

to ask Rome for permission in the United States to have a funeral Mass with the remains present when the one who died has been cremated.

They will discuss, but not vote on:

- Plans to restructure the National Conference of Catholic Bishops and U.S. Catholic Conference, the organizations through which they act together on a national level.
- A revised draft of a statement applying to Catholic colleges and universities in the

the Portland Archdiocese. The archdiocese was formed in 1846. Its original seat was Oregon City, the Oregon Territory capital on the Willamette River about 10 miles south of Portland. Portland was made the see city in 1928.

The only nonliturgical matter the bishops are scheduled to vote on in Portland is a proposed revision of rules for reimbursement of NCCB and USCC committee chairmen for travel expenses incurred for some committee meetings.

The family of Father James D. Barton gather for a Mass at the Holy Family Chapel in the Archbishop O'Meara Catholic Center on the first anniversary of his death, includes (from left) his niece, Maureen McCarty; his sisters, Margaret, Martha, and Veronica (Vennie) Barton; and his brother, former Indianapolis Mayor John Barton. The family donated most of the vestments and furnishings for the chapel, which were blessed during the liturgy.

The proposal to allow a funeral Mass with cremated remains present would provide a U.S. exception to the church's general law. The general law prescribes that if the funeral Mass is said with the remains present, it is to be the person's body, not the ashes.

The church in Canada has had permission for more than a decade to have a funeral Mass with cremated remains present. Four U.S. dioceses have received such permission individually.

If the permission is granted, each U.S. bishop would then decide whether to permit the practice in his diocese.

Currently more than 20 percent of Americans who die are cremated.

Among liturgical changes for Holy Week that the bishops will consider is an instruction clarifying that in the United States those chosen for the foot-washing ceremony on Holy Thursday should "represent various people who constitute

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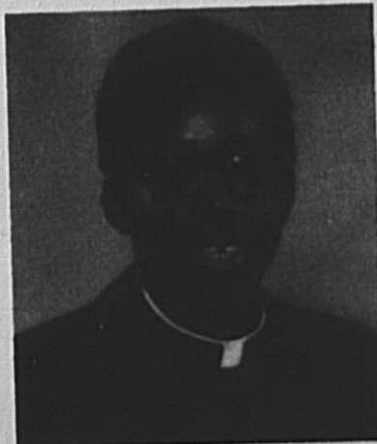
## Fr. Kenneth Taylor to head new Office of Multicultural Ministry

Father Kenneth Taylor, pastor of Holy Trinity Parish in Indianapolis, has been appointed director of the Office of Multicultural Ministry. The appointment is effective July 3.

Under Father Taylor's leadership, the office will work in cooperation with the archdiocesan Multicultural Ministry Commission. The commission was formed last year to promote an increased awareness of the ethnic strengths and diversity of the archdiocese and to assist parishes in developing services to meet multicultural needs.

Doris S. Parker, who was appointed in May as the facilitator for the planning process of this multicultural commission, will begin developing a strategic plan with members of the commission and the new director at the commission's first meeting this Saturday, June 22.

David Bethuram, associate secretary for leadership, pastoral formation, and services for the archdiocese, said the Office for Multicultural Ministry and the archdiocesan Multicultural Ministry Commission will develop its relationship



Father Kenneth Taylor

as the commission works through its planning process.

In accepting the new appointment, Father Taylor said he is looking forward to

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## The collection for the work of the Holy Father is this weekend

By John F. Fink

"Proclaim the Love of Christ" is the theme of this year's Peter's Pence Collection for the Holy Father. It will be taken up in parishes throughout the world this weekend.

This annual appeal supports the pope's pastoral and evangelization efforts. In addition, the collection enables him to provide emergency relief through the Holy Father's Relief Fund to countries devastated by natural disasters, and helps the Holy See serve 700 million Catholics in more than 100 countries.

The collection also helps support the pope's pastoral visits throughout the world.

For every dollar contributed to the collection, more than 98 cents goes directly to support the spiritual and charitable works the pope designates. Administrative costs comprise less than 2 cents per dollar.

A letter about the collection from Archbishop Daniel M. Buechlein is on page 2 of this issue.

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### Politics

Pro-life Democrats are working quietly to secure wording in the platform that would affirm their right to disagree with the party's support for legal abortion.

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### Family Health

Some of the things you should know in order to keep your family healthy are covered in our annual special supplement on family health.

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## Seeking the Face of the Lord

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



# We have another close saint interceding for us

**T**he dad we knew had been slipping away from us for some time. Last Monday, in his 90th year, he went home to God (and mom). His memory gradually faded and he lost his vigor, but he never lost his considerate manner. Only the last weeks did he lose his warm smile. My brother and sister-in-law and I have been impressed that to the very end in the nursing home he did whatever he was asked without question and without complaint. Truthfully, I cannot remember a time that my dad complained.

We knew dad as a hard worker. He exemplified the dignity of work. He was a faithful prayer. He was a charitable man who asked for no recognition. He was an honest man who lived a no-nonsense faith.

Dad left a grade school education to work in a wood furniture factory 55 years. Eventually he became the foreman of the "machine & mill rooms" where lumber was cut and prepared for assembly as furniture. He loved wood and could recognize any tree whether in the forest or in the lumber stack. One summer he put me to work in that factory because "a priest needed to know how people make a living." He showed my brother and me the value of hard work and he also drilled into us that a job worth doing is worth doing well. He was fair and kind, but he accepted no sloppy work.

Dad was faithful in prayer. We prayed together. There was never a question of whether or not we would go to church together on Sunday (or to monthly confession on Saturday afternoon.) In their years of retirement mom and dad went to daily Mass. After mom died (1982) I noticed that the place where dad most experienced the pain of her loss was in church. On my visits home after mom died I also noticed that he kept the prayer book she had used and it was always open to "a prayer for a priest." We always said the Morning Offering and Memorare together before breakfast. I discovered during my visits that dad continued to say those prayers aloud by himself even after mom was gone.

Dad was a charitable man and while he sought no recognition, even as a kid I noticed that many a relative and friend would come to him for help, whether

spiritual or material, in time of trouble. He was a volunteer laborer when our parish school and church were built. He was treasurer for the St. Vincent de Paul Society until he really couldn't go anymore. After retirement he was a faithful weekly visitor to shut-ins and the poor.

The summer I worked in the factory, even though he had me working in a different department, I learned that factory workers affectionately called dad "Father Buechlein" because of his integrity and faith. As with my brother and me, he was honest and fair with those whom he supervised. He took special care of several workers who were limited in intelligence and in manual skills. He found work they could do and he protected them from ridicule. Dad taught me pastoral sensitivity long before I knew what that meant.

My brother and I have been fortunate to have such good parents. The other week when I was at Saint Meinrad for an ordination one of the monks who knew mom and dad rather well volunteered that it was mom's wisdom and dad's humility that made me what I am. I agree, that and more. But I also thought to myself that I will never be as good as they were. They live in my memory and prayer as a challenge to be who they taught me to be by word and example.

I have written and spoken often of how meaningful our Catholic belief in the communion of saints has become for me since mom died. Surely now, I and my brother and his family have another close saint interceding for us in heaven. It is a hard to let go of our loved ones. It is a strange feeling to realize that now that our parents are gone we children are the elders of the family. Yet it is consoling to know they are together again. Dad was never the same after mom died, but I am sure his cheerful spirit and warm smile are back. Until we meet again, may they rest in peace.

I can't help but conclude a thought about gratitude for the gift of our faith. What do people do who do not believe in the wonder of God's love, the wonder of his Son's final victory over sin and death? Thanks be to God for the victory of faith!

## Archbishop's father, Carl, dies at age 89

Carl B. Buechlein, father of Archbishop Daniel Buechlein, died at 6:30 a.m. on Monday, June 17 in Jasper. He would have been 90 in September.

Funeral services were scheduled for 11 a.m. Thursday at Holy Family Church in Jasper, where Carl Buechlein was a charter member.

Calling was set for Wednesday at 11 a.m. to 9 p.m. at the Becher-Kleusner Downtown Chapel in Jasper. Holy Family Parish members were to pray the rosary at 7 p.m.

A memorial Mass will be scheduled in Indianapolis at a later date.

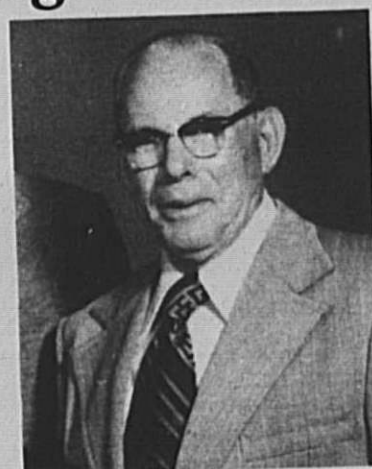
Carl Buechlein was born in Jasper in 1906 to Joseph and Rose Gehlhausen Buechlein. He married Rose C. Blessinger in 1933 at St. Joseph Church, Jasper. She preceded him in death in 1982.

A retired foreman of the Jasper Cabinet Company, Buechlein worked 52 years in the machine and mill room.

He was the recipient of the Boy Scout's religious St. George Award for contributions to scouting in his parish. He was a 50-year member of the Knights of Columbus, served as treasurer of the St. Vincent de Paul Society, and was an active member of the Holy Name Society.

Buechlein was a member of the building committees of both St. Joseph and Holy Family churches. When Holy Family was being built, he personally selected every piece of wood for the pews in the new church and built them, with the help of his teen-age sons.

Archbishop Buechlein often speaks of



Carl Buechlein in 1973

his father's strong prayer and work ethic in his homilies and his column in *The Criterion*, as he does this week.

Besides Archbishop Daniel, Carl Buechlein is survived by another son, Charles A. Buechlein, who lives in Jasper with his wife Marge. Six grandchildren, and two great-grandchildren also survive.

Buechlein is survived by four sisters, Carolyn Jackey, Veronica Schmitt, Agnes Schuler and Louise Brewster, all of Jasper. Four brothers and a sister preceded him in death.

Memorial contributions may be made to Holy Family Parish in Jasper or the donor's favorite charity.

## Father Robert Drewes dies at 64

Father Robert F. Drewes died June 15 in the hospital in North Vernon after a long illness. He was 64.

Father Drewes was pastor of St. Mary Parish in North Vernon for 19 years. He also served as administrator of St. Joseph and St. Anne parishes in Jennings County for the past two years. He was a former dean of the Seymour Deanery.

The funeral was Tuesday, June 18, at St. Mary Church in North Vernon. The body was then transferred to St. Michael, Brookville and was buried in St. Michael Cemetery on June 19.

Born June 12, 1932, Father Drewes was ordained May 3, 1958. Before going to North Vernon, he served at St. Mary-St. Michael, Madison and as a high school instructor; St. Jude, Spencer; St. Margaret Mary, Terre Haute; SS. Peter and Paul Cathedral, Indianapolis; and St. Bernardette, Indianapolis. He was associate superintendent of schools in charge of religious education from 1974 to 1977.

Survivors are brothers Richard L. and



Father Robert F. Drewes

Thomas L. Drewes; and sisters Mary Ann Dorsel and Sister Betty Drewes.

Memorial contributions may be made to the St. Mary Catholic Church endowment fund, North Vernon; the St. Vincent de Paul Society; or the Sisters of St. Benedict.

## We can join the Holy Father in proclaiming the love of Christ

Dear Sisters and Brothers in Christ:

Through the Peter's Pence Collection, June 22-23, we support the Holy Father's mission of compassion and concern for the weakest and the most suffering of our brothers and sisters.

Wherever he travels, the Holy Father shares a message of dignity, encouragement, and love. During his visit to the United States, the Holy Father spoke of the "new millennium now approaching," which will "witness a new flourishing of the human spirit." He asked us to rediscover a spirit of hope and a spirit of trust. United with him through the work of our missionary bishops, we can share that spirit with all people in this much-troubled world, who are members of our larger family. This is how we can join the Holy Father in proclaiming the love of Christ to the world.

Our participation in the Peter's Pence Collection enables the pope to send immediate assistance to those in greatest need because of war, oppression, or natural disaster.

Please give generously and let us remember Pope John Paul II in our prayers, asking God's blessing on him and his work, which is very much our work, too.

Sincerely yours in Christ,

+Daniel M. Buechlein, A

Most Reverend Daniel M. Buechlein, O.S.B.  
Archbishop of Indianapolis

## The Criterion

06/21/96

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## Catholic Center phones to be down June 21

Telephone service in the Archbishop O'Meara Catholic Center will be interrupted from noon Friday, June 21, until 8 a.m. Saturday, June 22. The interrupted service will be caused by a cutover to a new, upgraded system that will improve communication service.

## Official Appointment

Effective July 3, 1996

Rev. James Farrell, currently serving as pastor of Sacred Heart Parish, Jeffersonville, granted a one-year sabbatical.

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



# Special camp helps grieving children

*Bereaved kids benefit from collaborative effort of six hospice facilities*

Camp Healing Tree is not the usual summer camp for kids. Each of the children at the camp has lost a family member or a loved one through death.

Six hospice and health care groups in central Indiana see the necessity for the program. And they are working together to offer support and activities to these bereaved young people.

Camp Healing Tree is sponsored by two Catholic hospices in Indianapolis—St. Francis and St. Vincent—and St. John Hospice in Anderson, as well as the Methodist Hospice, the Hoosier Community Hospice, and Vencor Hospice of Indiana.

Children, age 7 to 17, are gathered in a safe, structured, but comfortable, environment with a professional staff. It consists of eight grief counselors and a registered nurse.

There are about 120 trained volunteers—many of them professional teachers, counselors, and chaplains who work with children. Some volunteers have already received the 30 hours training necessary to volunteer in hospices. But the volunteers will have received at least 11 hours of training—three just before camp.

The children are screened. The bereavement histories of each—who



Photo by Ann Reddy

**Camp Healing Tree provides education on healing, activities and crafts for young people, 7 to 17, who have lost loved ones through death. Here, boys construct American Indian dreamcatchers.**

died, what the relationship was, the nature of the death, and the child's reaction—are studied to see if they would be safe to themselves and others in this environment.

There is a meeting for the parents before the camp. They learn more about what it means to parent a grieving child.

At Camp Healing Tree, the children have opportunities to make new friends, to share their feelings of loss

with other children, and to learn that these feelings are normal.

One popular project is the construction of an American Indian dreamcatcher. According to legend, the dreamcatchers are a woven web that will catch dreams a night.

The "bad spirit" dreams are said to get caught in the dreamcatcher's web and disappear in the morning sun. The "good spirit" dreams find their way through the holes and float down the feathers to

bless the sleeping one. Then the campers discuss the memories and dreams of their loved ones—what they want to let go of, or hold onto.

At the end of camp, a memorial service becomes a time for campers, parents, and staff to remember the special people in their lives.

Ann Reddy, bereavement coordinator at St. Vincent said, "It is a unique experience to have six competing agencies working together very well to support the community."

"And our agencies have given us strong support," said Ray Schaefer, bereavement coordinator for St. Francis Hospice. He said the program has a "strong Christian undergirding."

The children who attend the camp are charged nothing, thanks to the generosity of the hospices and donations from the community. Last year, 42 children were served. This year, a two-day program will reach 75 young people.

St. Francis also has a "Caterpillar Kids" support group for bereaved children, meeting at Christ United Methodist Church from 4 to 5:30 p.m. on July 11, 18, 25, and Aug. 1, 8, and 15. Those interested should call 317-865-2092.

St. Vincent has a "Rainbow Seekers" for 5- to 12-year-olds; "Building Bridges, Making the Journey through Grief" program for teens; or "The Road to Healing" for adults. More information is available by calling 317-338-4040.

Those who are interested in Camp Healing Tree may learn how to enroll a child (the number of spaces is limited for this year's camp, Sept. 6-8); to provide financial support; or to volunteer to help the camp staff. The number is 317-388-CAMP, ext. 2267.

## BISHOPS

*continued from page 1*

the parish or community: the young and old, men and women." Controversies have arisen over exclusion of women because the Latin text calls for washing the feet of "chosen men."

Another change is a new original text for the Good Friday Reproaches as an optional alternative to the traditional version. The traditional text can be misinterpreted as anti-Semitic and has been used in that way, while the new text makes it clear that the Reproaches are directed at all who answer God's loving kindness by rejecting him and sinning against him.

Among other changes the bishops will consider are:

- A variation on the Holy Thursday Chrism Mass's rite of renewal of commitment by the ordained, for use on other occasions such as priests' retreats.

- An optional rite for reception in parish churches of the holy oils blessed by the bishop at the Chrism Mass for distribution throughout the diocese.

The Holy Week changes to be voted on are all part of U.S. adaptations for the new Sacramentary.

In addition the bishops are to vote on segments five and six of the Sacramentary. The fifth segment is the Proper of Saints for use throughout the English-speaking world, containing the opening prayers, prayers over the gifts and prayers after Communion for the feasts of saints. The sixth segment contains the Holy Week liturgies, the antiphons for Volume One of the Sacramentary and various miscellaneous texts for that volume which were not included in previous segments.

For practical reasons the Sacramentary is divided into two volumes, the first for use on Sundays and major feasts, the other for weekdays throughout the year.

Plans call for the bishops to vote in November on the seventh—and final—segment of the Sacramentary, containing the common Mass texts for celebrations of saints' feasts, ritual Masses, votive Masses and Masses for the dead.

There are also a number of individual texts throughout the various segments which the U.S. bishops did not accept the first time around and asked the International Committee on English in the Liturgy to revise. Those texts could come back to the bishops in time for consideration at their June 1997 meeting.

## TAYLOR

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leading the archdiocesan effort to develop its multicultural ministry.

"One purpose of this office is to strengthen the Catholic Church within the many ethnic and minority groups in our archdiocese," Father Taylor said. "It will help address the many issues related to the needs and awareness that arise out of our diversity."

Father Taylor said the office will take a team approach—especially in its work with the multicultural commission—in meeting these goals. A chief goal will be developing leadership in the church's minority population.

Father Taylor will remain pastor of Holy Trinity.

## Four parishes to serve breakfast to inner-city children this summer

Four Indianapolis parishes are cooperating to provide food, entertainment and instruction for children and families at the Blackburn Terrace Housing Development this summer.

St. Luke, St. Monica, St. Barnabas and Nativity parishes are sponsoring the St. Jude Summer Breakfast Program in conjunction with Rev. Lucious Newsom and the Food Link Program.

The parishes expect to serve 8,000 meals at a projected cost of 50 cents per meal. The meals will provide the daily nutrition that the children usually

receive through the school lunch program during the school year.

Breakfast will be served between 8 and 10 a.m. Mondays through Saturdays and programs for the children will be scheduled from 9 to noon.

Bill Spangler, head of the Christian Social Action Committee at St. Luke, has appealed for cooks, artists, storytellers, teachers and students to volunteer their time and talent for this project. Donations to offset the cost are also being solicited.

Spangler can be contacted at 872-8900 or 876-3606.

## Holy Cross hosts memorial service for those who died from violence

A city-wide memorial service of "remembrance and peacemaking" was held at Holy Cross Church in Indianapolis on June 2. As the names were read, family members and friends lighted candles for 39 people who have died by violent means in the city since mid-February.

The event was coordinated by the Church Federation of Greater Indianapolis and several religious communities and organizations.

Rev. Jon Walters of North United Methodist Church told the group of 100 that all people of faith must take active and prayerful stands for peace and hope,

in the climate of violence and hatred that exists in the community.

The ecumenical gathering at Holy Cross followed a series of prayer gatherings that began Feb. 15. Held at 7:30 a.m. within two days—and at the sites of, violent deaths—the services include reading of Scripture, marking the murder site with oil in the form of a cross, and prayer for the deceased.

Information about grief and domestic violence support groups, as well as details of the peace services, is available from Les Galbreath at the church federation office, 317-926-5371.

## Eco-justice ministry White Violet Center is blessed at The Woods

A White Violet Center for the eco-justice ministry of the Sisters of Providence was dedicated at a prayer service at St. Mary of the Woods on Sunday, June 16.

After their general chapter in 1991 and their later international assembly, the sisters created a plan to carry their eco-justice efforts to the year 2000.

The Sisters of Providence regard eco-justice as "a way of living which recognizes the interdependence of all God's creation in its physical, social and spiritual aspects." The plan includes beautification, land use, recy-

cling, spirituality, social action, education, energy use and administration.

Sister Ann Sullivan, director of White Violet Center, and the staff are preparing land for organic farming. An orchard, as well as vegetable and flower gardens were planted.

The white violet was the symbol of Venerable Mother Theodore Guerin's first academy for pioneer families when she came to America from France to found the Sisters of Providence at St. Mary of the Woods in 1840.

## The Criterion

**Publisher:** Most Rev. Daniel M. Buechlein, O.S.B.  
**Associate Publisher:** Daniel Conway

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**Senior Editor:** Margaret Nelson  
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From the Editor/John E. Fink

## Catholics do accept Christ as our personal savior



During the football season, whenever Jim Harbaugh, quarterback of the Indianapolis Colts, was interviewed after a game, he always began by saying, "First I want to give praise and thanks to my lord and savior, Jesus Christ." Because of this, until people knew better, it was widely assumed that he was "a born-again Christian" rather than a Catholic. People thought, "That's not the way Catholics talk."

What an indictment of Catholics! Why don't we talk like that? Don't we accept Jesus as our personal savior just as much as any Protestants who claim to be "born again"? The problem is that not enough Catholics seem willing to declare their beliefs openly.

It seems strange that some of the Protestant denominations put more emphasis on a personal relationship with Christ than many Catholics do. It's strange because, throughout its history, the Catholic Church has emphasized a personal relationship with Christ. That's the theme of all the great devotional literature—Thomas a Kempis' "Imitation of Christ," St. John of the Cross' "The Ascent of Mt. Carmel," St. Teresa of Avila's "The Interior Castle," St. Francis de Sales' "Introduction to the Devout Life," St. Ignatius of Loyola's "Spiritual Exercises," and on and on.

Pope John Paul II is one of the people who have been trying to get Catholics to focus more on a personal relationship with Christ. In one of his talks to the American bishops about "The Catechism of the Catholic Church," he said: "Sometimes even Catholics have lost or have never had the chance to experience Christ personally: not Christ as a mere 'paradigm' or 'value,' but the living Lord: 'the way and the truth and the life.' In addressing this need we, like St. Paul, must never drift far from the core of the message: 'Christ crucified... Christ, the power of God and the wisdom of God' (1 Cor 1:23-24)."

In his excellent book "The Catholic Church at the End of an Age" (Ignatius Press), Ralph Martin quotes Dr. Peter Kreeft, professor of philosophy at Boston College, from an article that appeared in National Catholic Register: "Most Catholics in America simply do not know how to get to heaven, how to be saved. This may sound like an extreme or exaggerated statement, but I know it's true from years of teaching experience.... Most Catholic students do not even

mention Christ when they answer the question of how they expect to get to heaven. They think they'll get in if they are good enough. This means, quite simply, that the single most fundamental lesson of the entire Christian religion, the most important thing anyone can ever know on earth, they don't know. They may well get to heaven after all, but if they do it will not be as Christians but as good pagans."

