Edited by former U.S. Ambassador to the Holy See Thomas Melady, it contains chapters about the role of Catholics in American life, culture and politics by, among others, William Bennett, Robert Casey, Henry Hyde, Michael Novak, Father Richard John Neuhaus, George Weigel and Thomas Monaghan.

One of my favorite books is Lawrence S. Connor's "Hempstead Court: Growing Up Catholic in Indianapolis Between the Wars" (Gould Press of Indiana). I reviewed it earlier this year and we ran an excerpt from it.

During Lent this year I chose for my spiritual reading a collection of spiritual writings by St. Alphonsus Liguori called "The Redemptive Love of Christ" (New City Press), "Selected Writings of John of the Cross" (Paulist Press), and Franciscan Father Richard Rohr's "Quest for the Grail" (Crossroad). The last of the three is sort of a religious retreat for men.

I also read "Believing in Jesus," by Father Leonard Foley (St. Anthony Messenger Press), a new updated edition of the best-seller first published by the late Franciscan priest in 1981. This 224-page book covers the whole spectrum of Catholic belief and does it well.

"Expect a Miracle," by Dan Wakefield, is a book about modern miracles. He includes a chapter about the phenomenon of Lourdes. The book is well balanced between those who refuse to accept miracles and those who see miracles everywhere.

Finally, all this year I've been reading "The Great Church Year" (Crossroads). It contains 120 of Carl Rahner's homilies, sermons and meditations for many of the seasons and feast days of the church year. The great theologian's many insights provide many things to meditate about.

est gifts parents can give to their children—the gift of taking faith seriously.

Why do I think it is so important to take my faith seriously? Future columns will explore that question in greater detail, but for now, at the risk of great oversimplification, I would say that taking my Catholic faith seriously is important for the following reasons:

First, I believe that the teaching and practice of the Catholic Church address life's ultimate questions in ways that are consistent and believable—in spite of the growing cynicism and skepticism of our age. In fact, the more I experience the joys and tragedies of life, the more I marvel at the balance and practical wisdom of our Catholic faith.

Secondly, as I see it, people who actually live the Catholic faith (in words and in action) reflect the kind of wholeness (and holiness) that I think all human beings should strive to obtain. There truly are saints among us, and they have much to teach us about living full and peaceful lives.

Third, I believe that Catholicism, when it is true to itself, is a way of living and believing that is truly open to all. That's why the parochialism of Catholics is especially disheartening to those who truly seek unity within diversity. Whether it is in matters of faith and morals or in the symbols and customs of religious expression, we Catholics should stand for the kind of universality that can embrace everything that is good.

Fourth, Catholic Christianity is rooted in a centuries-old apostolic tradition and yet it is the most open, progressive and dynamic of all the great world religions. This means that Catholicism is large enough to encompass the liberal-conservative tension that is so prevalent (and so

Everyday Faith/Lou Jacquet

## Decision to 'give Sunday back to God' takes work

In a moment of recent self-introspection, I had to admit to myself that my Sundays were becoming virtually indistinguishable from the rest of my week.



True, I was still going to Sunday Mass at my parish, and had gotten involved in the parish ministry to shut-ins afterwards. But from there on the special feeling of peacefulness I often experience at worship always seemed to slip away amid a whirlwind of noise and activity.

There was no question I needed to make Sunday a more spiritual day. But how? In this society, hardly anyone sets Sunday aside for the Lord anymore. Sports and entertainment rule. Spirituality takes a distant back seat. Was it possible, I asked myself, to recapture Sundays for the Lord?

I decided to give it a try. I began by turning off television and radio for the day. I missed my sports coverage, but the peace far outweighed the lost games. Then I decided to avoid my usual tasks of doing the laundry or mowing the lawn or anything else that could be done any other day of the week.

Choosing not to shop was a harder decision. In this busy society, shopping on Sunday has become a convenience for millions and even a necessity for some. But I decided that for 52 days each year, I would leave my wallet in my pocket rather than take part in this commerce that seeps into my heart.

Some Jewish friends I know so honor the Sabbath that they will not drive a car for 24 hours. I considered that, but after reflection realized that many Sunday drivers in the country with my wife are among my most rewarding spiritual moments.

As I attempted to recapture something of the mood of Sunday that I recall from my childhood and adolescence, when stores were closed and life was lived at a slower pace, I noticed immediately what a difference these few minor lifestyle adjustments had made. Despite the adjustments, Sunday was rapidly becoming a day I looked forward to with anticipation.

What, you may ask, does one do with a quieter Sunday? Read of course. Scripture, or spiritual reading, or even a good novel or biography. Pray for those who are sick, suffering, downhearted. Visit the sick or imprisoned. Write to a friend. Take a walk. Take a drive. Or simply close your eyes and enjoy a few moments of quietude to recall the way Sunday used to be before we entertainment-and-activity-crazed Americans took it away from God and drowned its peacefulness in a thousand forms of noise and distraction.

It think it's time we gave it back to God.

divisive) today. Indeed, anyone who insists on an absolute "either/or" approach to religious teaching and practice has misunderstood the marvelous mystery of what it means to be Catholic.

I will expand on these thoughts in future columns, but I hope it's clear from these reflections that I take my faith seriously—and that, in a spirit of true evangelization, we Catholics have much to share with others.

## A View from the Center/Dan Conway Some reflections on being Catholic today

I was born Catholic. I did not have to search to find the Catholic faith. It was handed to me before I knew anything about myself, the world, or this very distinctive way of life that we call Catholic Christianity. As an infant, I was given the faith of my parents and grandparents, and I was received into a community of believers—the one, holy, catholic and apostolic church which we profess in the Creed.

Often I take this simple fact for granted. As a "catholic Catholic," it is easy to forget that faith is a precious gift—or that being Catholic means being different from others in ways that are sometimes subtle and other times very plain. Because I was born Catholic, I occasionally fall into thinking that I am somehow "entitled" to the benefits of membership in our church. I forget that I did nothing to deserve my Catholic faith. Like others who were baptized as infants, my faith was given to me as pure gift by God through my parents, first of all, and in later years through the help and guidance of teachers, pastors and friends.

I was fortunate because, when I was growing up, my parents took their faith seriously. In our home, there was never any doubt about the importance of Sunday Mass, the sacraments or devotions to the Blessed Mother and the saints. And I remember my parents becoming active in Bible study and other discussion groups that were designed to help them better understand their faith. I wouldn't say that our family was especially religious, but there is no question that the religious dimension of life was (and still is) important to us. I believe that this is one of the great-



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The Criterion



## To the Editor

## Let's find out what's wrong, and let's fix it

Recently there has been some public controversy over whether or not the Catholic faith should be publicly controversial (pun intended). In the June 30 issue of *The Criterion*, L. J. Darlene Davis argued that because the world makes fun of the church's problems, scandals, and controversies,

"issues should remain behind closed doors." I am going to honor her wish and not use this space to argue my point of view on controversial issues, but I will say that issues involving the Catholic population do not belong behind closed doors. Rather,

they belong in the open, along with all other aspects of the Catholic faith.

Let's face this realistically. When there is this much controversy within the Catholic Church, something is very wrong, either with the hierarchy, the laity, or both. Problems do not get better by being ignored and denied; rather, they grow like a cancer. And like a cancer, they are a lot easier to treat if you catch them early.

We cannot afford to deny our problems simply to spare ourselves from "cheap comedians." I was always told that if someone pokes fun at your problems, it's their embarrassment, not yours. But if we continue to deny our problems, they will grow to the point where the comedians will actually have valid points about the Catholic Church.

## Prayer Experience

She heard the mental message  
'There is work to be done'

God gave me the courage to share my prayer experience. However, first I want to share a little about myself.

As a teen-ager I turned away from the church and God because of feelings of emptiness. I tried everything to fill my void but nothing did. I turned to prayer, and God. I like to call him Dad. After many many years of praying Dad and I were becoming close. I returned to church and for many many years longed to receive Communion. Finally, Dad gave me courage to go to confession.

I was practically sick to my stomach waiting for Mass to end so I could ask the priest to hear my confession. When he did, he was just like the many stories I'd read of our Lord in the Bible. He shared how much God loves each of us and how he is waiting for us to turn to him.

Since that time I have been able to receive Communion. I cannot express how much I love God. It has been since that time that I had my prayer experience. So much has happened this past year.

No, reflecting on my experience, there are three things to know:

1. Know that God loves you. If you have sinned talk to your priest and seek

God's forgiveness.

2. Pray. Know God really hears our prayers. He longs to talk to you.

3. There's work to be done! Love your neighbor as if you love God's love with him. Here's my prayer experience. It happened last January.

After a very busy week I retired to bed. My mind was filled with the activities yet to be done, so I thought it would be helpful to say some prayers.

As I was praying and giving thanks to God I received a message that the prayers were being "sent to the heavens." Simultaneously, I started to hear a buzzing noise and with tremendous speed, an force felt my spirit pulled from my body. I had no fear; however, my conscious mind kept saying, "There's work to be done."

I also understood that if I did not return to my body this would be my death.

Again the message, "There is work to be done." I want to add these were not voices but messages that came and were understood mentally.

I opened my eyes and closed them, and went to sleep.

(The author, an Indianapolis resident, asked that we withhold her name.)

Light One Candle/ Fr. John Catoir, Director, The Christophers

## The sadness at not being a saint

There is so much goodness in the average person that I'm always tempted to say,

"You're a saint and you don't know it," a remark that almost always produces embarrassed laughter and a sharp denial. People don't think of themselves as saints, especially those who truly are.

Leon Bloy wrote, "The greatest sadness is not to be a saint," and he was right. But this kind of sadness is not a bad thing. We can live with it, and even put it to work for us. Think about it: when you are sad about disappointing God it's a sure sign that you are deeply in love with him. This is a holy sadness, which can purify your soul. It leads to a passionate desire to be more perfectly united with your Maker.

Sooner or later the fire of God's love will turn your soul to flame. St. Augustine knew from experience that the fire of God's love eventually consumes the beloved. Therefore, when you find yourself overwhelmed by sadness, guilt or remorse, try to remember that God's life is a furnace of Unchanging Love and try to remain as quiet as possible. Accept your bad feelings and wait for them to pass. The spirit is willing but the flesh is weak.

Evelyn Underhill (1875-1941), an expert in mysticism, wrote: "Quietly dealing with one's own uncontrolled thoughts and desires is infinitely more humbling than any sort of deliberate austerity (like fasting) which only

makes one feel one has done something!" Underhill said that most of our transgressions which trigger feelings of sadness, are in her words, "more temperamental sufferings than sins; and because they are a form of suffering you can always accept them and add them to the cross. The root principle is that God is all that matters in religion and because of this, there is never anything to be afraid of, in spite of your illusions to the contrary. A Christian can always do something with suffering. Simply offer it up to God."

The saints offered their sufferings in many ways. They believed that we can ransom someone from danger or misery simply by offering our sufferings to God in their behalf. The highest goal is the cheerful acceptance of suffering as a sign of God's permissive will. Few can attain that level of acceptance. "If this is my cross, Lord, I shall bear it. Please give me the courage to be brave and not complain."

In times of sadness it's a good idea to imitate the Arab in a sand storm: lie down and remain motionless until the storm passes. A storm cannot be resisted, so you are wise to wait. Whether in a storm of pain or in a sunburst of elation, remain quiet, and turn to God. In the end all will be well.

Patience is the sign of holiness. It's never easy to be patient. Sometimes it can be a crucifixion. In either case God is never absent. The Holy Spirit uses both our agony and our ecstasy to come closer to us. Through it all, he remains Unchanging Love.

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

So let's stop this denial. Let's find out what's wrong, and let's fix it. Now, wouldn't that give "blasphemous comedians" real issues to jeer at?

Leandra Marie Nolting  
Greensburg

Only one thing is right,  
everything else is wrong

Congratulations to Father Stephen D. Donahue on his wonderful letter published in the June 16 issue of *The Criterion*. And congratulations, too. Further, for having the courage to state what you think is right. Actually, Father, you did indeed state what is right, namely, that the Catholic Church is guided by the Holy Spirit, the Third Person of the Blessed Trinity, the one sent by Jesus to guide his church after his resurrection into heaven.

It is quite obvious that everyone who dissents from the teachings of the Catholic Church cannot possibly be guided by the Holy Spirit. With the Holy Spirit, only one thing is right, and everything else is wrong.

It seems to me that obedience and humility are two forgotten virtues. So many people think that they know more than the pope, and more than the magisterium. And there are multitudes of people who lack the humility to admit that

## Point of View

## Introducing stewardship to children

Different religions handle giving in different manners. In the Jewish tradition, synagogue members pay dues in order to belong to the temple.

Protestants pass the collection plate, but heavily emphasize tithing.

And in the Catholic Church, we, too, pass the collection plate. But our giving is, for the most part, a notably small portion of our income, as is evidenced by a recent study done at the Catholic University of America's Life Cycle Institute. The study revealed that Catholics have the lowest rate of giving to the church: an average of \$386 a year.

In order to deal with that, in recent years the church has begun to emphasize time, talent and treasure, with stewardship being the buzzword.

Yet if the church is to really produce generous, charitable people, we have to nurture a new generation of givers right from the beginning, starting when children are toddlers, when they begin to have a rudimentary understanding of sharing.

Here are five strategies to introduce stewardship to children:

1. Provide role models for children. As in any other area in life, children learn what they see. If they see parents throwing a few coins in the collection basket (and are spending money lavishly elsewhere), children will learn that charitable giving is a low priority in life. If parents sit down and explain that giving to the church is an important part of the family budget, children will internalize that.

2. Teach children the biblical reasons for giving. Review church tradition and doctrine and go through various Bible stories to show children why we give and the consequences of giving. This can be done in an age-appropriate manner. You can simply tell a young child that when they put part of their allowance into Operation Rice Bowl, it helps another child in Ethiopia have a meal.

As a child matures, you can introduce more intricate concepts. Perhaps your family can read through the U.S. pastoral letter on Catholic social teaching and the U.S. economy—"Economic Justice for All." You can take, for example, the concept of common good and discuss how the pastoral letter addresses that. Then ask your children for their input into how they can improve eco-

nomic justice in their own community.

3. Create opportunities for children to give during the Mass. Your parish might have an occasional collection especially for children. The pastor can encourage children to bring forth their gifts to the altar. While parents might encourage children to take part of their own allowance, these gifts don't necessarily have to be cash. Parishes might, for example, take up a collection of used toys that are in good shape to give to underprivileged children. This teaches children the idea that giving is an integral part of worship.

4. Parishes should consider addressing envelopes differently. Instead of the weekly offering envelopes being addressed to Mr. and Mrs. John Smith, consider having them addressed to the Smith family, so that everyone in the family can take ownership for offerings.

Consider, too, printing up separate envelopes just for the children in the family. When they place them into the collection basket, they are cultivating an inner feeling of giving their very own offering to God.

But when the envelopes go to Mom and Dad, and it's Mom and Dad's money put into the envelope, and Mom and Dad toss it into the collection basket, children may well not ever take the responsibility of giving to the church until they are well into their 20s.

When parishes do take collections from children, there should be an attempt to purchase something for the parish with their money, so the children can have a tangible example of the consequences of giving. This should not, however, be a primary factor in educating children about offerings. We should refrain from teaching that our offerings should produce "monuments" to ourselves, but instead that we may never see the results of our giving, although God will, through the church, ordain it to a good use.

5. Teach children about time and talent as well as treasure. Children need to know our responsibility to giving doesn't stop when we put money in the collection basket. Even children as young as 3 years old can give of their time and talent. They can help by spending time picking up litter or raking leaves on the church grounds. Older children can box canned goods to give to the poor. Teens can create and execute social justice projects in the community.

You and your staff did a creditable job in making *The Criterion* more relaxing to read. Thanks.

Shirley Vagler-Matthew

Indianapolis

Cornucopia/Dan Morris, Catholic News Service

# Waiting for your teen to arrive home

We do many things to make our homes safer from potential catastrophes—such as installing smoke alarms, fire extinguishers, security systems and dogs trained to identify your cousin-in-law.

But most of us neglect other forms of natural disaster.

Example: teen sons or daughters not calling when they are going to arrive home later than an agreed-upon time. Despite haranguing to the otherwise, many young people do not realize a parent's blood pressure and anxiety barometer rise exponentially for every minute that child is late.

Some of these young people live with us.

Adult imaginations that have lain dormant for decades leap to life. Thus,

it is wise to have a contingency plan for such possibilities.

Please, feel free to click with your jump rope.

• Write a letter to yourself about the times you make your own parents anxious. Confess that this proves God exists, because you recall your parents saying, "If there is a God, someday you will have children who..."

• Read the Bible. Try this from Jeremiah (31:16-17): "Thus says the Lord: Cease your cries of mourning, wipe the tears from your eyes. The sorrow you have shown shall have its reward, says the Lord, they shall return from the enemy's land. There is hope for your future, says the Lord; your sons shall return to their own borders."

