

THE CRITERION

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Shortage of priests key to planning

by Jerry Filleau
Catholic News Service

(Editor's note: Much has been written about future parish planning in the Archdiocese of Indianapolis because of its coming shortage of priests. This article examines the situation in other dioceses in the United States.)

WASHINGTON—In more and more Catholic dioceses across the country, a shortage of priests has become a central element in long-range church planning.

The planning is done within each diocese, but the national figures tell the dimensions of the problem.

In 1982, for example, U.S. dioceses reported 843 parishes without a resident pastor. In 1992 those dioceses reported 2,047 parishes without resident pastors—an increase of 143 percent in one decade.

In other words, of the nearly 20,000 U.S. Catholic parishes today, more than one in 10 has no resident pastor. Most of these are administered by a non-resident priest, but there are now about 280 U.S. parishes administered by a nun, religious brother, permanent deacon or layperson. Nuns administer 158 of these.

Nine years ago there were 35,356 diocesan priests in the country, but 5,223 were listed as inactive because of retirement, illness or other reasons. That left 30,133 on active duty.

By the start of this year the total number of diocesan priests dropped to 34,288. But with an aging clergy the number on the inactive roster had climbed 25 percent to 6,526.

That leaves only 27,762 currently on active duty. 2,371 fewer than in 1983. Increasingly, the only way dioceses can cope is by total review of all parishes and other activities in the diocese.

For the past two years Bishop Donald W. Wuerl of Pittsburgh has engaged every parish in his diocese in a comprehensive self-study to determine its future. As a result dozens of parishes have been slated for closing.

Population shifts, finances and a wide range of other issues are involved in the diocese-wide reorganization, but the need to make more effective use of priests has played a critical role. Ten years ago the diocese had 587 active diocesan priests at its disposal. At the start of this year it had 466.

Among urban dioceses, Detroit and Chicago have made big headlines within the past couple of years as a result of decisions to close numerous city parishes. Again, population flow, finances and other factors played a significant role. But a driving force was fewer priests.

Twenty years ago Detroit had 615 active diocesan priests; now it has 396. Chicago had 1,079; now it has 783.

For an urban diocese, the losses tend to mean that medium-sized or large suburban parishes are now staffed with one priest instead of two, or with two instead of three or four. In Chicago it was nearly unheard of for a parish priest to be living alone 25 years ago. Now, despite the closing or merger of more than 30 parishes in the past two years, over half the remaining parishes are down to one or two priests.

In vast areas of the South, Midwest and West—"town and country" America, where rural or small-town parishes have traditionally had only one priest—the crunch often means going from one priest to none.

Heartland dioceses that were considered priest-rich in the 1960s—many had priests even for some tiny parishes with 100 families or less—are now the ones where the priest shortage seems closest to crisis proportions.

Take Superior, Wis. Twenty years ago it had 140 active priests serving 80,000 Catholics in 152 parishes and missions. Almost every parish had a resident pastor. Now it has 4,000 more Catholics but only half as many active priests—69. There are only 119 parishes and missions now because many have been closed. The diocese expects to have only 45 remaining active priests by the year 2000.

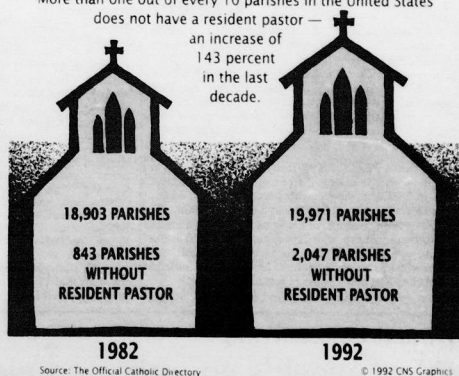
Many of the diocese's parishes no longer have a resident pastor. When 15 missions were closed last fall and winter, a group of families in one of them, Holy Trinity in Conrath, rebelled and switched to the Episcopal Church.

"I didn't desert my church. They deserted me," said Fr. Spooner, a leader of Conrath's disaffected Catholics.

Or look at Davenport, Iowa. With a 50 percent drop in priests since 1967, the diocesan priests' council this May approved a three-year plan to close 10 to 12

Priestless Parishes Increase

More than one out of every 10 parishes in the United States does not have a resident pastor — an increase of 143 percent in the last decade.



parishes and to cluster or consolidate about 70 others.

Two years of planning and consultation across the diocese went into developing the plan. Currently Davenport has 111 parishes but only 107 priests working full time in parishes, schools and chaplaincies. According to one projection, by 2004 the number of active priests could be 44.

The neighboring Archdiocese of Dubuque, after a similar two-year process, recently announced that this year:

► Six more parishes that have had their own resident pastor will share a pastor with one or more other parishes.

► Six more parishes will be closed and their churches made oratories, chapels that will open only for special events like funerals or wedding anniversaries of longtime parishioners.

With the new changes, 19 parish

churches will have dropped to oratory status within three years and 14 other parishes will have moved from their own pastor to a shared pastor.

The latest changes will leave 71 Dubuque archdiocesan parishes without a resident pastor and a total of 113 parishes involved in shared-pastor arrangements.

Twenty years ago the Diocese of Ogdensburg, N.Y., had only one parish without a resident pastor. Now it has 20, even though it closed 11 parishes last year.

(See PRIEST SHORTAGE, page 29)

A special section
on family health
begins on page 11

Indianapolis pastor accused of molesting three boys in school

by John F. Fink

Charges of child molestation were filed June 10 against Society of Divine Word Father Ponciano Ramos, pastor of St. Rita Parish in Indianapolis. He has been accused of fondling the genitals of three boys, two of them 13 years old and one 12

years old, during a search at St. Rita School on April 24.

The incident is alleged to have occurred after school principal Daughter of Charity Sister Mary Clare Mulloy asked Father Ramos to help after some students set off "stink bombs" in the school. While investigating the incident, Father Ramos conducted a search of 13 boys in the seventh- and eighth-grade classes.

Father Ramos, 45, turned himself in to law enforcement officials June 11. He was released from the Marion County jail after posting a \$2,500 bond. He was arraigned in Marion County Criminal Court this past Tuesday at which time the jury trial was scheduled for Oct. 19.

Father Ramos has said that he is innocent of the charges.

Marion County prosecutor Jeffrey Modisett said that his office investigated the incident before charges were filed.

The Archdiocese of Indianapolis issued this statement June 11: "We are aware of the allegations against Father Ramos. We have cooperated with the police in investigating these allegations. We are concerned about any allegations of child molesting in our schools. Father Ramos has demonstrated himself to be a man of integrity in the past and we see no reason to doubt his innocence."

The Chicago Province of the Society of the Divine Word also issued a statement on June 11: "We are deeply saddened by

the charges brought today against Father Ponciano Ramos. We, Father Ramos, and the officials of the Archdiocese of Indianapolis will cooperate fully with the civil authorities in what we trust will be a full and fair investigation. We are very concerned about the parishioners of St. Rita and Father Ramos during this difficult time. Father Ramos will be on administrative leave pending the outcome of the investigation."

About 100 supporters of Father Ramos attended the arraignment. They included teachers and parishioners from St. Rita and several priests. They wore red ribbons to indicate their support.

Father Ramos, a native of the Philippines, has been pastor of St. Rita since 1987. He told his parishioners about the incident after it happened.



Divine Word Father Ponciano Ramos

Looking Inside

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The novel-like life of Cornelia Connelly

by John F. Fink

Since 1982, about 70 married former Episcopal priests have been ordained as Catholic priests and are being allowed to continue their married lives. This is a far cry from the way things used to be, and the best example of that is the case of Cornelia and Pierce Connelly in the 19th century.

Cornelia Connelly was the founder of the Society of the Holy Child Jesus, the religious order that operates Rosemont College outside Philadelphia. That happens to be my wife's alma mater, so I've been familiar with the Cornelia Connelly story for about 40 years. I say story, because her life seems like something out of a Victorian novel, and it takes hundreds of pages to tell it adequately. (Indeed, volumes have been written about her.) Here I can give you only a synopsis.