The point is that we cannot get to heaven only through our own efforts; that's what Pelagianism taught and it's a condemned heresy. We get to heaven through our faith in Jesus Christ, which is a free gift from God. As St. Cyril of Jerusalem taught: "If you believe that Jesus Christ is Lord and that God raised him from the dead, you will be saved and led into Paradise by him who led the good thief there." Or as Pope John Paul II said in one of his talks, "Whoever wants to be saved has only to cling to Christ."

In his book quoted above, Ralph Martin writes: "Recently someone asked me why Southern Baptists were so eager to share the good news with others, in comparison to the average Catholic's total disinterest. As I thought about it several reasons came to mind. The chief reason is that most Baptists have a clear understanding of the heart of the gospel message, namely, that we are saved by grace through faith, and a personal appreciation for what Jesus has done for them. They also believe that it makes a real difference whether someone believes or not and that there really are a heaven and a hell."

"Unfortunately, most Catholics do not seem to have a clear understanding of the basic gospel message or an appreciation of what Jesus has done for them or an understanding of the eternal consequences, at least not enough to motivate them to share the good news with others. Despite all the years of Catholic education and other catechesis, there seem to be some astounding gaps."

Beginning with the teachings of Pope John Paul, the church is trying to get Catholics to recognize that Christ must be the center of Catholicism. This is evident in "The Catechism of the Catholic Church" as well as in recent encyclicals, notably "Veritatis Splendor" ("Splendor of Truth") and "Ut Unam Sint" ("That All May Be One"), which are significantly Christocentric. Yes, indeed, Catholics do accept Jesus Christ as our personal lord and savior.

## The Human Side/By Eugene Hemrick

### Recognition for unsung heroes of the parish

The more research I do on parishes, the more I find that they are filled with unsung heroes. More often than not, these people never receive public recognition.



For example, there are parishioners who spend countless hours working with AIDS patients, handling hotlines for people suffering severe depression, creating programs to protect youth from drugs and providing medical services for the poor.

Although they are known by the people they serve, the majority of their fellow parishioners seldom hear of them. But suppose they were given some symbol of honor, say a medal in recognition of their services. Wouldn't this enrich parish life?

What exactly makes symbols of honor important to parish life?

A symbol of honor is uplifting for the recipient. Awards usually are presented at a ceremony attended by friends and others. It is a moment to remember later—a moment that energizes an individual later in moments when his or her service may feel discouraging. It also calls important work to the attention of others.

Symbols of honor have symbolic value. Perhaps for one person, beginning to serve AIDS patients represented a certain conversion from an older, more self-centered lifestyle. Public recognition of this makes a statement about what truly is important in this person's life now.

Public recognition also gives people a deeper sense of belonging. In many parishes, those who serve the poor or visit the sick form a corps; they are colleagues who belong to a special service unit of the parish.

But during the course of a year, how often do most parishes bestow any visible signs of honor on anyone—give any recognition of work that is done and in this way call attention to the value of the work? The word "visible" here indicates some symbol a person wears as a sign of merit.

Do parishes make a special effort to seek out their unsung heroes and recognize them in public?

I am not thinking of awarding "flashy" medals, by the way. Rather, I see an award or honor as a teaching tool with inscriptions noting the value of extraordinary service.

I think that when parishes have a ceremony for giving public recognition to people doing important work, it is a teaching moment. In addition to being recognized, people need to be given the opportunity from time to time to renew their commitment to the service represented by their award or symbol of honor.

One way to energize a parish is to make more people aware of what the parish does and in so doing to invite them more fully into the work of the parish. Recognition of those doing valued work in the parish is one way of making others aware of ways that they too might serve.

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## A View from the Center/Dan Conway

### A morally superior position on human life

In a most unfortunate emotional outburst, the president of the United States has admitted that he cannot understand why his opponent's "moral position" on the gruesome procedure known as the



partial-birth abortion "is superior to the one I took." Speaking at a news conference in Milwaukee, President Clinton took exception to Senator Bob Dole's charge that the president's veto of a ban on partial-birth abortions "pushed the limits of decency too far." The president defends his support for partial-birth abortions by pointing to the experience of five women who have undergone "the procedure" and who might have been left physically disabled had they been forced to proceed with the birth. "What would Senator Dole say to those five women?" exclaimed the president. And, then, piously proclaiming his morality, President Clinton went on to say, "I'm a little skeptical when politicians piously proclaim their morality."

It is hard to believe that any intelligent human being could fail to see the moral inferiority of the president's position. Because five women "might have been physically disabled" five infants were brutally murdered in the very act of being born. You don't need an advanced degree in moral theology or an exceptionally keen sense of human decency to figure out which position is "morally superior." All you need is common sense and a strong belief in the inalienable right-to-life of every human being.

I am not claiming that Bob Dole is morally superior to Bill Clinton. Mr. Dole's motives for raising this issue were transparently political, and, in any case, I make no claim to being able to read the mind (or heart) of either political candidate. But the statement made by President

Clinton in Milwaukee ("Now I fail to see why his moral position is superior to the one I took") deserves to be answered. With this in mind, I would like to offer a summary of the moral teaching of the Catholic Church on this politically sensitive issue. (My summary is based on the "Catechism of the Catholic Church," Nos. 2268-2275).

The moral basis for opposition to partial-birth abortions is the Fifth Commandment, which forbids all direct and intentional killing (murder) as morally reprehensible. Quoting the Vatican II document, "Gaudium et Spes," the catechism says: "Infanticide, fratricide, patricide, and the murder of a spouse are especially grave crimes by reason of the natural bonds which they break. Concern for eugenics or public health cannot justify any murder, even if commanded by public authority." According to church teaching, anyone who commits such a crime (or who cooperates in it voluntarily) is guilty of murder.

This moral position is based on the principle that all human life must be respected and protected absolutely from the moment of conception to the moment of natural death. Indeed, from the first moment of his or her existence, every human being must be recognized as having the rights of a free person—among which is the inviolable right of every innocent being to life. Infanticide and direct abortion are always gravely sinful—even when the intention is to spare the mother physical harm—because they are the direct cause of death for individual human beings who have human rights that cannot be violated even for a worthwhile end. (In cases involving direct and intentional killing, the end never justifies the means.)

As a church, we believe that the inalienable right to life of every human being (including the unborn and the partially born) is "a constitutive element of a civil society and its legislation." This means that human rights must be safeguarded and respected by political authority and by

the society at large. In fact, we believe that "when the state does not place its power at the service of the right of each citizen, and in particular of the more vulnerable, the very foundations of a state based on law are undermined" (cf. #2273 of the "Catechism of the Catholic Church").

In a society based on human rights and the freedom of each individual, political leaders are expected to take moral positions that are based, not on political expediency, but on respect for the individual and for the common good. As the presidential race continues, let's demand concrete evidence to support each political candidate's claim that he or she respects human life. And let's hope that, in the process of engaging in this national debate, the president of the United States learns why some moral positions are superior to his.

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The Criterion





## Viewpoints

### Do we overemphasize sports?

In this year of the Summer Olympics in Atlanta, Ga., sports and sports figures are the focus of intense public interest—and scrutiny. The talk is all about the excitement of competition, the high cost of training, the glamor of winning. But Patrick Kelly, a Jesuit who is assistant director of the Center for the Study of Sports at the University of Detroit Mercy, thinks too much attention is given to an out-of-focus image of sports. What concerns Kelly, a former college football player and high school and college coach about to begin studies for the priesthood, is a tendency to lose sight of the person involved in athletics. Chip Armstrong also offers his viewpoint on the attention athletes receive. Armstrong, football coach and athletic director at Bishop McNamara High School in Forestville, Md., says athletes deserve to be recognized for their skills and talents just like actors, lawyers and politicians. But, he says, "we need to understand that there is more to athletics than professional sports."

### We're caught up in dollars and prestige

By Patrick Kelly, S.J.

We go wrong in sports today the same way we go wrong in other areas of life — by getting caught up in externals.



We can lose sight of the person involved. Institutions focus only on dollars and prestige, which depend on winning records. Young people get caught up in the idea of careers that bring money and fame or in being a

"winner" in someone else's eyes. When we are stuck at the level of externals, we miss what Jesuit scientist Father Pierre Teilhard de Chardin called the "within of things."

We lose sight, for instance, of the value of the sport itself. With young people, we lose sight of the developmental processes in their lives and in the process of playing sport.

With the 1996 Summer Olympics in Atlanta upon us, it might be valuable to read "Little Girls in Pretty Boxes," a book by Joan Ryan about elite gymnasts and figure skaters who are Olympic hopefuls (Doubleday). The book documents what a single-minded pursuit of Olympic accomplishment by parents, coaches and girls themselves can do to them on a human level.

In a chapter called "They Stole Her Soul and They Still Have It," Ryan documents the case of 15-year-old gymnast Christy Heinrich, whose obsession with losing

weight to help her make the Olympic team became an eating disorder.

Anorexics and bulimics tend to be adolescent girls who are perfectionists, who want to please others and who gauge their worth by others' judgments, Ryan notes. Unfortunately, these characteristics blend nicely with those gymnasts' need to endure the kind of training and coaching they sometimes get.

A 1992 study showed that while 18 percent of young women in the general population have some sort of eating disorder, 62 percent of female college gymnasts do.

Ryan describes some of what happened with Christy Heinrich. "She learned to shut down her brain and her body. She taught herself to feel no pain. She trained with a broken vertebra in her neck. . . . She never felt hunger pangs."

Christy Heinrich died in 1994 after five years of not eating enough.

For Pope John Paul II, sport can be a powerful force for good in society and a person's formation. But for this to happen, the person must be at the center of sport.

In Rome's Olympic stadium in 1984, the pope congratulated the assembled athletes on their manifesto, which said that "the dignity of the human person is the goal and criterion of all sporting activity." He said sport must remain subordinated to its end, which "consists in the perfect and balanced formation and education of the whole person."

Pope John Paul is calling Christians to take persons and what the processes of sport do to persons more seriously than externals. In this way, sport can become part of the culture of life rather than the culture of death.

Christy Heinrich's mother would likely agree. She reflects on her daughter's death: "Now that I look back, I see that it's OK to train world-class athletes, but not at

the cost of our children. Somehow change has got to come. . . . We all get so caught up in the whole thing that we don't ever stop to think, 'This is a human being.'"

### The real message often is missed

By Chip Armstrong

More attention needs to be focused on the positive influences that superstars like Cal Ripken and David Robinson have on our young people. Both of these men—the



Baltimore Orioles shortstop and the San Antonio Spurs center—are respectful, hard-working team players who are above all else gentlemen.

High school students need to see examples of what true athletes really are, and there is no better avenue than the media. Unfortunately, there is much more publicity surrounding athletes who stumble than there is for positive role models who exemplify the true value of sport.

A story about an NFL star charged with drug possession or domestic violence has more reader appeal than an article about an Olympic hopeful who sacrificed everything just to have an opportunity to compete.

Many female athletes and those who participate in less-visible sports deserve far more coverage than they receive. At some point we need to examine what sports in America are really all about.

As a high school coach and athletic director, I cringe every time I see a professional athlete taunt an opponent. The actions and attitudes of some high-profile American sports stars are extremely harmful to young student-athletes who see these acts as

acceptable behavior.

Whether professional athletes like it or not, they are role models to millions of young people who constantly emulate their every move and end-zone celebration. Though many educators and coaches see some very negative effects of all the media hype and notoriety surrounding professional sports, I still believe that athletics deserve the attention they receive.

Professional sports are simply a microcosm of our society in general. Money, greed and a disintegration of our values system affect every aspect of society.

Athletes deserve to be recognized for their skills and talents just like actors, lawyers and politicians are, but the real story is the role athletics plays in the development of young people. For many, sports teams provide an opportunity to achieve success by working hard, being disciplined and respectful toward others.

Since these qualities also breed success in other areas, many high school students believe their athletic experiences to be their education's most meaningful and rewarding part. This is not to say we should place a higher priority on athletics than on academics. Athletics should be recognized simply as a phase in the educational process.

I often talk to my players about the lifetime Christian values that can be learned through participating in athletics. Regrettably, the values most coaches consider important are not exemplified by our most popular spectator sports.

We need to understand that there is more to athletics than professional sports. A professional sports career is the end result of a great deal of hard work, sacrifice and dedication to an athlete's sport.

More attention needs to be paid to the lessons that athletics teach young people. I am convinced that athletics can provide a unique educational experience for students who commit themselves to giving their best effort on a consistent basis.

### To the Editor

#### Responses regarding Inter-Parochial Band

I am writing in response to the letter in the June 7 issue of *The Criterion* which expressed disappointment with the performance of the Inter-Parochial High School Marching Band in last month's Indy 500 Festival Parade. As an alumnus and former band member of Cardinal Ritter High School who has spent the past four years serving as the music director of that school, I feel fully qualified to do so.

The Inter-Parochial Band was formed in 1982 for the sole purpose of representing the four archdiocesan high schools in Indianapolis in the annual 500 Parade. The intent was twofold: to allow the band and colorguard students in these schools to experience a performance situation unlike each school could have alone; and to take advantage of an opportunity for the Catholic schools to gain some well-deserved exposure in the larger community.

One of the biggest difficulties in doing this was the uniform situation. In order for our band to be allowed to participate in the parade, the 500 Festival Committee required us to be in one common uniform. It was decided to create a simple uniform that would be easily accessible and as inexpensive as possible.

Ordering enough full dress uniforms for all students involved was inconceivable. The high cost of these items is miles out of reach for the budgetary restraints within which the Catholic school music programs must operate. These uniforms are also quite bulky and very hot. Therefore, we directors settled on a white T-shirt bearing a logo depicting all four high schools. Black shorts were an item many people already had and that could easily be attained by those who did not.

My experience, coupled with numerous conversations with the directors from the other Catholic high schools, has proven that very little (if any) of "all the money parents are paying into these schools" finds its way to the music, art, or drama

departments. The music departments are often forced to do the best we can with what we've got. Fancy uniforms simply are not part of the essential materials needed to provide a pupil with a good music education, be it band or choral.

In closing, I wish to ask Mr. and Mrs. Gillmore: Are you listening? It seems you were not that day as our hard-working students marched past you playing their hearts out. It's a shame, really, as that glorious sound (and the teamwork required to create that sound) is what music education is really all about. I'm sorry you missed it.

Tom Nichols  
Indianapolis

As parents of a band member attending an archdiocesan Catholic high school, we were proud and pleased that the archdiocesan high schools were given the opportunity to march in the 500 Festival Parade. This was a wonderful opportunity not only for the bands of the four high schools to be recognized but also an opportunity for the bands to represent the archdiocese.

The band uniforms were practical, color scheme to the race colors of black and white, and at the same time uniform. Having one uniform served to unify the four schools rather than calling attention to each individual school by having them wear their respective school uniform. The uniform, which was chosen months in advance, was practical because, while one never knows what the weather will be like on parade day, more likely than not it will be hot. The modified uniforms worn by the Ohio State and archdiocesan bands are more practical for a summer parade.

The individual schools, the Catholic community, and the city of Indianapolis have every right to be proud of the excellent music played by the band and of their appearance. Our only hope is that next year they are moved up in the parade line-up so that they can be included in the national TV telecast.

David and Maureen Jordan  
Indianapolis

### Light One Candle/ Fr. John Catoir

#### Deliver us from the evil one

To pray the Lord's Prayer insightfully, you have to go back to the beginning.



After Jesus rose from the dead, the formative apostolic community put an emphasis on two things: The imitation of Christ and deliverance from Satan's power. The earliest rite of baptism shows this clearly: "Do you renounce

Satan? And all his works? And all his allurements?" The apostles did not forget that Jesus referred to Satan as "the prince of this world."

"Those who find the concept of the satanic an unacceptable anachronism must at least understand its apparent importance to Jesus and the early church. We usually translate the final petition of the prayer Jesus gave us, 'deliver us from evil,' and this can lead to think of evil as an abstraction, a catchall term for great misfortune. But the New Testament Greek has it, 'deliver us from the evil one' " (John Garvey, *Commonweal*, May 22, 1987).

The Lord's Prayer can be understood better in the above context. The prayer is composed of one invocation and seven petitions. The first three petitions ask for the glorifica-

tion of God. The last four are requests for physical and spiritual needs.

1. "Hallowed be thy name" (You are the one true God).

2. "Thy kingdom come" (May the messianic promise of a liberator, a savior, be fulfilled, so that the kingdom of darkness will not prevail).

3. "Thy will be done on earth as it is in heaven." (May we be faithful in following your leadership and others).

4. "Give us this day our daily bread."

5. "Forgive us our trespasses as we forgive those who trespass against us."

6. "Lead us not into temptation" (Do not let us lose our way; save us from being tempted beyond our strength).

7. "Deliver us from evil" (Liberate us from the domination of the evil one).

The final doxology, "for thine (not Satan's) is the kingdom and power and the glory," was probably added in early times for it occurs in the Didache (first century A.D.) according to the "Oxford Dictionary of the Christian Church."

Devil worship is becoming more overt. Praying to be delivered from Satan's power is an idea which has come full circle.

(Father Catoir will conduct a special program for senior adults at Fatima Retreat House in Indianapolis Aug. 5-8. For information call 317-545-7681.)



Cornucopia / Alice Dailey

# Dandelions are loyal friends

"We have everything" the garden shop sign boasted, "to make your yard a riot of color." They're a little late; my yard is already a riot. Yellow, as in dandelions.

But that's about to change. After the first few chop chops of lawnmower blades the dandelions will be history. At least for now.

Actually, I should be glad for color of any kind in this soil, much of which is hostile to annuals. Last spring when I introduced ruby-red petunias and velvety pansies to their future home they suffered nervous collapse and wilted.

Whatever fertile space there is here is mostly inhabited by progeny of my hus-

band's green thumbs. Bushes of hardy sweet peas which he started from slips have reached out and latched onto anything latchable. The same might be said of snowball slips he carefully planted, "To make bouquets for Mary's altar." That name was all the incentive needed to make snowballs snowball.

There is one space in my garden of delights, a damp, shady area that even shade-loving plants boycott.

I tried impatiens but they signalled, "We don't like it here and we're not going to bloom!" I even tried cozy, grow-anywhere little daisies but, like so many tragic Camilles, they grew pale and wasted away.

Luck, however, was with me one memorable season when, in a kind of guinea pig test, I planted tuberous begonias. They loved it there! Begot showy, gorgeous

blossoms. I loved them. So, also, did icky, loathsome looking snails.

Frantically seeking advice I was told, "Set out a shallow pan of beer. That should be the end of the snails." Loth though I am to entice any object down the road to imbibery, I followed directions. These creatures weren't even tempted. Never touched the stuff; just kept beheading begonias. (Maybe I should have scattered salt, which is to snails what hot sun is to icicles.)

Does all of this mean I'm throwing in the towel and settling for a defeatist attitude? Not on your cabbage patch. Hope springs eternal. Why else have I bought

yet another flat of bright-eyed little annuals?

In this ongoing battle of the wills I have learned one important lesson. To be grateful for any kind of flower that chooses to grace my yard. If the sameness of white snowballs and all-one-color sweetpeas pall sometimes they should be accepted for what they are, loyal friends who stick with me year after year.

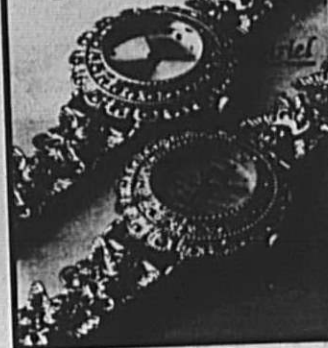
In human life, as in plant life, whenever we make a new friend we don't scorn the older, tried and true friends. We just widen the circle a bit to make room.

So if I can just squeeze a clump of snapdragons next to the snowballs, or a patch of petunias alongside sweetpeas, who's to say the newcomers won't be welcome there.

As for that shady area, hmmm. Didn't I read somewhere that some horticulturists are developing a new strain of tuberous begonias? One that tastes like salt?



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## VIPs ...



Maurice and Lucille Kochert of Lanesville will mark their 60th anniversary June 18. A Mass of thanksgiving and family celebration are planned. They were married June 18, 1936 at St. Mary Church in Lanesville. The couple has six children: Ron, Gene Kochert, Dolores Dotson, Eileen Timberlake, Diana Schmitz, and Jane Gettelfinger. They also have 21 grandchildren and nine great-grandchildren.

Earl B. and Rita O. Cross of Brownsburg celebrated their 50th anniversary June 9 with a Mass at St. Malachy Church in Brownsburg. A dinner reception followed in the Stokely Mansion at Marian College in Indianapolis. The couple was

married June 6, 1946 at St. Ann Church in Fremont, Ohio. They have nine children: Kathleen, Michael, David, Joseph Cross, and Mary Ellen Stephenson, Helen James, Monica Kubick, Rita Miller, and Margaret Cornwell. They also have 10 grandchildren.



Wilbur L. and Mary Genevieve Evans of Indianapolis will celebrate their 50th anniversary June 22 with Mass with renewal of vows at St. Barnabas Church in Indianapolis. A reception will follow at St. Roch Hall. The couple was married June 22, 1946 at St. Patrick Church in Coming. They have three children: Connie Covert, Pam Ryker, and Tony Evans. They also have eight grandchildren.

## Check It Out ...

Purchasing gift certificates directly from the St. Vincent de Paul Society that can be used at shopping malls, restaurants, and grocery stores will help feed thousands who call upon the society for food each year. Through using the certificates, which have a dollar-for-dollar purchasing value, the St. Vincent de Paul Society earns commission. For more details call Ray

Benjamin at 317-353-0795

The Writers' Center of Indianapolis will hold its summer program for young writers, the Writers Academy, in St. Francis Hall at Marian College in Indianapolis, July 15-19. Sessions will meet 9 a.m. to 1 p.m. Monday through Friday. For more information or to register call 317-929-0625



# Friends' reunion brings lessons to Sunman school

This spring, Rita Grathwohl and Stephanie Kempf met again—after not seeing each other for 25 years—when Kempf came from New York to teach in St. Nicholas School in Sunman, where Grathwohl is principal.

The two first met in 1971 at the Evansville Airport when then-Rita Kirchgassner from Yorkville joined 64 others as they started a trip to the Holy Land and southern Europe.

Benedictine Father Gerard Ellspermann, then pastor at St. Martin, Yorkville, led the group of young people.

Grathwohl and Kempf, of Evansville, roomed together during the three-week trip, and they hit it off from the time they met.

Their journey took them to New York City, Athens, the Holy Land, then Rome and Spain. They saw some of the holy places mentioned in the Scriptures.

The two kept in touch for a while after the trip, but lost track of each other as they went to different colleges, earned their master's degrees, and pursued their careers. Both ended up in education.

Grathwohl worked for the welfare department before becoming principal at St. Nicholas.

Kempf became a flight attendant, then a teacher in New York City. Now she is a board member of the World Hunger Year project.

## St. Joseph, Connersville, to offer middle school program next year

By Gori J. Cielura

Last month, St. Joseph Catholic School in Connersville hosted a Middle School Night for parents, present and future students, teachers, and others who were interested.

Principal Joan Livingston said that most of the fifth and sixth grade students had signed up for the next grade level. The school plans to add an eighth grade class the following year.