• Barter with God. This is like pray-

ing and making a few future plans at the same time. Case in point: In exchange for the safe return of oldest son I still owe God at least one trip to a Marian shrine, a month at a Guatemalan mission, six months of First Friday Masses and time on my knees in the parish weed patch.

• Address Christmas card envelopes in advance, even if it's July. You'll be doing productive work plus keeping your mind operating in a positive mode. (Note: Store the envelopes in a place where you will be able to find them in December.)

• Rehearse a sarcastic welcome-home speech. Or, make a list of potential beginning lines. For example: "The reason I hold this 2x4 in my hand is because I love you," or, "I've changed

my mind about tattoos. We're going to have your home phone number done on your knuckles," or, "Don't make things worse by telling me you were in line for Mother Teresa's autograph."

• Make a list of punishments and curfews and banishments and extra chores and ways you can least their lives miserable for at least several years to come; crumble and toss it when the door opens.

• Crack out old home movies, photo albums or videos. Seeing old shots of the kids in drapers makes you less likely to kick them in the place you used to dust with baby powder and zinc oxide.

• Buy a video thriller like "Airport '75" and keep it handy. Play it and chant, "See, things could be worse."

• Say the rosary.

## Check It Out...

**Birthingline** will hold training sessions on Aug. 1-2 from 9 a.m. to 3 p.m. at the Archbishop O'Meara Catholic Center in Indianapolis. Volunteer by responding to calls from pregnant women in need. For further information, call the Birthingline office at 317-236-1530.

**Home Place Apartments**, 6734 Millside Drive in Indianapolis, will celebrate its fifth anniversary by inviting the public and its residents to a free ice cream social on July 15 from 1 to 3 p.m. For more information, call 317-856-3741.

**St. Joseph Parish** in Corydon will hold its annual picnic and famous chicken dinner on July 9 at the Corydon Fairgrounds. The festival will be open from 11 a.m. to 4 p.m. Dinner cost is \$6.00 for adults and

\$2.50 for children. Carry-outs are available starting at 10 a.m. Kiddie rides, hand-made quilts, and gigantic yard sale will be featured.

The Class of 1928 at Our Lady of Lourdes grade school will hold its 67-year class reunion on July 22 at the Marriott Hotel, 7202 E. 21st St., with a luncheon and social hour. Committee members are Providence Sister Sheila O'Brien, Bernard Treacy, W. Joseph McKibben, and Dorothy M. Sifferlin.

"Thomas Merton and East Asian Spirituality" is the topic of the weekend at Kordes Enrichment Center in Ferdinand the weekend of July 28-30. Robert Daggy, director of the Thomas Merton Studies Center at Bellarmine College, will intro-

duce the elements Christianity shares with Confucianism, Taoism, and Ch'an Buddhism. Call 812-367-2777 for further information.

The **Indianapolis Symphonic Choir** will conduct auditions for new members on Aug 15 and 16. All voice parts will be considered. Those wishing additional

## VIP's...

In his newest book, **Franciscan Father Thomas Richtstatter** examines the rituals and prayers of Catholic liturgy and sacraments.

"Sacraments: How Catholics Pray" was written primarily for new Catholics, those considering Catholicism, or non-Catholics who attend Catholic services. The

professor of liturgy and sacramental theology at St. Meinrad offers an understanding of the significance of liturgy and sacraments in the Catholic faith and how the "process" of public prayer came to be.

The 144-page book is published by St. Anthony Messenger Press, which is also producing a video series by Father Richtstatter on Catholic initiation. In addition to his theological presentation, each video also taps the power of storytelling, witness, and reflection through music, as means of education.

**Bob and Irene Stahlhut** celebrated their 50th wedding anniversary with an open house on July 9. The celebration was held at St. Maur Lodge, in Indianapolis. The former Irene Eland married Bob Stahlhut on July 11, 1945. He is an ex-prisoner of war and retired printer.

They are parents of Jim, Bob, Tom, Jeff, Steve Sr., Frankie, and Sandy Stahlhut; Jackie Cestnik, Terri Minton, and Jody Collins. The couple has 19

information should call 317-576-7567, or leave a message at the choir office: 317-921-6461.

On July 15, **The Catholic Widowed Organization** will meet at 6 p.m. at St. Roch for Mass and have dinner together afterwards at the Thompson Road Knights of Columbus.

grandsons, nine granddaughters and one great-granddaughter.



Mr. and Mrs. Joseph J. Stoebe celebrated their 50th wedding anniversary on July 9 with a special celebration hosted by their four sons, James, Thomas, Daniel and Gregory and their families.

Joseph Stoebe and the former Mary Elizabeth Weber were married July 10, 1945 at Fort Benjamin Harrison in Indianapolis.

Mr. Stoebe served in the U.S. Air Force from 1942-1945. He worked at the Indianapolis Water Company for 35 years retiring from engineering in 1982.

Mrs. Stoebe worked at J.C. Penney Co. for 20 years, retiring in 1982 as personnel manager.

The couple are charter members of St. Michael Parish in Indianapolis and are both active in the west side Knights of Columbus.

In addition to their four children, the Stoebe's have 11 grandchildren.



At the motherhouse chapel in Oldenburg, four Oldenburg Franciscans (from left) celebrate their final vows June 10: Sisters Judy Crocker, Patricia Gray, Helen Edrich, and Betty Gittins.

## REMEMBER HOW HE LOVED YOU!!!



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WHAT GREATER LOVE CAN YOU HAVE THAN TO LET YOUR FAITH CONTINUE IN OTHERS?



# 4 from archdiocese attend evangelization conference

**Father Clarence Waldon named treasurer of National Council for Evangelization at meeting in Oklahoma City**

Four people from Indianapolis traveled to Oklahoma City to take part in the 12th annual conference of the National Council for Catholic Evangelization (NCEE) from June 21 to 24.

Charles Gardner attended as chairman of the Evangelization Commission; Father Clarence Waldon continued his involvement with evangelization min-

istry by assuming the position of treasurer of the NCEE. Jesuit Father Joe Folzenlogen anticipated his new post as archdiocesan evangelization coordinator; and Sister of St. Joseph Kathleen Karbowski gathered ideas as school evangelizer at Holy Angels Parish in Indianapolis.

The conference theme was "Evangeliza-

tion and Catechesis: Companions on the Journey."

A special feature of the conference was a luncheon meeting for diocesan delegates that focused on goal two of "Go and Make Disciples," the American bishops' document, on evangelization. The Indianapolis participants in this session focused on different things that struck them personally. Father Folzenlogen said that he liked the description of evangelization as "one poor man telling another where he found bread." Gardner said he was intrigued with the way NCEE president Father Carl Tenhundfeld used the image of a lens for indicating that evangelization is a way of looking at all church ministry rather than a set of isolated projects.

Another part of the conference was the regional gathering where the Indianapolis contingent had the opportunity to network with their counterparts from Ohio, Illinois, and Wisconsin as well as other parts of Indiana. Sister Kathleen spoke about her school evangelization work at Holy Angels, and Gardner and Father Waldon described the evolution of evangelization ministry in the Indianapolis Archdiocese and talked about the new model that will be used.

The April 19 bombing tragedy was

## TV station with Catholic programs is broadcasting

A new television station, featuring predominantly Catholic programming, began broadcasting in Indianapolis on June 5. UHF station WKOG (Channel 31) is a project of Sister Sue Jenkins, a member of the Sisters for Christian Community, a community of vowed religious women.

The station, which is not affiliated with the Archdiocese of Indianapolis, is currently broadcasting 12 hours each day. Programming includes a daily Mass, interview shows and religious education programs.

clearly in the consciousness of all the participants at the conference. The director of Catholic Charities in the Oklahoma City diocese gave a special report about their ongoing response. Both small and large groups made trips to the bombing site to visit and pray, and the final liturgy at the cathedral concluded with a procession to the courtyard to bless a bronze statue of Christ and two children which an artist from Venice, Fla., had arranged to be given to the cathedral and to Oklahoma City as a memorial to the victims of the bombing.

## Nun plans to sue St. Meinrad's

Mercy Sister Carmel McEnroy, the nun who was dismissed from the faculty of St. Meinrad Seminary, plans to sue the school, she said at a news conference in Henderson, Ky. July 6.

Sister Carmel was dismissed from her teaching position after she signed an open letter to Pope John Paul II that criticized his statement that called for an end to public debate over the ordination of women to the priesthood.

Her lawyer, Ron Sheffer, said that he would file a breach of contract suit against St. Meinrad because Sister Carmel's contract guaranteed her academic freedom. Sister Carmel said that she would like to be offered her job back, although she said she wasn't sure she would accept the offer.

The seminary has maintained that Sister Carmel's dismissal was justified because, under church law, public dissent by faculty members of a seminary is not acceptable. According to an early statement by the seminary, "Seminari faculty are active participants in the preparation of future priests... (and) are expected to convey Catholic teachings in the classroom and to respect such teachings in their public expressions."

## 11 Franciscans mark jubilees

On July 26, the Sisters of St. Francis, Oldenburg, will honor 11 sisters who have served the archdiocese. There will be a Mass, dinner, and entertainment to mark the occasion.

Marking 50 years in the religious community are Sisters Margaret Grace Blain, Francis Joan Clements, Rebecca Hoffman, Mary Ann Miles, and Paulita Schuman.

Sister Margaret Grace taught at St. Mary, Milhousen; Holy Name, Beech Grove; Holy Family, Richmond; St. Vincent de Paul, Bedford; and St. Mary, Rushville. In the fall, she will be involved in motherhouse ministry at Oldenburg.

Sister Francis Joan Clements taught at St. Francis de Sales, Indianapolis; St. Michael, Brookville; and at schools in the Evansville Diocese. She is now in the motherhouse ministry.

Sister Rebecca Hoffman is a native of St. Leon. She taught in the Evansville Diocese, and is currently in motherhouse ministry.

Sister Mary Ann Miles (formerly Sister Mary Hobart) taught at St. Louis, Batesville; and Holy Trinity and Little Flower, Indianapolis. Sister is currently teaching music at Oldenburg Academy and is assistant to the communications director at the motherhouse.

Sister Paulita Schuman, a native of St. Leon, taught at St. Joseph, Shelbyville; and Holy Family, Oldenburg. From 1974 to the present time, Sister Paulita has served in Papua, New Guinea. She has held various leadership positions, such as regional superior, regional coordinator, and pastoral minister. Presently, she is a member of the formation team of the Franciscan Sisters of Mary in Kagua, New Guinea.

Those marking 60 years are: Sisters Marie de Lourdes Dwenger; Loreta Feeney; Mary Emmett Lawrence; and Marina Pucke.

Sister Marie de Lourdes Dwenger taught at Our Lady of Lourdes and St. Bernadette, Indianapolis; St. Anthony, Morris; Immaculate Conception, Milhousen; St. John, Enochburg; St. Paul, New Alsace; St. Peter and St. Michael, Brookville; St. Mary, North Vernon; St. Joseph, Shelbyville; and schools in Evansville. She is now in retirement ministry at the motherhouse.

Sister Loreta Feeney, a native of Indianapolis, taught at St. Mary, Greensburg; Little Flower, Indianapolis; a school in Evansville; and was administrator of Holy Name School, Beech Grove. She is now clerical assistant of the Religious Education Resource Center at the motherhouse.

Teaching took Sister Mary Emmett Lawrence to St. Joseph, Shelbyville; St. Mary, Rushville; St. Michael, Brookville; St. Mary, New Albany; and St. Mary, Lanesville. She was principal and teacher at St. John, Dover; St. Joseph, St. Leon; and St. Lawrence, Lawrenceburg. She is currently librarian of special collections at the motherhouse.

Sister Marina Pucke taught at St. Mary Academy, Secora High School, and Marian College, in Indianapolis; as well as a high school in Evansville. From 1968 to 1972, she serves as community councilor for the congregation. She is currently in retirement ministry at the motherhouse.

Sister Bernard Marie Mohrhaus has been a part of the Franciscan community for 75 years. She taught at the Immaculate Conception Academy in Oldenburg; St. Ann, Hamburg; St. Peter, St. Peter; St. Mary, Aurora; St. Mary, Rushville; and Our Lady of Lourdes and Holy Trinity, Indianapolis. She is currently in retirement at the motherhouse.

Sister Margaret Clare Frey will mark 80 years in the community. A native of St. Leon, she taught at St. Francis de Sales and St. Christopher, both in Indianapolis; and at an Evansville school. She is in retirement at the motherhouse.

Sisters (from top, left): Margaret Grace Blain, Francis Joan Clements, Rebecca Hoffman, Mary Ann Miles, Paulita Schuman, Marie de Lourdes Dwenger, Loreta Feeney, Mary Emmett Lawrence, Marina Pucke, Bernard Marie Mohrhaus, and Margaret Clare Frey.



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Sunday, July 16  
Divine Liturgy at 10:00 a.m.

Wednesday, July 19  
No Liturgy

Thursday, July 20  
Divine Liturgy at 7:00 p.m.  
Feast of St. Elias  
Blessing of Vehicles 5:00 - 6:30 p.m.  
and after Liturgy



## People who live their faith

# Bill and Fran Quigley feed the hungry poor

By Margaret Nelson

People talk about feeding the poor. But for many long years Bill and Fran Quigley of Christ the King Parish in Indianapolis have actually done something about it.

Bill said, "It started with the Cathedral Kitchen in the old house" behind SS. Peter and Paul Cathedral. To this day, the homeless and poor can stop by on Sunday afternoon for a full, nutritious meal.

And Bill Quigley has coordinated all of the food distribution programs of the Indianapolis St. Vincent de Paul chapter. He organized the fresh vegetable and bread pickup system. He is also active in the food pantry program at St. Thomas Aquinas.

Under his leadership, Christ the King parishioners collect food on weekends. Then the school children empty the collection cart into his car for First Friday Masses. Parishioners also donate meat for the St. Thomas pantry every month, using the school's Market Basket as a source.

Two couples in the parish have "religiously" taken care of food collection and delivery at the other times and deliver it to St. Thomas—which Quigley calls "a real help." And other members of the Christ the King St. Vincent de Paul conference help man the pantry—to the extent of about 80 percent.

In fact, Christ the King has one of the largest conferences—with 150 people on the roster. "One hundred actually do things," said Bill, with a grin.

"The next, most successful ministry is done by about 15 members of the group," he said. They visit hospitals

and make nursing home calls to church members who find themselves living outside parish boundaries. Six hundred members of the parish are over 65.

The Christ the King St. Vincent de Paul conference has six or seven teams of two who make nearly 900 home visits a year. They not only visit people within the parish boundaries, but in Cathedral and St. Mary parishes. Most of the homes in Christ the King Parish are by the southern boundaries, near the state fairgrounds. There are also some subsidized apartments in the parish.

For the home visits, the two visitors talk with those who call for emergency help of furniture, appliances, and clothing. They give out vouchers to pick up the items they need at the East Georgia Street warehouse. Sometimes they give them referrals to obtain other social services they need.

The parish furnishes phone counselors for SVDP, too. Fifteen members pick-up on the emergency help line.

Every six weeks, members of the young King's Singles from Christ the King attend Saturday morning Mass and go to the warehouse to help serve those who come to redeem their vouchers.

Raising nine children would have kept her busy enough, but Fran has been a parish leader in both parishes the couple has lived in. They lived in Joan of Arc before they moved to Christ the King. She's been on both parish councils.

And she's active in the peace and justice committee, which she says "parallels the work of St. Vincent de Paul." The group is focusing on teaching the grade school staff—the third grade last year—to use videos and Pax Christi materials they give them to help with conflict resolution. Last year, the children studied

Japanese customs in a unique program.

Both Quigleys are on call to offer their services. They help grieving parishioners by providing peace meals after funeral Masses.

Both are eucharistic ministers to homes, "especially Fran," said Bill. And of course, they help with parish activities, like the festivals.

The couple are proud of all of their nine children—three are college professors, two in law schools. And sometimes they get the joy of babysitting with one or more of their grandchildren.

"The St. Vincent de Paul warehouse is an amazing thing they put together," said Bill. The Quigleys take calls from the emergency hotline, and usually do some scheduling.

From all that he does, one would guess that Bill is retired. But he's done all this while spending 25 years in the car business and now, working in the alarm business.

Bill Quigley said that he and Fran talked to parishioners during the weekend Masses at Christ the King Parish to encourage everyone to share their time, talents, and treasure. If anyone can speak from the experience of giving, this couple can!



Photo by Margaret Nelson

Bill Quigley checks out his wife Fran and granddaughter Kaitie Quigley. The couple is active in Christ the King's St. Vincent de Paul conference.

## Pope says conjugal relations more than 'blind instinct'

VATICAN CITY (CNS)—After writing a 16-page letter to the world's women, Pope John Paul II had a few words to say to both sexes about the beauty of sexual relationships in marriage.

At a Sunday blessing July 9—the day before release of his letter to women—the pope said sex in marriage is far more than "blind instinct" or the fulfilling of biological needs.

He described it as a deep language of communion between male and female.

Marital relations represent the "most intense expression" of the complementary natures of men and women, he said. It is an experience strongly marked by biological processes, but which goes far beyond biology, he said.