The cause for Cornelia Connelly's sainthood has been considered ever since 1953. An important step occurred this week when the pope declared her "venerable," a step away from beatification. Frankly, that surprised me because I really don't think the Vatican wants to canonize a renegade priest's wife, no matter how holy she was.

CORNELIA PEACOCK was born in Philadelphia in 1809. She married the Rev. Pierce Connelly, an Episcopal priest, in 1831 and moved with him to Natchez, Miss., where he was rector of Holy Trinity Church. Within four years he became chairman of the Episcopal Convention of the Southwest. Pierce and Cornelia eventually had five children, one of whom died six weeks after birth and another who died at age 30 months after a Newfoundland dog knocked him into a boiler of scalding cane syrup.

When a wave of anti-Catholicism hit the United States,



the Connellys made a detailed study of Catholic beliefs. The result was that they decided to become Catholics. But Pierce wanted to do more than that: He wanted to become a Catholic priest. He took his family to Rome to try to work out details. Later they moved to England where they met members of the Oxford Movement.

A charismatic man, Pierce soon became a friend of the Vatican's top officials, including Pope Gregory XVI. The pope approved Pierce's ordination, but insisted that he give up Cornelia. Although heartbroken over the matter, Cornelia finally agreed. She pronounced a vow of perpetual chastity so Pierce could be ordained.

CORNELIA NOW HAD to work out her own future. She decided to become a nun, but she wanted her three children with her. She decided to found a new congregation of noncloistered women and drew up a preliminary set of constitutions. Bishop Nicholas Wiseman (later the cardinal archbishop of Westminster) invited her to run two schools in Derby. In 1847 she took perpetual vows as a nun and was formally installed as superior general of her Society of the Holy Child Jesus.

Then, suddenly, Pierce changed his mind and demanded that Cornelia return to their married life. When she refused to violate her vows, he took their children out of their schools and out of England, hoping that Cornelia would follow. She didn't.

Pierce then filed a civil lawsuit for the restoration of his conjugal rights and soon Cornelia vs. Connelly became a major scandal in the British press. Pierce claimed that Cornelia "withdrew herself from bed, board and mutual cohabitation" and petitioned that she be "compelled by law to return and render him conjugal rights." The petition stressed their five children but said nothing about Pierce's ordination to the Catholic priesthood.

After a year, the judge ruled in Pierce's favor. Cornelia's lawyers then appealed to the Privy Council on the basis that Pierce's ordination was not considered. But public opinion in Protestant England definitely favored Pierce.

and Episcopal priests denounced Cornelia and Bishop Wiseman from their pulpits. Their effigies were carried in procession through Chelsea on Guy Fawkes Day. Some English Catholics, embarrassed by the scandal, urged the Connellys to go back to the United States.

The Privy Council ordered Cornelia's allegations to be heard by the court, but ordered Pierce to pay court costs to date in order to have a second hearing. Since he couldn't afford to do that, Cornelia paid the court costs to prevent further scandal. But there was no second hearing and Cornelia couldn't be forced to go back to Pierce.

However, she also couldn't regain custody of her children since British law considered a man's wife and children as his property. Pierce sent the oldest child, Mercer, to an uncle in America, where he died in New Orleans at the age of 20 of yellow fever. Their daughter Adelaide remained with Pierce and saw her mother twice after Pierce's death. The youngest son, Frank, settled in Rome where he became a famous painter. He stayed devoted to his mother but hated the Catholic Church, which he blamed for destroying his parents' lives.

Pierce became rector of the American Episcopal community in Florence, Italy. A bitter man, he wrote hateful tracts against the pope, the Jesuits, Cardinal Wiseman, and the Catholic Church in general.

AS FOR CORNELIA, she spent the rest of her life (she died in 1879) trying to get her religious community off the ground. This, too, proved very difficult, mainly because the Vatican was convinced that Pierce was a cofounder of the society and they didn't want to approve an order created by a renegade priest. There were also some severe financial problems and difficulties with the church's hierarchy. Nevertheless, the order expanded. She established a college for women and introduced many educational reforms.

But that's another whole story in itself.

EDITORIAL COMMENTARY

Next week's complicated elections in Israel

by John F. Fink

Next Tuesday, June 23, the Israelis will be taking a step toward forming a new government. That's election day in Israel.

There probably is nothing in politics as complicated as an Israeli election. It's known that the next Israeli prime minister will be either Yitzhak Shamir, the present prime minister, or Yitzhak Rabin. However, unlike here in the United States where we have direct elections of our president, the Israelis do not do that. They vote for their representative in the Knesset, the parliament. Then, after the election, Israeli President Chaim Herzog will ask either Shamir or Rabin to try to form a new government.

Shamir or Rabin will be selected because they are the leaders of the two major parties—Likud and Labor, respectively (although Likud is really a coalition rather than a party).

The polls in Israel indicate that Rabin is now the most popular politician, and there's a chance the Labor Party will receive a majority of the votes. But it has been a long time since that happened, and that's because of another unique feature of Israeli politics. When the people go to the polls, they will have a choice of no less than 29 parties from which to choose. One of these parties campaigned only for auto safety. Some are small religious parties, a minority

in the secular state of Israel (only about 10 percent of the Jews actually practice the religion of Judaism).

Many of these parties will win enough votes to place someone in the Knesset. Then, in order to form a government, either Rabin or Shamir will have to start making deals. Often, in order to get a majority of the Knesset's votes to become prime minister, specific promises have to be made that nullify some of the things the party would like to do.

In this election, the U.S. government

Three are named to temporary positions

Father David Coats, archdiocesan administrator, has appointed Thomas Gaybrick acting executive director of Archdiocesan Catholic Charities, and Franciscan Sister Catherine Schneider acting director of the Office for Pastoral Councils, effective July 1. Permanent appointments to these offices will be made by the next archbishop.

Gaybrick succeeds Robert Riegel and Sister Catherine succeeds Providence Sister Marie Kevin Tighe, both of whom have resigned from these positions.

Father Coats has also appointed Providence Sister Lawrence Ann Liston acting director of Catholic education for the month of June. She replaces Frank Savage until Daniel J. Elsner assumes this position on July 1.

Marian awarded grant from Lilly

Marian College has been awarded \$75,000 by the Indianapolis-based Lilly Endowment, Inc. to develop the college's faculty over the next two years.

Franciscan Sister Norma Rocklage, Marian's vice president of mission effectiveness, said that the grant "will provide some necessary resources to assist our faculty in pursuing excellence in teaching and in assessing student outcomes."

Marian is one of four private Indiana institutions named as the 1992 winners of a competition sponsored by Lilly to strengthen faculty.

has made it quite clear that it would favor the election of Rabin as prime minister because he and the Labor Party are more willing to negotiate land for peace with the Palestinians than is the present Likud government under Shamir. That's why the Bush government withheld loan guarantees to Israel to build homes for Russian Jews who were immigrating to Israel as long as Israel continued to build settlements in Palestinian lands occupied by Israel.

(Lately those Russian Jews have stopped immigrating, mainly because of a lack of jobs in Israel—unemployment is 11.5 percent—but also because of a better climate for them in Russia. Simcha Diniz, chairman of the Jewish Agency and the World Zionist Organization, reported that Russian Jews have decided to stay put, and Vladimir Shapiro, president of the Jewish Research Center in Moscow, said that the Jews' center of interest now is reconstructing community life in Russia.)

Meanwhile, some of the radical Arab groups under the influence of Iran have been stepping up terrorist attacks in Israel in an obvious move to change Israeli sentiment in favor of the Likud. These Arab groups don't want peace negotiations and are trying to disrupt them.

The last time the Labor government was in power was when it was in coalition with the Likud because that was the only way either party could get a majority. Shimon Peres was head of the Labor Party then; he has now been replaced by Rabin.

The best thing that could happen, so far as Middle East peace is concerned, would be for the Labor Party to get a majority of votes so it will not have to make deals that weaken its ability to make good decisions.