For the past five years, St. Joseph parents have worked to refurbish water-damaged classrooms in the "old section" of the school to house the current library, computer lab, music room, and religious resource room. This is where the middle school classes will be located.

Livingston said, "We will be departmentalized and the classes will move around, but we want these students to know we recognize they are growing up."

The principal presented a curriculum plan that followed the state and archdiocesan guidelines, including religion, language arts, science, physical education/health, music, art, computer, drug education, cooking/sewing and industrial arts. Math may include pre-algebra and algebra at the higher levels. Social studies will encompass world history, geography and U.S. history.

Students may make three or four elective choices, for six- or nine-week sessions, which the parents must approve. A new art teacher has been hired so that Maxine Gambrel, who has taught music and art at St. Joseph for nine years, may teach music—and the art teacher, art—at all grade levels. Currently St. Joseph teaches 3- and 4-year-old pre-school, all day and half-day kindergarten, grades one to six, and an after-school care program.

Livingston said, "My staff gives 110 percent and more to St. Joseph School. Their dedication to the mission of St. Joseph is the reason we are confident in our ability to offer the best in a middle school program."

Tuition payments, a parish subsidy and various fundraising efforts enable the school to stay in operation. Staff and board members have worked hard to create a workable budget. Tuition will be increased five percent for all students at St. Joseph School. An "Adopt-a-Student" program was introduced last year to help parish families who have difficulty with the tuition increase. A staff member has been trained in grant writing. Other fund-raising efforts are being planned.

The seventh and eighth grades were closed 25 years ago to avoid tuition and strengthen the first six grades. The decision, along with other changes, had an adverse effect on enrollment.

In 1967, St. Joseph was the 16th largest school in the archdiocese. By 1985, a formal tuition program was implemented. The pre-school program for 3- and 4-year-olds was implemented for the 1987-88 school year.

Today, St. Joseph had 245 students in pre-school through sixth grade. There are two kindergarten and two first grade classrooms.

Livingston said, "We are planning to have two second grades next year and expect to have a waiting list for the 3- and 4-year-old pre-school and kindergarten."

Bill Meyer, president of the Board of Total Catholic Education for St. Joseph said, "With the challenges children face in today's society, we have an even greater responsibility to prepare our students for the future. With the tradition of Catholic schools behind us, it is with confidence that we proceed forward to offer a program that will educate our students through the eighth grade."

Kempf has written a curriculum, called "Kids Can Make a Difference," to make students in grades six through eight aware of world hunger and homelessness, as well as their causes. She hopes the students will teach their parents about it, as children have done with environment issues. And she hopes it will get the children active in their communities and their parents to write their congresspeople.



Photo courtesy Dearborn County Register  
Stephanie Kempf (left) greets St. Nicholas principal Rita Grathwohl as she returns to Indiana to teach at St. Nicholas School in Sunman. Kempf has developed a curriculum on hunger and homelessness.

The world hunger group estimates that 30 million people in the U.S. don't have enough money to feed their families. And she said that three million are homeless.

When Father Gerard became seriously ill last year, Grathwohl went to visit him at St. Meinrad. There she met Kempf's parents, who gave her their daughter's address. Their discussions led to the reunion.

Cathy Lough, who listened in on the classroom presentation, said, "The children were just overjoyed and excited. The 9- and 10-year-olds she talked to were intrigued."

Four years ago, Kempf married award-winning screen director James Toback and has helped him with writing and research on his films—a documentary, "The Big Bang," and a screenplay, "Bugsy."

Kempf herself has received the Cardinal O'Connor Award for her teaching and ministry in New York City.

## Adult Scripture week scheduled at St. Rita

St. Rita Parish is hosting an adult Scripture study program, beginning on Saturday, June 22 from 10 a.m. to 2 p.m. The theme will be "Setting the Table Right for our Journey."

The program will continue throughout the next week, with two-hour sessions Monday through Friday.

The schedule will include participation in music, singing, dance, drama, storytelling and film viewing that are Scripture related.

Those with further questions are asked to call Joe Schafer at 317-632-9349. Participants are asked to bring a brown bag lunch on Saturday.

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# Parish Profile

Batesville Deanery

## St. John, Osgood parishioners are active, faith-filled, and welcoming

By Susan Bierman

There is a lot of activity going on at St. John Parish in Osgood.

When Father Francis J. Eckstein, pastor, came to the 292-household parish almost a year ago, he noticed several things.

He saw right away that the people were very active, pro-life, faith-filled, and welcoming.

"Very, very, active, a lot of activity going on," he said. Some of the activity is organized, like the annual parish picnic coming up July 21.

St. John's K of C Council #8487, and the Council of Catholic Ladies, are two groups that portray active organization at the parish.

Father Eckstein said the K of C is very involved in the pro-life movement. The K of C, as well as the rest of the St. John congregation is quite active when it comes to supporting life. "It's a very pro-life parish," Father Eckstein said. "I think what triggers that is the K of C are into it quite strong."

Father Eckstein said there are always protesters picketing around the Planned Parenthood van when it comes to town on the first Monday of each month.

"I think that kind of keeps the pro-life problem on the surface," he said.

"The Crop Walk," a six-mile walk in which St. John participates with other area churches, is another organized activity at the parish. They raise money to aid a crop program for the needy.

A giving tree, sponsored by the parish's Council of Catholic Ladies, is placed at the front of church before the school year. On the tree are names of items needed by school age children from the Osgood and Versailles areas. Lillian Faderle-Stahl, a member of the Council of Catholic Ladies, said about 100 needy children are served each year from the giving tree.

"We try to buy them things they can wear. Something they can really use—not toys and stuff like that," she said. While some activities at the parish are organized, others are not. Father Eckstein refers to these as "behind the scenes."

These activities include a number of parishioners who take it upon themselves to get together to help those in need within the parish community as well as the greater community.

Various parishioners visit the shut-ins and those living in nursing homes.



Photo by Susan Bierman

St. John Parish in Osgood was established in 1887.

"I think there is a lot of outreach," said Franciscan Sister Elaine Merkel, who has been the pastoral associate and the parish administrator of religious education for eight years at St. John, as well as at the mission parish, St. Magdalen in New Marion.

"These are not parishioners who are concerned with themselves," she added.

Sister Merkel said that between one-third and a half of the parishioners have volunteered their time by being involved with some type of service activity.

"I think this is a high amount," she said. Over the years, Sister Merkel has noticed one thing about the parish—that the people are very faith-filled.

"There is good spirituality," Father Eckstein said. Parishioners pray the rosary before each weekend Mass and there is a group that takes Communion to shut-ins and to the nursing home.

"I think there is a real warmth that is expressed in holding hands during the Lord's Prayer," Father Eckstein said. The faithfulness of the parishioners is also expressed through the religious education program, which is shared with St. Magdalen in New Marion, a mission of St. John.

With both students and parents, there is a good attendance response for the religious education classes.

"I find that those who have made a commitment strongly support and continue through the year. Parents stay faithful and firm in bringing their children," Sister Merkel said.

In the religious education program, there are 90 children in grades first through sixth, which meet each Wednesday evening through the regular school year. Six main volunteer catechists and 12 table leaders teach the classes.

During the summer there is a Bible school for the children. First Communion is held in the second grade each year.

Junior and senior high school level youth attend religious education on Sunday evenings during the school year and have planned activities during the summer break. Three volunteer main catechists and four table leaders teach the classes. Confirmation is every two years in the junior/senior level.

During Saturday evening and Sunday morning Masses, children between 3 years of age through the second grade attend Liturgy of the Word, a program which teaches the Sunday readings to the children on their own level.

Something about St. John Parish that Father Eckstein, Sister Merkel, as well as new parishioners notice, is that the people are very welcoming to newcomers.

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## St. John Parish

Address: 331 S. Buckeye St., Osgood, Ind., 47037

Phone: 812-689-4244

Church Capacity: 200

Number of Households: 292

Mission: St. Magdalen, New Marion

Pastor: Father Francis J. Eckstein

Pastoral Associate: Sr. Elaine Merkel, OSF

Parish Administrator of Religious Education:

Sister Elaine Merkel, OSF

Music Director: Patricia Hicks

Parish Council Chair: Thomas Krumm

Parish Secretary: Betty Cord

Masses: Saturday Anticipation—5 p.m.; Sunday—8

a.m. 10 a.m.; Holy Day Anticipation—6 p.m.;

Holy Day—8 a.m., 7:30 p.m.



"I felt welcome just about immediately," said John Blum, who has been a parishioner for three years.

He said it's a friendly parish where everybody gets along with one another.

"It's not your family, or my family, it seems like it's our family," said Bertha Pfliegel, also a parishioner for three years.

#### St. Magdalen, New Marion

St. Magdalen, New Marion, a mission of St. John in Osgood, is described by Father Eckstein, pastor, as a very close-knit parish.

The 35-household parish, established in 1847, has met and overcome various struggles throughout its existence.

In 1941, the parish lost its stone church building, which was built in 1861, to the U. S. War Department. The church stood within the 60,000 acres that the War Department was to transform into the Jefferson Proving Ground, a weapons testing site. Along with the church, 53 of the parish's 60 families were forced to move from their homes. A business building in New Marion became the new home of St. Magdalen, it still remains.

Father Eckstein said he had a certain feeling when he came to the parish almost a year ago.

"My impression when I came here was that this is a wounded community because of the proving ground," he said.

Father Eckstein added that the struggle the parish had has really solidified it as a parish and that the Catholicism is very strong.

"I think everything that has happened to the people has made us stronger as a church and as a community," said Mary Jane Hunter, life-long parishioner at St. Magdalen.

St. Magdalen, New Marion, was established in 1847. After the parish lost its church building in 1941, this former business building was transformed into the parish's house of worship, where it still remains.



Photos by Susan Bierman



St. John, Osgood, parishioners are pictured with their pastor, Father Francis J. Eckstein, who is also the pastor at St. Magdalen in New Marion. From left are: Betty Cord, parish secretary; Bertha Pfliegel; Lillian Faderle-Stahl; Franciscan Sister Elaine Merkel, pastoral associate, parish administrator of religious education at St. John and St. Magdalen; Rose Miller; Raymond Miller; and John Blum. Rose Miller, 92, and Raymond Miller, 94, are the longest married couple in the St. John Parish. The couple was married 72 years ago October 1 at St. Magdalen, New Marion.

## St. Magdalen Parish

Address: New Marion, Ind.

Attended From: St. John, 331 S. Buckeye, Osgood, Ind. 47037

Phone: 812-689-4244

Church Capacity: 100

Number of Households: 35

Pastor: Father Francis J. Eckstein

Pastoral Associate: Sr. Elaine Merkel, OSF

Parish Administrator of Religious Education: Sr. Elaine Merkel, OSF

Parish Council Chair: Thomas Krumm

Parish Secretary: Betty Cord

Masses: Saturday Anticipation—7 p.m.; Holy

Day—6 p.m.



St. Magdalen parishioners are (from left): Eva Baurley, Eileen Kleffer, Arthur Kleffer, Hugo Effinger, and Mary Jane Hunter.

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Bob Muldoon tells fourth-grade students at St. Charles School in Bloomington about Sarkes Tarzian, an immigrant who invented television tuners and rectifiers. Students are (from left) Elizabeth Skoczylas, Adam Pato, Rachel Sympson, Jaclyn Tenney, Blaise Carpenter, Leah Gage, Mark Hilycord and Meg Zuzolo.



## Elders return to school in Bloomington

*Eighteen elders, aged 65 to 86, were part of an intergenerational pilot program at St. Charles*

Eighteen elder volunteers "went" to St. Charles School in Bloomington this spring.

"I told the students that I had gone to Honey Creek (a one-room) School. They couldn't believe we had no inside plumbing, no electricity. I think they thought my life was a fantasy."

"I was surprised at second graders' interest in World War II; they were curious, attentive, and they knew that war was not fun and games."

"I wished our classes could have lasted longer."

These are comments from elder volunteers who participated in second, fourth, and seventh-grade classes at St. Charles.

In all, 18 elders, aged 65 to 86 years, were part of an intergenerational pilot program, "Learning and Growing Together." Fourteen of them came from St. Charles, and two each from St. John and St. Paul parishes.

The program was created by Donna G. Glenn and Catherine F. Siffin, staff of the Indiana University Center on Aging and Aged; and three St. Charles teachers: Deanna Turner, second grade; Kay Smith, fourth grade; and Debbie Droste, seventh grade.

The program was supported by the pastor, Father Charles Chesebrough, and the school's principal, Virginia Suttner.

Elders and students were introduced through "pen pal" letters and pictures. Then came three weekly classes, that were integrated into regular curriculum areas.

In the second grade, a discussion of World War II was part of the social studies class. Tom Mitchell told of his 17 months in Greenland as a "weather lookout person." Nolie Kisters shared her memories of her army infantry husband who was the first to receive the Medal of Honor and the Distinguished Service Cross. And four women talked about how life was on the home front, with ration books for meat, shoes, sugar, and gas.

The pilot project was tied to the fourth grade class's study of Indiana history. Dr. John Ahlhauser shared his experience as a photo journalist and later as professor in the IU school of journalism. Harold Weddle talked about growing up on a farm and serving as president of a large construction company. And Bob Muldoon, a retired engineer, told how Sarkes Tarzian made Bloomington the television capitol of the world.

Seventh graders met with elders for intensive interviewing. Students asked about their early lives, their education, career choices, places they had lived, and special times in their lives.

Between the weekly meetings, the young people studied their notes, thought about them, and created five skits. Each focused on an elder they had come to know better. The students produced them for the final gathering.

One of the elder subjects said, "You believe you go with the intention of giving. Then, when the skits were over, you felt you had gotten more enjoyment out of it than any effort you put in."

The St. Charles pilot program was an intergenerational program in which children/youth and elders shared experiences, skills, and knowledge to benefit both young and old and to build relationships between the two generations, according to Siffin.

Students said they would like the classes to continue, with the elders coming more often, having more activities and talking more. One youngster said he'd like to be involved in such a program when he is older.

One student said, "I see older people differently now, probably because I learned they are a lot like me."

Teachers said that elders added insights and information to class content with pictures, artifacts, maps, and books.

One teacher said, "The intergenerational classes made me stop and realize how much we all have to offer each other... given the opportunity."

The elders praised St. Charles School—the people, the atmosphere, the sense of caring.

The students took on more responsibility than they expected. One commented, "We met some new, young, exciting people who wanted to meet us. The years between us became a bridge to one another."

To celebrate "Learning and Growing Together," the second graders invited their elders to a party with refreshments and perform in plays for them. The fourth grade students made "stained-glass window" bookmarks and featured their elder classmates in a special newspaper, The Fourth Grade Post.



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# Pope to beatify two Catholic Holocaust victims

*They were priests who lost their lives because they courageously spoke out against the Hitler regime*

By Ferdinand Oertel  
Special to The Criterion

BERLIN, Germany—During his fourth trip to Germany June 21-23, Pope John Paul II will visit, for the first time, Berlin, the capital of reunified Germany. This will be of great political importance for the shaping of Europe 2000 because Berlin will play a key role in the middle of West and East, North and South Europe. With more than 4 million people, Berlin also

## Jesuit magazine urges parallel religious talks on Jerusalem

By John Thavis, Catholic News Service

ROME—An authoritative Jesuit magazine said future Israeli-Palestinian political talks on Jerusalem should be accompanied by parallel negotiations involving religious and other authorities.

The magazine appeared to suggest that the Vatican and local church representatives in Jerusalem deserve a direct voice in helping determine the future of the Holy City.

The proposal came in an article in the June 15 issue of *La Civiltà Cattolica*, a Rome magazine whose contents are reviewed at the Vatican prior to publication. The magazine often reflects Vatican opinion on international issues.

The lengthy article, which reviewed past positions of the Holy See, said the Vatican has always had a special concern for Jerusalem because of its unique religious history.

But it emphasized that the Vatican was interested not only in protecting access to the holy places in Jerusalem, but also in the political questions involved, including self-determination for Palestinians.

It noted that the recent election of Prime Minister Benjamin Netanyahu raised worries about the future of the peace negotiations. But it said it expected Israel to honor its previous commitments with Palestinians, one of which foresaw the start of talks on Jerusalem this year.

Israel claims an undivided Jerusalem as its eternal capital, a position that is not internationally accepted and which has clouded prospects for negotiation on the future of the city. Further complicating the picture was Netanyahu's campaign statement that, if elected, he would not even discuss the question of Jerusalem with Palestinians.

The article said the status of Jerusalem was an issue on which the international community, especially the United Nations, had made many important pronouncements over the last 50 years. It said those statements—many of which explicitly rejected Israel's claim to the entire city—should be remembered as the new talks begin.

"Although they have not been respected, (the resolutions) still maintain their substantial validity," it said.

It said opening multilateral negotiations to flank the bilateral Israeli-Palestinian talks would help ensure an international perspective and provide for input from religious and cultural entities, local and global.

The "voice of others" is needed in the Jerusalem talks and should not be considered out of place, it said. The 1991 Madrid conference that paved the way for initial Israeli-Palestinian accords foresaw the possibility of such multilateral talks.

The Vatican has consistently called for an internationally guaranteed statute to protect Jerusalem as a city holy to Christians, Muslims and Jews worldwide. The Holy See spelled out its concerns thoroughly in a 1979 statement.

But the article said the 1979 statement was largely misinterpreted as signifying a lack of Vatican interest in a political solution to Jerusalem. On the contrary, the article said, the Vatican holds that Jerusalem's special religious significance "should condition any political solution reached through negotiations."

The Vatican, it added, sees Palestinian self-determination as a key element in any eventual solution.

The geographic center of an eventual territory regulated by a special statute would be the old walled quarter of Jerusalem, although the entire city would have to be an "open city" in the sense of freedom of movement, it said.

As for which international agency would apply the statute, the article said the U.N. General Assembly, supported by the Security Council, would appear to have a logical role to play.

reflects one of the most secularized multicultural cities of Europe.

The pope will also link the dark past of Germany and Europe with the future. He will celebrate Mass in the Olympic Stadium built by the Hitler regime in 1936 and situated in the former West Berlin, and he'll walk through the famous Brandenburg Gate on the borderline to the former East Germany to visit St. Hedwig's Cathedral. This church has the tomb of one of the most famous prelates in the resistance movement against the Hitler regime, Bernhard Lichtenberg. The beatification of Lichtenberg and a second priest who became a victim of the Holocaust is the official reason for the pope's visit to Berlin.

The Nazi regime did not put only Jews to death in concentration camps but also communists and socialists, Protestants and Catholics who opposed openly their regime. In March of this year, German Catholics recalled the 50th anniversary of the death of another leading person of Catholic resistance, Bishop Graf von Galen from Munster, who condemned from the pulpit the crimes of the Nazis, especially against old people by euthanasia. For his fearless words he was called "the Lion of Munster," and the Nazis never dared to imprison him because they had to fear an uproar. It is reported that Hitler himself said, "We'll deal with him after we've won the war." After the war, Bishop von Galen was honored by Pope Pius XII, who made him a cardinal.

The two Catholic priests now to be honored by Pope John Paul II had to pay their resistance with their lives. Msgr. Bernhard Lichtenberg was head of the chapter of St. Hedwig's Cathedral in Berlin. He courageously condemned the crimes of the Nazis, especially against the

Jews. As he did this in the capital of the Third Reich, the Hitler regime arrested him and tortured him. On the way to the concentration camp of Dachau, near Munich, Lichtenberg died in 1943.

In this connection, it should be mentioned that the Bishop of Berlin at the time of the Nazis, Konrad von Preising, also spoke out fearlessly for the victims of Nazi terrorism. The Nazis limited his activities but did not dare arrest him. Bishop Preising was also made a cardinal in 1946 by Pope Pius XII.

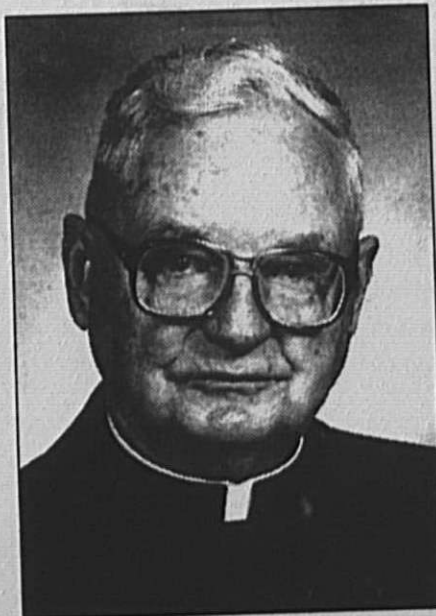
Sometimes the Catholic Church is blamed for its cooperation with the Nazis. There was cooperation on the basis of the concordat which the Vatican signed with the Hitler regime in 1933, and it may be true that there was no common Catholic resistance, but there was individual resistance more than known about today.

The second priest to be beatified by Pope John Paul in Berlin June 23 is Karl Leisner, unknown even to most German Catholics. Leisner, while still a seminarian, criticized the Nazi regime in private talks and was denounced by a Nazi Party member. He was put into several concentration camps and in one camp was secretly ordained a priest. During his five years of imprisonment, Leisner suffered so much that he died a few months after being rescued by Allied soldiers.

In beatifying the two Catholic priests who became victims of the Holocaust, Pope John Paul is stressing the victory of the faith over godless ideologies such as the Nazi regime. At the same time, he is giving a signal for building the future of Europe on the values of Christian faith. It is regarded in Germany as important that the pope will deliver this message in Berlin.

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# Bishops say Vatican document on sex ed not against good programs

*Some interpreted Vatican's emphasis on parents' role to mean there is no place for sex ed in Catholic schools*

By Patricia Zapor, Catholic News Service

WASHINGTON—A document on sex education issued late last year by the Pontifical Council on the Family should not be interpreted as opposing well-done, Catholic-based sexuality education programs, said a statement from two U.S. bishops' committees.

In a two-and-a-half page "reflection" on the pontifical council document, the two U.S. committees said the new document "serves only to enhance and not undermine" previous materials on the subject.

The reflection drew particular attention to the 1990 guidelines from the U.S. bishops called "Human Sexuality: A Catholic Perspective for Education and Lifelong Learning."

The new Vatican document and the 1990 U.S. guidelines "complement one another and affirm both the gift of human sexuality and the role of the parent as primary educator," said the statement.

It was signed by Bishop Robert J. Banks of Green Bay, Wis., chairman of the U.S. Catholic Conference Committee on Education, and Bishop Joseph L. Charron

of Des Moines, Iowa, chairman of the National Conference of Catholic Bishops' Committee on Marriage and Family.

The new Vatican document, "The Truth and Meaning of Human Sexuality: Guidelines for Education Within the Family," issued by the pontifical council in December, gave new life to long-standing disputes regarding whether it is appropriate for Catholic schools to teach children about sexuality.

Some have interpreted the document's emphasis on parents' principal role as instructors on moral issues to mean there should be no place for sex education in Catholic schools.

The U.S. reflection on the Vatican document traces the chronology of various documents from the Vatican and the U.S. bishops on sex education, beginning with the 1965 Declaration on Christian Education from the Second Vatican Council.

In the 1990 "Human Sexuality" text, the U.S. bishops outlined ways in which the church, schools and religious education programs assist, complement and support parents in the education of their children, an approach which "now finds further expression and clarification in the Pontifical Council for the Family's recent contribution," said the reflection from the committees.