"Sexuality in fact reaches the profound structure of the human being in the marital encounter," Pope John Paul said. "Far from being reduced to the satisfaction of biological instinct, it becomes a language through which the profound union of the male and female is expressed," he said.

Thus, sexual relations express the total communion of marriage, and at the same time should make couples "responsible cooperators" in procreation, he said.

The pope said the complementary nature of men and women is well-described in the biblical account of creation, in which woman was made to help man and be his partner.

This should not be misunderstood as discriminatory, he said, since help goes both ways.

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## Question Corner/ Fr. John Dietzen

## Some Protestant faiths also recite the Apostles' Creed



Q Protestant churches I have attended, or sometimes heard on television, recite the Apostles' Creed just as we do, "I believe in the holy catholic church."

Recently, however, in a broadcast of a Baptist service, the people prayed, "I believe in the holy Christian church." What do they mean? How can they change the creed? Aren't we right to say we believe in our Catholic Church? (Pennsylvania)

A The word catholic, as it is first appeared in the Apostles' Creed, goes back to the very early church. It derives from two Greek words which together mean "according to the whole" or universal.

St. Ignatius of Antioch, in his letter to the people of Smyrna around the year 110, was as far as we know the first to employ "catholic" as a description of the group of believers in Jesus.

Traditionally, it is in this sense that the creed calls the church catholic; it is intended for all people of all time.

Naturally, this was centuries before the major divisions in the church with which we are familiar, between East and West, and between Catholics and Protestants, so the word was not meant to define one branch of Christians as over against another.

### Family Talk/Dr. James and Mary Kenny Planning is the key to small business success

Dear Dr. Kenny: I have worked several jobs, but now I would like to run my own business. I am 40 years old and the mother of two children. I have taken several college business courses, and I would like to run a bookstore.

I think it would be more challenging than working for others and would give me more time with my children, who are 10 and 12. My children might be able to help me in the store and thus feel a part of it. The idea excites me, but I worry that it may be too risky. (Pennsylvania)

Answer: Every year thousands of small businesses open. Ninety percent last only a short time. Analysts say that lack of preparation explains most of the failures.

Here are suggestions from women entrepreneurs who run successful small businesses:

- Define clearly what you want to do.
- Do you envision a full-time business, open 40 to 50 hours per week, growing steadily in profits?
- Do you want a limited project? One bookseller I visited said the delightful sign "Open weekends, other times chance or appointment" with the telephone number.
- Define your market. Your college business courses have undoubtedly taught you the importance of marketing. Who will patronize you?
- How large a population will you serve? Are there enough people in the area to support a bookstore?
- Do you have competition? Can you find your own niche, an area no one else is serving?

Can you offer more than one product or service? Might you have a coffee bar with homemade cakes and muffins as well as a bookstore? Could you offer prints or artwork to increase interest in your shop?

• Talk to owners of small businesses in your area. Hear how they got started. They may be able to advise you about financing or suggest a good location.

• Help for small-business owners abound. Use it. The Small Business Administration offers literature and workshops throughout the country. Check your newspaper, your library, or government offices for information.

Books and magazines can answer many of your questions. Use your library. Ask the librarian for help.

The Service Corps of Retired Executives (SCORE) is a volunteer organization which provides free business counseling. Get more information about this group from your Small Business Administration offices. Before meeting with SCORE advisers, you will need to prepare well. Determine your market. Gather ideas for a location. Determine space needs. Make a budget. Plan possible avenues for financing.

The discipline of careful planning will help you clarify exactly what you want to do, and will give your SCORE adviser the ability to assess your chances for success.

Starting a business is risky. But successful women entrepreneurs agree unanimously that the challenge of turning a dream into a real business is far more rewarding than working for someone else. Careful and realistic planning can greatly increase your chance for success.

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For this reason, even Christians who are not Roman Catholic, if they proclaim this creed at all, have generally been comfortable with the word.

Obviously, the name Catholic (with a capital "C") is not always so innocent of more specific connotations. For some Christians, the term catholic church properly refers only to the universal church as it existed before the division between the Eastern (Oriental) and Western churches nearly 1,000 years ago.

For others, whether or not they claim allegiance with the church of Rome, catholic has become nearly synonymous with Roman Catholic. Insofar as this is true, it is understandable if believers in Jesus Christ who are not Roman Catholic are sometimes reluctant to profess belief in the catholic church, small "c" or not.

Speaking historically, of course, the name Christian doesn't fare much better. When the disciples of Jesus were first called Christians in Antioch (Acts 11:26), the multiple garden varieties of Christians we know today did not exist.

As we all know, however, at least in common speech the name Catholic has by now assumed a far more limited meaning than the name Christian.

Q A book we are studying refers to the "mystical beauty of the Odes and Psalms of Solomon."

The Bible doesn't contain these books, unless they are under another name, but we would like to know more about them. Can you help? (Ohio)

A You won't find them in the Bible. The 42 Odes of Solomon, accompanied by "psalms" obviously meant to imitate the Psalms of Scripture, were written by an unknown Christian author in the early part of the second century.

The hymns are exalted meditations on basic themes of

Christian revelation. Some of them are remarkable and unique in Christian literature, so much so that certain groups considered them almost equivalent to books of Scripture.

While references to these hymns appear often in other Christian works, the actual texts were only discovered early in this century.

The latest English translation of which I'm aware was published in 1912 by Cambridge (England) Press. Perhaps the book is out of print, but it's worth a search.

Q What is the proper usage of the palm we received on Palm Sunday? How long should it be kept, in what way, and how should it be disposed of?

A Palms distributed on the Sunday before Easter remind us of Our Lord's death and resurrection and of our share in his passage from death to life.

Any reverent way of keeping these palms in the home with this kind of prayerful and devout intention is perfectly fine. Some people place them behind a crucifix, others place them with a picture that is particularly meaningful and others merely hang them on a wall or keep them on a desk or table.

As with anything that is blessed, the palms lose their blessing when they lose their identity. The proper way to dispose of a palm, therefore, is either by burning it or breaking it up. The remains may then be thrown away. (A free brochure outlining basic Catholic prayer beliefs and practices is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main Street, Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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## Entertainment

Viewing with Arnold/James W. Arnold

## Actor Tom Hanks excels in historic 'Apollo 13' drama

"Apollo 13" sticks out in class from the run of goofy or noisily mindless summer movies, but it never quite achieves the depth or creative intelligence to become one of the great ones, a masterpiece to hang (figuratively) on the astronaut movie wall of fame.

It's a genre film with some awesome achievements, ranging from Kubrick's immortal "2001" to the poignant "Silent Running" and many-splendored "The Right Stuff." In this company, the new film graduates, but not as a contender for top honors.

There are lovely moments: e.g., when Tom Hanks, as imperiled astronaut Jim Lovell, passing over the bleak surface of the moon, imagines landing there, and scraping his fingers along its dusty surface, then looking "up" at the blue magnificence of Earth.

But poetry is not really what we expect of director Ron Howard, whose specialty is comedy ("The Paper" and "Parenthood"). Nor do we really expect profundity from Lovell, a real-life American action hero, who wrote a much belated 1992 book on this adventure called "Lost Moon."

"Apollo 13" has no dark side or uncomfortable post-mortems. It's a nice commercial for NASA, which can use the help right now. It represents Hollywood at its skillful best and least controversial. Predictably, it trumpets the achievements of science, although given the foul-ups on this mission, humanity gets a share of the glory. A patriotic but gritty tribute to American guts and ingenuity, it has no bad guys and a happy ending.

Louise and detailed as a documentary, "Apollo 13" is meticulously researched and re-staged with a touch of fanaticism. E.g.,

for the weightless scenes, the actors risked queasy stomachs to use the famous NASA KC-135 jet in Texas, which reproduces zero-gravity as it flies topsy-turvy parabolic patterns in the sky.

The movie has the advantage (over straight journalism) of using actors like Hanks and colleagues Kevin Bacon, Gary Sinise, Ed Harris and Kathleen Quinlan to express the emotional private moments. It also has 25 years of perspective on its subject—the star-crossed 1970 three-man moon expedition that came within a few beats of tragedy.

Commanded by Lovell, a veteran Navy pilot, with two civilian rookies, Jack Swigert (Bacon) and Fred Haise (Bill Paxton) as his crew, Apollo 13 aimed to be the third American lunar landing. It was wounded by an oxygen tank explosion 200,000 miles in space that drastically cut its power and capability. One of the craft's three modules barely limped back to Earth as the whole world watched on TV.

It's a story that some remember, but just dimly. Unlike the 1986 Challenger disaster, Apollo 13's ill-fated flight never had a chance to graft an unforgettable nightmare image on the imagination.

In his cheery, positive, brush-cut astronaut persona, Hanks is the film's center as Lovell. He's the guy who loses his last chance to walk on the moon, although it's hard to feel sorry for him since he's lucky to survive. It's his large family that gets the most attention watching and worrying on the ground.

As wife Marilyn, Quinlan has many more emotive opportunities than normal in what is, basically, a high-tech male adventure film. It's traditional stuff: coping with her own fears, with her children and Jim's aged mother, with NASA's efforts to be not entirely frank, and the media's efforts to capture every tense moment. But Quinlan impresses in one of the few major roles she's had since her 1977 breakthrough in "I Never Promised You a Rose Garden."

This is a well-known Catholic family, and their closeness is underscored and touching. God sort of sneaks in surreptitiously. You find him in the relationships and (perhaps) in Jim's anecdote (as Marilyn listens) about finding his



CHS photo from DC Comics  
Bateson, portrayed by Peter Val Kilmer, and Robin, played by actor Chris O'Donnell, team up to defend Gotham City against evil-doers in "Batman Forever." The U.S. Catholic Conference classifies the action film A-II for adults. The Motion Picture Association of America rates it PG-13.

way back to an aircraft carrier in total darkness by following a trail of green algae. "You never know what will happen to get you home," he explains.

There's also the priest who waits with the family as the flaming Odyssey capsule hurtles through re-entry. In documentary style, the film refers to the prayers being said around the world, ecumenically citing both the pope and the Jews at the Wailing Wall in Jerusalem.

One of "Apollo's" top achievements is not only covering what is happening at Mission Control in Houston, but making it understandable as well as dramat-

ic. The camera prowls among the computers and frantic technicians as they pace and argue in technospeak, desperately improvising solutions.

Sinise registers strongly as Ken Mattingly, the astronaut scratched from the flight two days before launch because of exposure to measles, and Harris (playing legendary flight director Gene Kranz) crackles as the leader who refuses to accept failure as an option.

(Well-crafted memoir of American space heritage; mainstream audience appeal; satisfactory for youth and adults.)  
(USCC classification: A-II, adults and adolescents.)

## Film Classifications

Recently reviewed by the USCC

First Night ..... A-II  
Species ..... OA-I — general audience; A-II — adults and adolescents;  
A-III — adults; A-IV — adults, with reservations;  
O — morally offensive

## PBS series examines the lives of the British royal family

By Gerri Pare, Catholic News Service

The metamorphosis of the British royal family from 1917 to 1992 is explored over two evenings in "The Windsors: A Royal Family," being rebroadcast on Tuesday and Wednesday, July 18-19, from 8 p.m. to 10 p.m. on PBS. (Check local listings to verify program dates and times.)

Covering four generations, the first two hours deal with a nuptial, relations solution for a monarchy seen as more foreign than English, and the strained relationship between brothers Edward and Bertie after their father, George V, died of cancer.

In 1917 the British monarchy was in danger of collapse. As World War I raged and anti-German sentiment was at a peak, the public eyed King George V, whose grandparents were German, and his German wife, Queen Mary, with suspicion.

To change the perception that they were German royalty residing in England, overnight the English royal house of Saxe-Coburg-Gotha was renamed the House of Windsor (after Windsor castle) and foreign relatives such as the German Kaiser were disowned by the royals.

With more disastrous results, the king reneged on his promise of political asylum in England for his cousin, Czar Nicholas II of Russia, and his endangered family. The following year, the imprisoned czar and all 15 members of his family were executed in Russia.

In addition to providing a sense of the era, the program delves into the personality traits of the royals and how this affected their successors. Rigid disciplinarian George, wed to emotionally distant Mary, had six children, who suffered under their cold upbringing.

At World War I's end, this royal couple used ceremony and pageantry to strengthen the monarchy and presented the image of a close and happy family. Mary never attempted to soften George's gruff treatment of the children, explaining, "I must always remember my husband is my sovereign."

Her Edward, the Prince of Wales, grew up depressed and unable to please his harshly critical father. Timid Bertie, the next in line, stumbled terribly.

But to the world the smiling Prince of Wales was magnetic, and if his private life was spent in reckless pursuit of married women, the British press at the time was discreet.

Edward's affair with the twice-divorced American, Wallis Simpson, was totally unacceptable to the king and queen, throwing the monarchy into another crisis as cancer consumed George in 1936, his silver jubilee year.

In a case of royal euthanasia, George's physician speeded up his death by administering lethal injections—timed to accommodate the dignified morning journal's deadline as opposed to the afternoon tabloids.

Edward inherited the crown and wanted to make Wallis his queen, but it was not to be. After 10 months, but before his actual coronation, Edward abdicated to marry

her and the planned coronation date went on, with a nervous Bertie ascending the throne as King George VI.

The division between the brothers cemented when the new king refused Edward's bride the title of Her Royal Highness. As the Duke and Duchess of Windsor, they lived in resentful exile.

As World War II approached, Edward's admiration for Hitler was another cause for concern by his estranged family. However, when war broke out the public was inspired by George and Elizabeth's refusal to leave bombed-out London or even send daughters Elizabeth and Margaret to a safer environment.

When Edward finally returned to England to attend his brother's funeral in 1952, the crown he would never wear passed to 25-year-old Elizabeth II. The second night of "The Windsors" covers her reign, up to her self-described "annus horribilis" of 1992 as most of her children's marriages splintered amidst much publicity.

A well-made historical documentary, it doesn't gloss over royal shortcomings but does humanize its regal subjects as it gingerly removes them from their pedestal above commoners. The vintage footage adds considerably to the informative narrative track. Comments from historians, or relatives and employers of the royals, are usually insightful. The program blends the march of history with individual psychological analysis in a quite absorbing manner.

(Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)





# THE BEST STILL AHEAD!

The Criterion's  
Retirement Supplement

Photos by Charles J. Schisla

# Answers to questions asked about Medicare

**Q. I will be turning 65 soon and understand I will be eligible for Medicare. What is Medicare?**

A. Medicare is a federal health insurance program for people 65 or older and certain disabled people. It is run by the health Care Financing Administration of the U.S. Department of Health and Human Services. Social Security Administration offices across the country take applications for Medicare and provide general information about the program.

There are two parts to the Medicare program. Hospital Insurance (Part A) helps pay for inpatient hospital care, inpatient care in a skilled nursing facility, home health care and hospice care. Medical Insurance (Part B) helps pay for doctors' services, outpatient hospital services, durable medical equipment, and a number of other medical services and supplies that are not covered by the Hospital Insurance part of Medicare.

**Q. Do I have to be 65 to be eligible for Medicare?**

A. Generally, people age 65 and older can

get Medicare benefits based on their own or their spouses' employment. In addition, if you are under age 65, you may be eligible for Medicare if you have been a disabled beneficiary under Social Security or the Railroad Retirement Board for more than 24 months. If you are receiving continuing dialysis for permanent kidney failure or you have had a kidney transplant you may also be eligible for Medicare benefits. Social Security offices take applications for Medicare and provide general information about the program.

**Q. What are the Medicare deductibles I will be expected to pay for 1995?**

A. The deductible for Medicare Part A for 1995 is \$716 per benefit period. Part A coinsurance for days 61-90 is \$179. Lifetime reserve for days 91-150 coinsurance is \$358. Skilled Nursing Facility coinsurance for days 21-100 is \$89.50. The coinsurance for Medicare Part B is usually 20 percent of the Medicare-approved amount.

**Q. Do I have to pay a premium under the Medicare program?**



Photo by Charles Scholz

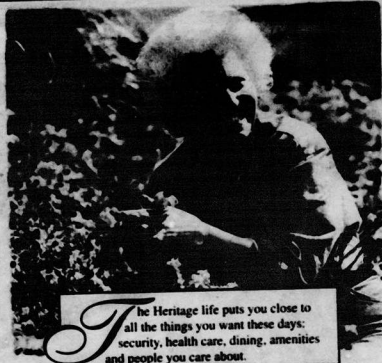
Census figures show that the number of people age 65 and over has reached 32 million. According to Larry Seidel of the Catholic Health Association, "only 4 percent of the aged live in nursing homes, 67 percent live with their children and the rest live alone."

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A. Most people do not pay a premium for Medicare Part A. The 1995 premium for Medicare Part B is \$46.10 per month and is usually deducted from your Social Security check.

**Q. Does Medicare pay for all health care services?**

A. Medicare, by law, cannot pay for certain services. These include services performed by immediate relatives and services for which another government agency program pays. Medicare also does not pay for custodial care when that is the only kind of care you need. Medicare does not pay for services that are not reasonable and necessary for the diagnosis or treatment of an illness or injury. Those who are traveling should know that Medicare generally does not pay for hospital or medical services outside the United States.