New Criterion board members appointed

New members of the board of directors of *The Criterion* were elected by the board and appointed by Father David Coats, archdiocesan administrator, June 10.

The new members are James R. Cain, David Dreyer, Robert Schultz, and Benedictine Sister Jeanne Voges.

They will succeed Arthur Berkemeier, Father Jeffrey Charlton, Benedictine Sister Mary Luke Jones and James Weaver.

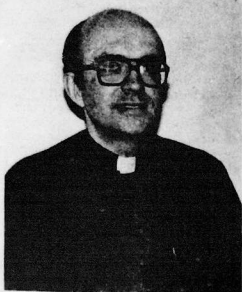
Other members of the board are Father David Coats, Mike Connelly, Grace Lang, Suzanne Magnan, Barbara Sinclair-Hembree, Father Joseph Schaedel and Mary Louise Wolfard.

Fr. Tom Widner named editor of *The New World* of Chicago

Jesuit Father Thomas Widner, former editor of *The Criterion*, has been named editor in chief of *The New World*, Chicago's archdiocesan newspaper. He will assume the post Aug. 10 after completing his current assignment at the Spiritual Life Center in Hammond, Ind.

Father Widner, 50, was ordained for the Archdiocese of Indianapolis in 1969, and spent his early years in the priesthood in teaching and parish work. He was editor of *The Criterion* from 1976 to 1984. He joined the Society of Jesus in 1985 and worked for America, the weekly Jesuit journal published in New York, from 1987 to 1990.

As editor in chief, Father Widner will be in charge of what will now be called New World Publications, the new name given Chicago Catholic Publications. New World also publishes *Chicago Catholic*, the archdiocese's Spanish-language newspaper, and the archdiocesan directory.



Jesuit Father Tom Widner



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Simpson stresses need for good role models

by Margaret Nelson

Every day is Father's Day to Addison Thomas Simpson. And his "family" extends well beyond his own 12-year-old son A.T. (Addison Thomas II), 3-year-old daughter Shayla and wife Nellie.

"I work with folks who are working with kids," Simpson said of his role as executive assistant in the state Department of Mental Health. He offers many programs that stress the importance of role models. In July, he will lead sessions during the second annual minority male conference with Indiana Black Expo.

"I've been lucky. The Lord has blessed me with some opportunities," said Simpson. "My job is to give them back." He speaks in glowing terms of the role models within his family. St. Bridget Elementary School, Ritter High School and Marian College.

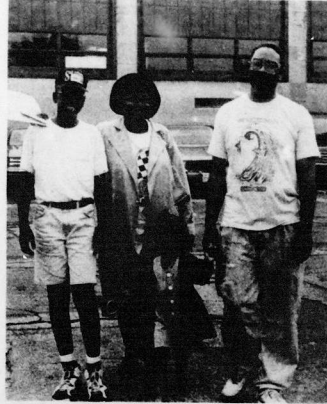
A nun who taught him in the first grade at St. Bridget told Simpson, "You are going to be black the rest of your life. Deal with it." He said, "I learned I was able to do some things well that made him feel good about himself. He credits his parents, Mr. and Mrs. Maurice Pipes, and his in-laws, Betty and the late Archie Smith, with being fine examples.

Others who encouraged his leadership abilities were Ritter Principal Father William Cleary, Father Clarence Watson, and Benedictine Father Boniface Hardin.

Simpson calls the fact that he is now a member of the Catholic Youth Organization board "a dream come true. It's an honor and a privilege. I grew up in CYO. Mr. Sahm and Mr. Kuntz were two more role models." He works with another man whose ministry he admires—Father Arthur Kelly at St. Nicholas youth activity center—helping write grants to get him funded.

"The glue for me has been St. Andrew. Things started coming together for me there," he said. When he became a member of St. Andrew's parish council and board of education, he applied the leadership skills he first recognized when he was president of his sophomore and junior classes at Ritter.

Simpson has been a football coach at his parish of St. Andrew the Apostle since 1978, "before we had kids." Now he is working with Sister Patricia Griffin, a Blessed Virgin Mary nun who serves as pastoral associate at St. Andrew. They are organizing a "Midnight Basketball" program that will be co-sponsored by the Church Federation of Greater Indianapolis and the prosecutor's office.



SIMPSON AFTER MASS—Addison Thomas (A.T.) II, Nellie (Smith), Shayla, and Addison Thomas Simpson leave St. Andrew the Apostle in Indianapolis after attending Saturday night liturgy together. (Photo by Margaret Nelson)

The St. Andrew gymnasium will become a center where the young men from the whole northeast area of Indianapolis can gather this summer. But Simpson said, "Basketball is the hook to get the boys in there. The program has an educational element." Such topics as conflict resolution, sexual orientation, and parenting skills will be introduced.

"I have a goal to make St. Andrew the hub of that community," Simpson said.

Through the state department of family and social services, and the department of mental health, he gives workshops for facilities like Fairbanks Hospital. They include programs on substance abuse, areas of welfare, and

on cultural diversity issues. Simpson is certified to do 10 such courses nationally and has contracts with several states to give personnel seminars.

In training those who mentor he said, "My job is to help those folks be role models, help them find dollars, and connect them with state government. One of my greatest assets is my Rolodex. I talk with the governor's staff, some city folks, and do a lot with Expo."

Simpson basically advises those working with young people to be support systems for them. He said it is important to "be yourself, be sensitive, and recognize that it's OK to tell kids that you don't know."

At the Black Expo seminars, "We talk about parenting skills for males. Kids take tests to drive and everything else, but there are no tests to be a parent."

Though he said, "I take A.T. wherever I go," Simpson said he wishes he could spend more time with him. He challenges his son to do the best he can in whatever he does.

"One of my greatest fears is that, when he's 17, A.T. will be stopped by the police and say something smart," said Simpson. But the father hopes it will help that "I tell him how I feel about that all the time."

"Now I'm saying to kids like A.T. that they learn wisdom through interaction. It doesn't necessarily have to be one-on-one. You wouldn't be surprised at the youth who see you when you don't see them."

"Everybody is a role model," Simpson said. "A.T. is only 12, but somebody wants to 'grow up' to be like him." He tells the mentors, "You don't have to be family to be a support. You'd be surprised to know how many people look at you that way."

Simpson talked about Morris Gardner, former St. Andrew student who is now a professional athlete. "He still comes up. 'Hi, coach.' Now he understands some of the stuff that I told him back then and he's passing it on."

"My strongest support system is the three people you see in this picture," he said looking at *The Criterion* photo of Nellie, A.T., and Shayla. "Nellie and I have similar values," he said.

"I had the opportunity to be mentored by some of the greatest mentors—not only in the city—but in the country. I take everything they gave me, shake it up in my crazy head and start serving it out for someone else," Simpson said.

"It's about investment; it's about economic development; it's about passing along what I learned from my mentors in 16 years in Catholic schools," said Simpson.

St. Vincent de Paul program faces shortages in volunteers, goods

by Margaret Nelson

The summer months and a sluggish economy have become a difficult combination for the St. Vincent de Paul program in Indianapolis.

Bob Moorman said, "I think we need volunteers at all levels—at the conference level as well as the council level. We need people at the warehouse, as well as back-up people in certain positions."

"For instance, I do all the computer

work," Moorman said. "I could use someone to back me up." He said that a volunteer could enter data in the computer and post statements. The income (including contributions) and expenses are entered on regular financial statements. St. Vincent de Paul also tabulates the hours worked by volunteers. And Moorman keeps an "inventory on items that go out to the needy."

Ralph Sperry, distribution center manager, does not call it a crisis, but he is doubling up on his own duties to help out

for someone going on vacation. "This seems to be a pinch now. I'm on both sides of the telephone."

"It's the old bug-a-boo. The people who help on Saturday go on vacation during this season. A woman might be out of town helping her daughter with her new baby. And it's easier to go out fishing, but the need is still there," he said.

Sperry said he is out of his element in answering the need line. "Until I did it, I didn't know what was going on. It really is an education" to personally talk with those in need. He answered 35-50 calls during a recent shift.