"The two documents differ somewhat in tone and in audience focus," noted the statement. "While 'Human Sexuality' is addressed to diocesan leaders and lays out

general principles, the pontifical council's text is written primarily to parents and centers on the problems that can and have arisen in this area."

The bishops said "Truth and Meaning" provides some "welcome warnings" about sexually permissive cultures and "poorly done, values-neutral, overly explicit sex education programs." It encourages parents not to shirk their responsibilities to teach about love and sexuality and to be vigilant about school or institutional programs, the bishops said.

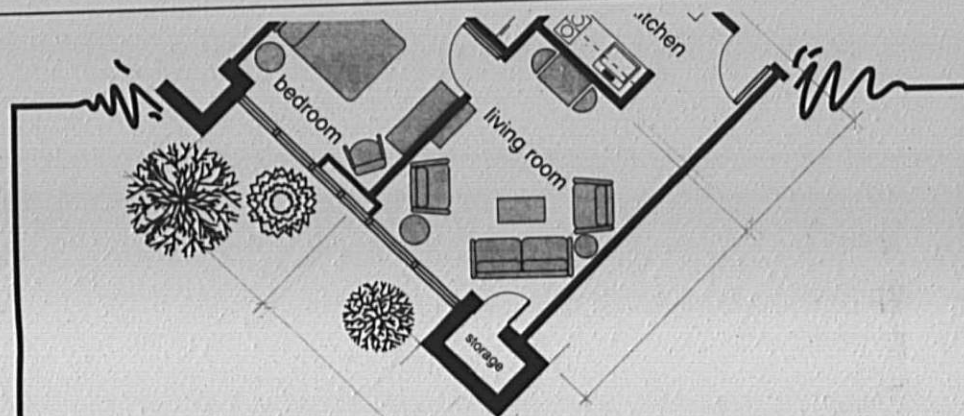
But, the bishops added, "the strong warnings of the pontifical council can be misunderstood or misinterpreted as condemning all institutional programs." While the council cautions against poorly done instruction, "it would be incorrect to interpret this document as opposed to well-done, Catholic-based sexuality education or as a negation of the orthodox efforts of the Vatican's Congregation for Catholic Education and the NCCB/USCC," the bishops said.

"It is important to underscore that the document from the pontifical council does not lend support to those categorically opposed to church or school assistance in sexuality education," concluded the Vatican statement.

"The Truth and Meaning of Human Sexuality' does not contradict or negate the core doctrinal and religious education content of 'Human Sexuality' but only enhances it."

The statement was approved unanimously by the USCC Administrative Board in March and copies were sent to all U.S. bishops by Bishop Anthony M. Pilla, president of the USCC/NCCB, April 26.

In a cover letter, Bishop Pilla said the new statement was intended to be a resource for the bishops in addressing questions that might arise on the various documents on human sexuality.



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# Family Health

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A Supplement to *The Criterion*





# Overcoming hurdles in pregnancy care

Well-meaning friends, relatives and strangers take it upon themselves to give unsolicited advice to the mother-to-be

By Carol Zimmermann,  
Catholic News Service

The time frame from when a woman first utters the words, "I'm pregnant," until the doctor, midwife or taxi driver says, "Congratulations, you have a boy (or girl)," can often seem like a never-ending consultation session.

Well-meaning friends, relatives and complete strangers take it upon themselves to give free and often unsolicited advice to the mother-to-be. Such a deluge of recommendations can make the expectant mom's head swim.

But at least the modern woman need not fret about the old wives' tales that once floated around. According to some of them, you had to watch not only what you ate, but what you looked at and touched during the nine months of pregnancy. Seeing a monkey, for example, was said to produce monkey-shaped offspring; slapping your belly in fright would give the baby a hand-shaped birthmark.

Today's women may be wise to the superstitious tales, but they can never be smarter than the studies released almost daily about the dangers of eating certain foods, breathing polluted air or drinking water that might possibly contain lead.

Mothers of the '90s—women may have chain-smoked, drank their morning coffee and their evening cocktails and taken medication, but today they should know better, or at least be reminded in small print of what they shouldn't do.

But despite all the warnings and hyped reports, study results are often contradic-

tory and confusing, giving rise to potentially unnecessary paranoia during a time when the woman is supposed to be as relaxed and stress-free as possible.

Fortunately, books to steer the pregnant woman in the right direction are plentiful. "What to Expect When You're Expecting" by Arlene Eisenberg, Heidi Murkoff and Sandee Hathaway (Workman Publishing, N.Y., 1991) not only gives a month-by-month lowdown, but it also pretty clearly spells out the do's and don'ts for expectant mothers, including:

- Avoid alcohol, drugs, cigarettes and second-hand smoke.
- Limit intake of caffeine and sugar substitutes.
- Stay away from hot tubs, saunas and electric blankets.
- Check with your doctor before taking any medication.
- Exercise, within reason.
- Eat right, but put off dieting and skip the junk food.

The book also puts the potential dangers of the everyday environment in perspective by saying: "The fact is that all of the environmental factors that are not within your control when you're pregnant—a job that has you sitting in front of a video display terminal, a hometown that's polluted with carbon monoxide, incidental brief exposures to paint fumes, hair dyes, insecticides—have far less impact on the outcome of your pregnancy than the factors you have complete control over, such as getting good, regular medical care, eating an excellent diet, and not drinking, smoking, or tak-



CNS photo by Michael Hoyt

Regular checkups during pregnancy are essential for mother and baby. Health care workers tell expecting mothers to avoid alcohol, drugs, cigarettes and stress.

ing nonprescription drugs once you find out you're pregnant."

Such practical advice, and then some, is also given by Cherie Sammis, a family nurse practitioner at Providence Hospital, run by the Daughters of Charity in Washington. Sammis runs the Center for Life, a maternity program at the hospital which delivers more than 1,200 babies a year to low-income mothers.

Some of the patients are referred from the Washington Archdiocesan Birthing and Care Program, which pays for the prenatal care for about 200 clients a year who do not have health insurance.

The women who come to the Center for Life may not speak English or are illiterate, so Sammis cannot just give them booklets on what they should do during pregnancy. Instead, with the help of translators, she has

one-on-one discussions with them.

Her focus is not, for instance, on eating a certain amount of fruit or vegetables, especially if the women are from another culture and are not used to eating that way.

What she does do is work with the women where they are, find out what they're eating and help them to get healthful foods they cannot afford. She also stresses the importance of regular medical care, and makes sure her clients can get to and from their appointments. "We meet their needs first," she told Catholic News Service.

And when the needs of the pregnant woman are met, from practical help to reassuring fears, the expectant mother can nod and smile to all those who want to offer frequent counsel.

## The value of children's immunizations cannot be minimized

If people kept closer watch over their children's immunizations, there would be fewer tragedies

By Mark Pattison, Catholic News Service

The value of immunizations cannot be minimized.

As recently as the mid-1950s, polio was still a dreaded scourge on the American landscape. Leg braces, wheelchairs and iron lungs were all too common.

Then, vaccines to combat polio were developed and proven effective. Today, childhood polio is a rapidly fading memory.

Yet, so too is the importance paid to childhood immunizations, which does not approach the level of a generation ago.

Some experts attribute it to ignorance of immunization schedules. Others say it

is because of abject poverty among some Americans or a flawed health care system.

But Dr. Art Ulene, best known for his medical reports on NBC's "Today" program, blames it on television—the very thing that made him a household word.

The fall-off, Ulene said, started in the late 1980s, "triggered by what I considered to be a very, very distorted and biased television report that got too much attention."

The report focused on children who died shortly after they had been immunized. Ulene said there was no proof made on the television report of a connection between the immunizations and the children's deaths, "but shots of gravestones and sobbing parents" was proof enough for many parents.

The report also triggered intensive research into the possible ill effects of using the diphtheria-pertussis-tetanus (DPT) immunization.

There was "no increase in morbidity or mortality among children when given as indicated," Ulene said.

The DPT immunization has since added an "H," for hemophilus influenza Type B, to make it DPTH, sometimes known as Tetramune.

It is not the only recent change on the immunization scene.

"Immunization schedules for infants and children change as new immunizations and combinations of immunizations become available," said Dr. Leslie Ellwood, a pediatrician at the Fair Oaks Medical Center in Fairfax, Va., a Washington suburb.

Some of the recent changes, she said, include a new chickenpox vaccine, earlier development of protection against illnesses, increased safety and a reduction in the number of shots needed.

An immunization against hepatitis B is now recommended for infants as early as 2 weeks old, she said, adding that it

protects against a disease of the liver that often leads to chronic liver disease or cancer.

"Although the incidence of this disease has been most prevalent in young adults due to its spread by sexual practices, needle sharing, and exposure to others' blood or body fluids, earlier attempts to immunize at-risk populations have been unsuccessful," said Ellwood.

Tuberculosis screening, she added, has been changed to require testing only in children who may be at risk for tuberculosis. "Children who need to be screened for tuberculosis include those exposed to active tuberculosis in their homes or community, children who have lived in regions of the world with a high prevalence of tuberculosis and children who have a suspect respiratory illness."

The American Academy of Pediatrics issues the immunization schedule and updates it periodically.

Ulene recommended getting an immunization schedule from your child's pediatrician, or by contacting the American Academy of Pediatrics, 601 13th St. N.W., Washington, D.C. 20005, (202) 347-8600.

If people kept closer watch over their children's immunizations, there would be fewer tragedies like in Los Angeles, where 23 children died from measles in 1994, he said.

"This is not a Third World country. This is Los Angeles," Ulene said, his voice rising with emotion. The tragedy is that the first immunization against measles—as well as mumps and rubella—can be administered between the ages of 12 months and 15 months.

Without parental vigilance, Ulene warned, "we will see dramatic increases in the number of children stricken by diseases as simple as measles"—and just as simply as preventable.

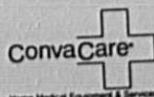
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# Caregivers must remember that they also sometimes need care

*A book tells caregivers how to keep fit in order to meet the challenges of caregiving*

By Nancy Hartnagel, Catholic News Service

Caregivers who provide companionship, counsel and consolation need care themselves, especially when they grow tired or begin to see the world's neediness as overwhelming, according to a chaplain and clinical pastoral-care educator.

In her recent book, "Caring for Yourself When Caring for Others," the Rev. Margot Hover shows caregivers—whether parents, health care professionals, ministers to the sick or family members of the sick or disabled—how to keep fit for the challenges of caregiving.

Her 25-step spiritual journey for caregivers includes Scripture, reflection and prayer. All caregiving, she writes, including parenting, mirrors "God's care for us."

Throughout their journey, caregivers must accept "the insufficiency" of their outward activity, integrate spiritual values into everyday life and ministry and infuse daily life with a meaning beyond its external appearance, Dr. Hover notes.

Among the points for caregivers that the chaplain and educator, who has worked for 10 years at Duke University Medical Center in Durham, N.C., makes are:

- That the outcome for a sick family member or parishioner is not "entirely in our hands," and that "second guessing ourselves is an attempt to regain a sense of control over events that are essentially out of our control."
- That it is sometimes necessary for caregivers to give themselves "permission to have a good laugh at a funny

joke or an incongruous occurrence, even in the midst of very tense or sad situations."

- That grief and loss and other feelings "aren't events to be experienced or tasks to be completed once and for all," but rather "visit us many times, each time at a different level."

- That people who are sick or dying have a "right to their own feelings and their unique ways of expressing those feelings."

- That "the best approach to those we would like to help is to listen to them." Listening quietly is an art in which the caregiver becomes "a recipient as well as a provider of care."

- That in times of stress, it is common for families to fragment, for family members to withdraw from the pain.

- That caregivers' "interventions are sometimes erroneous or inadequate . . . or ignored. So while we scurry frantically around and through our children's, parents', and patients' needs, they may fend us off and then fly off gracefully on their own."

Dr. Hover also counsels caregivers to:

- Set aside time for themselves, particularly in a busy professional or family schedule.

- Beware of "survivor's guilt," when their own needs, problems, and fears seem insignificant compared with "the immediacy and magnitude of the difficulties we see in the lives of those we serve."

- Accept positive feedback and pass it on to others, such as a hospital's nursing or dietary or housekeeping department. "Open my heart to those simple, human ways," she writes in one prayer, "in which my ministry is received and appreciated."

- Don't worry about "the enemies that clutter our own souls." Trust that God will vanquish them.

## Caring FOR YOURSELF WHEN CARING FOR OTHERS



MARGOT HOVER

CNS photo

"Caring for Yourself and Others," by Margot Hover, offers practical and spiritual support to those who give care to elderly, sick or disabled people.

- Learn to recognize and appreciate the small nurturing moments of daily life, like a friendly greeting, dinner with friends or a few minutes with a good book at bedtime.

- Make connection with healthy friends "who can give nurture, empathy, and an occasional reality check."

In another recently published book, "Women in the Middle: Facing Midlife Challenges with Faith," Dr. Hover again stresses the importance of such support and nurture to middle-aged women, many of whom give care as daughters, sisters, wives, mothers and professionals.

These women, she points out, face "one thing after another at this time of life."

She tries "to be affirming" in the book, she said, to help women find in themselves the things they do so well.

The books, "Caring for Yourself When Caring for Others" and "Women in the Middle: Facing Midlife Challenges with Faith," are available in religious bookstores or directly from Twenty-Third Publications, P.O. Box 180, Mystic, Conn., 06355; (800) 321-0411.

## Abusive behavior abounds in society

By Michael Warren, Catholic News Service

A quick look at a daily newspaper indicates how common abusive behavior is in our society. News stories abound about child abuse, spouse abuse, gang activities, even parent abuse.

Unfortunately, almost everyone has been a victim of abusive behavior. Many people also have been guilty of abusive behavior.

Teen abuse is another form of abusive behavior that has become so common that many youth seem to expect it as a "rite of passage" into adulthood.

Abusive behavior shouldn't be limited to physical abuse. That category also includes abusive speech meant to hurt feelings and demean spirits.

Unfortunately, there are a variety of put-downs, ways of ridiculing others, and mean-spirited ways of talking to or about other people that can cause emotional and psychological harm.

Most youth describe these experiences as times when their "feelings were hurt" by another person. Or perhaps they watched when a friend was made to feel like "a nothing" by peers.

This line of thought raises a question all teens should ask themselves: When was the last time we ourselves engaged in abusive, demeaning speech toward others?

If our behavior is abusive but we don't name it as abusive, we can't change it. Sometimes we pass it off as

if it had just been a joke. We won't let ourselves see it for what it really is.

The first line of resistance to the abuse of teens by teens has to come from the teen-agers. Of course, we should always object to verbal abuse, especially when friends engage in it.

Some teen-agers think that if they object, then they won't have any friends. But what kind of a friend doesn't object to abusive behavior? If we are truly friends, our objection will have weight.

Further, we ourselves have to resolve that, to the best of our ability, we will not engage in abusive speech.

What of physically abusive behavior? Do we encourage it? Do we ourselves engage in it? Or do we object to it?

Could the teen years be, in fact, a kind of school for learning to deal with abusive behavior?

Some people learn the skills of physical and verbal abuse as children or teen-agers and carry these "skills" into adult life in their relationships as spouses and parents.

In fact, some people just seem to keep hurting anyone close to them. Others learn to resist abuse, and to defuse abusive situations.

Solidarity is a human virtue. It means embracing others as one's peers, and taking up the cause of their dignity as one might take up one's own cause.

Young people seem to have a great sense of solidarity with one another. But is it at times only on the surface?

When it goes deep, solidarity leads the young to resist abuse against each other or anybody else.

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# Strategies for dealing with stress

*Coping skills can enable people to enjoy life more and prevent the onset of long-term illnesses*

By Mary T. Carty,  
Catholic News Service

Feeling overwhelmed, out of control, and in need of some help to deal with the stresses in your life? Join the club.

Since the time our first ancestors walked the earth, stress has been a part of being human. In those early times, there were the stresses of finding food, shelter and protection from predators.

Today, we are faced with such stressors as traffic jams, overbooked schedules and job insecurity.

While life without stress is not possible, there is the hope that we can better deal with the stressors in our lives. Developing coping skills can enable people

to enjoy life more and prevent long-term illnesses, such as heart disease.

The journey first begins by accepting the fact that stress will always be a part of life and accepting that each of us is responsible for our response to stressful situations. The best way to learn more about stress and how to better deal with it is to gather information about stress from bookstores, libraries, support groups and talk shows, and to become aware of how other people successfully deal with stress.

Changing attitudes and behavior patterns which contribute to stress can be compared to reprogramming a computer. The premise is that we have developed certain responses to stress stim-

uli over the years and automatically respond to specific situations, people and thoughts in the same ways.

By researching the topic and using new information about coping and about preparing for stressful situations, one can change these patterns.

To prepare oneself, one must first identify the various stresses in one's life—from mild to severe—and review the "response" behavior. Then, brainstorm possible strategies.

Some strategies that can be used in the face of immediate stress, such as having to wait in line or missing a connecting airline flight, are:

- Take a deep breath.
- Count to 10.
- Vent emotions with "I" statements, which own up to responsibility and avoid blaming others.
- Retreat from the situation to gain a more objective position.

• Try to see some humor in the situation.

• Remind yourself that you may not like the situation or behavior, but you still respect the person or people involved.

• Remind yourself that your words cannot change the other person.

• Imagine yourself in the other person's shoes.

• Imagine you have a few weeks to live and ask yourself if you would have the same perspective and waste so much time and energy on something that ultimately may be unimportant.

Ongoing stress, like a job that may not be satisfying, can lead to feelings of burnout and a constant feeling of anxiety. To change the negative energy, one must consciously do something to change the current behavior or thought pattern.

Make a list of activities that allow you to change perspective. Such activities



CNS photo by Mimi Forsyth

**Stress is a part of being human. But anxiety and burnout can be overcome with changes in behavior and attitude.**

include: becoming involved in sports or another hobby,

taking a hot bath, reading, meditating, getting together with friends for a pleasant conversation, taking a nature walk or saying a prayer. Keep your list handy for reference and continue to add new activities.

Making even small changes—like taking a 10-minute walk at lunch or reading an interesting article—can remove anxiety and provide fresh perspective on life.

Changing patterns is one of our greatest challenges. But committing to take action and take care of our situations can improve the quality of our lives and the lives of those around us.

When things get rough, keep in mind the wisdom in a simple prayer by Reinhold Niebuhr, "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference." Then head for your newly created list of possible strategies.

## Teens learn to handle stress

By Mick Conway,  
Catholic News Service

Teen-agers have stress in their lives just like adults have stress.

It's an inevitable part of human nature. On the positive side, dealing with stress can lead teens on a path of self-discovery and self-awareness.

If teens are willing to be adaptable and creative in stressful situations, they will be better able to handle stress.

Remember that the mind and body work as one. When stress invades emotional serenity, the body answers with fatigue and illness.

Fortunately, changing bad attitudes and bad habits can result in renewed self-confidence and self-esteem.

## Mae's jaw and neck ache, she's 43 and thinks it's just a pulled muscle.



Serious heart conditions fool a lot of people like Mae. That's because the symptoms for heart disease are often mistaken for less serious conditions—like body aches.

But jaw, neck and shoulder pain can be a warning from your heart that it needs professional medical attention—fast.

Heart disease is the leading cause of death in Indiana. If you experience chest pain, shortness of breath with nausea, radiating pain in the jaw,

shoulders or back, or dizziness, don't delay, call your family physician, or go directly to the nearest emergency room.

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# Common sense steps prevent cold weather injuries

*Preparation and protection of the body are key in safely participating in any winter activity*

By Catholic News Service

For many, the coming of frost and freezing temperatures leads to thoughts of indoor pursuits and projects and time in front of a roaring fire.

For others, the first snowfall is an occasion for pulling out downhill or cross-country skis and poles and sharpening skates.

And while exercise during the winter may be just what the body needs to remain healthy and fit, cold weather brings its own hazards that can lead to discomfort, injury or even death.

The two primary dangerous cold-weather syndromes are frostbite, which occurs when the skin temperature drops below 32 degrees, and hypothermia, which occurs when the internal body temperature drops one or more degrees below the normal 98.6 degrees.

Preparation and protection of the body are key in safely participating in any winter activity. By following several simple safety tips, you'll be able to better enjoy a wonderland of winter pursuits.

First, dress appropriately for the conditions. Not only must you dress for extreme winter temperatures, but you must also protect yourself from the wind.

Wind increases the discomfort one feels and, more important, increases the danger of exposure to cold. A 35 degree day with a 40-mile-an-hour wind has the same effects as a day when the temperature is at zero. With certain combinations of temperature and wind, exposed flesh will freeze within one minute.

The amount and type of clothing you should choose



to wear depends on the sport and the weather conditions. Cross-country skiing, biking and running, in which the exercise is continuous, do not require as much clothing as sports in which the exercise is frequently interrupted, such as downhill skiing, sledding and skating.

When exercising, the body produces heat, which causes sweating. When the exercise is stopped, the body is covered with sweat and the heat generated is reduced. As this occurs, you begin to feel cold.

Wearing multiple layers of clothing is the key to fighting the effects of cold weather. Unlike wearing one thick layer, multiple layering traps body heat by

taking advantage of the superior insulation properties of the air between the layers.

The inner layer should be made of polypropylene or other synthetic material that will carry moisture away from the skin. The middle layer should be an insulator, such as wool, cotton, fleece or down, depending on the activity and the outdoor conditions. The outer layer should be a zippered, water- and wind-resistant garment that, ideally, has the ability to allow perspiration and excess heat to escape.

It is also important to cover the extremities. Cold is felt first in the fingers, toes and ears, as blood is diverted to the body's core to keep vital organs at normal temperature. Consider wearing an inner glove to remove moisture and an outer glove to keep the hands warm. In severe conditions, an outer wind- and water-resistant shell is advised.

Footwear should be large enough to allow for thermal or wool socks over regular ones. Remember, shoes that are too tight only constrict the flow of blood and therefore the body's warmth.

Cover the head, as approximately 30 percent of body heat is lost through the head. Consider wearing a scarf, a ski mask or some type of facial covering to protect the ears, nose and cheeks from exposure to cold and wind.

Protect yourself from the sun. Snow and ice are excellent reflectors of the sun's ultraviolet rays, which can have devastating effects even on overcast days. Wear sunscreen and sunglasses as a general rule.

Second, eat properly. While a balanced, nutritional diet is important for maximum performance in any athletic endeavor, eating properly before participating in winter sports is even more important. Calories that would be used to fuel your muscles are diverted to heat your body, and therefore your body requires more calories to burn.

Third, hydrate properly. Drink water or other non-caffeinated and nonalcoholic liquids every 20 minutes of physical activity, if possible. Many winter athletes fail to notice how much water the body loses in activity, due to sweating and to the body's warming of air being breathed in. Dehydration decreases muscle performance and, more importantly, increases the risk of hypothermia.

Fourth, beware of alcoholic intake. Drinking large amounts of alcohol before going out into the cold can be extremely dangerous. Alcohol dulls the senses, not allowing one to monitor any pain or discomfort the body is feeling, which can be critical in preventing injuries or frostbite or hypothermia. Alcohol also dilates the blood vessels in the skin, thereby increasing body heat loss.