**Q. How do I know what my doctor billed Medicare and how much Medicare paid for the service?**

A. After your doctor, provider, or supplier sends in a Part B claim, Medicare will send you a notice called Explanation of Medicare Part B Benefits (EOMB) to tell you the decision on the claim. The notice shows what charges were made and what Medicare approved. The notice also gives the address and toll-free telephone number for contacting the carrier. The EOMB should be read carefully. If you believe payments were made for services or supplies you didn't receive, or payments are otherwise questionable, call the toll-free telephone number or write to the address of the carrier on the EOMB.

**Q. My friend told me her doctor "takes assignment." What does that mean?**

A. Under the assignment method, your doctor or supplier agrees to accept the amount approved by the Medicare carrier as total payment for covered services. The doctor or supplier can charge you only for the part of the \$100 annual deductible you have not met and for the coinsurance, which is the remaining 20 percent of the approved amount. Your doctor or supplier can also charge you for services that Medicare does not cover.

**Q. My doctor has an emblem on his office window that says he is a Medi-**

**care-participating doctor. How does this affect me as a Medicare patient?**

A. Doctors and suppliers may sign agreements to become Medicare participants. Your doctor has agreed in advance to accept assignment on all Medicare claims. As a Medicare patient, this saves you money. Your doctor has agreed to accept the Medicare allowable charge as full payment. You are still liable to your doctor for the 20 percent coinsurance, the Part B annual deductible, and any non-covered services.

**Q. My doctor does not accept assignment. Does this make a difference on how much I owe my doctor?**

A. It could. If your doctor or supplier does not accept assignment, you must pay the doctor or supplier directly. You are usually responsible for the part of your bill that is more than the Medicare-approved amount since your doctor or supplier did not agree to accept the Medicare-approved amount as payment in full. In addition, you are liable for the 20 percent coinsurance, the Part B annual deductible, and for any non-covered services.

Many doctors and suppliers who do not take assignment on all claims may take assignment on some claims. If your doctor is not Medicare-participating, ask whether he or she will take assignment on your claims. Names and addresses of Medicare-participating doctors and suppliers are listed in the Medicare Participating Physician/Supplier Directory. You can get a copy of the directory from your Medicare carrier: Administar Federal, Inc. by calling 1-800-622-4792.

**Q. During my last physical exam, my doctor suggested I have a screening mammogram. Does Medicare pay for screening mammograms?**

A. Medicare helps pay for screening mammograms for the early detection of breast cancer. For women age 65 and older, Medicare will pay for one screening mammogram every two years. Screening mammograms need not be ordered by a physician and are furnished to a woman where there is no existing or suspected diagnosis. For 1995, screening mammograms are subject to a maximum charge of \$60.88.

# Archdiocesan unit of Catholic Golden Age Club to mark 10th anniversary

CGA guidelines cover such areas as social, health and welfare, educational and cultural, and spiritual life

By Allen Bailey

They don't quite know how they did it, but they're glad. "They" are the members of the Indianapolis chapter of the Catholic Golden Age Club, happily preparing to celebrate their upcoming 10th anniversary.

This spunky organization of senior Catholic men and women may have faltered a bit through those years, but it has always bounced back with renewed vigor. When you consider health and other problems that plague the aging, it's almost a miracle that the chapter has, not only survived, but is presently flourishing.

It was back in June of 1985 that one caring woman—the late Clara Maloney—was sensitive to the "lonely Sunday" syndrome of many seniors. She sought and received permission to use her parish hall at St. Christopher for an organizational meeting. Eighty-one people came, representing 29 parishes.

Following much discussion as to what type organization should be formed, the decision was made to become a local chapter of the National Catholic Golden Age Club. Its Washington, D.C. office keeps in touch with national lawmakers and analyzes and evaluates proposed legislation.

Application for affiliation received prompt attention. Within days, a district

representative was sent to pursue the possibility of affiliation and offer a set of guidelines.

Affiliation granted, and with newly-elected officers at the helm, the Indianapolis chapter opened its first official meeting on Sunday afternoon, Sept. 22,

1985. That meeting and all subsequent meetings have taken place at the centrally-located Catholic Center.

CGAers strive to adhere to the guidelines which cover such areas as social, health and welfare, educational and cultural, spiritual and ministry of purpose. Many members had unknowingly been putting those directives into practice for years.

Health and stamina permitting, some visit the sick and homebound, do chauffeuring for those without transportation,

assist at parish food pantries and funeral luncheons, and serve as lay ministers of the Eucharist.

Durability of the club is due, in large part, to the dedication of three very active charter members: Fran and Dorothy Cunningham of St. Augustine; and Mary Ellen Schmidt of Little Flower. Besides serving as president and secretary, respectively, the Cunninghams perform many works of mercy, including volunteering at St. Augustine and a retired senior program.

Mary Ellen, too, wears many hats: as CGA treasurer, as chair of an active telephone committee, as chauffeur of as many as her car will hold; and as the one who does the leg work and arranging for luncheons the group enjoys. All of these "three balls of fire" serve as lay ministers, too.

CGA meetings open with prayer. Business often includes updates from headquarters. That segment finished, Fran and Dorothy put on the coffee/tea pot, open the cookie jar and invite exchange of members' parish news and activities. (Who needs internet? They have interparish!)

Such exchanges have broadened members' awareness and appreciation of the church at work in the archdiocese. Friendships have been made and cemented here.

One popular misconception should be cleared up. The Indianapolis chapter of CGA is *not* an insurance program, nor a sales promotion. It promotes only caring, sharing, and spirituality.

The Critterion's Active List publishes dates, times and locations of Catholic Golden Age Club meetings and activities.

While the club has lost a few valuable members to death or relocation, it continues to attract others.

All over-50 Catholic men and women are welcome to attend the July 23 meeting at 2 p.m. at the Archbishop O'Meara Catholic Center.



Photo by Margaret Nelson

Charter members (from left) Dorothy and Fran Cunningham and Dorothy Schmidt are among those who pray the rosary to begin the meetings of the Indianapolis Catholic Golden Age Club. The local chapter will mark its 10th anniversary in August.

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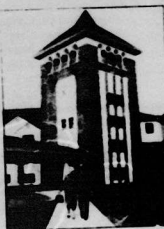
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# Local leaders represent seniors in Washington

The president of CICOA The Access Network (formerly the Central Indiana Council on Aging) recently returned from the 1995 White House Conference on Aging, where he served as the only facilitator from Indiana.

Duane Etienne was one of two facilitators for the conference sessions on Social Security. Etienne is a member of St. Thomas Aquinas Parish in Indianapolis.

The conference, only the fourth this century, addressed the theme "America Now and Into the 21st Century: Generations Aging Together with Independence, Opportunity and Dignity." It drew 2,202 delegates from around the nation to discuss and vote on numerous policy resolutions affecting older adults.

Archdiocesan Catholic Social Services staff member Lula Baxter, director of the CSS Adult Day Care Program, and former staff member Julia Dadds, who until recently served as director of the CSS Senior Companion Program, were among the conference participants.

Etienne, president and chief executive officer of the local agency that serves eight central Indiana counties, reported that many of the resolutions dealt with the growing need for Medicare and Social Security due to the increasing population of older adults.

"The message was clear," Etienne said. "These programs are vital to the independence of aging adults."

He said cuts in Medicare and Medicaid would force more elderly adults into nursing homes and hospitals at a far greater cost to the community.

"Twenty percent of the central Indiana population is over 55, and the nation's 85-plus population is growing eight times faster than the population as a whole," Etienne said. "There's no way to care for an aging population in an inexpensive manner. We must be responsible and caring and provide the best, most affordable care possible."

Social Security currently serves Americans of all ages, including 1 million people who are under age 21.

"We must preserve the integrity of a program that, for the most part, has worked very well," Etienne said. "At the same time, we need reform so that

Social Security does not become more of a burden on younger workers."

Etienne said the conference delegates also expressed an emphasis on maintaining the integrity of the Older Americans Act (OAA), which provides funding for community-based services for older adults such as meal delivery, transportation and home repair.

"Delegates don't want the act's funding to be divided into block grants that would limit a community's choice of how OAA funds are best used," he said.

Etienne said the delegates argue that OAA funds must increase as the older adult population rapidly grows larger.

"The act has been the undergirding for everything CICOA The Access Network does," he said. "It's the engine that drives this train. It provides the framework for community-based services that offer a more affordable alternative to nursing home care."

Of the 50 resolutions passed by conference delegates, the top five were:

- Keeping Social Security sound now

and for the future—Maintain and strengthen the program's structure and purposes, its fiscal solvency, and widespread public support;

- Preserving the integrity of the Older Americans Act—Improve targeting to serve those with greatest economic and social needs with services currently funded, including meals, transportation, information and referral, care visits and legal counseling;

- Preserving the nature of Medicaid—Prevent competition for resources among intergenerational groups with diverse needs by ensuring that the health and long-term care needs of all vulnerable populations are met;

- Ensuring the future of the Medicare Program—Continue to protect seniors, especially those on low and fixed incomes, with respect to health care affordability and access;

- Preserving advocacy functions of the Older Americans Act—Increase the act's emphasis on self-directed care, encouraging independence and autonomy.



CNS photo from Clo Freeland Photo  
This proud great-grandmother cuddles her great-granddaughter during a family gathering. The 1995 White House Conference on Aging addressed "America Now and Into the 21st Century: Generations Aging Together with Independence, Opportunity and Dignity."

## Council on Aging becomes The Access Network

After 20 years serving the needs of older citizens as the Central Indiana Council on Aging (CICOA), this not-for-profit organization is now known as CICOA The Access Network.

Duane Etienne, president and chief executive officer of CICOA The Access Network, said the change was necessary because of the expanded mission of the agency.

"We aren't serving just the 'aging' anymore," Etienne said. "We are now the single access point for people of all ages with disabilities who need in-home services. At the same time, our range of services is increasing to meet the needs of a rapidly expanding number of older adults in central Indiana."

According to Etienne, the new name reflects the organization's movement toward a comprehensive network of programs in partnership with service providers throughout the area.

"Our emphasis has always been on the frail and low-income," he said. "We want to make services accessible to all older adults and their families as needs arise."

For example, The Access Network is working with the CICOA Foundation to create an affordable membership program for older adults and their caregivers offering social, financial, educational, and health care programs. There are 250,000 residents in central Indiana over age 55.

Its focus is to help older adults in central Indiana maintain a high quality of life and to continue living independently. Internally and through contacts with providers, The Access Network provides over 20 programs such as home-delivered meals, adult daycare, respite services, and transportation. It serves Marion, Boone, Hamilton, Hancock, Hendricks, Johnson, Morgan and Shelby counties.

To make the transition easier for the public, the new name will include the familiar initials "CICOA." The new diamond-shaped logo symbolizes a network branching from a single point.

The organization planned the name change announcement to coincide with Older Americans Month in May and the 30th anniversary of the Older Americans

Act (OAA). The OAA grew out of the federal government's concern about the large number of older adults living in poverty. The act created the Administration on Aging (AoA) to establish a new social service infrastructure to respond to the needs of older Americans.

CICOA The Access Network and 670 other area agencies on aging were formed as a result of the OAA. In addition, 57 state offices on aging, 5,000 senior citizen centers, and more than 25,000 local groups across the nation have also come out of the legislation. Millions of Americans are helped each year because of these organizations.

"The AoA has evolved over the years to meet the changing needs of society," Etienne explained. "It is addressing current issues and preparing for the future, just as we are. For instance, we are both looking at the drastic increase in the older American population, and the needs of older women and older people with disabilities. We felt this landmark anniversary of the OAA was the perfect time to make this landmark change in our organization."

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CNS photo by Michael Hoyt

Moving to a new home can be stressful for people of any age. But for the elderly, a move often means giving up treasured belongings and landscapes in order to live in a smaller house or apartment. Making a list of "must keep" belongings helps seniors consolidate personal possessions.

## Tips for making moving easier

The only thing certain in life is change. As people grow older, change becomes even more certain and sometimes more stressful. As older adults become set in their ways, familiar places and events make them feel more secure and comfortable.

Moving from a home is stressful at any time in life, but when it is necessary because a person can no longer manage the upkeep on the house or can't climb the stairs, the decision to move can be a difficult one.

"We have assisted many older adults

with moves to retirement communities," said Mary Ann Yates, president of Elder Moves, an Indianapolis company specializing in relocation and management of transitional moves.

"Entering someone's life when they have made this decision gives us an opportunity to share their emotions," Yates said. "So much is occurring at once, causing each family member to change reactions to one another, or to magnify reactions without realizing it."

Weight loss, exhaustion, and depression

are common symptoms of stress associated with making a move to a new home. These are obvious signs of stress. The not so obvious and hard to recognize concerns are manifested in other ways, such as an inability to make decisions, a need for extreme support, and even temporary memory loss. Usually, the person even realizes this is happening and it adds additional worry. This is difficult for the person who is moving and also hard for family members.

The entire family is affected by the move. It is difficult for children to realize that parents are no longer independent and are in need of special assistance. The whole family may be saying goodbye to a home, and it is not uncommon to experience emotions of grief as family members mourn life's changes.

(Reprinted from "St. Francis Senior Promise magazine with permission from St. Francis Hospital and Health Centers.")

## Tips on how to adjust to change

Most people find they must contend with and adapt to change more often as they age. Newfangled technology makes life more difficult for some, even when it is supposed to make life more convenient.

These tips from Mike Kenny, MSW, of the St. Francis Hospital and Health Centers' Behavioral Health Services department, offer ways to accept change in life more smoothly:

- Focus on the positive. It takes effort initially, but gets easier over time.
- Take time to adjust. It is normal to experience emotional changes. Give yourself time.
- Deal with your feelings. Anger, doubt and worry are common. It is important to share your feelings with someone you trust.
- Keep busy. Have a daily schedule. It is common to feel disorganized during a

change, and a schedule may help. Continue to do enjoyable things.

• Look for ways to get involved. Research shows that those who can remain committed to others tend to live longer and happier lives. Peer relationships, as well as relationships with family, are important.

• Remember that you have choices. Try to change those things you can to make things better for yourself in a new situation. Using the words "I choose..." can help you feel in control.

• Take care of yourself. Continue to do some light physical exercise, such as walking. Watch your diet. Active older adults tend to live longer lives.

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Whether going north and east or enjoying southern Indiana . . .

# There's a lot for senior citizens to see in Indiana

A Bavarian wax art studio, recording studios, the James Dean Museum, a botanical conservatory, a showcase of unique cars—Indiana has it all.

These attractions and many more are accessible by taking a jaunt up Interstate 69. Many are near this highway; others are just a few miles away.

Although many senior citizens may choose to see the Hoosier state's attractions on their own, group tour opportunities are abundant. To learn about trips currently offered, contact travel agencies. There is no charge for using these services; the only payment is for trips taken.

Senior citizen groups, such as the American Association of Retired Persons, also offer excursions in Indiana and other states. Some of these are open to non-members, but membership fees for most groups are minimal.

A trip along Interstate 69 may begin in Anderson, where people can meet the masters who operate the second-oldest Bavarian wax-art workshop in America.

Free tours of Bavarian Wax Works are available by reservation only April through September. These may be arranged by calling 317-649-4342. There is also the possibility for tours other times of the year. The facility is open daily for two weeks before Christmas.

An appointment is also needed to tour the Pine-

brook Recording Studios in nearby Alexandria. Many top gospel music stars, such as Sandi Patti and the Gaither Trio, have recorded in this state-of-the-art facility. For more information, call the Anderson County Visitors and Convention Bureau, Inc., at 317-643-5633 or 800-53-ENJOY.

Just up the road, off Indiana 9, is the James Dean Gallery in Fairmount, which houses the world's largest collection of memorabilia and archives dealing with the short life and career of this movie idol. The gallery, located at 425 N. Main St., is open to visitors seven days a week from 10 a.m. to 5 p.m. Admission is \$3 a person.

For a taste of elegance, people may wish to travel on up Indiana 9 or Interstate 69 to Marion. Among its attractions is the historic mansion, the Wilson-Vaughn Home, better known as the Hostess House. It is listed on the National Register of Historic Homes. Lunch is served in the house, located at 723 W. Fourth St., from 11 a.m. to 2 p.m. Monday through Friday. Tours are offered by reservation by calling 317-664-3755.

Those senior citizens who have Hoosier Hysteria may wish to make a side trip to New Castle, the home of the Indiana Basketball Hall of Fame, which is located just east of Indiana 3 near the New Castle

Fieldhouse. Hours are 10 a.m. to 5 p.m. Tuesday through Saturday and noon to 5 p.m. Sunday. Admission is \$3 for adults and \$1 for children.

The Hall of Fame features a life-like presentation by John Wooden, a display detailing the famed "Millen Miracle" of 1952, a movie theater, and memorabilia from the state's rich basketball heritage.