One man who called had broken his ankle and he was unable to work. He ran out of food and didn't know when he would be able to get back to work. Many of the callers run out of food stamps and have nothing to eat. One family had problems with gas service being cut off.

Sperry looks in the directory to see which parish serves the area of the caller and routes these calls to the St. Vincent de Paul conference there.

"I'm well aware of the Saturday operation," he said. "We send the trucks out to pick up items." He usually concentrates on moving things in and out of the distribution center. Last Saturday, he went out on a truck, when he was supposed to supervise the center.

"That's because they really need more 'able-bodied' people to help on the trucks. 'We have ten trucks go out a week. We need at least a driver and helper for each. If we have enough, we send two helpers. That makes it a lot easier.' The ten trucks total about 120 visits each Saturday. Drivers need a valid driver's license. Since the trucks are small, a commercial license is not necessary."

Clarence Pickard, who is in charge of telephone personnel, said, "We're short of helpine volunteers."

He explained that each of the 40 volunteers only answers the phone for four hours a month. The line is open from Monday to Friday; one shift is from 8:30 a.m. to 12:30 p.m. The other is 12:30 to 4:30 p.m. Crisis calls are forwarded to the volunteers' homes.

Pickard goes out and delivers packets of information to new volunteers. He supervises as they take a couple of calls. But he said, "The best training is when they're on their own."

He guipped that he gives the volunteers time-and-a-half (of nothing) for overtime and "I never fire them," Moorman said, "I can do better than that. I give them triple-time and they'll even get a good review."

A volunteer form is included on page 10 of this week's *Criterion*.

St. Elizabeth's, Southern Ind., is granted full agency status

The Archdiocese Board of Catholic Charities has voted to recommend full agency status for St. Elizabeth's of Southern Indiana, located in New Albany, following a plan developed by the late Archbishop Edward T. O'Meara.

The decision was made at the board's June 8 meeting and was ratified by Father David Coats, archdiocesan administrator, on the following day. The decision was announced by Catholic Charities Secretary Bob Riegel at the meeting of St. Elizabeth's of Southern Indiana on June 11.

"The recognition of this new agency reflects the commitment of Catholic Charities, as encouraged by our late archbishop, to a broader concept of the archdiocesan church as well as the importance of local involvement," Riegel said.

St. Elizabeth's was developed from a concept begun by members of the New Albany Deaconry concerned about crisis pregnancy, and by the former director of St. Elizabeth's in Indianapolis, Anthony Logan.

The Southern Indiana program began in the fall of 1988 and was run by St. Elizabeth's in Indianapolis until May of 1991. The program was then put under the supervision of the Catholic Charities board for one year.

During the past year, St. Elizabeth's has developed its own separate program and policies under the guidance of a local advisory council, and it has become a

separate licensed child welfare agency. Funding has been provided not only from the archdiocese's United Catholic Appeal, but from foundation, governmental and private donor sources.

The advisory council was designated to be the first board of directors of St. Elizabeth's. Mike Naville, local attorney, is serving as board president. Joan Smith who has been program director for the services of St. Elizabeth's since its inception, has been appointed to continue as executive director of the new agency. Joan Cahill is the counselor and principal professional staff of the agency.

The agency provides both outpatient counseling and residential care service for young women in crisis pregnancy situations. It is also a licensed adoption agency. Thus far, the agency has been involved with 86 births and 23 adoptions.

St. Elizabeth's is located in a re-modelled home that serves as a residential facility for 12 young women. The garage serves as an office, outpatient center and general headquarters for the agency.

"Catholic Charities of the archdiocese is pleased to see the growth of the social ministry of service, particularly in this most sensitive area," Riegel said. "The church's commitment to life is greatly reflected in the long history of the work of St. Elizabeth's and this natural expansion of that work throughout the archdiocese."

Leopold to celebrate 150 years

The town of Leopold in Perry County, and St. Augustine Parish located there, will mark the 150th anniversary of their founding at a Heritage Day on Sunday, June 28. A Mass of Thanksgiving will be celebrated at 10 a.m. EST, followed by a luncheon in the parish hall.

During the day, exhibits will feature quilt displays, genealogy records, old photographs and heirlooms handed down through generations of Leopold/St. Augustine families. Only three families in the town are non-Catholic.

A free pamphlet recording the history of Leopold will be available, and souvenirs featuring the anniversary logo will be on sale. The cost of the luncheon is \$3 per

person. Souvenirs may be obtained by calling the Perry County Chamber of Commerce at 812-547-2385.

Father August Besonies, a Belgian priest of the (then) Diocese of Vincennes, laid out the town of Leopold in 1842, naming it for King Leopold of Belgium and the Leopoldine Society of Germany.

That year, he built a log church which he named for his patron, St. Augustine. The church replaced a chapel which had been built by Father Julian Benoit in 1838. The present St. Augustine Church was begun in 1866 and finished in 1873.

Father Mark Gottemoeller is pastor of St. Augustine Parish. Benedictine Sister Mary Lois Hohl is pastoral associate.

Commentary

THE BOTTOM LINE

What is learned from a pen pal in Sri Lanka

by Antoinette Bosco

I never dreamed that at my age, well into grandmotherhood, I would become a pen pal to a young person in a foreign country. But that has happened.

One day last fall I received a letter to my son Peter with such a sketchy address that I was amazed it ever arrived at my house. Because Peter had died several months earlier, I opened the letter.

The letter was from a young woman in Sri Lanka. She had read a letter Peter wrote that was published in



National Geographic magazine just before his death. She was writing to him to say how much she enjoyed the letter and would like to be his pen pal.

I contemplated throwing the letter out, but then I thought she at least deserved a response. So I answered, telling her that my son had died. And then I went a step further. I told her that if she wanted, I would be her pen pal. Why? I don't know. Given my never-a-free-moment schedule, I needed one more chore like a hole in the head. But something about her letter touched me.

Well, Lumxy, as she is called, wrote back very soon, and I couldn't believe that this stranger was writing in such an empathetic way.

In her limited English, she wrote: "I just can't tell you how sorry I'm. I'm actually

agonizing. . . . Please don't get pain in your heart. . . . Please accept my heartfelt condolences in this hour of sorrow. . . . Our good man Mr. Peter, he'll birth again and again in your family, it's sure."

I was touched and responded, and now we have become friends. I have sent Lumxy, who is 21, copies of the newspaper I edit and copies of Peter's books. He wrote three textbooks before he died, and Lumxy's praise was the best. She thanked me for the books of "the brilliant human Peter's."

Because of our new friendship, I have become interested in Sri Lanka and learned much about this country, mainly that it is one of the areas of the world that has seen much internal tragedy.

Sri Lanka, formerly known as Ceylon, is an island nation off the southeastern tip of India. For centuries, Buddhists, Hindus, Muslims and Christians lived there in harmony. But in recent years civil war erupted in Sri Lanka with Sinhalese and Tamil separatists fighting each other. As a result, more than 17,000 have died in Sri Lanka since 1983.

I never would have bothered to learn any of this if it weren't for Lumxy, who is a Tamil. In a different way, Lumxy has been victimized by the fighting.

She explained in one of her letters that she had been accepted for a scholarship at a university in India. But when India's prime minister Rajiv Gandhi was assassinated, reportedly by Tamil terrorists in India, hostility toward Tamils prevented her from going there.

How I admire and respect people who



have had to see their homeland so burdened by civil war and yet do not despair. Lumxy is like that. "We're the tenants of God," she wrote. "So what's the use of worrying about death which will come tomorrow or the day after tomorrow. For surely we must die. However, we must want to live up to the limit of our life."

My new pen pal thanks me for my "good heart" in writing to her. I thank her for opening new borders of understanding—and inspiration—for me.

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THE YARDSTICK

Is there new life for old anti-Catholic bigotry?

by Msgr. George G. Higgins

Is anti-Catholicism on the rise again? George Weigel, president of the Ethics and Public Policy Center in Washington, D.C., thinks so. Writing in the June issue of *Commentary* magazine, he cites numerous examples of "new forms of an old bigotry, anti-Catholicism, (that) are befouling American public life."