Five, remember to read the warning signs of hypothermia—slurred speech, loss of coordination of the hands, inability to walk and mental confusion—and frostbite—a burning and stinging of the skin, redness, numbness and poor coordination.

## Medical research discoveries indicate that the disease of alcoholism can be inherited

*If one parent is alcoholic, there is a 50 percent chance that the children may develop the disease*

By Mick Conway, Catholic News Service

Family history is an important part of all our lives. Our family is who we were, who we are, and who we may become as time goes on.

Thus, if there is a history of alcoholism in your family, it would be wise to take note of it.

There are many components in families. Our genetic makeup is primary to our identity as individuals in our family. So are the interactions among family members. Relationships with parents, grandparents, brothers, sisters and extended family members have an impact in our lives.

Some families have a high incidence of cancer. Other families may have a strong history of cardiovascular disease, diabetes, or mental illness.

Medical research has identified alcoholism as having a genetic association in some families. Medical research now recognizes a predisposition to the disease of alcoholism. This knowledge can be both good news and bad news for families with a history of alcoholism.

The good news is that if we are forewarned, we are forearmed. Knowing ahead of time that alcoholism is or was present in a family should provide a strong deterrent for family members who drink.

However, just because there is alcoholism in the family does not mean that all family members are doomed to become alcoholics. What it does mean is that in such instances if one chooses to drink, there is a considerable risk factor for developing this disease.

Research shows that if one parent is alcoholic, there is a 50 percent chance that the children may develop the disease. If both parents are alcoholic, the chances rise to about 90 percent.

The medical evidence of these statistics provides reason to believe that genetics plays a large part in determining the risk factor in alcoholism.

There are many cases of alcoholics who have no history of alcoholism in their families. Whether it be the frequency of drinking or the amount consumed over time, alcoholism can develop in such cases.

There is also the argument that alcoholism is a learned behavior. For example, if heavy drinking is accepted in the home, children may grow up to repeat the pattern. The same can be said for other patterns, such as domestic violence or abusive behaviors.

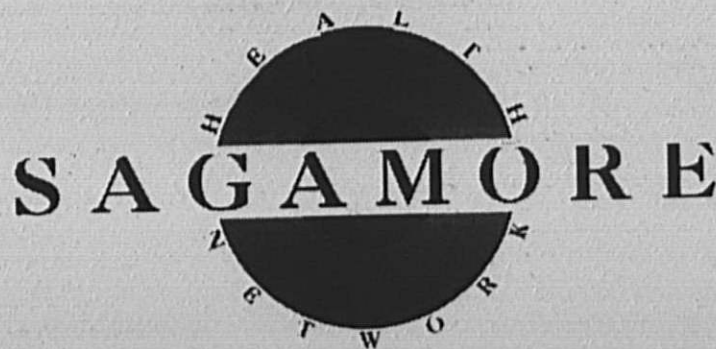
In homes where alcohol is used occasionally in moderation, children may learn that drinking is an adult activity that requires caution. If parents present a responsible atti-

tude toward alcohol consumption, chances are good that their children will do the same.

Real trouble usually develops in homes where alcohol is strictly forbidden. When drinking is considered evil or sinful, not acceptable under any circumstances, even among adults, children often react negatively.

Rigidity or inflexibility in any form is likely to cause trouble, but when alcohol is involved the results are predictable. People know that it's dangerous but may be bent on doing it anyway.

The bottom line seems to be respect. It is both important and necessary to respect our genetic heritage, personal responsibility, relational behaviors, and role in society. However, it's a tough assignment.



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# Author writes of living with a terminal illness

*'St. Ignatius of Loyola said that sickness can be as much a gift as health if one is properly indifferent'*

By Peggy Weber,  
Catholic News Service

He can recall the date so clearly. It was April 14, 1992. John Carmody had returned from a trip to Australia with his wife, Denise Lardner-Carmody. He had experienced some back pain and soreness in his leg.

"I have always been blessed with good health. I swam two miles a day and even ran a marathon," he said in an interview with Catholic News Service just two days before his 56th birthday.

At first, the doctors thought he had arthritis. But then on that April day

he was told he had multiple myeloma, a cancer of the plasma cells in the bone marrow. It affects about 12,000 people per year and makes up 1 percent of cancer cases. It is known as incurable.

"I envision it as a Xerox machine running out of control," Carmody said. "It keeps making bad cells and crowds out the others. This causes the bones to crumple. But usually people don't die from the bone deterioration. Rather, they die from infection because they don't have an immune system."

He spoke about his cancer in a matter-of-fact tone

as it is something he has come to live with each day.

He also lives with radiation, four kinds of chemotherapy and medicines as facts of life. He has had surgery and a two-foot rod placed in his leg to give him strength.

In the years since his diagnosis, he has been off chemotherapy only for four months.

"The mean time of survival is three years. I've passed that," he said. However, Carmody added, there is nobody on record who has survived this disease.

The native of Worcester, Mass., could have done a lot of things when he heard he had a terminal illness. He said that he, like others facing their impending death, tried "to cut away a lot"

and decide what he wanted to do with the time left.

"Cancer can be interpreted as an invitation from God at how to look at the big picture."

Carmody said that he had no regrets about his life. A Jesuit priest for 13 years, he left the order while studying for his doctorate at Stanford University. He married Denise Lardner, a former School Sister of Notre Dame.

They taught together at Penn State and Wichita State. He began writing full-time when she became chairwoman of the religion department at the University of Tulsa. They moved to California where Lardner-Carmody is a professor at the University of Santa Clara, a Jesuit-run college of about 8,000 students.

The job move was deliberate, said Carmody, because he thought his wife would be more comfortable in their home roots once she is alone.



John Carmody

The couple has co-authored many books,

including textbooks on world religions.

However, most recently Carmody has written books that only he could write. "Cancer and Faith: Reflections on Living With a Terminal Illness" and "Psalms for Times of Trouble," published in 1994 and 1995, respectively, by Twenty-Third Publications in Mystic, Conn., contain Carmody's reflections of what his faith has meant to him as he faces certain death.

"For me, faith has been as enormous influence," he said. "I literally wouldn't know how to deal with this without my faith. I was set up to be able to say, 'The Lord gives and the Lord takes away. Blessed be the name of the Lord.'"

He said he does not worry about his health or his future. "St. Ignatius of Loyola said that sickness can be as much a gift as health if one is properly indifferent," said Carmody.

He noted that it isn't always easy to be appreciative of each day, and he advises anyone with cancer to "let your body tell you what you can and can't do."

"Don't beat yourself up on your bad days," he said. "You should tell God if you are angry or hurt or resentful," Carmody added.

"Deal with God and pay God the compliment of being honest. If you can stay with it, God gives answers and you leave a little better after prayer."

He admits he would like to live longer. "I'm on a wisdom trek. There is a lot I'm not going to get to know," he said.

But there is much he has done, including turning some bad news into books and opportunity for a closer relationship with God.

"Cancer and Faith: Reflections on Living With a Terminal Illness" (144 pp., \$9.95, paper) and "Psalms for Times of Trouble" (168 pp., \$9.95, paper) are available from Twenty-Third Publications at 1-800-321-0411 or through bookstores.

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A TRADITION FOR TOMORROW



# Read the label to digest needed dietary information

By Catholic News Service

Eating right is an ongoing challenge and an ongoing topic of concern for many.

How much fat is in the family diet? Is there too much salt or too little fiber? Does the food that is being eaten have too much cholesterol? Is there enough carbohydrates in the diet?

These are just some of the questions with which many wrestle each day. This is especially true for those who have responsibility for the eating habits of the entire family.

Yet, there is help that is an arm's reach away in the grocery store. The food label carried on most packaged foods contains a wealth of information that, while not making good nutrition a piece of cake, does allow for eating choices to be more informed than ever before.

Developed by the Food and Drug Administration and introduced in 1994, "Nutrition Facts" labels relay how much of health-linked ingredients, such as cholesterol, fat, carbohydrates and sodium, are contained in an average serving, and what is the percentage of those ingredients compared to daily recommended levels.

The FDA guidelines are based on a 2,000-calorie diet made up of 60 percent carbohydrates, 30 percent fat and 10 percent protein—levels recommended by the National Academy of Science. In such a diet, total fat would be less than 65 grams or a little more than 2 ounces, and total carbohydrates would be 300 grams or almost 11 ounces.

The information contained includes:

- **Serving size.** It is important to remember that the label reflects the amount of a given food the average person would consume at one sitting, not necessarily the entire packaged contents. If you eat double the serving size listed, you must double the nutrient and calorie values.
- **Calories.** The FDA recommends 2,200 calories a day for a 5-foot-4-inch, 138-pound active woman, and 2,900 calories a day for a 5-foot-10-inch, 174-pound active man.
- **Total fat.** As too much fat in the diet may contribute to heart disease and cancer, try to limit your calories from fat. No more than 30 percent of caloric intake in a day should come from fat.
- **Saturated fat.** A part of the total fat in food, it is listed separately as a key player in raising blood cholesterol and the risk of heart disease. The National Academy of

**SERVING SIZE**  
If you eat double the serving size listed, you need to double the nutrient and calorie values.

**CALORIES**  
A 5'4", 138-lb. active woman needs about 2,200 calories each day. A 5'10", 174-lb. active man needs about 2,900.

**TOTAL CARBOHYDRATE**  
When you cut down on fat, you can eat more carbohydrates like bread, potatoes, fruits and vegetables.

**DIETARY FIBER**  
Fruits, vegetables, whole-grain foods, beans and peas are all good sources and can help reduce the risk of heart disease and cancer.

Source: Food and Drug Administration, American Heart Association

## Nutrition Facts

Serving Size 1/2 cup (114g)  
Servings Per Container 4

### Amount Per Serving

		% Daily Value
<b>Calories</b> 90	<b>Calories from Fat</b> 30	
<b>Total Fat</b> 3g		<b>5%</b>
<b>Saturated Fat</b> 0g		<b>0%</b>
<b>Cholesterol</b> 0mg		<b>0%</b>
<b>Sodium</b> 300mg		<b>13%</b>
<b>Total Carbohydrate</b> 13g		<b>4%</b>
<b>Dietary Fiber</b> 3g		<b>12%</b>
<b>Sugars</b> 3g		
<b>Protein</b> 3g		

**TOTAL FAT**  
Most people need to cut back on fat! Limit your calories from fat. Choose foods with a big difference between the total number of calories and the number of calories from fat.

**SATURATED FAT**  
Saturated fat is the key player in raising blood cholesterol and your risk of heart disease. Eat less!

**CHOLESTEROL**  
Challenge yourself to eat less than 300 mg each day.

**SODIUM**  
You call it 'salt,' the label calls it 'sodium.' Keep your sodium intake low—2,400 to 3,000 mg or less each day.

CNS graphics © 1995

Science recommends no more than 3 percent of the calories in a day should come from saturated fat.

• **Cholesterol.** Too much cholesterol can lead to heart disease. The FDA recommends eating less than 300 milligrams each day.

• **Sodium.** You call it "salt," which may be a cause of high blood pressure in some people. The American Heart Association recommends no more than three grams of sodium each day.

• **Total carbohydrates.** Carbohydrates are found in foods like bread, potatoes, fruits and vegetables. The label also breaks down how much carbohydrates come from fiber and from sugar. Fiber, known as "roughage," aids digestion and may help reduce the risk of heart disease and cancer; carbohydrates from sugar provides only calories.

• **Protein.** Most Americans get more protein than they need. Where there is animal protein, so too is there fat and cholesterol. Eat small servings of lean meat, fish and poultry. Use skim and low-fat milk.

Try to add vegetable proteins like beans, grains and whole-grain cereals.

• **Vitamins and minerals.** The goal is 100 percent of each for the day, which is accomplished by combining foods through the day.

The label also provides guidelines for products making specific health claims. "Fat free" can be used on products with less than 0.5 gram of fat per serving; "low fat" means 3 grams of fat or less per serving;

"light" refers to at least one-third fewer calories or no more than one-half the fat of the higher-calorie, higher-fat version or no more than one-half of the sodium of the higher-sodium version.

Reading the label can help you choose foods that make up a healthful diet for you and your family, a diet high in carbohydrates, dietary fiber, vitamins and minerals and low in saturated fat, cholesterol and sodium.

## Does your teen-ager drink?

By Christopher Carstens,  
Catholic News Service

Do you know a teen-ager who may have a drinking problem?

Alcohol is the most dangerous drug commonly used in America. Far more people die from alcohol and its complications—including car accidents, murder and suicide—than are killed by all other drugs combined.

Ordinarily, the dangers of alcohol sneak up on a person. Teen-agers are especially vulnerable because of peer pressure and inexperience.

"Karen" was 14 when she had her first beer. She doesn't remember clearly, but she's pretty sure she drank more than two six-packs the first night she tried alcohol. The second time she drank—three weeks later—she had so many tequila shooters that she passed out. The kids she was with didn't want to take her home in that condition, so they leaned her comatose body against a fence in a neighbor's lawn and left her there.

Luckily, the neighbor found her and called paramedics. When she got to the emergency room, there was so much alcohol in her blood that the doctors didn't know if she'd live through it.

Her parents were terribly shaken when the police called them.

"How can it be our daughter?" they asked. "She doesn't even drink!"

But it was their daughter. By the time Karen's parents got to the hospital emergency room, the doctors were sure she would make it. But it had been close.

Karen was lucky. The entire family was lucky. Not only did she live, but it was absolutely obvious to everyone that she had a big problem with alcohol. Twice she had used alcohol, and each time she drank herself into dangerous oblivion.

Her parents took her to a treatment center right away for professional help in overcoming her addiction to alcohol.

Some teen-agers aren't as obvious about their alcohol use. It's rare that the second exposure to alcohol leads to a coma. Usually it's a lot more gradual.

First, teen-agers begin lying to their parents about their activities to cover their drinking. Next teens start lying to themselves about their reasons for drinking, and they try to rationalize it.

A free self-test for teens, which is designed to open their eyes to the reality of their drinking problems, is available by writing to Dr. Christopher Carstens in care of Catholic News Service, 3211 Fourth St., N.E., Washington, D.C. 20017.

The self-test isn't a cure, but it is an eye-opener. And it may save lives.

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# Take steps to make your kitchen food-safe

By Catholic News Service

The symptoms are common: diarrhea, nausea, vomiting, fever, abdominal pain, headaches.

Reports indicate that about 20,000 Americans each day get sick from something they ate. For most, the symptoms will persist for only a day or two. Yet, for thousands each year, life-threatening illness or death results.

The culprits are bacteria in food, prepared in kitchens that did not appear to be unsanitary, and in food that people were not aware was contaminated.

The key to food safety at home is preventing bacteria from growing by controlling temperatures and following basic sanitation procedures to kill any bacteria present.

By taking some of the following simple steps, you can provide a safer, more healthful environment:

- Handle raw meat, poultry, seafood and eggs as if they were contaminated. Don't let the juices from these foods touch other food, either raw or cooked. Don't, for example, use the same plate to transport raw meat to the grill to bring the cooked meat back to the table.
- After you handle these raw foods, wash your hands, all utensils, serveware and surfaces thoroughly with hot, soapy water.
- Avoid eating uncooked shellfish, like oysters, clams or mussels, because they can contain bacteria and viruses that cause hepatitis and gastroenteritis.

- Marinate raw meat and poultry in the refrigerator, not on the counter; bacteria can grow in the warm environment. Don't serve or baste cooked food with the marinade unless you've cooked it thoroughly.

- Stuff raw poultry just before cooking it or, better yet, cook poultry and stuffing separately.

- Use a thermometer to insure that meat, poultry, stuffing and fish are cooked thoroughly. Stick the thermometer in the thickest part of the food. According to the U.S. Department of Agriculture, internal temperatures should reach a minimum of 160 degrees for beef, pork, lamb and veal, 165 degrees for stuffing and 180 degrees for poultry.

- Cook eggs until the whites are completely firm and the yolks are just beginning to thicken.

- Consider using plastic or glass cutting boards rather than wood for cutting raw meat, fish or poultry. The USDA has determined that raw meat leaves fewer bacteria on plastic or glass than wood, and bacteria become trapped in wooden cutting boards. Clean board thoroughly using hot soapy water. If you use wood, replace boards that have developed hard-to-clean grooves.

- Use paper towels to wipe up spills or clean off counters; sponges and towels are apt to hold any germs picked up.

- Always make sure that the supermarket is your last stop before going home.

- Never purchase or use any outdated, broken or dented goods of any kind. Damaged goods may be contaminated because the airtight seal could be bro-



CNS photo by Karen Callaway

**Wash all hands, utensils, dishes and surfaces with hot, soapy water anytime you handle raw meat, poultry, seafood or eggs.**

ken. Avoid cans or tops on glass containers that are bulging.

- Thoroughly wash all fruits and vegetables before cooking or eating; dirt, insects, pesticides and bacterial growth may be present.

- Clean kitchen and dining room tables thoroughly after eating.

- Check to ensure that your refrigerator temperature is 40 degrees or below and your freezer temperature is 0 degrees or below.

- Don't lick nor let children lick the spoons used in making raw batter, as raw eggs used in the batter could con-

tain salmonella.

- Sanitize can openers after every use so food does not adhere to the blade.

- Never thaw frozen food at room temperature; rather, thaw it in the refrigerator, under cold running water or in the microwave oven immediately before using.

- Refrigerate leftovers immediately. Do not let them sit for an extended period of time.

- Reheat leftover food to a high enough temperature to eliminate any bacterial growth. It is not good enough to warm it to taste.

## Mail-order business delivers healthy meals across the country

By Julie Asher, Catholic News Service

Concerns about good nutrition and the health of her parents led New York actress and playwright Gretchen Cryer to take matters into her own hands.

The Extended Family, a mail-order business based in Hudson, N.Y., which provides wholesome, home-cooked meals across the country, grew out of Gretchen Cryer's efforts to care for her ailing parents hundreds of miles away.

In 1987, her 75-year-old father was left paralyzed on one side by a stroke. Her mother injured her back trying to lift him.

"Suddenly two formerly robust people were unable to care for themselves or each other," said the actress, who is best known for her off-Broadway hit "I'm Getting My Act Together and Taking It on the Road."

Cryer's brother, Pete, moved from Oregon to care for their parents in Dunreith, Ind. He was a good caretaker but a lousy cook, she said.

Whenever Cryer flew out to give her brother a break, she would cook, leaving her parents a stockpile of meals in the freezer. Then she decided to cook, freeze and ship meals to them from her Manhattan apartment.

Her parents, she said, were "over-

joyed," adding that her mother felt more in control by being able to take a home-cooked meal out of the freezer and fixing it in the oven. Most importantly they were eating better, she said.

In 1991, Cryer took her mother's advice to start a business.

Five years later, between 150 and 200 orders or meals are boxed and shipped out weekly from her USDA-inspected kitchen in Hudson, N.Y.

Customers, Cryer said, include: elderly people who can't prepare meals for themselves; busy singles or couples who don't have time to cook for themselves; patients just home from the hospital or mothers who have just given birth; and individuals just tired of fixing meals for themselves.

"We have many very elderly customers, a lot of people in their 80s. It gives them a good psychological lift (that) they are taking care of themselves," said Cryer. "It's like an extended family. It makes the recipient feel cared for and nurtured whether you are caring for yourself or somebody and that feeling is as important as the food itself."

The Extended Family meals are not gourmet, but home-style cooking. According to Cryer, food is flash frozen within 30 minutes of coming out of the oven to lock

in freshness. Meals are packed in a styrofoam cooler with dry ice and shipped to arrive in two days via UPS to anywhere in the continental United States.

The meals are low in cholesterol, salt and fat—meats are lean and any fat is trimmed off before cooking. The cooks use no preservatives or additives.

"Vegetables are steamed al dente. Nothing is overcooked. It's all forkable," Cryer added.

A sampler sent to Catholic News Service included three entrees with breads and desserts—the 6-inch apple pie was good for three helpings. One entree consisted of three slices of baked ham, with good-sized portions of squash and peas.

Orders are available for 21 entrees, including macaroni and cheese, Cornish game hen in a cranberry glaze, Swiss steak, chicken pot pie, liver and onions, Yankee pot roast and vegetable lasagna. All entrees come with a couple of vegetables. Portion sizes are planned, Cryer said, with leftovers in mind.

While the food service is not cheap, Cryer said that many customers feel the price works out about the same, after figuring in time to grocery shop—or have groceries delivered—cost of food, time to cook and wasted food.

A week's worth of food consists of,

seven dinners, with breads and dessert. The catalog includes extra items that can be ordered such as soups, miniloaves of bread, croissants, muffins, cookies and biscuits. Gift baskets and family and party packs are also available.

Alvin Plumer of Hawaii was ordering meals for her son awaiting a liver transplant in Norfolk, Va. Before she began ordering food for him, "he was not eating, just having macaroni and cheese," she said. "I'm 73 and I can't pick up and go take care of him," she said.

"He has improved so much," Mrs. Plumer said. "Nutritionally he's doing better and I give credit to The Extended Family." She added that the staff takes real interest in customers' situations.

New Yorker Helen Stopford and her daughter, Mary Ellen Ward, "love it."

"I think it is nutritious, tasty, well prepared and a good variety," said Stopford, who said that after cooking meals for 30 years she orders the food because she's tired of cooking. "If I thaw it and put it on the table, it's like I worked all day on it."

(Editor's note: For more information about The Extended Family, call (800) 235-7070 or write to The Extended Family at The Hudson Valley Kitchen, Falls Road No. 3, Hudson, N.Y., 12534.)

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# Aerobics help add life to seniors' years



CNS photo by Joe Glick

Sister Loretta enjoys some low-impact aerobic exercise at the Ursuline community center in Cleveland. The sisters participate in 20 minutes of exercise five days a week.

*Low-impact exercises require one foot on the floor at all times, eliminating herky, jerky motions which burden muscles*

By Edgar V. Barmann,  
Catholic News Service

A deeply spiritual life has always been a concern for the Ursuline Sisters.

Yet recently, the Ursuline community in Cleveland is placing a new emphasis on the physical in an effort to keep body and soul healthy.

Like nursing homes, retirement communities and health and athletic clubs, the women religious are part of a nationwide

trend of promoting low-impact aerobic exercises for seniors.

"We live in a motorized society," said Ursuline Sister Barbara Jean. "We are accustomed to conveniences like easy transportation, escalators, power windows, TV remote controls—all of which discourage us from using our joints and muscles."

The sister, a one-time high school health and physical education instructor, decided to meet the challenge. She leads 20-minute exercises five times a

week for more than 10 sisters 70 to 89 years old at the Ursuline motherhouse in Cleveland, and gives motivational talks throughout the Cleveland Diocese on the value of aerobic exercises.

Aerobic literally means "using air," and low-impact exercises require one foot on the floor at all times, eliminating herky, jerky motions which burden muscles and joints. The intricate set of hand, arm, knee and leg movements and body bending becomes aerobic when the exercise is rhythmical and performed with moderate intensity over an extended period.

"You don't have to romp to get an aerobic benefit," she said, noting that some sisters exercise while sitting in armchairs, while others use such equipment as exercise bikes, treadmills and stair climbers.