Back on Interstate 69, drive north to Fort Wayne, which offers a wide variety of attractions.

One of these is the Foellinger-Freimann Botanical Conservatory, located at 1100 S. Calhoun St. It is the Midwest's largest passive solar conservatory and is home to many rare and exotic plants. Permanent exhibits at the Conservatory include the Tropical House and the Arid House. The Conservatory is open Monday through Saturday from 10 a.m. to 5 p.m., and Sunday from noon to 4 p.m. Admission is \$2.50 for adults and \$1.25 for children ages 5 to 14.

A few other Fort Wayne attractions include the Embassy Theater, 1221 W. Jefferson Blvd.; Fort Wayne Children's Zoo (not only for kids though), 3411 Sherman Blvd.; Fort Wayne Museum of Art, 311 E. Main St.; Historic Fort Wayne, 211 S. Barr St.; and Old City Hall Historical Museum, 302 E. Berry St. For more information, call the Fort Wayne Visitor Information Center at 219-424-3700.

Antique car buffs will want to make the short trek from Fort Wayne to Auburn to see the Auburn Cord Duesenberg Museum, 1600 S. Wayne St. The art deco building, the former Auburn Automotive Company, houses over 130 makes of cars. Many of these were leaders of their time in style, engineering and quality. Admission is \$6 for adults and \$4 for senior citizens and children. The museum is open seven days a week from 9 a.m. to 6 p.m.

If you prefer to travel south

South is a popular direction for senior citizens to travel, but they do not have to go all the way to Florida for leisure-type activities. Southern Indiana offers everything from theater and a wildlife preserve to train trips and boat rides.

Seniors who prefer to travel in groups may call travel agents to see what's currently available. Others may get in their cars and head down Interstates 74 and 65 for fun and adventure.

A popular spot for seniors near Indianapolis, south of Interstate 74, is the Boggsdown Inn and Cabaret, which features dinner, live entertainment, ragtime music, sing-alongs, and waitresses dressed in flapper attire doing the Charleston.

"There's a lot of audience participation," said a spokesperson. "It's funny and lively."

See 100P, page 76

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(continued from page 6c)

From Wednesday through Saturday, the doors open nightly at 6 p.m., with the show lasting from 7 p.m. to 10:30 p.m. There is also a Sunday matinee from 12:30 p.m. to 4 p.m. Reservations are required. Special luncheons are arranged for bus tours. On these days, individuals also may join in the fun. Travel agents can provide more information about the bus tours. The luncheon fee is from \$15.95 to \$16.95 with a set menu. During the evening, guests may select their meals from a menu with prices ranging from \$6.95 to \$19.95. The cost for the show is \$12. For more information, call 317-835-2020.

Nature lovers may wish to travel further to the Connersville area to visit the Mary Gray Bird Sanctuary. The sanctuary, which is open during daylight hours, is located south of Connersville on County Road 350 South, three miles off of Indiana 121. Admission is free.

Operated by the Indiana Audubon Society, the sanctuary features 686 acres filled with local wildlife and plants. Hiking the trails and bird watching are the major attractions. Sixty to 80 different species of birds indigenous to Indiana usually can be found in the sanctuary. Wildlife typical of south central Indiana is also present.

Nearby, located on Indiana 121 in Connersville, is the Whitewater Valley Railroad, which offers a round-trip ride that follows the tow path along the canal bed from the south edge of Connersville to Metamora.

The train runs on Saturdays, Sundays, and holidays from the first Saturday in May through the last Sunday in October. Departure time is 12:01 p.m. The round-trip fee is \$10 for adults and \$5 for children 12 and under.

While in Metamora, visitors can shop at over 100 locations, ride a canal boat, take a carriage ride, stay at a bed and

breakfast, and tour museums. If you happen to prefer a shorter train ride, you can drive to Metamora and take the Metamora shuttle ride offered by the railroad company several times a day. The cost is \$2.50 for adults and \$1.50 for children.

Other offerings by the Whitewater Valley Railroad include spring adventure trips in May on Wednesdays, Thursdays and Fridays; fall foliage trips in October on Thursdays and Fridays; Christmas trips on Fridays, Saturdays and Sundays for four week-ends following Thanksgiving; and on specified Fridays, a train to dinner at the Laurel Restaurant (prepaid reservations only). For more information, call 317-825-2054.

If you really enjoy riding the rails, you might also want to try the French Lick Scenic Railway, which offers a 45-minute rail tour and also a one-hour train ride through 20 miles of Hoosier National Forest, limestone rock-cuts, and the 2,200-foot Burton Tunnel—one of the longest railroad tunnels in the state.

The conductor sounds "all aboard" Saturdays and Sundays at 10 a.m., 1 p.m., and 4 p.m. during April through November. Trains depart from the historic Monon passenger station in French Lick on Indiana 56. During the tour, the

conductor gives a narrative about the train and the scenery.

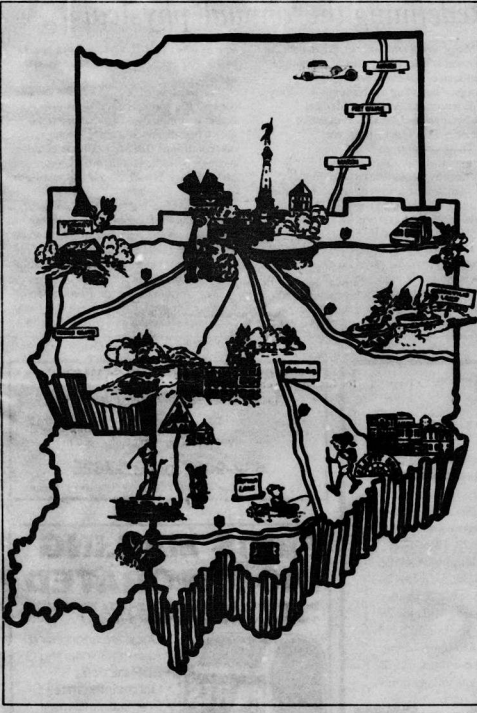
The ride is \$8 for adults, \$4 for children ages 3-11, and free for those under 3. Group rates are available, and groups can also make arrangements for weekday trips. For more information, call 812-936-2405.

For those who prefer to travel by boat, the "Bonnie Bell" in Madison offers one-hour sightseeing and two-hour dinner cruises during April through October. The price for the sightseeing cruise is \$6 for adults and \$3 for children, and \$26.95 per person will reserve a spot on the dinner entertainment cruise. For cruise times, call 812-265-2090.

Madison has a host of other attractions, including Scotella's Winery, historic architecture, quaint shops, and Clifty Falls State Park.

On the way home, seniors may wish to stop in Columbus, which boasts the greatest concentration of buildings by internationally-known contemporary architects of any small town. More than 60,000 people from all over the country and abroad visit this Indiana city annually to see the architecture and other attractions.

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# Is exercise really good for senior citizens?

The place of exercise in maintaining and improving health and emotional well-being is becoming clearly established

By Patrick J. Henley, M.D.

Is there really any benefit to be gained by the average senior citizen from the recent emphasis on exercise?

Many feel that exercise is solely for those who are healthy, and they are the ones who do not need it. Some may feel exercise is merely a form of coercion by the "baby boomer" children whose parents seem to be aging too rapidly. And many elderly have traditionally felt that their later years are a time to "take it easy" or "enjoy a well-deserved rest."

It is a fact that less than 30 percent of those more than 65 years old report doing any regular exercise, including walking, and less than 10 percent do any routine vigorous physical activity.

This attitude is changing for a number of good reasons. More and more people are interested not only in disease prevention and health maintenance but in promoting health in the broadest sense. In our current society, the place of exercise in maintaining and improving physical health and emotional well-being is being more clearly established, not only in the young but in the not-so-young as well.

It is well known from research studies that physical fitness is associated with significant reductions in mortality due to all causes in both men and women. Other proven benefits of exercise include weight reduction, lowered blood pressure, im-

proved utilization of glucose sugars by diabetics, decreased rate of bone loss, increased stamina, and improvement in overall sense of well-being.

Interestingly, many changes associated with growing old are the very changes that regular exercise can potentially reverse or prevent. A few of these include increased strength, improved flexibility and balance, and increased lean body mass (less fat).

The safety of exercise has also been well studied, especially in cardiac rehabilitation clinics where few major cardiovascular complications have occurred even in persons over 65 with heart disease.

There are several arguments made for seeking improved fitness in the elderly. An important but little known fact is that the average older person can expect to live for 5.3 years with a major limitation of daily physical activity, with most of his or her final year spent living in some form of institutional care. The most common reason, among many others, is generalized weakness and deconditioning. If the physical conditioning of an elderly individual can be raised to a higher level, the chances of lengthening his or her time of independent living are enhanced.

Another argument for improved fitness is the enhanced quality of life benefit. People who are engaged in regular physical activity enjoy a pleasant arousing effect which has been attributed to endorphins, the brain's own supply of morphine-like substances. This important

benefit counters the frequent problems of depression and disengagement seen in many elderly. Additionally, there are subtle links between increased physical activity and improved memory.

Lastly, exercise is beneficial in the treatment of a number of chronic diseases. These include diabetes and obesity, which frequently occur together. Exercise is a positive approach added to the familiar negative message of dieting to lose weight and improve blood sugar control.

It is known that the quality of life in persons with ischemic heart disease and chronic obstructive lung disease is improved significantly with regular graded exercise even though we cannot yet prove any statistical decline in mortality. Some adverse effects of osteoporosis and hypertension are statistically improved with regular exercise.

Exercise is rarely incorporated into the preventive care of most elderly persons. This fact is long overdue to change. A

consequence of the success of the current boom in fitness will be more elderly persons approaching their physicians or taking it upon themselves to seek programs that enable them to improve their general physical conditioning.

However, with the increasing heterogeneity that occurs with aging it is critically important to begin an exercise program at a level suitable to the elderly individual's present physical condition. Older people can vary greatly in their needs and abilities due to each person's degree of aging and physical restrictions due to medical illness.

No matter your level of exercise, current indications strongly suggest significant benefits may be gained by the older person who seeks to increase his or her level of physical activity through regular exercise.

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## Redefining the 'annual' physical

Many physicians still believe the annual physical is a necessary part of preventive health care. But many professional groups—including the National Academy of Sciences, the American Medical Association, and the U.S. Preventive Services Task Force—disagree.

These prestigious health care organizations feel that routine annual physicals for healthy adults are largely unnecessary. Instead, they recommend periodic health exams, and age and risk-related tests designed to screen for specific medical conditions.

How often you should see your physician for a periodic physical exam depends on your age, physical condition, and personal or family medical history. For healthy adults, the American Medical Association recommends rou-

tine exams every five years from age 21 to 40, and every one to three years after age 40.

The purpose of testing healthy people for specific medical conditions is to detect common diseases that are treatable when discovered early. Some serious conditions that are easily detected through periodic testing are hypertension and cervical, bowel, breast and testicular cancers.

When visiting a physician, use the opportunity to maintain and renew your physician-patient relationship. These visits also can be a time for asking questions or advice about minor medical complaints or emotional difficulties.

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### Whatever happened to Orville & Mary Ruth Lee?

They met in 1946 at a Sunday School Class called the Metholite Group. Orville Lee later spotted Mary Ruth Peek at a social gathering across the shuffle board court and decided she was the one for him. Six months later, Orville convinced Mary Ruth they were meant to be together and they married on October 23, 1946! They were blessed with two sons and one daughter. Orville was employed by L.S. Ayres & Co. as Head Cashier in their Downtown Indianapolis store for over 20 years after having worked for National Hosiery Mills for 26 years. Mary Ruth enjoyed teaching as she taught piano to beginning students and English to foreign students through the use of picture primers. These days, Orville and Mary Ruth call Westside Retirement Village home, and have since 1987.

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# Seniors can enhance health through preventive care

*Preventive health practices are effective and essential for people of all ages, and should continue in the 'golden years'*

By Patrick Hooley, M.D.

Ample evidence exists to show that our society places a strong priority on preventive health practices. But many people believe that prevention stops at age 65 or thereabouts. Not true.

The very young receive immunizations, regular check-ups, and early treatment of a variety of childhood diseases. Emphasis on prevention also is increasing in adults with screenings for hypertension and high cholesterol and an emphasis on ideal body weight and exercise.

Yet, recognition that preventive health practices are effective and essential in the senior adult population is a relatively new phenomenon and often not widely known.

We live in a very "ageist" society with many false stereotypes of our aging seniors, based strictly on their age. One such pervasive belief is that after a certain age, say 65, the older person's state of health goes inexorably downhill and nothing can be done to reverse it.

Recent history and demographics say

otherwise. Between 1960 and 1986, the average life expectancy at age 65 increased by 2.6 years, more than had occurred in the previous 60 years. Average life expectancy at 65 is now 15 years for men and nearly 20 years for females.

Seventy percent of elderly people living in the community report their health as "excellent" or "good" and, currently, only 4.6 percent of those over 65 reside in nursing homes.

Effective prevention can be accomplished at three levels. Primary prevention is the identification and prevention of illness. Although many older persons already have certain chronic diseases, simple preventive measures can be taken. For example, immunizations for pneumonia, influenza and tetanus are effective but greatly underutilized by elderly persons.

Secondary prevention is early intervention to arrest the progress of disease and to screen for disease in its very early stages. Screening is the early intervention for hypertension, cholesterol and the heart dis-

ease risk factors of smoking, obesity and diabetes. Screening also is available—and necessary—for cancer (even when Medicare won't pay for it) and for the detection and follow-up of osteoporosis.

Dealing with sensory losses in vision are often appropriately cared for with frequent eye exams and removal of cataracts. However, hearing losses are commonly ignored.

Early detection of depression, one of the most frequently missed diagnoses, can have dramatic results. Depression is an illness, not a form of weakness as often thought.

Secondary prevention also includes exercising caution to avoid adverse drug reactions and being aware that most urinary incontinence is treatable.

Tertiary preventive measures seek to minimize the effects of disease and disability already present. They also aim to maximize independence and functional abilities. Recent studies point to the benefits of regular exercise in avoiding excessive decline in functional abilities and for overall well-being.

Related to tertiary measures is prevention of injuries, the fifth leading cause of death in the elderly. Recommendations

for lessening the chances of falls should be dealt with seriously.

Tertiary prevention often falls within the domain of geriatric assessment programs. It most commonly deals with the multiple problems of the frail elderly.

Modern medicine has been relatively slow in recognizing the importance of prevention in the older population. Little or no time is spent in medical schools or residency training programs on prevention of any kind. The push for preventive health practices has come from activist organizations and the general public.

United States policies on aging are mired in the premise that old age consists of a sharp decline in both mental and physical functioning and that life expectancy after 65 is short. The good news is that recent national surveys show that interest and participation in favorable health practices increase with increasing age.

My own experience reflects this keen interest. My advice to seniors is to become ever more active despite the considerable "ageist" bias of our society and many of its health programs.

(Reprinted from "St. Vincent Senior Partner" magazine with permission from the St. Vincent Institute on Aging.)

## Exercise, relaxation and positive thinking help control stress

*Hobbies, sports and other recreational activities help alleviate worries and enhance well-being and self-esteem*

Stress and tension are, in varying degrees, normal components of every one's daily experience, and certainly, stress is not all negative.

In its positive aspect, stress can help you concentrate and perform—often to the best of your ability. Many people do their best work under pressure. However, prolonged, chronic, intense stress and tension are causes for concern because of their detrimental effects on the heart.

Before you can do anything about the stress in your life, you must first determine what it is that causes you stress, and then learn new ways to cope with stressful situations.

Thinking positively, practicing relaxation techniques, and getting proper exercise are key components in stress management. It also helps to assert yourself appropriately and learn when to say "no" to avoid feeling overwhelmed.

Many people benefit greatly from hobbies, sports and other recreational activities. These take your mind off your worries and add to your sense of well-being.

In "Is It Worth Dying For?" by Dr. Robert Elliot and Dennis Brio, Elliot

cites his basic rule by which to live: "Don't sweat the small stuff." He also emphasizes the corollary: "It's all small stuff."

This is not to say that each one of us does not, on occasion, experience very serious problems. However, what many of us spend precious time worrying about on a day-to-day basis is often "small stuff."

Regular exercise is one of the best ways to help lessen the effects of stress on the body. In fact, studies show you can even slow aging by exercising!

When it comes to your body, the old saying "Use it or lose it" has some truth to it, according to Scott Wareham, exercise physiologist at the Indiana Heart Institute at St. Vincent Hospital in Indianapolis.

"Regular exercise won't make you a younger person," Wareham said, "but research shows that exercise can slow down the decline in functions that were thought to be a normal part of aging."

Loss of fitness occurs at a rate of about 10 percent every 10 years if a person just sits around. But for people who exercise regularly, the decline drops to only about 2 to 3 percent.

"Theoretically, an active 60-year-old could have the same fitness level as a lazy 30-year-old," Wareham said. "Even 90-year-olds can increase their muscle strength with regular training."