Weigel's hard-hitting article on this unpleasant subject carries all the more weight for being published in *Commentary*, which is sponsored by the American Jewish Committee. Had it appeared in a Catholic publication it likely would have been written off as Catholic hypersensitivity or special pleading.

I must confess that I have tended over the years not to take anti-Catholicism too



seriously, preferring to combat other forms of bigotry such as anti-Semitism, in which historically Catholics, among other Christians, have been known to indulge, at times with catastrophic consequences.

I have taken my lead in this from a famous saying attributed to the late Cardinal Saele, a valiant opponent of anti-Semitism during the Nazi occupation of his native France. The measure of a person's commitment to justice, he is reported to have said, is whether one becomes more indignant about an injustice done to another person or group than about an injustice done to oneself or one's own group.

Weigel's article would have carried even more weight had it been written by a non-Catholic. I assume, however, that it was precisely because those non-Catholics who ought to have done it failed to do so that Weigel felt it necessary to address the subject. I am glad he did and did it so well.

Weiger cites several examples of blatant anti-Catholicism which appeared in print between 1989 and 1992. Some are

obnoxious, and the list, he says, "could be multiplied if not *ad infinitum* then at least *ad nauseum*."

I would add to his list a mean-spirited diatribe against Mother Teresa written by Christopher Hitchens and published in the April issue of *The Nation*.

Hitchens, who regularly employs a hard-boiled, wise-guy style, starts off by saying that while he heartily endorses former Gov. Jerry Brown's campaign for the Democratic presidential nomination, he "cannot sit idly by and tolerate Jerry Brown's repeated enunciations for the woman calling herself 'Mother' Teresa of Calcutta, a dangerous, sinister person who properly belongs in the caboose of the Pat Buchanan baggage train."

Hitchens is personally offended that Mother Teresa makes no secret of the fact that she is opposed to abortion and artificial birth control. He says this means that her "ostensible work of charity" is in reality an exercise in propaganda "for the Vatican's heinous policy of compelling the faithful to breed."

Because Mother Teresa's Sisters of Charity operate in Haiti, Lebanon, Albania and the United States, among other places, Hitchens argues that she has "prostituted herself for the worst of neo-colonialism and the worst of communism." Thus "it was an easy and worldly step to embrace the worst of capitalism," he says. He finds her guilty of "extraordinary deception" and a complete fraud.

Hitchens' attempt to explain what he calls the "M.T. myth" fails miserably. How did the myth come to be propagated so widely? Hitchens blames a BBC documentary produced by the late Malcolm Muggeridge, who he says "took to piety . . . in his senescence" and managed to get himself to Calcutta and "struck pay dirt with a flying visit" to Mother Teresa's headquarters, "and a star was born."

That's poor sociology at its trivial worst. That a serious magazine like *The Nation* considers it good reporting is baffling.

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THE HUMAN SIDE

Seminarians from afar bring diverse gifts we need

by Fr. Eugene Henrick

What do bishops mean when they tell us that the diverse peoples and cultures making up the Catholic Church in the United States are special gifts? What are some concrete examples of these special gifts?

A recent study by the National Catholic Educational Association on how seminary professors perceive their students helps us answer that question. It asked, "In your work with students, do you have more than four or five students who come from diverse cultural backgrounds? If yes, please identify the cultures, the gifts students from each culture bring and added demands they put on you, if any."

Most seminary professors responded that they did have more than four or five students from diverse cultures. Under the heading of Hispanic they included Mexican-Americans, Puerto Ricans, Central Americans. Listed under blacks were Nigerians, Ugandans and African-Ameri-



cans, and among the Asians were Vietnamese, Chinese, Koreans, Japanese and Filipinos. Less frequently mentioned were Haitians, Samoans, Poles, French Canadians and Native Americans.

Although the students from other cultural backgrounds still represent a small portion of the total seminary population, studies reveal that the numbers are growing steadily. It would be safe to predict that a good number of parishes that have been served mainly by white Anglo priests born in the United States increasingly will see them replaced by priests from other cultures.

It also is becoming apparent that many more parishes will become multicultural in the near future.

What are the gifts seminary professors see Hispanic, Asian and black cultures bringing to the priesthood? Many see Hispanic culture adding a stronger sense of piety, warmth, energy, liveliness, strong family bonding, openness, joy and generosity to the church. The professors seemed to be saying that the Hispanic culture adds a special buoyancy and devotional life to seminary life.

They see Asians bringing a deeper sense of discipline, perseverance, dedication, docility, industriousness and a sense of spirituality that is different from but complementary to Western spiritual-

ity. Here the picture that came through was one of an Asian drive to learn tempered by humility.

Black students from Africa are seen bringing a rich tradition that is helpful for better understanding the values underlying strong family life, and especially social bonds. One seminary professor also saw in them the quiescence of dignity.

The rich spirituality they bring also was valued—a spirituality different from both Asian and Eastern spirituality.

African-Americans are seen giving the church a healthy militancy and zeal for evangelization, expanding our sense of worship and liturgical music by making it more expressive, and creating a deeper sense of social justice.

Two words seem to sum up the impact all these gifts have on the church: "energy" and "creativity." Many of the Hispanic, Asian and black seminarians either have come from impoverished backgrounds or have experienced the hardships of war. Their histories entail struggle.

Struggles can either wear us down, or in the words of Ernest Hemingway, "make us stronger in the broken places." The latter seems to be the case here.

The gifts cited by seminary professors

may just be the strength the church in the United States needs at a time when we have fewer priests and greater needs. Cultural gifts bring creativity to the church, which means new possibilities—possibilities for meeting the demands and hopes of the Christian life in ways we hadn't already conceived.

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To The Editor

New priests' lives filled with service

The profiles of the six young men who became, or who will become, priests this month was very interesting. Their lives have been filled with service to many people. I believe they will make good priests because they also show a love of God in their different careers.

We at Sacred Heart were privileged to know one of these men, Father Dave Groeller. He made a good impression on all of us.

Florine Vell

Terre Haute

'Murphy Brown,' reality and morality

In Kate Satchwell's letter (*Criterion*, June 5) she describes Dan Quayle's ideas as being "disconnected—his inability to discern fantasy from reality."

According to her, the women at St. Mary of the Woods "affirm moral choices." Does that mean they believe Murphy Brown's lifestyle is moral? Is she the proper role model for young women when she goes to bed with a man who isn't her husband?

Satchwell "applauds Murphy Brown" for what she calls the "morality of reality." Is something "moral" just because it is "real"? Hardly. If it is not moral, reality doesn't change it even one little bit.

Dan Quayle is well aware that the family unit has changed drastically. He knows that is reality. He did not condemn young single women with children. He criticized making a role model of a promiscuous single career woman.

As for the deterioration of the family, shows like *Murphy Brown* are part of the cause. What we are seeing is the effect.

Mary Collins

Indianapolis

There is no right to dissent

Your response to Lois Jackson ("From the Editor," June 5) was interesting but it did not expound on the main reason local Catholics object to Father McBrien. One thing sure, their protests are not the result of a grudge or even a coolness toward the Second Vatican Council.

Of the loyal Catholics I know, some are familiar with the teachings of Vatican II, many others are not. Among those who are not, their theological instincts are in accord with its teachings. Among those who are, none dispute or even mind the fact that Vatican II promoted ecumenism, collegiality, religious freedom as a citizen of the state, and a new emphasis on the church as the "People of God." What they all do reject, and rightly so, is the proposition that out of any or all of those four principles emerges some unenumerated "right to dissent" from the church's teachings.

That Father McBrien assumes or, more precisely, presumes this right to bypass the church's magisterium is clear. During his talk he said, "I believe in the church" does not mean "I believe in, am loyal to, the magisterium." Spirituality has to do with God, with Jesus and with the Gospel—not the institutions, nor with loyalty to it, nor with obedience to its rules and customs."