"It's not how fast they can go, or how far, but how long," she said, adding that an 80-year-old sister she introduced to the treadmill nine years ago is still using the treadmill today.

"The benefits are numerous," Sister Barbara Jean noted. "Sisters sleep better, eat better, feel better and are happier. They also pray better, because when

you are happy, you connect with God in a better way."

At The McAuley, a continuing care retirement community sponsored by the Sisters of Mercy in West Hartford, Conn., one of every five residents takes part in fitness programs and the average age of those in the aerobics classes is 80 years old.

Conducted by Joanne St. Jacques, a registered nurse, the twice-a-week class begins with 10 minutes of an increasingly accelerated walking warm-up, followed by stretching, 20 minutes of low impact aerobic exercises, a cool-down period and floor exercises to firm and strengthen upper and lower body muscles and abdominals.

For those who want more, there is a line-dance class which keeps participants in motion for a full hour, as they sway to the Big Band sounds of the 40s and 50s.

"It's an effective cardiovascular workout," St. Jacques said.

"The exercisers have their share of age-related physical problems," she said, "but they enthusiastic about the results, including improved vigor, flexibility, sleep, digestion, self-esteem and relief from arthritis."

According to Dr. Wayne Westcott, research and fitness director for the South Shore YMCA in Quincy, Mass., aerobics strengthens the heart, allows blood vessels become larger and more numerous and makes muscles more adept at getting oxygen.

Further, he added, aerobics "lowers blood pressure, lowers the 'bad' cholesterol (LDL), which can clog the arteries, better utilizes blood sugar and improves gastro-intestinal efficiency, which in turn reduces the risk of colon cancer."

"Usually," he said, "the more effort expended, the greater the benefit."

At the Judson Retirement Community in Cleveland, land- and water-based exercises for residents in their 70s and 80s are offered for 45 minutes three times a week. "We use hand-held free weights to maintain muscle strength and improve range of motion, endurance and stamina," said Sara Peckham, director of recreation services.

Does aerobic activity actually increase one's lifespan?

A Harvard study of 10,250 alumni a few years ago found that middle-aged men who exercised moderately for half an hour three times a week, lived an average of 10 months longer than their colleagues who remained inactive.

The American Medical Association has said that exercise "retards the aging process."

"It normalizes your life," said Peckham. "A person with arthritis, for example, might have found it too painful to do anything. Then they begin to exercise and they start to enjoy themselves and regain a normal social life."

"It may not add years to your life," she said. "But it certainly adds life to your years."



CNS photo by Joe Glick

Sister Shella spins an upper-arm cycle at the Ursuline community center in Cleveland as Sister Barbara Jean watches. The women religious join a nationwide trend promoting low-impact exercise for seniors.

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# When you can't sleep



Some studies say up to 30 percent of the U.S. adult population has sleep disorders

By Joseph Kenny, Catholic News Service

Calvin Johnson, a forklift operator, sought help because he kept falling asleep during the day. He feared an accident—either while on the forklift or in his car driving to and from work.

Byron Lowery sought help after his wife begged him to seek help. Linda Lowery had reached her wits end after being awakened twice each hour and eventually forced to sleep on the couch.

The two men are among thousands of Americans seeking help for persistent sleep-related problems. Some studies say up to 30 percent of the U.S. adult population has sleep disorders.

Johnson was helped at the Sleep Study Center at St. Joseph Hospital in Kirkwood, Mo. Specialists there contribute to the study of sleep disorders.

Sleep disorders may be caused by breathing obstructions, muscle twitches, psychological stress, poor sleep habits or other factors.

Scientists continue to learn more about sleep, the brain and its biochemical changes. Sleep medicine is becoming an integrated part of medical practice.

What is known is that sleep is vital to mental and physical health, and signs of sleep disorders can include snoring, headaches, memory loss, lapses in concentration and difficulty staying awake or falling asleep.

Sleep expert Kristyna Hartse, a psychologist, compares her work to that of a detective. Hartse, associate professor of psychiatry and human behavior and director of the Sleep Disorders Program in the division of behavioral medicine at St. Louis University School of Medicine, noted that the patient often is not aware that a problem exists.

"Sleep is the only state in which you're trying to get a history of someone who's not awake," she said. "Very often we have to rely on a bed partner; often we have overnight recordings."

Hartse divides patients into three categories: those who are having trouble falling asleep or staying asleep; those who are drowsy during the day and are finding it difficult to function; and those who, while still sleeping, are talking, walking, head-banging, screaming from nightmares or teeth-grinding.

Polysomnographic recordings of the body functions use electrodes and sensors

to monitor patients. Brain waves, heart beats, eye movements, muscle tension, leg movements, breathing and blood oxygen levels are measures.

The most common sleep disorder is sleep apnea, a repeated cessation of breathing during sleep that causes severe snoring and gasping. Excessive sleepiness during the day is one symptom.

Lowery, who had troubles with snoring, was sleeping better and quietly after he sought treatment at St. Louis University Health Sciences Center in St. Louis. Lowery was given a laser treatment by an otolaryngologist.

Another common problem is insomnia: trouble falling asleep or staying asleep.

In the past, it was assumed to be caused by anxiety, depression or some other psychological factor. But research shows it can be due to physical causes, such as an involuntary twitch.

There can also be other factors. Hartse said workers who are constantly working different shifts often have trouble sleeping because they do not have a regular schedule. "It takes about 10 days for the body rhythms to adjust to a shift. If you are shifted every week, then obviously

you're not adjusted," she said.

Poor sleep habits also are a problem, Hartse noted.

She offers several tips to combat insomnia, including:

- Keep a regular sleep schedule.
- Try to get seven to eight hours sleep a night on a regular basis. Oversleeping on the weekends doesn't help.
- Avoid caffeine and alcohol.
- Get sufficient exercise earlier in the day. Exercising right before bedtime can lead to a problem falling asleep.
- Establish a comfortable sleeping environment. It is probably best to avoid light and noise from a radio or television, for example.

People should first talk to their family doctor if they have a problem sleeping or feel tired or drowsy during the day, Hartse said. There are some people who can get by with little sleep, but ideally nine hours a night is best.

Sleep is good for the immune system and a person's temperament, she added.

Complaints about sleep tend to be more prevalent as people age, she noted. Again, it could be due to a physical problem.

"We can't just write it off" to age, the sleep expert said.

## Men: It's important to learn the warning signs of prostate cancer

By Lou Panarale, Catholic News Service

If you are an adult male you may be asking yourself: "What is all the fuss about this thing called prostate cancer?"

Here are a few facts. Even though you may be a young man, some kind of prostate problem is likely to visit you in later life—unless you are not planning to live past 60. Half of American men 60 or older suffer from an enlarged prostate.

Surgery to correct the condition has become one of the most common operations for older men.

Prostate cancer, though far less common than benign enlargement, is the most common cancer in men and a leading cause of cancer death among men, second only to lung cancer.

Data from the U.S. Centers for Disease Control in Atlanta indicate that the death rate for prostate cancer has increased steadily since 1980.

One reason more prostate cancers are discovered today is the recent development of the prostate antigen test, or PSA. This test measures the presence of antigen in the blood. The higher the antigen-count, the more the likelihood of prostate cancer.

But the test is far from perfect. It doesn't detect some cancers, and other times it gives a high reading in men who do not have cancer. The only foolproof way to confirm a diagnosis of prostate cancer is by a biopsy, where a tiny tissue sample is taken from the prostate and examined in a pathology lab.

What is the prostate?

It is a gland of the male reproductive system about the size and shape of a walnut in a young healthy male. As a man grows older, say past 50, it will enlarge, often to twice the normal size.

What are the major risk factors for prostate cancer?

Keeping in mind that nobody knows exactly what causes prostate cancer, enough data has been gathered in recent years to indicate what puts some men in a higher-risk category than others, including:

- Family history of prostate cancer. A man's risk is doubled if his father or brother have had the disease.

- Race. African-American males get prostate cancer at a 40 percent higher rate than do white males.

- Diet. The latest research provides some compelling evidence that men who consume large quantities of fat are more likely to have prostate cancer—and it is more likely to be fatal.

Most of the medical community is at a consensus that every man should have an annual rectal exam beginning at age 40, to screen for rectal cancer as well as prostate cancer. The American Cancer Society recommends that all men have a routine annual PSA test starting at age 50.

What are the warning signs of prostate problems? They are: frequent urination, especially at night; weak urinary stream; inability to urinate; stopping and starting of the urinary stream; pain or a burning sensation while urinating; and blood in the urine.

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# *"...I Am Glad That I Chose Oakleaf Village."*



Pictured are Max Owens with Bill and Myrna, his children and "Molly."

I really like the privacy I have in my own apartment. I also enjoy being with the other residents and staff when I have the time. I needed a place like this to live and I am glad that I chose Oakleaf Village . . . **Max Owens, Resident**

After our Mother passed away, we decided that Dad needed to live in a place that was like home. We chose Oakleaf Village, because Dad really enjoyed the people and the meals here are great! . . . **Bill Owens & Myrna Dean Humphrey**

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# Faith Alive!

A Supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 1996 by Catholic News Service.

## Parenting offers many opportunities to teach holiness

By Mary Miller Pedersen

To love a child without condition, even when a child is turning away, is to be Godlike or holy.

Anyone who has birthed, fed, bathed, clothed, sheltered, taught, forgiven and taken back a child knows that parents are moved toward their eternal reward by this life of sacrifice and service.

Parents raising children have lots of opportunities for everyday holiness!

But it's easier to relate to parenting as something holy when you're holding a sleeping baby or proudly watching your child at his or her best behavior. When children misbehave or young adult children reject our values, it's much more difficult to see parenting in a positive light.

One particularly difficult issue for parents in the last decade has been the trend toward

young adults living together before marriage.

Parents often feel embarrassed about their child's cohabitation. Some parents admit to feelings of failure concerning their child's moral training: "We sent them to Catholic school, took them to church, and gave them our best example of married life, and now they act as if there is nothing wrong with living together outside of marriage."

Many parents' overwhelming response to such behavior is fear. With the rise in sexually transmitted diseases and out-of-wedlock births, "How can she be so stupid?" is a common parental response.

At the heart of most parental responses is anger and disappointment. For parents tend to measure their success at parenting by their children's behavior.

If parents react differently to cohabitation, most agree that they feel powerless to do anything about it. Though they cannot give their approval, they fear that too much advice on their part will alienate their child completely.

What are parents to do without compromising their own beliefs and values? Here are some suggestions from experienced parents:

- Speak your mind.

Honestly and gently tell your children you cannot support their decision to live together. Tell them why you disagree. The reasons come from two directions.

First, there is the rich teaching in the Catholic tradition about chastity, based on our understanding of marriage and the meaning of the act of intercourse as a pledge of joining together in covenant love.

Second, there is a growing amount of recent research on cohabiting couples that provides an intelligent rationale for not living together before marriage: These studies show that living together before marriage increases the likelihood of divorce later. (Some studies show as much as 80 percent higher divorce rates.)

Studies show that cohabitation before marriage is not related to marital happiness but is related to lower levels of marital interaction and higher levels of marital disagreement and marital instability ("Premarital Cohabitation and Marital Success" in the *Journal of Family Issues*, 1988).

And cohabiting women are two and one-half times more likely to be unwed mothers than women who never cohabited.

Speaking your mind does not mean nagging or lecturing, but offering reasons for

your concern and disagreement.

- When appropriate, offer options for alternate living accommodations.

Especially when finances are an issue, assist your young adult in exploring a more acceptable living situation.

- Do not feel obliged to allow them marital privileges in your own home.

Let your children know when they return home that you expect them to stay in separate bedrooms and that you are not comfortable with the choice they have made.

Separate your continuing love for them from the actions they have chosen.

- Next, deal with your feelings.

Suppressed feelings of anger tend to erupt at inappropriate times. Often parents blame each other or begin to treat children with contempt instead of facing the issues and feelings straight on.

Disappointment and resentment about children's actions can erode the parents' relationship. Even talking to a third party or professional may help parents deal more constructively with their feelings.

- Experienced parents who encounter this issue with their own children suggest that parents of younger children take advantage of teachable moments to share the church's rich teaching concerning marriage and family life.

Even at the onset of puberty, a child can learn about the importance of chastity until marriage, the covenantal nature of marriage, and the special place of sexual intercourse within that covenant.

Because the entertainment media encourage recreational sex, it is important to take any opportunity to reteach what you believe about sexuality.

- Continue to pray for your children.

Since God gave this child to you, God is your co-parent. Remember that God loves this child more than you do and wants what is best for him or her.

Parenting, like all vocations, has its seasons. In the beginning, there is lots of "watching over." As children develop, "letting go" becomes part of the art of parenting. When children enter their 20s and 30s, the posture of "walking with" becomes necessary.

When young adult children choose paths other than our own, abandonment is not an option. Walking with them, and loving them without condition, is.

(Mary Miller Pedersen is the coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)



CNS photo by Gene Plaisted from The Crosiers

When young adult children reject parental values, it is much more difficult for mothers and fathers to see parenting in a positive light. However, parents must offer their children unconditional love by walking with them and encouraging them to make the right decisions in life.

### Discussion Point

## Prayer helps resolve differences

### This Week's Question

What do you do when a child adopts a lifestyle at odds with your convictions?

"I would try to talk with the child to effect some kind of change. I would try to foster (our) relationship by honest and open communication. Somehow I would try to express both my disapproval (hate the sin) of the conduct, but also express my continuing love for the child—no matter what choices they make." (Robert Clark, Newark, N.J.)

"I would probably seek some kind of counseling for the child—if, for example, the child was using drugs. If they were living together before marriage, I would be totally against that and would try to separate them if I could." (Gloria Rudolph, Fort Deposit, Ala.)

"If they chose a lifestyle such as living together or drugs, I would try to get them back on the proper road. I'd

try to help them re-evaluate their position, but preaching to them might create a wedge that wouldn't be helpful. In the end, you have to keep loving them, but you have to let them go." (Dolores Heaney, Milwaukee, Wis.)

"I think we would pray about it together, talk with our pastor and see if we can get the child back into the frame of mind where they would respect the sanctity of marriage. I couldn't condone their actions, but I would do all that I could to show that there is a God-centered life and that's what they need to help them in this life." (Dave M. Mahon, David City, Neb.)

### Lend Us Your Voice

An upcoming edition asks: As a woman and a leader in your parish, what do you do?

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



CNS photo by Don Franklin



in making the digital 43-foot-long, 75-foot wingspread dragon work. It won't make that back just by provoking philosophical discussions.

Having said that, you can't help noting that "Dragonheart" has a large share of religious symbolism in the fanciful story by Charles Edward Pogue and Patrick Read Johnson, and that it calls the child in us, who longs to see good cream evil now and then, to renewed hope.

Everybody will go to the movie, set in England exactly a thousand years ago, to see the dragon. He is, indeed, no disap-

The dragon, hoping for another Arthurian age, works the miracle. It's not too remote to see the situation as strongly resembling Christian baptism.

Obviously, Einon goes back on his vows and becomes even more cruel as king than his father was when he wore the crown. Actor Thewlis, in fact, turns in a pretty good Caligula imitation, presiding over a sloppily decadent court and lusting (in PG fashion) after the heroine, Kara (Dina Meyer), the beautiful peasant girl who persuades her people to take up their

at his brain. In a civilized race, they decide to join forces to scam revenue from villagers. Draco will fly over and scare them, Bowen will offer protection, and the dragon will pretend to die.

Ultimately, of course, the good guys and girl will have to rid the world of Einon, and that will mean the dragon, who shares his heart, will have to die. Perhaps it could have been done better, but there is no doubt a lovely attempt to portray his death, redemption and immortality among the night stars in terms of visual poetry.

#### Recently reviewed by the USCC

Blush .....	A-III
The Cable Guy .....	A-III
The Hunchback of Notre Dame ...	A-I
Lone Star .....	A-III
Moll Flanders .....	A-III

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

## Network and cable television increase religion programs

By Mark Pattison, Catholic News Service

WASHINGTON—Although the commercial broadcast networks are a little slow to recognize it, television is getting a good-sized dose of religion these days and that positive trend will continue in the days to come.

Cable franchises across the United States are making the most popular religious cable channels even more popular. And PBS is launching several ambitious programs that explore religion.

A four-part series, "Searching for God in America," is scheduled for PBS stations nationwide on consecutive Fridays, beginning July 5 and continuing July 12, 19 and 26.

In the series, host Hugh Hewitt interviews eight religious leaders—two in each program. The series features one Catholic, Trappist Father Thomas Keating, who leads a contemplative prayer movement from St. Benedict Monastery in Snowmass, Colo.

Other religious figures in the series include the Dalai Lama, author Rabbi Harold Kushner, and Charles Colson, a convicted Watergate felon turned prison minister.

"Adventures From the Book of Virtues," an animated series based on William J. Bennett's best seller, will start in September on PBS. Each half-hour show illustrates a single theme such as loyalty, courage or honesty and describes the acts of virtuous—and sometimes not-so-virtuous—characters.

The six episodes ordered thus far will air in one-hour blocks on three consecutive days beginning on Labor Day, Sept. 2, at 8 p.m.

"Genesis: A Living Conversation" features veteran TV journalist Bill Moyers discussing the relevance of the Book of Genesis for contemporary society.

The 10-part series, each of which focuses on a different story in Genesis, debuts Wednesday, Oct. 16, at 8 p.m. and continues on subsequent Sundays beginning on Oct. 20 at 6 p.m.

Actors Mandy Patinkin and Alfre Woodard will supply dramatic narratives to the Genesis stories preceding interviews on such topics as racism, the role of women, dysfunctional families, environmental responsibility, the nature of faith, the struggle between good and evil, and the path to redemption.

"With God on Our Side," a series of six one-hour programs airing this fall on PBS, traces the history of an energetic, conservative Christian thrust into mainstream culture and politics in recent decades.

From the Rev. Billy Graham to the Rev. Jerry Falwell to Ralph Reed, dozens of leaders and grass-roots activists tell the inside story of the cultural forces and sociopolitical aims that motivate what is loosely called the "religious right."

PBS has also committed to rebroadcasting "The Wisdom of Faith with Huston Smith," which received favorable reviews when it first aired this spring. It will be rerun either later in 1996 or in early 1997.

Interviewed by Moyers, Smith takes viewers to the core of Hinduism, Buddhism, Confucianism, Taoism, Christianity, Judaism and Islam.

PBS's New York affiliate, WNET, announced on June 6 it had received a \$2.55 million grant from the Lilly Endowment, given over three years, to produce a weekly half-hour report on religion and ethics.

More funding would be needed, though, as the program is projecting an annual budget of \$5.6 million.

"Religion and Ethics News Weekly," designed to cover news of all faiths and spiritual movements, would be hosted by onetime NBC correspondent Bob Abernethy. It would air 39 weekly installments beginning with the 1997-98 broadcast year.

On the cable side of the equation, the number of homes receiving religion-based cable channels is up.

EWTN went up 3.5 million subscribers, to 41 million, according to "Broadcasting & Cable," an industry magazine.

The Faith & Values Channel registered even more

dramatic gains—a 25 percent jump to 25.6 million subscribers, and an expected total of 30 million paid viewers by year's end. In January, the audience for Faith & Values increased 163 percent, from 8,000 to 21,000.

To keep its new viewers, Faith & Values began two new weekly documentary series this spring.

"Heroes of the Heart," hosted by Mariette Hartley, profiles terminally ill patients and others coping with obstacles. It is shown from 8 p.m. until 9 p.m. Sundays, and is repeated from 10 p.m. to 11 p.m. Wednesdays.

"Crisis Points," hosted by Michael Moriarty, addresses major social and spiritual dilemmas such as homelessness and war crimes. It is shown from 10 p.m. until 11 p.m. Thursdays, with repeats from 1 a.m. to 2 a.m. Sundays.

Z Music Television, which specializes in Christian music videos, reported a 30 percent subscriber gain to 35 million from year-ago levels.

The Trinity Broadcasting Network, which features a consortium of evangelical Protestant programmers, is growing at a rate of 2 million subscribers a year. It claims more than 4,000 broadcast and 4,000 cable affiliates, including foreign outlets.

Even religious cartoons are finding a place on video store shelves. Nest Entertainment has produced "Animated Stories From the Bible" and "Animated Stories From the New Testament."

The 1980s-era "Greatest Adventure Stories from the Bible" series from Hanna-Barbera "sells year in and year out," Richard Pinson, vice president of marketing for Turner Home Entertainment, told *Daily Variety*, a Hollywood newspaper.

The biggest splash is still a few years away. DreamWorks, a new studio headed in part by Steven Spielberg and ex-Disneyite Jeffrey Katzenberg, is preparing an animated feature film about Moses titled "Prince of Egypt" for cinemas. As with virtually all movies these days, it will eventually find its way to home video.



Twelfth Sunday in Ordinary Time/Msgr. Owen E. Campion

# The Sunday Readings

Sunday, June 23, 1996

- Jeremiah 20:1-13
- Romans 5:12-15
- Matthew 10:26-33

The Book of Jeremiah provides this weekend with its first reading. Jeremiah is regarded as one of the great prophets of God. His writings are considerable in length and very powerful in their message.

It is easy to view a figure such as Jeremiah with awe. He indeed was a brilliant and compelling figure, but neither he nor the other prophets should be romanticized to the extent that the severe hardships which beset them are ignored.

Not everyone received Jeremiah's message delightedly. Many opposed what he said because he did not affirm the comfortable in their places of prominence and influence. Instead, he denounced the situation the influential had created.

Actually he was most disliked—at least in the circles of power. Nevertheless he boldly wrote, calling people to faithfulness, summoning people to God.

In this weekend's reading, Jeremiah reveals some of the opposition he faced, but his devotion to God and to his own calling to be prophet remains undaunted.

As its second reading, the church presents a selection from the fifth chapter of the Epistle to the Romans. It is one of the very few verses in the Bible which the Church has explained with the force and security of its infallibility. The church has defined Romans 5:12, a verse read this weekend, to mean that indeed all redemption, all human access to divine grace and to reconciliation with God, occurs only through Jesus. By the same token, the first parent brought sin into the world. Ever after, sin has bewitched humans, driving many of them to destruction.

In the third reading from St. Matthew's Gospel, the church offers us the words of

Jesus to the apostles. As was the case with the prophets, many will reject the apostles. Their plight will not be kind in the eyes of the world.

It should be noted that St. Matthew's Gospel was not written at the time of Jesus, but later. When the Gospel was written, the apostles quite likely were already experiencing many trials. After all, they stood opposite the imperial religion of Rome. Furthermore, they called people away from the allurements and satisfaction of selfishness and of sin.

While the Gospel did not put words into the Lord's mouth, the Gospel-writer surely was reminded of the reassurances of Jesus. The troubles predicted by Jesus had arrived. The love of Jesus in sustaining the apostles was needed and evident.

## Reflection

If any reality of Christianity leaves Christians greatly uneasy, it is the thought that the Gospel calls Christians to life critical of, and unappreciated by, the culture all around them.

In this sense, Christianity is the ultimate expression of human individuality and independence. It accepts nothing but total commitment of self. So there can be no regrets, no second thoughts, no compromises. It offers as an absolute requirement devotion to values that leave the world standing apart in scorn or disbelief.