Muscle mass and bone density are lost with advancing age, but most of the loss is due to becoming less active and not with age. The heart is the body's

most important muscle, and regular exercise will keep it from declining in its ability to pump life-providing blood and oxygen.

(Reprinted from excerpts of two articles in "St. Vincent Senior Partner" magazine with permission from the St. Vincent Institute on Aging and the Indiana Heart Institute.)

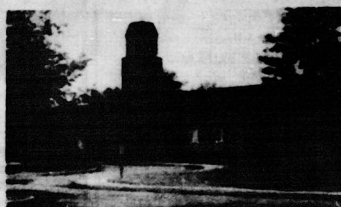
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# Eating right can help lengthen your life

Since cholesterol is related to your risk for heart disease, how do you maintain a healthy cholesterol level?

By Betty Ellis, M.D.

Does your cholesterol level affect your risk for heart disease beyond middle age?

According to many recent studies, including the Framingham Heart Study, the answer is yes. A high cholesterol level (greater than 200 milligrams of lipoprotein) is a risk factor for heart disease at least to age 90.

Heart disease continues to be the leading cause of death in the elderly. Four out of five fatal heart attacks occur in people over the age of 65. More than 25 percent of men over the age of 65 have some form of coronary heart disease, and women past their childbearing years have approximately the same rate of heart disease as men.

Knowing that your cholesterol is related to your risk for heart disease, how do you maintain a healthy cholesterol level?

It's important to obtain a lipid profile if your cholesterol is greater than 200 milligrams of lipoprotein. A lipid profile will determine the levels of HDL (high-density lipoprotein, or "healthy" cholesterol) and LDL (low-density lipoprotein, or "lousy" cholesterol) and triglycerides (fat in the bloodstream).

Low HDL and high LDL levels in individuals over the age of 55 are indicators of coronary heart disease, regardless of smoking or high blood pressure. Decisions to treat abnormal lipid levels are based on a person's overall history of heart disease, general health, lifestyle and physical limitations that might discourage compliance to treatment.

The first step or treatment in managing lipid levels is to follow a heart-healthy diet. The National Cholesterol Education Program recommends that fat be less than 30 percent of total calories, saturated fat less than 10 percent of total calories, dietary cholesterol less than



CNS photo by Mimi Forsyth

Good eating habits can help elderly people enjoy better health during their retirement years. Seniors who skip meals or eat the wrong foods have less energy and can easily become malnourished and sick.

300 milligrams per day, and dietary fiber intake include 25 to 35 grams of fiber a day.

Your calorie intake should allow for maintenance of ideal body weight. Keep in mind that lean muscle mass declines beyond early adulthood at the rate of 2 to 3 percent per decade, thus decreasing your calorie needs slightly with age.

The American Heart Association's Step One Diet implements the dietary guidelines established by the National Cholesterol Education Program. The Step One Diet is the first step in managing cholesterol. Among its diet recommendations are "Six Steps to Lowfat Eating," as follows:

- 6 oz. of lean meat, fish or skinless poultry a day.
- two to three servings of nonfat dairy products a day.
- no more than four egg yolks a week.
- 5-8 tsp. of fats and oils a day (liquid vegetable oils, margarine and salad dressing).
- five or more fruits and vegetables a day.

• six or more servings of whole grains, pasta and starchy vegetables. A balanced diet with a variety of food choices is important in managing cholesterol as well as in avoiding malnutrition. A recent report from the USDA Frances Stern Nutrition Center

of Tufts University said 30 million Americans over the age of 65 are at risk for malnutrition.

Physical limitations such as illness or surgery, low income, isolation, and poor dentures or teeth are a few reasons for malnutrition in the aging. An inadequate intake of calcium, for example, increases the risk for osteoporosis, a condition which causes bones to become fragile and easily broken.

Whatever your age, eating for a lifetime is possible when eating a wide variety of low-fat, low cholesterol foods. (Reprinted from "St. Vincent Senior Partner" magazine with permission from the St. Vincent Institute on Aging.)

## Diet changes to lower cholesterol

The following suggestions are recommended diet modifications to lower blood cholesterol:

### Meats

- Limit to 6 oz. a day.
- Choose fish, poultry without skin, lean cuts of beef, lamb, pork or veal, shellfish.
- Limit fatty cuts of beef, lamb, pork, spare ribs, organ meats, regular cold cuts, sausage, hot dogs, bacon, salarines, roe.

### Dairy Products

Limit to two servings a day. One serving equals one cup of skim milk, one-half cup of cottage cheese, or 1 oz. low-fat cheese.

- Choose skim or 1 percent fat milk (liquid, powdered, evaporated), buttermilk, nonfat (0 percent) or low-fat yogurt, low-fat cottage cheese (1 percent or 2 percent), low-fat cheeses, farmer or pot cheeses (all of these should be labeled no more than 2.5 grams fat per oz.), sherbet, sorbet, egg whites (two whites equal one whole egg in recipes), cholesterol-free egg substitutes.

- Limit whole milk (4 percent fat) regular, evaporated or condensed, cream, half and half, 2 percent milk, imitation milk products, most non-dairy creamers, whipped toppings, whole-milk yogurt, whole-milk cottage cheese (4 percent fat), all natural cheeses (e.g., bleu, roquefort, camembert, cheddar, Swiss), low-fat or "light" cream cheese, low-fat or "light" sour cream, cream cheeses, sour cream, ice cream, egg yolk (limit to three egg yolks a week).

### Fruits and Vegetables

- Four or more servings a day.
- Choose fresh, frozen, canned or dried fruits and vegetables.
- Limit vegetables prepared in butter, cream or other sauces.

### Breads and Cereals

- Four or more servings a day.
- Choose homemade baked goods using unsaturated oils sparingly, angel food cake, low-fat crackers, low-fat cookies, rice, pasta, whole-grain breads and cereals (oatmeal, whole wheat, rye, bran, multi-grain, etc.).
- Limit commercially baked goods, pies, cakes, doughnuts, croissants, pastries, muffins, biscuits, high-fat crackers, high-fat cookies, egg noodles, breads in which eggs are major ingredients.

### Fats and Oils

Use in limited amounts of 5 to 8 tsp. a day.

- Choose baking cocoa, unsaturated vegetable oils including corn, olive, rapeseed (canola oil), safflower, sesame, soybean or sunflower, margarine or shortenings made from one of the unsaturated oils listed above, diet margarine, mayonnaise, salad dressings made with unsaturated oils listed above, low-fat dressings, seeds and nuts.
- Limit chocolate, butter, coconut oil, palm oil, kernel oil, lard, bacon fat, dressings made with egg yolk, coconut. (Reprinted from "St. Vincent Senior Partner" magazine with permission from the St. Vincent Institute on Aging.)

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# Medications can create their own health problems

**Institute study to investigate effect of multiple prescription medications on 1,200 elderly patients**

With aging often comes the onset of multiple chronic ailments, many requiring prescription medicine. Multiple medications, however, can create health problems of their own. A new study by the St. Vincent Institute on Aging is investigating the effects of multiple prescription medications on elderly patients.

Patrick Healey, M.D., a board-certified geriatrician with the institute, has received a grant from the St. Vincent Hospital Foundation for the study, which looks retrospectively at geri-

atric assessments of more than 1,200 patients who have visited the institute since 1987.

The assessments have shown that elderly patients take an average of 13 different prescription medications, and 40 to 60 percent of them have signs and symptoms because of their medications.

"In many cases, the side effects of one medication are treated with effects of another," said Dr. Healey. "This, in turn, creates its own set of side effects, which are then treated by yet

another medication. Before you know it, it snowballs.

Complicating the fact that they are taking more than one drug is that elderly patients may not be taking their medications exactly as prescribed. They may be taking too much or too little of a particular drug, or not taking doses regularly. Also, some patients may have been put on a long-term medication several years previously and never taken off, although the drug may no longer be appropriate.

If a patient sees more than one physician or buys prescriptions at more than one pharmacy, drug interactions also may occur.

Dr. Healey is being aided in this

study by Emily Hancock, Pharm.D., who is reviewing all of the medical data recorded on the geriatric assessments, including patients' scores on standard mental status exams. She expects to establish a relationship between the number of different medications individuals take and their mental status.

"I know what we're going to find out," Dr. Hancock predicted. "The more medicines patients take, the more their mental status declines."

The goals of the study are to have the results published in national medical journals and to educate physicians on the needs of the elderly.

"Because elderly patients have a much higher susceptibility to side effects, we need to monitor their medication regimens much closer than our young patients," Dr. Healey explained. "At the same time, we must also recognize that the side effects, themselves, often are different in elderly patients versus younger patients, and that these side effects may cause or exacerbate both physical and psychological problems."

(Reprinted from "St. Vincent Senior Partner" magazine with permission from the St. Vincent Institute on Aging.)

## Decision to keep group insurance or buy Medigap

**Will it integrate with or supplement Medicare coverage?**

By Susan Prosser

Whether to keep the group coverage offered by your employer at the time of retirement or to buy your own individual Medigap policy can be a complicated decision.

There are several factors to consider before making the choice that is best for you. First, determine whether your group policy will integrate with or supplement your Medicare coverage. If your group policy integrates, it could mean more out-of-pocket expense for you.

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Most group policies have a stop loss clause allowing policies to begin paying 100 percent after the out-of-pocket limit is met. These limits generally range from \$1,000 to \$5,000. This means that once you've paid your out-of-pocket limit each year, your policy will then begin with 100 percent coverage when integrating. In the example shown, the \$200 remaining would be covered and paid if the maximum limit is met.

Other policies pay a percentage of the balance left by Medicare. If your policy supplements with Medicare, it will figure the amount of the original claim, subtract how much Medicare paid, and then pay the balance.

To avoid unexpected expense after you retire, it is important to find out about the coverage your policy will give in conjunction with Medicare. Other factors to be considered are premium costs for you and your spouse, prescription coverage, amount of policy deductible, pre-existing conditions, and claim filing procedures.

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# Hip fracture can be serious injury to older person

By Monica and Bill Bode, Catholic News Service

While most adult children know hip fractures are common among older people, many may not realize how serious they can be.

Less than one-fourth of those who suffer a hip fracture recover completely, and as many as one-fifth die from complications within a year.

In fact, complications from a hip fracture—and its leading cause, osteoporosis (or "brittle bones")—are among the leading causes of death in the United States.

Those problems—aggravated by immobility—can include a general weakening due to inactivity and pneumonia. They can be especially devastating to someone already in poor health.

While medical technology has made amazing strides with hip surgery and replacement, the acute care a hip-fracture patient needs is tremendously expensive and rehabilitation may require years.

In addition to balance and gait training, the patient must have extensive occupational therapy covering daily living activities such as stepping off a curb and sitting on a toilet.

For hip-fracture patients, the road from bed to wheelchair to walker to cane to walking unassisted and limp-free can be very long.

Prevention of this serious injury focuses on two areas. The first is osteoporosis, a disorder that causes bones to become less dense and more susceptible to fracture.

While women have the highest incidence of osteoporosis. Factors other than

race that increase the risk of osteoporosis include a lack of weight-bearing exercise (walking, for example, as opposed to swimming or using an exercise bicycle); menopause or hysterectomy without estrogen-replacement therapy; a calcium and/or vitamin D deficiency; poor nutrition; and smoking and drinking.

Prevention requires:

- Ongoing weight-bearing exercise.
- Hormone-replacement therapy under a doctor's care.
- Calcium and vitamin D supplements.
- Proper nutrition.
- Eliminating or cutting back on smoking and drinking.

The second major focus for preventing hip fractures is falls. Here are some suggestions for helping your aged parents avoid falls:

- Look for and eliminate household hazards like loose throw rugs, telephone or electric cords that must be stepped over, items left on stairways, rooms so packed with furniture and other material there's little space to walk.
- Encourage exercises that improve or maintain balance and gait as well as strengthening muscles.
- If your parent has low blood pressure and so feels woozy when getting up quickly from bed, have Mom or Dad first sit up, then dangle his or her feet over the edge for a few minutes before standing.
- Review your parents' medications with the doctor and see about replacing any long-acting sleeping pills with shorter-acting ones so Mom or Dad isn't still groggy when getting up in the morning.
- Make sure Mom or Dad gets any

vision problems corrected as much as possible.

- Have handrails on all stairways.
- Install grab bars—not "sturdy" towel racks—in the bathroom.
- Make sure your parents' home is well lit. Some seniors save money by using low-watt bulbs, even though it makes it much harder for them to see under those dim conditions.
- Fix any broken or uneven sidewalks around the house.
- Put a night light in your parents' room and hallway so they can easily see when getting up in the middle of the night to go to the bathroom.

It's also important to know that sometimes a hip can break without a fall or it's the hip breaking that causes a person to topple over. If Mom or Dad has a new soreness in the hip area, it needs to be checked out by a doctor.

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A nurse takes the blood pressure of an older patient. Hip fractures can be especially devastating to the elderly.

CNS photo by Frank Merhe

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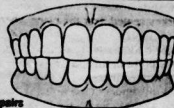
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## The Active List

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, IN, 46206.

### July 14

Positively Singles will host "Movies on the Terrace" at the Indianapolis Museum of Art featuring "The Philadelphia Story." For more information, call Carson Ray 317-228-9321(H) or 317-576-4749(W).

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

### July 14-15

Super Rummage Sale at St. Lawrence, Indianapolis, Friday

7 a.m.-6 p.m. and Saturday from 8 a.m.-1 p.m. All proceeds are used by St. Vincent de Paul Society to benefit needy families. For more information, call Ginny Huguennard at 317-849-0757.

### July 14-16

"Finding Our Fathers: Being a Brother" guided retreat for men will be held at Fatima Retreat House, Indianapolis. This retreat will focus on the male journey and soul. Presented by Franciscan Father Richard Rohr. Fee is varied. For more information, call 317-545-7681.

"In His Memory: Food For

Living" retreat for men to explore the Eucharist in its personal and social implications will be held at Mt. St. Francis Retreat Center, Mt. St. Francis. Registration is Friday 7-8 p.m. and the program concludes on Sunday at 12:30 p.m. Cost is \$85 for resident and \$60 for commuter. For more information, call 812-923-8817.

### July 14-21

Exploring the inner self through creativity will be the topic of "Communion with the Creative Self: Guided Retreat," by Joan Zehnder, to be held at Kordes Enrichment Center, Ferdinand July 14, 8 p.m.-July 21, 1 p.m. Fee is \$300.00. For more information, call 812-367-2777.

### July 15

A pro-life rosary will be prayed today at 9:30 a.m. at the Clinic for Women, 38th and Parker, Indianapolis. Everyone is welcome.

### July 16

A Holy Hour of prayer for vocations will be held at St. Augustine's Home, 2345 W. 86th St., Indianapolis. It begins at 4:15 p.m. and includes Exposition of the Blessed Sacrament, rosary, evening prayer and Benediction.

St. Mary Parish, Navilleton, will hold its parish picnic from 10 a.m.-6 p.m. Chicken and dumplings dinner, games, raffles. For more information, call Judy Schneider at 812-923-5824.

St. John the Baptist Parish, Osceola, will hold its annual chicken dinner from 11 a.m.-4 p.m. Cost is \$6 for adults, \$3 for children. Quilt raffle, booths, crafts.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For information, call 812-246-1555.

St. Anthony Church, Clarksville, will host the Apostolate for Family Consecration Holy Hours from 6-7 p.m. Rosary, confession, Benediction. Novena topic is "The Joyful Mysteries."

Sacred Heart Church, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For information, call Dorothy at 317-356-5110.

St. John the Baptist Parish, 25743 State Rt. 1, Guilford, will host a festival, 11 a.m.-7 p.m. and chicken dinner, 11 a.m.-5 p.m., on the parish grounds. Events include bingo, country store, games and booths. For more information, call Linda Freeman 812-576-4159.

The Rev. Sister Schoenstatt Center and Shrine will hold programs at 2:30 p.m. with Father Elmer Burwinkel, pastor of Holy Guardian Angels Parish, Cedar Grove and St. Peter Parish, Franklin Co. The center is 8 mile east of 421 south on 925 south, between Madison and Versailles.

### July 17

St. Vincent Community Hospice Adult Bereavement Support Group: "The Road to Healing" is a six-week open discussion group for those who have experienced a loss through death. The focus is on sharing feelings and discussing grief issues. It will be held at St. Luke's United Methodist Church, 100 W. 86th St., Indianapolis from 3-4:30 p.m. For more information and to register for



programs, call 317-338-4040. No fee.

### July 18

Christ the King Parish's King's Singles will meet in the parking lot after the 5:30 p.m. Mass prior to sharing dinner. The church is located at 5858 N. Crittenden Ave. Indianapolis. For more information, call Rosanne Brooks 317-251-5272.

Devotions to Jesus and the Blessed Mother will be held from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St., Indianapolis. For more information, call 317-786-7517.

The prayer group of St. Lawrence Parish, 4650 Shadeland Ave., Indianapolis, will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-786-7517.

tion, call 317-546-4065 or 317-842-8805.