What is not so clear is where he thinks this right comes from. It certainly does not come from the church. In fact, the church teaches the very opposite. All encyclicals on faith and morals are binding to the consciences of the faithful. His followers often object by saying that only infallibly defined dogmas require compliance, that all other pronouncements are "open to dialogue."

The church teaches otherwise. Pius XII in his encyclical "Humani Generis," leaves no room for misunderstanding: "Nor must

it be thought that what is expounded in encyclical letters does not of itself demand assent, since in writing such letters the popes do not exercise the supreme power of their teaching authority. For it is true to say 'He who hears you hears me,' and generally what is expounded and indicated in encyclical letters bears out for other reasons appertaining to Catholic doctrine. But if the supreme pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that the matter, according to the mind and will of the same pontiffs, cannot be any longer considered a question open to discussion among theologians."

Those hoping for a more modified version in the Vatican II documents are in for a disappointment. "Lumen Gentium" paragraph 25 reaffirms the church's teaching: "This loyal submission of will and intellect must be given, in a special way, to the authentic teaching authority of the Roman pontiff even when he does not speak ex cathedra." Canon law 752 makes the same point.

Father McBrien, not one to be daunted by a clear teaching of the church, simply shrugs it off. In an interview with E. Michael Jones, editor of *Fidelity* magazine, Father McBrien says without a quail, "That text 'Lumen Gentium' 25 is not for theologians."

Again, a claim without substance. In the "Instruction on the Ecclesial Vocation of the Theologian," we find the following guide to theologians: "Even when the magisterium does without intent to act 'definitively' but teaches a doctrine in order to aid a deeper understanding of revelation, make its contents explicit, recall a doctrine's conformity with the truth of faith, or finally to guard against ideas incompatible with these same truths, a religious submission of will and intellect is called for."

There is, then, no right to dissent. Let us set the record straight. Father McBrien is not opposed out of ignorance. Whenever anyone arrogates to himself or to other theologians a right to propose a "parallel magisterium," Catholics are right to raise their voices. As Cardinal Ratzinger said in 1985, "Every Catholic must have the courage of the conviction that his faith (in communion with the faith of the whole church in unity with its legitimate pastors) will surpass any new magisterium of the experts and intellectuals."

Those were his words. These are mine. I agree.

Stephen L. Bussell

Indianapolis

Nothing contrary to good theology

Permit me to congratulate you on how you have handled the Father McBrien affair. The professional way in which you responded to the inaccuracies of the ad and letters is admirable. Your column "Catholic Doctrine About Who Is the Church" (June 5 issue) was well done. Maybe one good effect of all the anger shown prompted that column which may have helped many readers to realize just what the official documents say about what we mean by church.

Permit me to tell you that I have an S.T.L. (licentiate in sacred theology) from the Pontifical Gregorian University of Rome and an S.T.D. (doctorate in sacred theology) from the Catholic University of America, which is also pontifical. I heard nothing contrary to good Catholic theology said by Father Richard McBrien the night of the talk. I consider his talk excellent.

The anger displayed by opponents of Father McBrien is frightening. It is that type of intolerance that led to the Inquisition where people were burned at the stake because they did not teach the same theological theories held by their condemnors. I hope this most devastating period of the church may not be repeated. We must learn from the past so that we will not be condemned to relive its mistakes.

Fran Young beautifully pointed out in the June 5 issue of *The Criterion* that

controversies without bitterness can be the instrument the Spirit uses to help us to grow. We read from the Acts of the Apostles a few Sundays ago how controversy led the church to grow by working necessary changes.

We must be open to the Spirit and grow theologically. Once upon a time slavery was upheld by church teaching as well as castration of little boys to preserve their soprano voices for the Sistine Choir. Taking of interest on a loan was condemned by the church. Many highly respected theologians of the past held that married couples sinned at least venially if they had sexual relations after the wife could no longer have children. These are only a few of the many ways in which we have grown by theological discussion promoted by the Spirit.

Msgr. Joseph A. Brokhage, S.T.D.
Indianapolis

Church subsists in Catholic Church

In your June 5 column you quoted extensively from Vatican II's "Lumen Gentium" relative to "Who is the Church?" You stated: "The church is people, not an institution."

"Lumen Gentium" on the nature and mission of the church (n. 8) also states: "This is the sole church of Christ . . . one, holy, catholic and apostolic (if it is only 'people' it certainly isn't HOLY—my comment) which our Savior . . . entrusted to Peter's pastoral care . . . to extend and rule it . . . as the pillar and mainstay of the truth. This church, constituted and organized as a society in the present world, subsists in the Catholic Church, which is governed by the successor of Peter and his bishops in union with him. Nevertheless, many elements of sanctification and of truth are found outside its visible confines. Since these are gifts belonging to the church of Christ, they are forces impelling toward Catholic unity."

It further states: "For it is through Christ's church alone, which is the all-embracing means of salvation, that the fullness of the means of salvation can be attained," and, "Whosoever, therefore, knowing that the Catholic Church was made necessary by God through Jesus Christ, would refuse to enter her or to remain in her, could not be saved."

It does also state that those "who through no fault of their own do not know the Gospel of Christ or his church . . . can also be saved."

Jerome W. Schneider

Jasper

(Editor's comment: This is indeed an important part of "Lumen Gentium." Its significance is especially in those two words "subsists in" quoted by Mr. Schneider. As originally written the text said simply that the church of Christ "is" the Catholic Church, but the bishops deliberately rejected "is" and replaced it with "subsists in." This opened the door to acceptance of the partial, though imperfect, ecclesial status of other Christians and other ecclesial bodies and provided the foundation for the Decree on Ecumenism.)

Accept message of the Holy Spirit

I have never read an article which missed the point more than "Point of View: The Ultimate in Pick-and-Choose," by Greg Erlanson (May 29).

If one accepts the Vatican II definition of "church" as "the People of God," then one becomes less concerned about which tradition a person chooses to live out the experience of "church." Mr. Erlanson seems to limit his view of "church" to the Catholic tradition, with no other choices being valid.

The point Mr. Erlanson missed so completely is the pain experienced by those Wisconsin parishioners in making their decision to join an Episcopalian parish and their reasons for so doing. The incident had nothing to do with "the

closing of a building's door." These good people simply want to experience "church," which implies the need for ministers. In case no one has noticed, the Catholic tradition has no ministers. Given the increasing shortage of priests, this statement is only slightly exaggerated and will be literally true soon enough. (Perhaps more accurately, we have the ministers but refuse to recognize them.) These people have chosen to do something rather than die of spiritual starvation, while the official church addresses the problem by firmly placing its head in the sand.

In official "churchDOOM," apparently NO priest is considered better than a (choose one) married, female or former priest. All we hear as a solution is to "pray for vocations." Our prayers, of course, have already been answered, but it's not the answer we wanted or expected or the way God was "supposed to answer." So we ignore it and continue to pray. We were praying 20 years ago when the average age of our priests was 55, and we continue to pray today when the average age is 65 and when no new parishes have been formed in the archdiocese since 1967.

The fear of those good Wisconsin folks is that 10 years from now, when 90 percent of our current priests are retired, burned out or dead, and with the Catholic tradition as we know it collapsing around us, the official church will still be ignoring the problem, mindlessly clinging to irrelevant traditions for reasons unsupportable.

My prayer is not for "vocations," but that we accept the clear message of the Holy Spirit to expand our vision of ministry and deepen our understanding of "church." Our people are starving and we quibble over whether to pray with "thy," or "your" (*Criterion* headline in same issue), all the while amazed that some dare choose to go elsewhere!

In the Middle Ages, the discussions centered around the number of angels that could fit on the head of a pin. Does anyone see a parallel? Mr. Erlanson is right: "How ashamed we should be!" Jesus gives us the kingdom and we give him bureaucracy.

While I may not make the same decision for myself as the folks who prompted the article, I do understand their choice. Mr. Erlanson is right again. "Something has to give," because people WILL choose. They have every right, some would say obligation, to do so, to seek out those circumstances through which they can most fully live the Gospel and experience the church.