The apostles were called to convey this teaching to people. Often indeed they were not well-accepted. Tradition maintains that only one of the apostles was spared from martyrdom. The apostle spared from martyrdom was hardly spared persecution, but the persecution did not end his life.

This reading calls us to revere the apostles. They are our models, relentless in loving God, in loyalty to Christian vocation, despite the angry rebukes of others. The lessons also call us to remember that as Christians we answer a summons the culture around us cannot—or will not—hear, and moreover it is a summons that the culture finds exceedingly a threat.

## Daily Readings

Monday, June 24  
The birth of John the Baptist  
Isaiah 49:1-6  
Psalm 139:1-3, 13-15  
Acts 13:22-26  
Luke 1:57-66, 80

Tuesday, June 25  
2 Kings 19:9b-11, 14-21, 31-35a, 36  
Psalm 48:2-4, 10-11  
Matthew 7:6, 12-14

Wednesday, June 26  
2 Kings 22:8-13; 23:1-3  
Psalm 119:33-37, 40  
Matthew 7:15-20

Thursday, June 27  
Cyril of Alexandria, bishop, doctor  
2 Kings 24:8-17

Psalm 79:1-5, 8-9  
Matthew 7:21-29

Friday, June 28  
Irenaeus, bishop, martyr  
2 Kings 25:1-12  
Psalm 137:1-6  
Matthew 8:1-4  
Vigil Mass for Peter and Paul, apostles  
Acts 3:1-10  
Psalm 19:2-5  
Galatians 1:11-20  
John 21:15-19

Saturday, June 29  
Peter and Paul, apostles  
Acts 12:1-11  
Psalm 34:2-9  
2 Timothy 4:6-8, 17-18  
Matthew 16:13-19

## Blessed Virgin Mary is a model of holiness for all

By Pope John Paul II  
Remarks at audience June 5

In our catechesis on the Blessed Virgin Mary, we have seen that the church's conviction that Mary was preserved from original sin seemed difficult to reconcile with St. Paul's teaching that all men have sinned and thus need the grace of Christ (cf. Romans 3:23-24).

St. Paul's teaching was strongly de-

fended by St. Augustine, who also defended Mary's freedom from sin. But it took many centuries for the church to come to a clearer understanding and explanation of her faith in the Immaculate Conception.

Blessed Duns Scotus resolved the theological problem by explaining that Mary was preserved from original sin by virtue of the redemption accomplished by Christ her son.

## My Journey to God

### The Best of Fatherhood

"I love you so much."

My father spoke those words to me right after he saved my life.

I was 5 years old, playing on the lawn with my friends. Dad was on the porch, watching.

A ball bounced away from me. I ran after it. Without realizing it, I was in the street.

The next thing I knew, a car was brushing by. I was falling backward.

The car hadn't hit me. My father had run off the porch. Dad had grabbed me from the path of the car. We fell back onto the lawn.

In the brief moment we lay there, I remember two powerful emotions. First, I felt so very safe in his arms. Then, as I realized what had happened, I was frightened.

My father didn't scold me. He hugged me. Later, he took me to the porch and spoke quietly. I remember him saying, "You must be careful . . . I love you so much."

Some years ago, there was a popular book titled "Everything I Needed to Know, I Learned in Kindergarten." I think, in that childhood moment with my father, I learned everything I needed to know about the best of fatherhood. I

saw the strong protector blended with the gentle care-giver.

During my life, I have seen many fathers—in many ways—be there for their children, as my father was for me. I have also seen many other men—grandfathers, brothers, mentors and others—take on the role of father. They have been powerful instruments of God's love—just as Jesus is, for us all.

These men are walking in Jesus' footsteps.

Jesus came to us to protect us and guide us into a better way of life. Jesus did not come with force and power to bend us to his will—although he could have. Instead, he came as a teacher with a message of love. He respects our freedom to choose the path for our life. As he came to us, that is how he asks us to live with others.

Let us remember the good things—the special moments—that our fathers have given us. Let your mind take you back through your lifetime—or to a single event—that reflects the best of fatherhood. For that, give thanks and offer prayers of praise.

By Sister Margaret Kern, S.P.

(Providence Sister Margaret Kern is the director of the National Shrine of Our Lady of Providence at St. Mary of the Woods.)



## HOW CAN YOU PLAN FOR THE FUTURE OF THE CHURCH IN THE MISSIONS?

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We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something, and to do it very well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord's grace to enter and do the rest.

We may never see the end results, but that is the difference between the master builder and the worker.

We are workers, not master builders; ministers, not messiahs. We are prophets of a future not our own.

(Archbishop Oscar Romero)

I hereby will to the Society for the Propagation of the Faith, 1400 N. Meridian St., Indianapolis, Indiana, the sum of \$ \_\_\_\_\_ to be used for the poor in the missions.



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Sister Marian T. Kinney, S.P., Director



## The Active List

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

### June 21

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

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

### June 21-23

Fatima Retreat House will host the Central Indiana Marriage Encounter weekend for married couples of all faiths. For more information, call Dave or Mary Timmerman at 317-897-2052.

### June 22

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

St. Christopher Parish, Indianapolis, Singles and Friends will host a Star Wars video/pitch-in cookout party starting at 4:30 p.m. For location and more information,

call Duane at 317-329-8203 or Will at 317-328-8186.

A mini-conference will be held at the Little Sisters of the Poor, 2345 W. 86th St., Indianapolis, from 9 a.m.-3 p.m. Fr. Richard Foley will be the guest speaker. Fee is \$16 including lunch. For reservations and more information, call 317-888-0873.

### June 22 & 23

Our Lady of Lourdes Parish, Indianapolis, will host the second annual two-day kickball classic for women 21 and over. Fee is \$15 and includes a team shirt. For time and more information, call Joanne Deery at 317-357-6559.

### June 23

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., Indianapolis, at 3 p.m. for Benediction, service and business meeting. For more information, call 317-888-8833.

St. Paul Parish, Sellersburg, will have prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

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

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

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

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

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

St. Anthony Parish, Indianapolis, will have a Mass in Spanish at 3:30 p.m.

St. Nicholas Church, Sunman, will have its church picnic and festival from 10:30 a.m.-6 p.m. on the parish grounds and hall. Food, raffle, games, and cloggers will be featured.

Sacred Heart Parish, Indianapolis, will hold its parish picnic and festival at German Park,

8602 S. Meridian St., Indianapolis, from 12 noon-7 p.m. Adult and children's games, food, crafts, and bingo will be featured.

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

### June 24

St. Roch Parish, 3600 S. Meridian St., Indianapolis, will celebrate a 15th Anniversary Mass for the Marian apparitions at Merjugorje starting with the rosary at 5:40 p.m. and followed by Mass at 7 p.m. All are welcome.

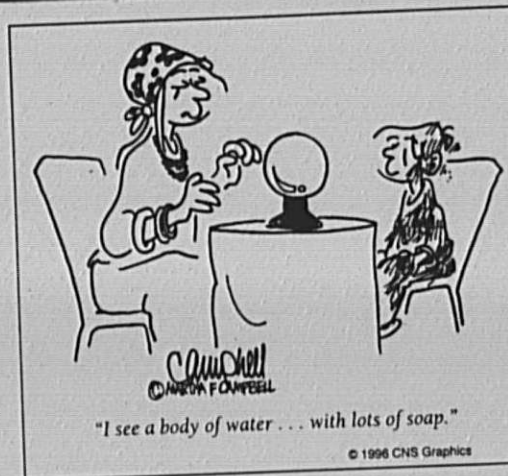
### June 24-27

Scecina Memorial High School, Indianapolis, will hold a fundamentals camp for boys entering grades 4-9. The camp will be held from 9:30-11:30 a.m. each day. Fee is \$40 per person or \$60 per family. For more information, call 317-356-6377, ext. 132.

### June 24-28

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis, will hold Vacation Bible School from 9-11:30 a.m. for ages 4 through 4th grade. For fees and more information, call 317-257-3043.

Cathedral High School, Indianapolis, will hold Lady



Irish Basketball Camp for grades 4-9 to be held at the school. Fee is \$45. Also, the school will offer a Softball Camp to be held at the high school softball field for grades 4-9 July 24-August 2. Fee is \$40. For more information and time, call Linda Bamrick at 317-542-1481, Ext. 330.

### June 25

The Indianapolis archdiocesan stewardship conference will be held in the O'Meara Catholic Center assembly hall starting with registration at 11:30 a.m. The United Catholic Appeal Final Report Celebration will follow at 6 p.m. For more information, call Lisa Susemichel at 317-236-1546.

The prayer group of St. Lawrence Parish, Indianapolis,

meets in the chapel each Tuesday at 7:30 p.m. For more information, call 317-546-4065.

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

St. Malachy Parish, Brownsburg, will hold a country social starting at 5:30 p.m. in Noll Hall. For more information, call 317-852-3195.

St. Christopher Parish, Indianapolis, Singles and Friends will hold a Peer Faith Sharing Evening starting at 7:30 p.m. in the church. For more information, call Tony at 317-293-0429 or Luise at 317-297-8008.

—See ACTIVE LIST, page 29



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Serving Begins at 10:30 AM (EST)

St. Nicholas Church  
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**TOP PRIZE**  
**\$1,000 Raffle**  
Games, Amusements

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## The Active List, continued from page 28

Sacred Heart Parish, Indianapolis, will present "Focus Love," a parish neighborhood outreach program at 7 p.m. in the parking lot.

Celebrate the fifth anniversary of Slovenian Independence at Holy Trinity Church, 2717 W. 10th St., Indianapolis, starting at 6 p.m. The event will feature Slovenian folk dancers and a polka party. Tickets are \$5. Food and drinks will be available. The sponsor of this event is the Slovenian Cultural Society. For more information, call Steve Fon at 317-852-9850.

## June 26

The archdiocesan Catholic Social Services Counseling Program will be taking registrations for adult survivors of childhood sexual abuse starting this fall. For more information, call Linda Lohende Clarke at 317-236-1500.

## Christophers name Erie priest as new director

NEW YORK (CNS)—The Christophers announced June 13 that a veteran communications specialist, Father Thomas J. McSweeney of Erie, Pa., will be the organization's new director.

Father McSweeney, 50, is a professor of communications at Gannon University in Erie and media relations specialist for the Erie Diocese.

He succeeds Father John T. Catoir, who last fall returned to his home diocese, Paterson, N.J., after heading the Christophers for 17 years.

Father McSweeney announced that he would begin writing the "Light One Candle" column carried by *The Criterion* and other newspapers beginning in July. The column is now written by Father Catoir.

At Immaculate Heart of Mary Church a Marian Cenacle will pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

The Family Growth Program of Catholic Social Services will hold "Deaf and Hard of Hearing Parenting Classes" at the O'Meara Catholic Center from 10 a.m.-12 noon. To pre-register, call 317-236-1522 or 317-236-1526.

## June 27

Sacred Heart Parish, Indianapolis, will hold a family rosary night at 7 p.m. All are welcome.

The archdiocesan Catholic Social Services Family Growth Program will hold parenting classes using STEP at the

O'Meara Catholic Center from 7-9 p.m. For more information and registration, call 317-236-1522 or 317-236-1526.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Mass. Everyone is welcome.

St. Roch Parish, 3600 S. Pennsylvania St., will have a family Eucharist holy hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

## June 28

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

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

## June 28-29

St. Bernadette Circle 7112 Daughters of Isabella will hold its annual rummage sale from 8 a.m.-5 p.m. Friday and from 8 a.m.-noon on Saturday in the parish hall of St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. For more information, call Pat Chance at 812-339-3007.

## June 29

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic

for Women, 38th and Parker. Everyone is welcome.

## June 30

St. Paul Parish, Sellersburg, will have prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

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

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel

every Sunday from 1-5 p.m. Everyone is welcome.

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

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

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

## Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C

Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

## St. Jude's 10th Annual Summer Festival

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Sat. June 29  
3 p.m. - Midnight

Sun. June 30  
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JUNE 22, SATURDAY  
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## Youth News/Views

# Southern Indiana youth host two diocesan cruises on the scenic Ohio River

By Mary Ann Wyand

Even the flood waters of the mighty Ohio River couldn't dampen the Hoosier hospitality extended by southern Indiana teen-agers hosting the New Albany Deanery Catholic Youth Ministries' two "Belle of Louisville" dance cruises in June.

Although the river level was up and earlier "Belle" cruises had to be cancelled by the Louisville company due to flooding of the dock area, the high waters had receded enough by last week to allow youth from throughout the archdiocese to gather on the historic steamboat for two parties that had been scheduled this month.

"Rockin' On the Ohio" was the theme for the junior high cruise on June 12 and the high school outing on June 19. Both events were sponsored by the New Albany Deanery Catholic Youth Ministries and coordinated by the deanery's Youth Ministries Activities Team (YMAT) of teen-age volunteers.

"We've had high water before, but not like this," Dan Endris, coordinator of older adolescent and young adult ministry for the New Albany Deanery, explained. "The wharf and dock area were under water earlier this spring, and that's unusual. The river is unusually high this year due to all the rains. This past weekend was supposed to be the annual 'Ohio River Sweep,' when volunteers organize to clean the banks of the river, but that had to be cancelled in some areas because the river is way up past the normal banking area."

Lots of drift and other debris cluttered the

choppy water during the June 12 junior high "Belle" cruise, but it didn't rain and nothing could detract from the magnificence of a steamboat ride up and down the river and the fun times on board the historic boat.

"The high school 'Belle' cruise dates back at least 15 years," Endris said. "We had about 700 teens from around the diocese participate this year. This is the sixth year for the junior high cruise, and we had more than 700 youth here on June 12 for that party."

During the cruises, teen-agers enjoyed popular dance music arranged by disk jockey Rick Taylor of Muzik Magik, who has been entertaining the youth for the past five or six annual events.

Teens also played cards and board games, including tricky balancing contests like "limbo" and "Jenga" on board the steamboat. Dancing inside the spacious boat and sightseeing along the decks also gave the youth opportunities to meet other teen-agers from many deaneries.

Thanks to the annual "Belle" cruises and the Archdiocesan Youth Conference, Endris said, teen-agers active in youth ministry activities have friends from deaneries throughout the diocese.

"This is the first opportunity I've had to participate in the 'Belle' cruise," Julie Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, said. "I'd heard about what a wonderful event it was, and I got to witness that firsthand" during the junior high cruise last week.

"Even though it's a New Albany Deanery event, youth and youth ministers from all over the archdiocese were a



Photos by Mary Ann Wyand

Archdiocesan teen-agers board the historic "Belle of Louisville" steamboat on June 12 at Louisville for a junior high cruise on the scenic Ohio River. Each summer, the New Albany Deanery Catholic Youth Ministries sponsors separate cruises for high school students and junior high youth.

part of this," Szolek-Van Valkenburgh said. "It was wonderful to watch as youth from the northern part of the diocese met with youth from the southern part. I'd like to thank the New Albany Catholic Youth Ministries office and the YMAT team for their hard work and southern hospitality to all of us."

Youth Ministries Activities Team member Kasie Hennessey from St. Anthony of Padua Parish in Clarksville has been participating in the "Belle" cruises for years and enjoys helping with hospitality.

Kasie, who will be a senior at Our Lady of Providence High School this fall, said she still remembers the fun she had on "Belle" cruises in junior high and now likes to see the younger teens experience the unique dance.

"It's great to go on the cruise and have fun and meet lots of people and have a good time," Kasie said. "It's nice to just kick back and relax and have fun on the steamboat."

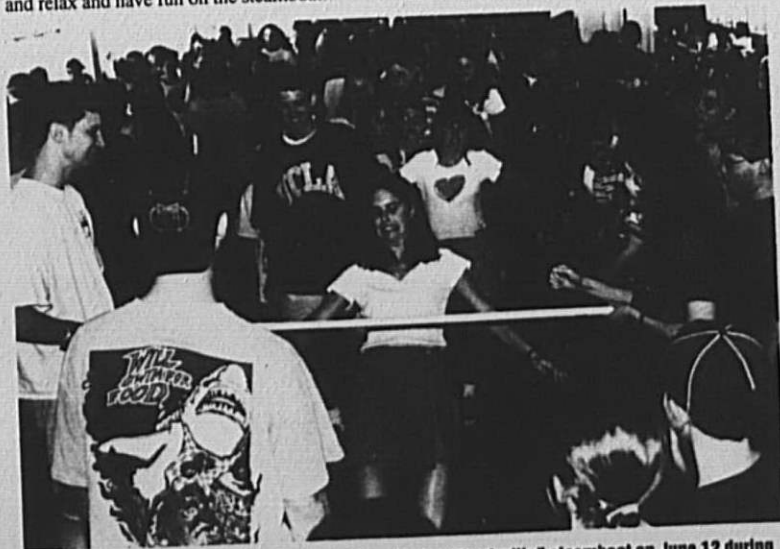
A YMAT team member since last year, Kasie said she has fun working with other teen-agers from around the New Albany Deanery and helping plan the monthly deanery youth Masses as well as the annual "Belle" cruise activities.

"We organize the music and the games and serve as hospitality ministers on the cruises," she said. "I like being able to put things together for other teen-agers so they can have fun and also learn about their faith."

Teen-agers can meet people and build strong friendships during youth ministry activities, Kasie said. "All my friends are involved in Catholic youth ministry activities. It's a good experience to be a part of it. When you're connected with youth ministry activities, you find out that there are lots of other youth who believe in God and care about their faith. You can have fun together and relax because you know they share your faith."



The gravity-defying "Jenga" game offers a tough balancing act on level ground, and an even greater challenge on board a river steamboat. St. Augustine parishioner Rachael Rosen of Jeffersonville (left) and her friend, Ashley Martin, concentrate on Ashley's next move during the June 12 "Belle of Louisville" cruise on the Ohio River for junior high school students.



Junior high school youth have fun on board the "Belle of Louisville" steamboat on June 12 during a break from dancing as some of the teen-agers test their agility in a "limbo" contest. As the bar was lowered, the number of contest participants dropped quickly until only the more skillful youth managed to inch their way under the barricade.

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## Young Adult Scene

## Colts' Jim Harbaugh talks about his trust in God

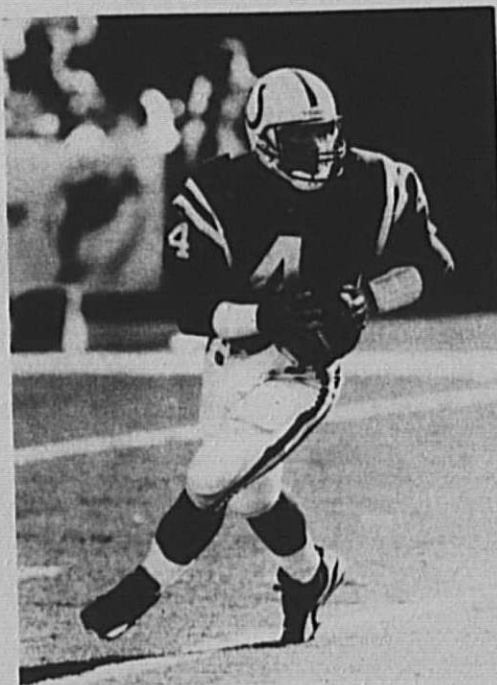


Photo courtesy of Indianapolis Colts

Indianapolis Colts' quarterback, Jim Harbaugh, 32, attributes much of his success to his faith in God.

By Susan Biernan

Indianapolis Colts' quarterback Jim Harbaugh attributes much of his success to his trust in God. In a recent interview the football star talks about his strong faith.

Is it true that you attend Mass each week and sometimes after a game?

Yes, Father (Patrick) Kelly from Cathedral High School does Mass for the team every Sunday.

Is attending Mass something that is important to you? And why?

Yes. Just because I like to go and hear the teachings and receive Communion. I think it's just a good spiritual thing. I think something that everybody needs in his

spiritual life is to attend Mass and to go and pray in the Lord's house.

Is your spiritual life important to you?

Yes, it's probably the most important thing in my life.

Many have witnessed you thanking God for your successes. What role does your spiritual life play when you are practicing or playing in a game? How is God present?

I ask God to play through me—if when we play a game or when I play a game—that somehow God can use that for his Glory.

Do you feel that he does?

Yes. I believe that he does.

Do you trust that God will help you in making decisions regarding your football career?

I trust God to make decisions for everything in my life. And I try to ask him to make every decision for me. I found that when I do that and diligently pray about things whether they are little things or big things in my life. When I do pray about those things and am patient to let him decide or even for him to take over my life when I do that, that's when I find things work out. And when I don't do that and kind of make decisions on my own, that's when I mess up.

How does God play a role in your life as a quarterback?

As a football player I just ask him to be in charge of my life as a person, as a football player, and everything I do. I think any Christian strives to be a good role model for Christ.

Do some of your quality strengths as a quarterback come from your strong religious faith?

I would tend to think so. I think that when I ask God to take over my life, I have seen so many benefits not only in football, but including football, but also with my relationships with my family, with my friends and the peace that I am getting from knowing that there is somebody that loves me unconditionally.

You have been in Indianapolis for two years? How

do you like it and do you plan to stay here for a while?

I like it a lot. I think there are a lot of really fine human beings here in Indianapolis. I like the Midwest. It's an easy town to live in. Coming from Chicago, I just find it a lot easier place to live in terms of just being able to get around and being able to find a place to park—just a little easier lifestyle.

Anything else you would like to share?

Really there has been so many people who have encouraged me, given me encouragement about God. I'd just like to thank everybody for that. Thank everybody for the encouragement they have given to me.

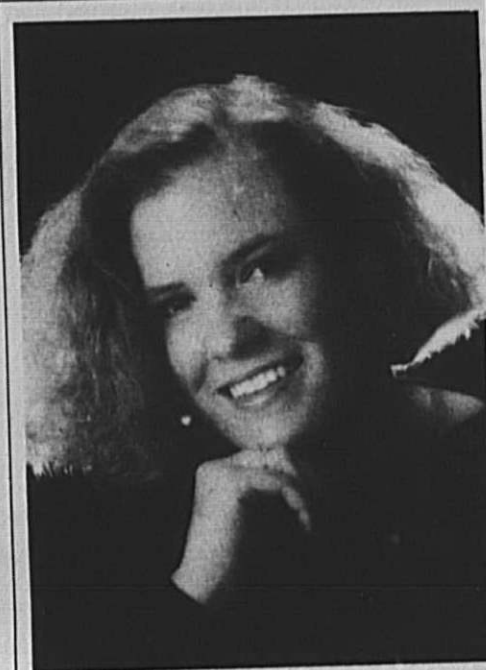


Photo by Susan Biernan

Megan M. Hofheinz, daughter of Fred and Sarah Hofheinz of St. Luke Parish in Indianapolis, has been selected as a summer intern at the White House in Washington D.C. She began her service May 15.

She is a communication major at the University of Dayton, where she will be a senior in the fall. Hofheinz is a graduate of Cathedral High School and St. Luke School. While in high school, she spent several summers working in the Urban Parish Cooperative service camp and was a member of the Archdiocese Youth Council. Hofheinz was a eucharistic minister and a confirmation leader at St. Monica Parish in Indianapolis.

## High school students receive college scholarships

Jessica Hansberry, and Natasha Howard, both of Indianapolis, have received academic scholarships from Xavier University in Cincinnati, Ohio.