St. Vincent Community Hospice Adult Bereavement Support Group: "The Road to Healing" is a six-week open discussion group for those who have experienced a loss through death. The focus is on sharing feelings and discussing grief issues. It will be held at St. Vincent Marten House, 1801 W. 86th St., Indianapolis from 7-8:30 p.m. For more information and to register for programs, call 317-338-4040. No fee.

### July 19

A discussion of "Crossing the Threshold of Hope," by Pope John Paul II, will be held at St. Luke Church, Indianapolis, from 6:30-7:30 p.m. Free-will

—See ACTIVE LIST, page 13

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## Youth News/Views

# Association, agency offer support to youth ministers

By Mary Ann Wyand

Stall in a series

Support is key to the success of any individual or group endeavor, and that is particularly true in the challenging vocation of parish youth ministry.

"Ministry to youth holds many blessings and rich rewards," Janet Roth, youth ministry coordinator for St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute, explained. "However, it is also time-consuming and demanding, and it takes a lot of energy. Often, youth ministers don't take the time to realize how stressed we really are!"

Those types of challenges inspired the formation of an archdiocesan Youth Ministry Association, which provides peer support for newcomers and veterans in the field with a variety of programs and monthly meetings.

And with the creation of the archdiocesan Office for Youth, Young Adult and Campus Ministries three years ago, youth ministry coordinators in the archdiocese also have access to professional, spiritual and personal support from the Catholic Church in central and southern Indiana beyond Catholic Youth Organization ministries.

"Now the Youth Ministry Association is in a place where it can redefine its mission and see how it can better support the people," Julie Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth, Young Adult and Campus

Ministries, explained. "Between that organization and our office, I think the people in youth ministry in the diocese are in a really good place as far as support."

Both the archdiocesan agency and the association recently completed long-range plans to clarify their mission goals and objectives. As a result of that ongoing focus on support, diocesan youth ministers have opportunities to meet regularly for faith, fellowship and formation experiences sponsored by the agency and the association.

Youth ministry coordinators from around the archdiocese gathered for a Lenten retreat at Fatima Retreat House in Indianapolis last March to reflect on their ministries to young people. The retreat was led by veteran youth ministry associate Dede Stomoff, who formerly held that position at St. Monica Parish in Indianapolis, and Christian Instruction Brother Joseph Martin, who is Fatima's associate director of program development.

Participants agreed that the retreat was a wonderful opportunity to rest, relax and reflect with other parish youth ministers.

"The retreat was especially good for me," said Cindy Black, youth ministry coordinator for Sacred Heart Parish in Jeffersonville, "because the focus of the retreat was centered around the needs of youth ministers and where we are in our lives."

The related retreat's schedule of walks, silence, spiritual direction, and recreation was "a rare treat" for Joe Connelly, youth ministry coordinator for Holy Spirit Parish in Indianapolis.

"It was wonderful to participate in litur-



Photo by Mary Ann Wyand

Youth ministry coordinators from around the Archdiocese of Indianapolis model Christian Leadership Institute T-shirts during a break from a past conference at Marion College in Indianapolis.

gies that we didn't plan," Connelly said, "prayer services that we didn't lead, meals that we didn't cook, talks that we didn't prepare, and activities that we weren't responsible for."

Youth ministry coordinator Bill Edwards of St. Patrick Parish in Terre Haute agreed. "I was able to find the inner peace that I tell others they need," he said, "but often I don't have myself."

One of the retreat presentations featured a meditation on masks which challenged participants to reflect on themselves and their ministries in new ways.

"Each person found a partner and placed strips of wet gauze on the other person's face," Roth explained. "The masks dried quickly in the shape of their own faces."

Marlene Stammerman, youth ministry

coordinator for St. Michael Parish in Greenfield, said she had always thought of masks in a negative way as vehicles for people to hide from God, self and others.

However, as she helped her partner remove the mask, Stammerman said she realized that she was looking at the face of God. Then she looked at her own mask, and for the first time she saw the soft features and gentleness that God had created.

"During one of the prayer services, the youth ministers anointed each other and shared a special blessing," Roth said. "It was a reminder that each of us has been chosen to answer the call from God and that we have the prayerful support from others in our field."

(Next: Life lessons.)

## The Woods invites riders to compete in equestrian events

The St. Mary of the Woods College Mari Hulman George School of Equine Studies is accepting entries for its fourth annual Fall Classic riding competition on Sept. 2-3.

Co-sponsored by the college and WTHI Television and Radio during the Labor Day weekend, the Fall Classic is an open competition that draws riders of all ages to The Woods to compete for prizes guaranteed to total \$9,700.

The Pre-Classical competition begins at 1 p.m. on Sept. 2, with riders competing in walk-trot for age 10 and under, open English pleasure, horsemanship open, western pleasure for age 16 and under, and open western pleasure. Two unmounted races will be featured this year, with shoe races for children age 10 and under and youths age 11 to 16.

Evening events will start at 5 p.m., with pole bending and barrel racing events for all ages. A flag race open and plug race open will end the Pre-Classical events.

Riders can test their skills at the Classic events on Sept. 3, beginning at 10 a.m., with open flag and plug races. Youth, junior horse, and ladies' open barrel events, a barrel race, and youth and open pole bending will be featured during the day.

Larry Mason, director of the Mari Hulman George School of Equine Studies, said both the ladies' open barrels and open pole bending events are approved by the Illinois Girls' Barrel Racing Association.

Aug. 1 is the deadline for the non-refundable \$35 entry fee. The post entry fee is \$45, and those registrations will be accepted on both show days. Entry fees for individual Pre-Classical events range from \$2 to \$15. For more information, contact Mason or Cindy Durham at 812-535-5239.

• • •

Cardinal Ritter High School's cheerleaders will offer a cheerleading camp for

girls in the third through the eighth grades on July 29 from 9 a.m. until 3 p.m. at the Indianapolis West Deamery interparochial high school.

Registration is \$15 a person. Beverages will be provided, but each participant should bring a sack lunch. To register or for more information, call Cardinal Ritter High School at 317-924-4333.

• • •

Bishop Chatard High School students raised nearly \$24,000 on May 3 during the Indianapolis North Deamery interparochial high school's annual Walk-a-thon.

Faculty coordinators Elaine Alhand and Mary Sue Doyle said 541 students completed the 5-mile walk or run fund raiser to benefit the school.

• • •

Pacific Intercultural Exchange, a non-profit educational association promoting foreign exchange students at the high school level, needs host families for the upcoming school year.

Students are between the ages of 15 and 18, have their own spending money, are fully insured, and are anxious to share their cultural experiences with their new American families for a semester or a full academic year.

Because there are no "typical" host families, Pacific Intercultural Exchange coordinators work with single parents, childless couples, retired couples, and large families to place students in American homes for a year of high school.

Families interested in learning more about this student exchange program should call Debra Handy, Pacific International's Indiana coordinator, at 317-467-4897, or the Pacific International headquarters at 800-245-6232.

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## Campus Corner

# All-star pitcher declines draft offer to continue his studies at Evansville

By Mary Ann Wyand

For some athletes, it would be a tough call. But all-star pitcher John Kremer, a 1995 graduate of Bishop Chatard High School in Indianapolis, didn't even hesitate when he was drafted by the Detroit Tigers earlier this summer.

Kremer politely declined the Tigers' offer to play professional baseball because he intends to earn an undergraduate degree at the University of Evansville.

However, the talented right-hander won't be walking away from the sport he loves so much. He received a baseball scholarship to pitch for the Evansville Aces and will face some tough Missouri Valley Conference teams.

And four years from now, if he is again selected as a draft pick, Kremer said he intends to accept the offer to play professional baseball. But if he isn't drafted after college, Kremer said he will be just as happy teaching his own children to play baseball someday.

A two-sport athlete at Bishop Chatard, Kremer excelled on the pitcher's mound in the spring as well as at calling plays and throwing passes as a quarterback for the Chatard Trojans in the fall. His strong right arm successfully carried him through both sports, and his positive attitude and genial leadership abilities inspired teammates.

Special high school memories include opportunities to pitch when his younger brother, Andy, was catching, Kremer said, as well as the support he received from family members, who attended all the baseball and football games, and fans.

During a baseball sectional game against Cathedral High School this year, Kremer threw a one-hit shutout and struck out 13 batters in what his coaches described as "an unbelievable day." (He prefers to talk about his teammates.)

High school went by quickly, Kremer said, and he is very glad that he decided to attend the Indianapolis North Decatur interparochial high school.

"In eighth grade I was talking to my grandma because I couldn't decide where to go to high school," Kremer recalled. "She said, 'Well, John, just pray to the Holy Spirit and he'll tell you where to go.' So I did that, and then I knew Chatard was the place I wanted to go to high school. Chatard has been real good for me. I definitely made the right choice in deciding to go to school there. Our coaches were great in both baseball and football. Everybody is real supportive there. I had a lot of good people there. It was hard to graduate because I'm leaving a lot of friends behind."

Recently Kremer was voted to the All-State first team by the Indiana High School Baseball Coaches Association. This weekend he will participate in the North-South All-Star Series at Indiana University in Bloomington.

"John was one of only eight high school players drafted in Indiana this year," Tom Dille, Bishop Chatard High School's varsity baseball coach, explained. "Considering the number of schools in the state and the number of kids playing baseball, it's quite an honor for him to be drafted."

Craig Barr, Chatard's varsity football coach, said he is pleased with Kremer's decision to complete his undergraduate education before considering professional baseball.

"John is one of the classier young men we've had go through the program," Barr said. "He has a lot of good qualities. He's very successful athletically. He's got great parents. He's a good student. He's a very humble guy, and he's very appreciative if you do something for him."

As one of the varsity co-captains and a quarterback

for the football team, Kremer worked extremely hard to improve his passing with receiver Monter Curran, Barr said. "Between the two of them, during part of the season John was the leading quarterback in the state in yardage and Monter also led the state in receiving a tribute to their hard work during the summer. They spent two or three hours practicing together every morning. John threw a minimum of 250 balls a day. Whether it was a football or a baseball, you would always see him throwing."

During the last football season, Barr said, Kremer set six school gridiron records, including most passes attempted in a game and most yardage gained.

"John had 49 completions in a game," Barr said. "He threw for 1,900 yards, which was second in the state this year, during the regular season. He had the most touchdown passes in a season. John had a phenomenal year and did a great job as a leader. He led by example. He was the hardest-working kid on the practice field every day. He knew he had to because that was his responsibility as a captain."

During baseball season, Barr said, Chatard fans often noticed pro scouts in the stands when Kremer pitched a game.

"I said, 'John, doesn't that make you nervous?' and he said, 'Well, just a little bit,'" Barr remembered. "A lot of the students didn't even know that he had offers of pro contracts because he never said a word to anybody about it."

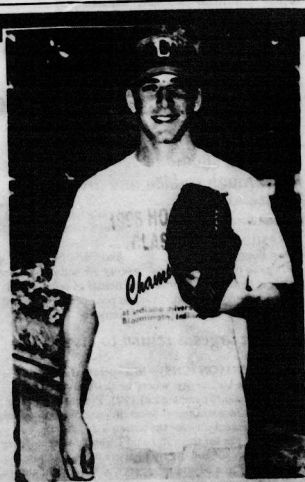
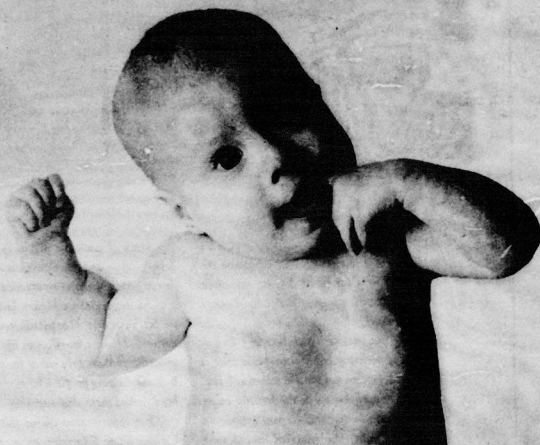


Photo by Mary Ann Wyand

Bishop Chatard High School graduate and all-star pitcher John Kremer of Indianapolis recently declined a draft offer from the Detroit Tigers in order to continue his education at the University of Evansville and play ball for the Aces.

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# Balancing budget with Medicare, Medicaid cuts: too much too soon?

*Catholic Health Association believes programs should be reduced but not through sudden and drastic cuts*

By Carol Zimmermann

WASHINGTON (CNS) —Just hours before Congress gave final approval to a budget plan that will trim Medicare and Medicaid, 76-year-old Edna Faris said

she wasn't sure what the proposed cuts would do to her.

And Catholic leaders are asking the same questions on behalf of other elderly and poor people across the country.

## Clinton urges a return to civility

WASHINGTON (CNS)—In a speech at Jesuit-run Georgetown University, where he first launched his "New Covenant" campaign in 1991, President Clinton asked for a commitment to civility and for individuals to take responsibility for the nation's direction.

"When I ran for this job I said I wanted to restore the American dream and to bring American people together," Clinton said in a 57-minute speech at his alma mater July 6. "I have now come to the conclusion . . . that I cannot do the first unless we can do the latter. We can't restore the American dream unless we can find some way to bring the American people closer together."

"I honestly don't know," said Mrs. Faris at a June 29 hearing on Capitol Hill. The Alexandria, Va., woman relies on Medicaid to pay the nursing home costs for her husband, who has Alzheimer's disease.

"Although we have been hard-working citizens, we have no choice but to rely upon Medicaid," she said.

"We are unfortunate. My husband has the wrong disease," Mrs. Faris added. "If he required lots of doctors and surgery, Medicare and insurance would cover most of his bills, but because Alzheimer's requires long-term care, we have no choice but to look to Medicaid for help," she said.

Such help might become harder to come by for Mrs. Faris and many other elderly, poor and disabled citi-

zens across the country as Congress plans to slash federal health care programs by \$452 billion over the next seven years.

The plan, approved by Congress June 29, is an attempt to balance the country's trillion-dollar budget while also providing middle-class Americans with a promised tax cut.

Still being worked on in the blueprint stage containing suggestions for changes and cuts, the budget plan will go to committees to work out specifics by Oct. 1, the beginning of the new fiscal year. President Clinton could veto parts of the measure.

Democratic leaders describe the proposed cuts in Medicare and Medicaid as too extreme and say they will benefit the wealthy at the expense of lower-in-

come Americans. Medicare is the federal health insurance program for the disabled and people 65 and over, and Medicaid is the federal-state program that helps pay for health care for low-income families with children and for the needy individuals who are aged, blind or disabled.

"We don't have to have a budget that gives huge tax breaks to people who already have it made and take it out of the hide of the hard-working, middle-income people of this country," said House Minority Leader Richard Gephardt, D-Mo.

Now "the heavy lifting begins," says Bill Cox, the Washington-based vice president of government services for the Catholic Health Association.

The CHA, a St. Louis-based organization that represents more than 1,200 Catholic health care facilities and organizations, "intends to be very much involved in the discussion,"

according to Cox.

Although he agrees that Medicare and Medicaid cannot continue to grow at the rate they have—they are the fastest growing portion of the federal budget—he said that such "mammoth" cuts are hardly the answer.

"They're too large and in too short a period of time," he said, adding that the extent of cuts also will affect private payers and may even close hospitals that primarily serve lower-income Americans relying on Medicaid.

As the CHA sees it, Medicare and Medicaid spending should definitely be reduced, but not through sudden, drastic cuts. Instead, it says, the programs should be restructured, to take advantage of managed-care options and other practices used in the private marketplace.

CHA also thinks Congress should reassess the idea of tax breaks and make cuts in all federal programs, including Social Security, which is exempt from cuts, and defense spending, which currently stands to gain \$58 billion with the newly-proposed budget plan.

Another danger the CHA sees with the federal health care cuts is the suggestion that states take total control of Medicaid programs through block-grant funding.

"It's going to be a huge battle over what state gets what," said Cox. Not only that, but the states themselves are going to be in for a surprise.

The governors who are saying "we can live with this," and think they can save money, will instead find themselves in the position of primarily caring for elderly people who need long-term care, he said.

Sharon Daly, deputy director for social policy of Catholic Charities USA, also disputes aspects of the budget cuts. "We are outraged at the magnitude of cuts for very low-income people, pregnant women and old people who have used up their savings," she said.

Daly told Catholic News Service that switching Medicaid programs to state-run block grants is a "big danger" because it is likely to cut eligibility requirements for poor families.

"We don't want the states competing to see who can have the worst care for the poor and elderly," she added, saying that is what the program will become if states hope to save money.

Mrs. Faris puts it even more succinctly. If Medicaid is cut, "my husband could become ineligible," she said, or "the program could severely limit the services he would get."

"I couldn't face worrying every year about whether his care will be paid for," Mrs. Faris said. "It sounds like the lottery to me, and I don't have anything more that I can risk."

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## Book Reviews/By Patricia McGuire, Catholic News Service

## A nun looks at religious life in the 21st century

**RELIGIOUS LIFE IN THE 21ST CENTURY: A CONTEMPORARY JOURNEY INTO CANAAN**, by Sister Catherine M. Harmer. Twenty-Third Publications (Mystic, Conn., 1995). 136 pp., \$9.95.