With all the above said, I yet challenge all those who love our Catholic tradition to stay. Stay and be the remnant, stay for the rebuilding, stay as we become smaller, stay as we become poorer, stay as we redefine ministry and come to understand its meaning, stay for the coming of the kingdom.

Jim Welter

Indianapolis

Military is a small part of economy

I am writing about a story titled "Look Beyond All the Slick Political Ads," written by Christopher Carstens and published on the youth page of the May 15th issue.

I don't have a problem with the desire to look beyond the political ads. It's what the author thinks he sees that concerns me. He claims that "the United States has based a large part of its economy on building weapons and maintaining huge armed forces." It is my understanding that the U.S. government's budget represents under 30 percent of the gross national product. In that budget, the military receives under 20 percent. Therefore, the military gets less than six percent of the GNP. I don't think six percent can be called a "large part" of the economy.

Secondly, I'm not sure if the author realizes that interest alone on the national debt exceeds the military budget. If military spending were reduced to zero (an unwise and unrealistic action), the national debt savings would only cover about 75 percent of the current interest payment on the debt.

Peace dividend? Congress spent it a LONG time ago.

Ron Reimer

Clinton

CORNUCOPIA

Fathers become 'that way'

by Cynthia Dewes

Heidi likes to dress her baby doll in pretty clothes, feed her water and raisins, and rock her in her arms. If the doll isn't handy she will press pussycat into service, ignoring his growls and trying to avoid his desperate claws.

Tommy, on the other hand, would usually rather ride a bike, bat softball or, if the opportunity arises, help out when Heidi torments the cat.

Whether it's in the genes, or the result of a sexist environment, little girls appear to be seen more often in solicitous postures and caring kinds of play than little boys.



They tend to want to "take care of" somebody, real or imaginary, while boys want action, real or imaginary.

As a corollary, I'm convinced that mothers are born "that way," but fathers become that way. Maternal feelings and responses seem to crop up throughout femaleness at all ages and in almost any situation. But with boys and men, it takes a real kid (usually of close blood relation) to produce similar attitudes in them.

When couples are courting (or whatever it is they do nowadays to develop a relationship into marriage), the possibility, likelihood or even (to some) threat of parenthood can become a trigger for conflict.

Now grown up, Heidi and Tom stroll down the street, arms entwined, heads together, discussing their wonderful romantic future. Suddenly a baby appears, carried by in the arms of his mother. Heidi

interrupts her conversation with Tom to coo, "Isn't he adorable?"

"Who?" says Tom blankly. Then, quickly sensing his mistake, he obliges with, "Oh, yeah, he's O.K."

Wrong. The evil thought has already occurred to Heidi that Tom is indifferent to children, will not want any, will not help care for them, will find another sweetheart who shares his lack of interest in them, etc. etc. Tom, oblivious to the magnitude of his innocent error, will not understand what has happened until (or if) he and Heidi get around to producing their own offspring.

But once that happens, stand back! Heidi may lose her taste for kiddies temporarily, what with constant feedings, sleepless nights, and 36 dirty diapers per day. But Tom, to his own surprise as well as Heidi's, will suddenly show the most unseemly pride in an ugly little creature who speaks gibberish, can't focus her eyes on him, and is devoted to the production of disgusting excretions and persistent cries.

Even fathers who do not relate well the moment their children are born will kick in to enthusiastic fatherhood at some point.

When little Heidette begins to toddle, Daddy will delightfully produce a Big Wheel, a tricycle, some vehicle of personal transportation. When Tommy II learns to grasp, Daddy will be there to put a toy car in his hand and a "Vrooooo" on his lips.

However or whenever it comes to a male parent, fatherhood is just as satisfying to him and as necessary for his kids as motherhood is to females and their offspring. God knows what he was doing when he planned a two-parent reproduction of the species.

check-it-out...

The Department of Continuing Education at St. Mary of the Woods College will sponsor a workshop on "Images of Women—Multiple Approaches to Self-Reflection" Sunday through Friday, June 28-July 3. The workshop will provide an opportunity to increase women's awareness of the symbolic influences that shape today's female identity. Call Cathy Roder at 812-535-4141 for more information.

The World Apostolate of Fatima will hold an Evening Vigil celebrating the feasts of the Sacred Heart of Jesus and the Immaculate Heart of Mary on Saturday, June 27 in St. Roch Church, 3600 S. Pennsylvania Street. Confessions will be heard from 3:30 to 4:30 p.m. and Mass will be celebrated at 6 p.m. Exposition of the Blessed Sacrament will be held until 10 p.m., and the evening will end with Benediction. Everyone is invited to attend.

New Albany Deanery Council of Catholic Women will hold a Day of Spiritual Reflection on the theme "Prayer Conversation with God" on Wednesday, June 24 at St. Michael Parish in Bradford. Registration will begin at 9:30 p.m. with the first session at 10:15 a.m. The day will end at 4 p.m. after the celebration of Mass. Participants are requested to bring a salad or a dessert to a Pitch-In Salad/Dessert Luncheon. Drinks and table service will be provided and child/baby care will be provided. No pre-registration is necessary. For more information call Helen Haggard in Corydon at 812-738-3139.

The 25-Year All City, All Catholic High School Reunion will be held on Saturday, Aug. 8 at the Murat Shrine Temple in Indianapolis. Dr. Bop and the Headliners will provide music for dancing, and WIFE disc jockey Ron Hofer will be on hand. Mass will be celebrated at 5:30 p.m. followed by cocktails and dinner. The cost is \$30 per person. For more information call Mike Egan at 317-842-5277 or Molly Seidel at 317-283-5984.

In conjunction with the All City Catholic High School Class of 1967 will hold its 25-Year Reunion on Friday, Aug. 7. Call Bob Newland at 317-638-529 for details. Chatham High School will celebrate its reunion at 7 p.m. on Friday, Aug. 7 at the Snooty Fox. Call Molly Seidel at 317-283-5984 for more information.

The non-profit Educational Foundation for Foreign Study seeks Host Families for

foreign students who will be studying in the Indianapolis area during the coming school year. Susan Ford is the local representative for EF. Call 1-800-44-SHARE for more information.

St. Meinrad Archabbey will host the 13th meeting of the Benedictine Musicians of the Americas from Friday through Thursday, June 19-25. Seventy-five men and women from 34 Benedictine communities throughout the U.S., Canada and England will participate.

The Cardinal Mindzenty Foundation and Catholics United for the Faith will co-sponsor The Church Teaches Forum from 8:30 a.m. to 4:30 p.m. on Saturday, June 27 at the Galt House, 4th and the River, Louisville, Ky. Retired archbishop of the worldwide U.S. military, Archbishop Joseph T. Ryan, and other noted speakers will address the forum on the theme, "Find Life—Under the Mantle of the Blessed Virgin Mary." Lunch is not included in the \$10 cost. For reservations write: The Church Teaches Forum, P.O. Box 757, Bardstown, KY 40004, or call Benedictine Father Edmund F. McCaffrey at 502-348-3963.

vips...

California native and now Indianapolis resident, Maria Varela will pronounce her first vows as a Sister of Providence in the Church of the Immaculate Conception at St. Mary of the Woods during a liturgy on Sunday, June 28. Sister Maria currently ministers as a nurse's aide at St. Paul Hermitage in Beech Grove. She entered the congregation in 1989. Providence Sister Mary Ryan of Massachusetts will also profess first vows during the ceremony.

Benedictine Sister Carmelita DeVoy will celebrate her 60th anniversary of religious profession at an 11 a.m. Mass followed by dinner on Sunday, June 28 at Our Lady of Grace Monastery in Beech Grove. Sister Carmelita entered the Convent of the Immaculate Conception at Ferdinand in 1930, and was a founding member of the Beech Grove monastery in 1960. She worked as a teacher and principal for 45 years and then ministered to the aged at St. Paul Hermitage and in parishes for three years before entering retirement in 1989.