Hansberry, a graduate of Sccecina Memorial High School in Indianapolis, is the daughter of Mr. and Mrs. John Hansberry.

Howard, a graduate of Pike High School in Indianapolis, is the daughter of Mr. and Mrs. Gemy C. Howard.

Recipients of a scholarship to Xavier University must rank in the top 10 to 25 percent of their high school classes and must achieve high scores on either the

American College Test (ACT) or the Scholastic Aptitude Test (SAT).

Founded in 1831, Xavier University is a private, co-educational university that provides a liberal arts education in the Catholic Jesuit tradition.



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# Pro-life Democrats work quietly at getting a place in the platform

The pro-life contingent has been reluctant to make their efforts public because talks have been productive

by Patricia Zapor, Catholic News Service

WASHINGTON—Four years after firmly staking out opposite extremes on abortion in party platforms, Democrats and Republicans are both moving toward accommodating differing opinions on the volatile issue. Republican presumptive nominee Bob Dole generated controversy in early June when he said he would include a declaration of tolerance of differing views about abortion in the GOP platform, which will continue to advocate human life amendment to the Constitution and oppose federal funding of abortion. Meanwhile, pro-life Democrats have been working quietly behind the scenes to secure wording in the platform that would affirm their right to disagree with the party's support for legal abortion. Four years ago, Democrats who oppose abortion felt shut out and ignored in platform discussions and by organizers' refusal to permit then-Gov. Robert Casey of Pennsylvania to address the convention. Casey was and is a vocal advocate of moderating the Democratic Party's stance on abortion. Since then, polls have made it clear that Democrats as well as Republicans have lost some of their long-term supporters because of rigidity over abortion. Neither party is likely to dramatically shift its position, but doors to accommodation that had been closed are at least being cracked open. Ten pro-life Democrats met with Democratic National Committee chairman Donald Fowler June 12 to discuss how to include their views about abortion in the party platform. "We believe that the Democratic Party is committed to continuing discussions and recognizes that millions of Democrats share our views and support the party," said a statement from the group issued by Rep. Tony Hall, -Ohio.

In a phone interview with Catholic News Service, Hall said the pro-life contingent has been reluctant to make their efforts public because discussions with party leaders have been friendly and productive. "We're working on language that might be acceptable," said Hall. "The door is still open. We're trying to not fight in public."

Michigan Rep. James A. Barcia said he's pleased with the results of meetings with party leaders and believes an accommodation can be reached before the platform committee convenes in July.

The general idea of the wording being proposed is a recognition that the Democratic Party includes members in good standing who oppose its support for legal abortion and that individual members may, without fear of censure, abide by their consciences in opposing abortion, Barcia explained.

"The polls show that 56 percent of Democrats consider themselves to be pro-life," said Barcia. "And the Democratic Party has historically included persons of all beliefs."

Barcia and other Democrats who oppose abortion have felt not only abandoned by their own party, but ignored by voters who presume that any Democrat must support access to abortion.

"When the Democratic Party says it's wrong to be pro-life, that sends the exactly wrong signal to people who we want to be in the party," he said.

Hall, who's finishing his 18th year in Congress, said it's been frustrating to be part of an unrepresented viewpoint when it comes to the party's platform.

"There are 35 to 40 of us in the House who vote pretty solidly pro-life," Hall explained. "And I think in the party in general the percentage would be much higher than that."

The members of Congress working with party leaders on the issue realize a total change in the Democratic plank on abortion would be out of the question, said Barcia. "But we will feel better as pro-life Democrats if the platform says we can follow our consciences," he added.

"There's no way we could ever get an anti-abortion plank in the platform," he said. "But it's very important

that we get an acknowledgment that we have a place—that we can campaign as pro-life Democrats."

Like Barcia, many of the pro-life Democrats working for the platform change are Catholics. They include Reps. Bart Stupak of Michigan, Harold Volkmer of Missouri, Marcy Kaptur of Ohio and Mike Doyle of Pennsylvania.

Barcia said losing control of both houses of Congress to Republicans in 1994 was a great wake-up call to the Democratic Party, particularly when it comes to regaining some of its traditional supporters, who voted GOP over issues including abortion and homosexuality.

For example, polls in Michigan showed voters felt "the Democratic Party had become captive to small special interest groups, so the people turned their backs on it," Barcia said.

And while party leaders were shaken by the losses, some traditional Democratic constituencies such as labor unions also were startled by some of the changes the Republicans have brought, Barcia believes. At both ends, there's been re-evaluation of positions and what they expect of politicians and each other.

"They realize their entire existence is on the line," Barcia said. "Now they see what the Republicans are prepared to do."

Organizations that had previously demanded that candidates for office line up with their own issues straight down the line are backing off.

"They see you can agree less than 100 percent of the time and still be a good Democrat," Barcia said.

## Religious leaders meet with IMF director

WASHINGTON (CNS)—Michel Camdessus, managing director of the International Monetary Fund, has declared that the IMF wants to put human beings, especially the poor, at the center of its development policies, said several Catholic and Protestant religious leaders who met him June 11.

"He knocked our socks off. . . . That's papal language," said the Rev. David Beckmann, president of Bread for the World. Rev. Beckmann chaired the meeting, organized by the interfaith Religious Working Group on the World Bank and the IMF.

Participants said Camdessus also outlined an IMF staff proposal, still in need of approval by its governing board, to sell \$2 billion of its \$40 billion in gold reserves and use part of it to form a trust fund to help some of the world's poorest nations pay off their external debts.

## Catholic Crossword



### ACROSS

- 1 Father of Serug (Gen 11:21)
- 4 Wine keg
- 7 Urban railways
- 10 Fringed plant
- 11 Outer part of a wheel
- 12 A son of Sheresh (1Ch 7:16)
- 13 Layman
- 14 Actress Thurman
- 15 "There is — other name" (Acts 4:12)
- 16 Some people have fallen ones
- 18 Live in
- 20 "He planteth an —" (Isa 44:14)
- 21 Golf support
- 22 "His faith is — for righteousness" (Rom 4:5)
- 26 Cake tier
- 30 Small town
- 31 "Shall not a — move his tongue" (Ex 11:7)
- 33 Wander about
- 34 Pigeons
- 36 "The people — Jonathan" (1Sam 14:45)
- 38 Flying expert

### DOWN

- 1 "And thou shalt — up the tabernacle" (Ex 26:30)
- 2 — the Red
- 3 Like Christ's priesthood (Heb 7:24)
- 4 "He hath — me" (Jer 51:34)
- 5 Ready, —, fire!
- 6 Intelligent
- 7 Term for God (Mark 15:34)
- 8 "Let the dry — appear" (Gen 1:9)
- 9 Peter Pan pirate
- 10 Orlando's St.
- 12 Like God's judgments (Rom 11:33)
- 17 Estimate (Abbr)
- 19 Moray
- 22 National network
- 23 "There went — another horse" (Rev 6:4)
- 24 Bezael's father (1Ch 2:20)
- 25 June bug
- 27 "Greater is he that is in —" (1John 4:4)
- 28 Adam's mate
- 29 Israel crossed this sea (Ex 14:29)
- 32 "To the — assembly" (Heb 12:23)
- 35 Movie genre, —
- 37 Alto or tenor instrument
- 39 City in Judah (Jos 19:7)
- 41 Mountain climbers tool
- 42 Declares positively
- 43 Hay bundle
- 45 People born in early August
- 46 Heavy weights
- 47 — Lanka
- 50 Eggs

Answers on page 33.

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Question Corner/Fr. John Dietzen

# What happened to limbo for unbaptized children?



Four years ago we had a daughter who died suddenly just a few hours after birth.

Your answer a few weeks ago about the destiny of children who die before baptism was a real comfort and encouragement for us and I'm sure for others who have had a similar experience.

(Note: It was in last week's issue of The Criterion but appeared earlier in other diocesan newspapers.—Editor)

It's what we always knew in our hearts, but it was good to hear what you said and the words of our Holy Father.

We are curious about one thing. Whatever happened to limbo? Years ago we were taught that unbaptized infants go there. It's not heaven, we were told, but at least "they are happy."

You didn't even mention this. Any reason? (Pennsylvania)

It's true there was much talk about limbo in the past. Some Catholics probably still think of it, along with heaven and hell, as a third possible eternal "place to go" after death.

The fact is, however, that the church never did

much to say officially about limbo (Latin for "fringe" or "border").

For centuries it was apparently assumed that God took care of unbaptized infants in his own way. Certain theologians once held that unbaptized infants suffered some type of pain, but by the 12th or 13th centuries that idea was pretty much abandoned.

Later on, limbo became the subject of heated theological debate when a heretical sect called Jansenists taught that all infants dying without baptism are condemned to the fires of hell.

In 1794, Pope Pius VI condemned this teaching. He said, in effect, that one may believe in a limbo, a "middle state" of happiness that is not in heaven with God, and still be a Catholic ("Errors of the Synod of Pistoia," No. 26).

That remains the only significant mention of limbo in any Catholic document. Obviously, it's a long way from saying that limbo belongs anywhere in official Catholic teaching.

As you have surely noticed, one seldom hears the word any more. The new "Catechism of the Catholic Church," which touches on everything seriously connected with Catholic faith, doesn't mention it.

The reason seems to be that limbo implies some sort of two-tiered final destiny for human beings. One is eter-

nal life with God. The other is a "natural" happiness apart from God (limbo) where people "go" who for no fault of their own do not reach the top level.

The catechism clearly teaches otherwise. There is only one final goal, one desire of happiness for all humanity, life with and in the God who created us. We may attain that goal or we may reject it by our own fault, but there is no half-happiness somewhere in between.

God has raised us to a supernatural life, a sharing in his life far beyond our natural capacity. Having done that, there is, so to speak, no going back.

The desire for this happiness, says the catechism, is part of our nature, a gift of God, a vocation addressed to every human being.

The ultimate goal then of human existence, of every individual and of everything people do, is the same: to share in the very happiness of God (Para. 1718-1719).

Obviously, then, whatever mysteries we must negotiate in exploring answers to questions about what happens to the unbaptized, we will need to find those answers without resorting to something called limbo.

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

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## Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death.

Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

**BLACKMAN, Anna C.**, 84, St. Joseph Hill, Sellersburg, June 4. Mother of Louis C. Blackman; sister of Joe Pearson.

**BONER, Anna (Mayre)**, 65, Our Lady of Greenwood, May 7. Wife of Joseph O. Boner; mother of Joseph O., John O., Jeffrey O. Boner; sister of George J., Paul F., Dr. Robert V., James, Joseph Mayre, Ruth Peaper, Helen Patterson; grandmother of one.

**CASEY, Joseph Michael**, 34, St. Barnabas, Indianapolis, June 5. Son of Daniel J. and Margaret Casey; brother of Daniel J. Jr., Paul B., Sean F. Casey, Erin M. Chamberlin; great-grandson of Mary R. Supko.

**CORDER, Edward A.**, 69, St. Barnabas, Indianapolis, June 7. Father of Therese A. Corder; Michael Corder; grandfather of five.

**DOLL, Helen L.**, 79, St. Mary, Rushville, June 8. Mother of

Alfred, David, Henry, Rebecca Crowder, Sue Wilson; sister of Stella Young, Marguerite Jarboe, Mary Louise Wilson; grandmother of 19; great-grandmother of 30.

**GREEN, Thomas L., Sr.**, 83, St. Margaret Mary, Terre Haute, June 10. Husband of Leona Green; father of Thomas L. Jr., Dennis R. Green, Nancy K. Hill; brother of Susan Green, Mary Jordan, Anna Hopkins; grandfather of three; great-grandfather of one.

**HARDING, John Cecil**, 87, St. Lawrence, Indianapolis, May 26. Husband of Margaret F. Harding; uncle of Mary Mizevich.

**HOCK, Patricia J. (Gates)**, 61, Holy Spirit, Indianapolis, June 3. Wife of Donald E. Hock; mother of Rev. Donald E. Hock II, Michael, Timothy P., Jerry A. Hock.

**HOFFMAN, Alice S.**, 78, Prince of Peace, Madison, June 9. Wife of Robert Hoffman; mother of Robert Laughlin, Joyce Pfarr, Patti Montgomery; sister of Mary Jingo; grandmother of two.

**JACKSON, Eric Stephen**, 18, St. Lawrence, Indianapolis, May 31. Son of Ray and Cathy (Buck) Jackson; brother of Brian, Shannon Jackson; grandson of Edith Jackson.

**KING, John**, 87, St. Monica, Indianapolis, June 1. Husband of Martha King; father of Lowell King, Theresa Williams; grandfather of three; great-grandfather of three.

**KING, Mary**, 74, St. Mark, Indianapolis, June 6. Wife of Jack King; mother of James King, Susan Berry, Mary Clugston; grandmother of two.

**KIRSCHNER, Ralph A.**, 80, Holy Family, Oldenburg, June 8. Stepfather of Jane Mahone; brother of Della Handorf.

**KLEIN, Marguerite M.**, 83, Holy Spirit, Indianapolis, June 3. Mother of Joanne M., Philip A. Klein; grandmother of one.

**LINN, Steven Allen**, 43, St. Paul, Tell City, June 4. Son of Sally Schaad, Robert Linn; brother of Brian Linn, Diana Crowley, Vera Kirlin, Judi Martinez, Jeanne Perkinson.

**OBBERGELL, Richard**, 74, St. Barnabas, Indianapolis, June 8. Father of Janet Huck, Terri, David, Richard Jr., Joseph, Daniel Obbergell, Jeanne Armbruster; grandfather of 17; great-grandfather of one.

**POWELL, Johnathon D.**, 16, St. Barnabas, Indianapolis, June 4. Son of J.D. and Gerry Powell; brother of Scott Powell; grandson of James Powell, Rod and Rosemarie Reker.

**REVERMAN, Jane**, 72, St. Louis, Batesville, June 11. Aunt of several nieces and nephews.

**SCHUBNEL, Clarence "Boy"**, St. Joseph Hill, June 3. Uncle of Pauline Popp, Linda Russell, Darlene Stewart.

**SHANAHAN, Martha J. (Pich) Weiss**, 70, Holy Spirit, Indianapolis, May 10.

Mother of Lester P., Phillip J., Tony J. Weiss, Jeanne M. Salin, Patricia A. Shanahan, Phyllis H. Davis, Andrea E.

Franciscan Sister  
Leona Burkhart, 87,  
taught in schools



Franciscan Sister Leona Burkhart died May 31 at the age of 87. A Mass of Christian Burial was celebrated on June 4 at the motherhouse in Oldenburg.

Born in Greensburg, Sister Leona entered the Oldenburg Franciscan community in 1927 and professed her final vows in 1934.

She taught at St. Mary, New Albany; St. Joseph, Shelbyville; St. Gabriel, Connorsville; St. Lawrence, Lawrenceburg; Our Lady of Lourdes and St. Mark in Indianapolis, and schools in the Evansville Diocese, and in Ohio, Kentucky, Illinois, and Missouri. She retired to the motherhouse in 1985.

Sister Leona is survived by a sister, Alma Lindenmaier and a brother, Paul Burkhart.

Held; sister of Robert, James Pich, Alfreda Mann, Rita Babbitt, Ruth Kurasch, Berniece Roberts, Kay Perry, Mary Finefield; grandmother of 19; great-grandmother of one.

**SMITH, Charles Flynn**, 88, Holy Spirit, Indianapolis, June 8. Husband of Mary Jane (Nickleson) Smith; father of Tim, Bob, Steve, Phil, Don, Danny, Ted, Rick Smith, Barb Pelegrin, Pat Caskey, Sue Goodson; grandfather of 15; great-grandfather of three.

**STERLING, Don**, 39, St. Agnes, Nashville, June 10. Brother of Larry, Bob, Brenda, Patricia, Judy Sterling.

**TANDY, John T.**, 72, Holy Angels, Indianapolis, June 8. Father of Michael T., Jeffrey W., Gregory T. Tandy; brother of Jesse Tandy; grandfather of four.

**TEKULVE, Francis A.**, 79, St. Anthony, Morris, June 10. Father of Steve, Greg Tekulve, Jean Johnson, Mary Jo Meyer, Linda Amberger; brother of Betty Walke, Jean Mollaun; grandmother of 12; great-grandmother of two.

**TURK, Anna**, 82, St. Anthony, Indianapolis, June 2. Sister of Henry Turk, Dorothy Stanwick.

**WELBORN, Robert**, 79, St. Monica, Indianapolis, June 11. Husband of Victoria Welborn; father of Marilyn Peele, Julie Scott, Robert M., Anthony E. Welborn; brother of Helen Foster, Norma Zink, Dianne Welborn; grandfather of five.

**WILLIAMS, Thelma S.**, 73, St. Monica, Indianapolis, June

3. Wife of Henry L. Williams; mother of Lewis R. Shank, Tara A. Tyler; grandmother of five; great-grandmother of eight.

Maureen Mara, 85,  
Franciscan Sister  
died June 11



Franciscan Sister Maureen Mara died on June 11 at the age of 85.

A Mass of Christian Burial was celebrated on June 13 at the motherhouse.

Born in Cincinnati, she entered the Oldenburg Franciscans in 1932 and professed final vows in 1938.

Sister Maureen taught at St. Mary, Aurora; St. Mark and Holy Trinity in Indianapolis; St. Gabriel, Connorsville; and schools in Evansville, and in Ohio and Missouri. She retired to the motherhouse in 1984.

She is survived by brothers Edward and Thomas Mara and a sister, Anne Kessen.

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# Vatican is keeping close eye on this year's elections

Israel, Russia and the United States all have, or had, elections that could affect church-state relations

By John Thavis, Catholic News Service

VATICAN CITY—For the Vatican's international experts, 1996 is the Year of the Elections.

Three crucial votes—in Israel, Russia and the United States—could have repercussions on church-state relations in very different regions of the world.

Israel came first. On June 2 voters picked Prime Minister Benjamin Netanyahu by the slimmest of margins, throwing the future of the peace process into doubt and clouding prospects for talks on Jerusalem.

In Russia, a former communist is running neck-and-neck with President Boris Yeltsin, raising concerns that the runoff after the June 16 election could mark a retreat from progressive policies—and perhaps church freedoms.

The U.S. presidential battle is also being closely watched by many at the Vatican, where the November ballot will be seen, in part, as a referendum on abortion policies.

Officially, the Vatican has maintained silence on each of the votes, knowing that any pronouncement would be seen as outside meddling. But privately, church officials are studying the possible consequences of these "big three" electoral showdowns.

The Israeli election results, while not completely a surprise, closed a historic chapter of negotiation between the Vatican and the Labor government of Shimon Peres and the late Yitzhak Rabin. Whether church-state dialogue will continue at the same pace is anybody's guess, in the words of one Vatican official.

Specifically, the vote has left hanging an agreement on the legal status of church institutions in Israel, hammered out in Vatican-Israeli talks over the last two years. If and when it will be signed is now up in the air and won't be clarified until a government is in place.

The chill that Netanyahu's election placed on the Israeli-Palestinian peace process was clearly felt at the Vatican, too. The Vatican has been more than a cheerleader for the peace talks; its establishment of diplomatic

relations with Israel in 1994 was, in fact, closely tied to Israeli openness to Palestinian autonomy.

In particular, the Vatican had hoped for input when talks on Jerusalem began later this year. But the new prime minister said he won't even discuss the issue with Arabs.

"At this point, we don't know what (Netanyahu) will do, whether his policies will reflect his campaign promises," a church official said. The Vatican, like the rest of the world, was taking a cautious wait-and-see approach during the 45-day period of government formation.

Church apprehensions over the Russian election were more focused on the country's mood. Despite alarmist headlines about the possibility of Russia turning back the page to communism, Vatican officials and others didn't buy that line.

The threat in Russia today is nationalism, not communism, said Jesuit Father Bernd Groth, an expert on Russian affairs in Rome. He said there was evidence that an anti-foreign mentality was strong in the country, where the Catholic Church is still seen as an outsider.

In that regard, the election has implications not only for local church activities but for ecumenical relations in general.

Communist Party leader Gennady Zyuganov, Yeltsin's strongest challenger, is reported to have promised a group of Orthodox conservatives that he would make Orthodoxy Russia's state religion if elected.

Yeltsin has been able to help resist legislative proposals that would weaken minority church freedoms, but it's not clear how long that will continue, Father Groth said.

"I don't think there's an alternative to Yeltsin at this point. He's the lesser evil, and he should be supported," he said.

The Vatican's interest in the U.S. presidential and congressional elections this fall is quite different. Religious freedom and peace issues are not really at stake, and Vatican sources said the Holy See has no particular partisan leaning.

"There is no 'Vatican position' on Clinton or on Dole," said one source, who added that the Vatican's main interests are moral ones that transcend party politics.

Abortion is clearly an important topic at the Vatican, however, and President Clinton's recent veto of legislation that would have eliminated some late-term abortions left the Vatican displeased—and it said so.

But the Vatican is not a single-issue observer.

Vatican officials credit Clinton, for example, with leadership on the Dayton peace accords that ended fighting in Bosnia.

What interests the Vatican as much as the election results in the United States is the process: the political campaigns, policy statements, platform planks, opinion polls and even local referendums that will emerge during the next several months.

All this can provide insight into the American frame of mind on a wide variety of moral issues, from euthanasia to gay marriage. It's important for the Vatican to follow the election closely, said one source, for a simple reason: in many respects, the United States remains the single most influential country in the world.

## Committee clears bill opposing same-sex marriage

WASHINGTON (CNS)—The House Judiciary Committee passed the Defense of Marriage Act, which declares that marriage is a "legal union between one man and one woman" in a 20-10 vote June 12.

All Republicans on the committee voted for the bill. All but two Democrats voted against it.

The committee defeated a proposed amendment by Rep. Pat Schroeder, D-Colo., that would have added the words "nonadulterous" and "monogamous" to the definition of marriage.

The Senate Judiciary Committee was to consider the bill June 19. Sen. Edward M. Kennedy, D-Mass., said he would try to insert language prohibiting discrimination against homosexuals in the workplace.

The bill was introduced in anticipation of a Hawaii Supreme Court ruling that could overturn a state ban on same-sex marriages.

The bill defines marriage for federal purposes and defines spouse as "a person of the opposite sex who is a husband or a wife."

The definitions would prohibit federal entitlements such as Social Security and other federal spousal benefits from being paid out to anyone who would be in a same-sex marriage.

It also permits states to not recognize same-sex marriages performed in other states.

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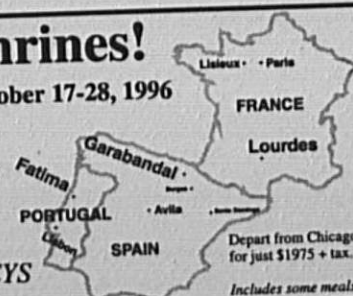
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## Coordinator of Church Music

The Church of the Nativity in Indianapolis is seeking a part-time Coordinator of Music. Responsibilities include playing the organ and coordinating music at two liturgies each weekend. Normally at one of those liturgies the Coordinator will direct the parish choir and at the other liturgy he or she will work with a cantor.

Send resume to Father Steven C. Schwab, Pastor, Church of the Nativity, 7225 Southeastern Ave., Indianapolis, IN 46239.

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