Three decades after Vatican II, many American Catholics of a certain age still harbor fanciful ideas of religious life, recalling childhood images of monumental institutions with silent, stark corridors, stern-eyed priests and sweet-faced nuns gliding over gleaming floors in their long black garb, smelling faintly of strong soap and lingering incense.

Goodbye to all that, said the newly liberated religious after Vatican II, shedding wimples and collars for madras and denim, forsaking the monumental institutions for storefront offices in the noisy public marketplace.

This dramatic change in religious life was no simple sociological trend, says Sister Catherine M. Harmer, a Medical Mission Sister of Philadelphia. In "Religious Life in the 21st Century: A Contemporary

Journey Into Canaan," she calls the change a "paradigm shift" signaling a complete break with past structures and practices. Sister Catherine contends that accepting this paradigm shift is essential to the future idea of religious life.

A major obstacle to such acceptance, according to the author, is the confusion of mission and ministry. By mid-century, religious orders' development and maintenance of the great institutions of education and health care often obscured the original congressional missions of service to the poor. Vatican II's call to renew all sparked debate over the meaning of mission, ministry, and the future of the institutions that many religious found no longer satisfied their vocations.

Sister Catherine clearly believes that religious life

will continue, but in a radically changed form. She foresees more modalities of membership, a smaller core of canonical members, an openness to changing commitments, lay leadership for the old institutions.

Some of her forecasts ring flat: She does not explore the consequences of the paradigm shift for the institutions or the lay leaders she blithely anoints as the successors to the religious who have gone on to, implicitly, more "meaningful" ministries. And, in a cursory overview of the "new approach to vows," she asserts that, "As we know it today, celibacy has more to do with being loving persons than in sacrificing our sexuality." The topic demands more insightful analysis.

Superficial treatment of other topics, including a frustratingly elliptical section on the 1994 world Synod of Bishops, makes this book difficult for readers who are not insiders to religious life. The lay reader occasionally feels like a voyeur when clerically cautious turns-of-phrases only hint at richer, more lively and even passionately raging debates beneath the ecclesiastically correct semantics.

Sister Catherine evokes the Canaan metaphor as the symbol of the conflicts that accompany radical change. Just as the Israelites rejected the journey into Canaan because of fear for the strange new land, so, too, according to her, the future of religious life is a land that requires the courage and faith of Caleb and Joshua, the faithful scouts who "could accept that a major change had taken place so that their previous experience could not be the basis for the future." God rewarded their faith with the gift of Canaan. Those who keep faith in the "ecclesia," says Sister Catherine, will find equal reward in a new idea of the religious life.

(Patricia McGuire is president of Trinity College in Washington, one of the nation's oldest Catholic colleges for women. She is a frequent commentator on Catholic higher education.)

(At your bookstore or order prepaid from Twenty-Third Publications, 185 Willow St., P.O. Box 190, Mystic, CT 06355. Add \$2 for shipping and handling.)

## Rest in peace

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

**ADCOCK, Michael B.**, 21. St. Luke, Indianapolis, June 29. Son of Joan Gerlach.

**ADCOCK, brother of Erin E.** Adcock; grandson of Minnie Adcock; friend of Ann Craig. **ANDERSON, Hyacinth A.**, 76. St. Paul, Tell City, June 26. Mother of Elizabeth Coonce; sister of Lloyd Eugene, Robert and Frances Sabelhaus, Freida Reinhardt, Anna Labhart, Rose Brumfield, Elizabeth Evans and Clara Litherland; grandmother of five.

**ANDERSON, Mayda M.**, 74. St. Bartholomew, Columbus, June 1. Mother of Frank, Brad, Alicia and Cecelia Anderson.

**BARR, William C.**, 77. St. Anthony, Indianapolis, June 28. Husband of Madeline E. Worthington Barr; father of Anthony W., Joseph C. Baar, Mary M. Sharp, Sandra K.

### Sister Anne Edward dies at age 74

Little Sister of the Poor Anne Edward of the Cross died on June 19 at the age of 74.

The funeral Mass was celebrated at St. Augustine Home on July 6.

Born Catherine Guckin in Philadelphia, she entered the community in 1956. Serving several homes for the elderly, Sister Anne Edward was stationed in Indianapolis from 1964 to 1974, returning in 1987.

Until 1991, she was in charge of collecting donations to support the work of the Little Sisters of the Poor with the needy aged at St. Augustine Home. After that, she continued her apostolate of prayer for their intentions.

Sister Anne Edward is survived by eight sisters and brothers, and some nieces and nephews.

Kramp and Barbara A. Sherrow; brother of Alfreda Gallier, Mildred Whitsett, Patricia Schmalz, Rita Paradise; grandfather of ten; great-grandfather of nine.

**CHEAP, Edward L.**, 90. St. Mary's, New Albany, June 26. Father of Shirley Krueger, Mary Jane Armstrong, Thomas L. Cheap; brother of George Cheap, Dorothy Uhl and Violet Totten; nine grandchildren, two great-grandchildren.

**CONCANNON, Mary E. Humann**, 78. Our Lady of Lourdes, Indianapolis, May 24. Mother of Michael V., Patricia A. Concannon and Mary Ellen Wilson; sister of Louis F. and Jane Humann and Margaret Hadley; grandmother of three.

**CONDON, John Richard**, 68. St. Anthony, Indianapolis, June 28. Husband of Rose Ellen Lowe Condon; father of Mark, Sean, Philip, John, Ray, Bob Condon, Fran Simmerman, Lois Gallagher and Beth Haver; brother of Raymond W. Condon; Mary Caroline Wilson; grandfather of 15; great-grandfather of seven.

**CRAIN, James W.**, 68. St. Gabriel, Connersville, June 15. Husband of Judith Crain; father of Carmen Hillenburg; brother of Carlos Crain and Pearl Redour; uncle of several nieces and nephews.

**DUDAS, Michael G.**, 85. St. Andrew, Richmond, June 15. Husband of Anna A. Dudas; father of Michael S., Stephen A., John J. Dudas and Mary Katherine Meek; brother of Stephen A. Dudas and Elizabeth Fosnot; grandfather of 13; great-grandfather of three.

**FISCHER, George M.** "Mike," 75. St. Mark, Indianapolis, June 21. Uncle of David Curtis.

**GARD, Imogene "Toots,"** 73. Holy Family, Richmond, June 25. Mother of Earl B., Thomas, David, Barbara Gard and Cynthia Covert; sister of Hazel Dudley, Opal Herkless and Beulah Lawrence; grandmother of eight.

**GLOTZBACH, Gertrude**, 87. St. Mary, Lanesville, June 21. Mother of Charles and Nola Glotzbach; sister of Louis and Sam Himmelhaver and Margaret Green; grandmother of three.

**HATFIELD, Steven L.**, 50. St. Francis Xavier, Henryville, June 28. Husband of Mary Hatfield; father of Troy and Stephanie Hatfield.

**JOHNSON, Robert**, 43. St. Lawrence, Lawrenceburg, June 25. Husband of Teresa Johnson; father of Hayes Bryann, Erik and Cassie Johnson.

**JOHNSON, Rosemary**, 81. Holy Family, Richmond, June 20. Mother of John Johnson and Mary Soper; sister of Loretta Meek and Lucille Sierling; grandmother of eight; great-grandmother of nine.

**KULL, Mary Lou "Sis,"** 71. Holy Family, New Albany, June 24. Wife of Eugene L. Kull; mother of Thomas D., Patricia G. and Kathleen M. Kull; daughter of Viola Daniel; sister of Harry Daniel and Sr. Jean Ann Daniel; grandmother of two.

**PHILIPS, Kathryn M.**, 83. Holy Family, New Albany, June 30. Sister of Dorothy Weber; aunt of several nieces and nephews.

**RESH, Gary S.**, 40. Holy Family, Richmond, June 24. Son of Richard and Bonnie Jolly Resh; brother of Douglas and Michael Resh, Brenda Miller, Deanna Luxburger and Debra Presley.

**SCUMAKER, Carolyn** Kierfford, 63. St. Bartholomew, Columbus, July 3. Wife of J. Bert Schumaker; mother of Thomas J. and Dr. John E. Kieffer; sister of Arthur O. Kermit D. and Jerry Q. Weddell, Velma W. Johnston and Elaine W. Brannan; grandmother of two; step-grandmother of three.

**SHELLEY, Irene Marie**, 68. St. Barnabas, Indianapolis, July 2. Wife of William Hugh Shelley; mother of Robert McPherson, Therese and John Canali, Suzanne Rapach; daughter of Fay R. Rosimer; grandmother of two.

**TUTTLE, John Thomas**, 49. St. Joan of Arc, Indianapolis, June 28. Husband of Jane E. Barrow; father of John T. Jr. and Jennifer Tuttle; son of Kathryn Tuttle; brother of Peter Q. Tuttle and Sarah Swick; uncle of several nieces and nephews.

**VANCE, O. Richard**, 74. St. Mary, North Vernon, June 8. Husband of Mary Kane Vance; father of John

R. Vance and Patricia Ann Bower; grandfather of five; great-grandfather of one.

**VANDIVER, Louie**, 77. St. Anthony, Indianapolis, June 27. Mother of Stephen Dillman and Judith Doan.

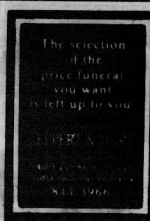
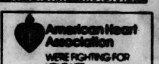
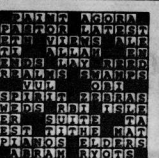
**WALTERS, Leona V.**, 74. Immediate Conception, Millhouses, June 30. Wife of Charles E. Walters; mother of Betty Young, Darlene Byrd and Shawna Schweninger; sister of Marie Peitz, Bernice Young, Dorothy Molen, grandmother of four; great-grandmother of four.

**WILHELM, Joseph J.**, 85. Holy Family, Oldenburg, June 26. Husband of Corina C. Bessler Wilhelm; father of Thomas and James Wilhelm, brother of Carl Wilhelm; grandfather of six; step-grandfather of three; great-grandfather of one.

**WRIGHT, James G.**, 58. Good Shepherd, Indianapolis, June 9. Husband of Shirley Wright; father of James and Michelle Wright, Madonna Thompson, Mary Beth Fields and Marci Conner.

### Correction

In last week's obituaries, Mildred G. Elstro and Belle H. Pardo were inadvertently listed as buried from St. Andrew Parish, Indianapolis. It should have been St. Andrew Parish, Richmond.



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# WOMEN

continued from page 1

and degrading history" of sexual violence against women.

"The time has come to condemn vigorously the types of sexual violence which frequently have women for their object," and to pass laws which effectively defend them from such violence," he said.

In a reference to prostitution and sex tourism, he blamed the "widespread hedonistic and commercial culture" for encouraging systematic exploitation of sexuality and corrupting "even very young girls into letting their bodies be used for profit."

The pope then discussed rape and the questions it raises about abortion. He said the issue presents itself not only in cases of war but in permissive societies marked by "aggressive male behavior."

He praised "those women who, with a heroic love for the child they have conceived, proceed with a pregnancy resulting from the injustice of rape."

Even in cases of rape, he said, the choice to have an abortion always remains a grave sin.

"But before being something to blame on the woman, it is a crime for which guilt needs to be attributed to men and to the complicity of the general social environment," he added.

The pope urged changes to make women's equality a reality in today's world, calling for equal pay for equal work, protection for working mothers, fairness in career advancement and equal family rights for men and women.

But in listing the obstacles to women's equality, he also said that "the gift of motherhood is often penalized rather than rewarded."

"Certainly, much remains to be done to prevent discrimination against those who have chosen to be wives and mothers," he said.

The pope opened his letter with a series of "thank yous"—to women as

mothers, wives, daughters and sisters, professionals in various fields and religious.

Their contributions in all these areas, he said, reflect the "genius of women." He elaborated on this throughout the letter, attributing to women some specific gifts:

- An ability to "see persons with their hearts," independent of ideological or political systems.

- A willingness to give themselves generously to others, particularly in education and especially in serving the weakest and most defenseless. This in effect provides a "cultural and spiritual motherhood" for societies, he said.

- A natural "insight" that makes human relations more honest and authentic.

"I know of course that simply saying thank you is not enough," the pope wrote, opening a brief analysis of how women's dignity has been unappreciated at times by the church and the rest of humanity. He said this was largely a product of historical conditioning.

In various times and places, he said, women have been unacknowledged, misrepresented, relegated to the margins of society and even reduced to servitude. He said assigning blame for this is not easy, considering how people's attitudes are shaped by their culture.

"If objective blame, especially in particular historical contexts, has belonged to not just a few members of the church, for this I am truly sorry," he wrote. These shortcomings do not reflect the church's teaching about women's equal dignity, he said.

"When it comes to setting women free from every kind of exploitation and domination, the Gospel contains an ever relevant message which goes back to the attitude of Jesus Christ himself," who treated women with openness, respect, acceptance and tenderness, he said.

The pope said it is time to examine the past and look at how women have influenced the history of humanity.

"Women have contributed to that history as much as men and, more often

than not, they did so in much more difficult conditions," he said. Often they were excluded from educational opportunities, underestimated, ignored or not given credit for their achievements.

While time has largely buried the evidence of women's contributions, humanity owes a debt which can never be repaid to this "immense feminine tradition," he said.

"Yet how many women have been and continue to be valued more for their physical appearance than for their skill, their professionalism, their intellectual abilities, their deep sensitivity," he said.

The pope emphasized that while the church upholds the equal dignity of men and women, this does not translate into a "static and undifferentiated equality" between the two sexes. Men and women are complementary, and were created to help each other, he said.

In both society and the church, he said, there exists a "certain diversity of roles (that) is in no way prejudicial to women." This diversity should never be imposed arbitrarily, but it expresses what is specific to being male and female, he said.

In the church, this idea has a particular application in the all-male priesthood, which the pope said reflects Christ's choice to entrust only to men this ministerial task. This "in no way detracts from the role of women," he said.

He said, however, that the church needs to do a better job of making it clear that the priesthood is not about domination but service.

The pope also recalled that many remarkable and talented women have done their life's work in the church's service, and left a mark on history. He cited women martyrs, saints and mystics, along with the many Catholic women who have dedicated their lives to serving the poor.

## Reaction to pope's letter

Helen Alvarez, director of information and planning in the bishops' Secretariat

for Pro-Life Activities, said the papal letter released July 10 "affirms women in a huge variety of roles" and would probably be welcomed by all but those who see motherhood as "nothing but enslavement."

The pope recognizes the error of those who "desire to reduce all questions about women to whether they have access to abortion," she said.

Rita Greenwald of Springfield, Ill., president of the National Council of Catholic Women, said the letter confirmed her long-held view that Pope John Paul is "especially sensitive to the very complex world in which women have to live today."

She said that her organization was pleased to see the pope emphasize many of the issues that the NCCW has made its own—such as equal pay for equal work, an issue raised by the group in the 1960s, and domestic violence, which the NCCW has been fighting as part of its "New Directions" program.

Greenwald said the NCCW also felt affirmed by the pope's use of the phrase, "the genius of women," which she said was the same idea used by the U.S. bishops when they founded the Catholic women's group 75 years ago to "help the government address the tremendous needs that faced the world after World War I."

Bishop John J. Snyder of St. Augustine, Fla., chairman of the U.S. bishops' Committee on Women in Society and in the Church, said the papal letter expresses the pope's "deep appreciation and esteem for all that women have contributed to the world through the centuries" and could open "a much needed dialogue about 'a new feminism.'"

Pope John Paul's apology "for whatever role members of the church may have played in the oppression of women is an example to all of us of the kind of humility necessary if we are to grow into the full stature of Christ, mature men who can admit mistakes," he added.

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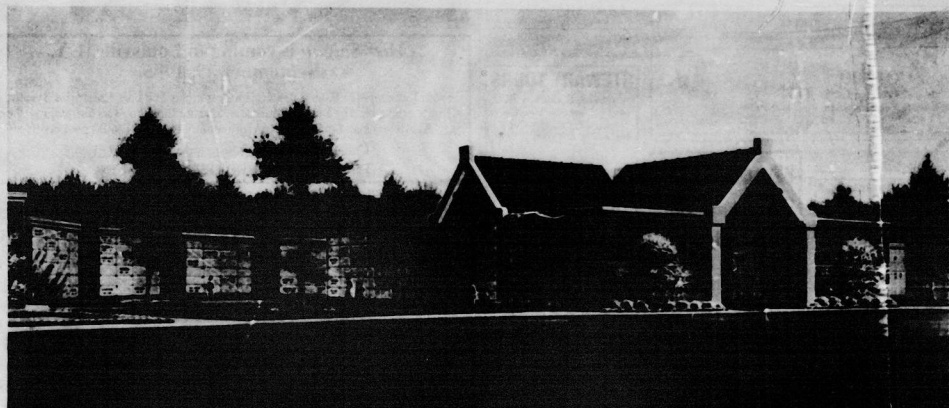


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