The Sixth Graders at St. Paul School in Sellersburg recently scored an average of 10th-grade on their ISTEP tests. In Language Arts, they scored even higher, and their photo appeared with the caption "Young Sophomores" in the local newspaper, The Chronicle. According to their proud pastor, Father Herman Lutz, "These are just ordinary kids—they are not a 'gifted and talented' class!"

Victor A. and Marie (Armbruster) Sahm celebrated their 50th Wedding Anniversary on May 4. They were married May 4, 1942 in St. Catherine of Siena Church, Indianapolis. On Sunday, June 20 the Sahms will repeat their wedding vows at 11 a.m. Mass at St. Catherine's. Following Mass, a reception will be held in their honor in Father Busald Hall. The Sahms are the parents of eight children: Vik, Larry, JoAnn, Botkin, Mike, Mary Jo, Perkins, Paul, Chris and Charlie. They also have 28 grandchildren.

Charles B. Lauck, a member of the Catholic Youth Organization board of directors since 1988, has been elected president of the CYO governing body for the 1992-93 year. Other newly-elected officers are: Jamie Kilion, vice-president; Michele M. Goodrich, secretary; and John W. Fitzgerald, treasurer.

Franciscan Sister Dorothy Stecker will celebrate her 60th anniversary in religious life on Sunday, June 28 at St. Mary Church in Lanesville. A Mass of Thanksgiving will be celebrated at 1 p.m., followed by a reception in the cafeteria from 2 to 7 p.m.

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Free Pamphlet of history of Leopold available. Souvenirs, including tee shirts, caps and mugs with above design for sale. Orders for souvenirs may be made by calling the Perry County Chamber of Commerce at 812-547-2385.

People helped through United Catholic Appeal

Family Counseling Program

When the school called about Sam's behavior for the third time in as many weeks, Debbie sat down and cried.

Nothing seemed to be going as planned for the 34-year-old wife and mother. The worse Sam's grades and behavior became, the less her husband Dan talked to her or parented Sam.

Realizing that Sam needed more help than the school was able to give, Debbie called Catholic Social Services. Although the initial focus was on Sam, the therapist immediately realized that Sam's misbehavior was the result of his parents' inability to communicate with each other.

After several sessions emphasizing communication skills, Dan and Debbie were agreeable to attending a parenting class with parents in similar situations.

Today, Sam's grades have improved and he is enjoying good relationships with his peers. Although occasional disputes occur, they are now discussed openly and fairly—making "acting out" unnecessary.

Family Growth Program

"This isn't the '60s and you don't understand this generation," was the continual message that Jim and Susan were receiving from their 16-year-old daughter. The Step Teen program gave this couple and the other group members an opportunity to share typical teen problems and to build skills in handling them, with an emphasis on mutual respect.

After the divorce Mike, 10, became the surrogate father. John, 6, was in constant trouble at school. Mother Marcia was

exhausted and confused. Forced to re-enter the job market, she found dealing with the boys' feelings and her own fears every evening to be almost more than she could bear. Children of Divorce provided this family with effective ways to express their feelings, and to let them know that they were not alone.

Holy Family Shelter

Tim had worked steadily since he left school at age 16. He married Carol two years later. Now, at 22 and the father of three young children, Tim was unemployed when his factory job was relocated. To make matters worse, the rent on the small family house was two months past due; the utilities were being disconnected next week; and the baby was ill.

Carol, 21, desperately wanted to help, but there was no one to care for the children, even if she could find a job. And like Tim, Carol's employment choices were limited by her lack of a high school diploma.

Through their parish priest, this young couple was referred to the Holy Family Shelter. The respite from financial worry they experienced while staying at the shelter allowed Tim to receive job counseling, and assessment from an existing community resource. This resulted in an apprenticeship. In addition, Tim enrolled in an evening GED program.

The baby received immediate medical attention, which relieved Carol's anxiety. Within a week, the children were participating in the shelter's daytime child care program, which allowed Carol to begin house hunting.

Thirty-four days after they came to the Holy Family Shelter, Tim, Carol and the three children moved to their new apartment, with their dignity intact and hope for the future.

Family Negotiation Center

Two years ago when Sharon's divorce from Jeff was final, she was given custody of their two daughters. Although Jeff had visitation rights every other weekend, Sharon usually found some excuse to keep the girls from seeing their father: swim meets, religious education, family reunions, etc.

Conflict over visitation had brought Jeff and Sharon to court five times before the judge referred them to the Family Negotiation Center (FNC).

Counselors at FNC interviewed each family member, both individually and in different groupings. Within weeks, the parents had worked out a plan that provided for the best interests of the children.

Jeff agreed that the girls' activities were important, and with Sharon's cooperation, decided that he would trade his Saturday morning visiting time and take the girls out to dinner each Wednesday instead. Jeff also decided to take parenting classes in order to ensure quality time with his children.

Recently, Jeff agreed—with Sharon's encouragement—to have the girls visit him during the entire summer.

Adult Day Care

In early summer, Ralph had a stroke. Fortunately, his wife Alice was a school teacher and she was able to personally care for him during the summer.

As September approached, Alice was faced with a serious dilemma. Financially, she couldn't afford to give up her job, nor could she afford to pay a nurse to care for Ralph if she continued working. To make matters worse, Ralph was both angry and depressed about his condition. He was worried about "being a burden."

Luckily, his physician's nurse remembered hearing about Adult Day Care and called to make an appointment. An assessment was made. Consultation with the nurse at the center resulted in Ralph's admission to the Adult Day Care program.

Ralph's physical condition is monitored daily. He also enjoys being with others during the day and, best of all, he is able to return home each evening to continue his life with Alice.

(These stories are taken from actual cases, though the names were changed.)

Benedictines observe jubilees

Seven members of the Benedictine monastic community at St. Meinrad Archabbey celebrated jubilees of ordination to the priesthood on Sunday, June 14. Father Bernard Beck celebrated 60 years as a priest. Fathers Marcellus Fisher, Adrian Fuerst, Kevin Ryan and Marion Walsh marked 50 years of priesthood, and Fathers Ephrem Carr and Matthias Neuman celebrated 25 years of priesthood.

Father Beck was born in New Albany. He taught at St. Meinrad Seminary from 1953 until 1964 when he became assistant chaplain at St. Mary of the Woods. From 1978 until his retirement to the monastery in 1984, Father Beck served as chaplain at St. Paul Hermitage in Beech Grove.

Also a native of New Albany, Father Fisher was pastor of St. John the Baptist Parish in Starlight from 1950-59. From 1960 to 1967 he was director of retreats and of development at the seminary, followed by pastorates in the Evansville Diocese. Today he resides in the monastery infirmary.

Father Adrian Fuerst is a native of Indianapolis. He taught church history at St. Meinrad School of Theology from 1946-71, and U.S. history at the college from 1946-63. From 1969-71 he served as president-rector of the School of Theology. Then for 20 years he was on the staff of the Center for Applied Research in the Apostolate (CARA) in Washington,

D.C., and he now lives in the monastery infirmary.

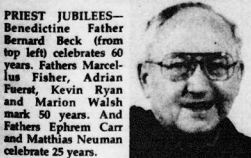
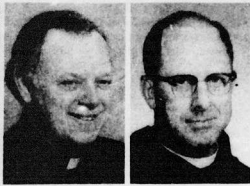
Father Kevin Ryan taught at St. Meinrad Seminary High School from 1940-47 and was associate pastor of St. Meinrad Parish from 1947-50. He served as assistant novice master until 1958, when he became an instructor in the seminary.

From 1963-68 Father Ryan was vice-rector and then rector of the high school seminary, and later served as a professor at the college and in charge of the Abbey forests, until 1985. After completing other assignments outside the archdiocese, Father Ryan is now back at the monastery.

A native of Connersville, Father Marion Walsh taught at St. Meinrad High School from 1942-67. For 26 years he was custodian of the Monte Cassino Shrine.

Father Ephrem Carr taught at St. Meinrad School of Theology from 1970-78, and from 1981-87. He was academic dean of the School of Theology from 1973-76 and from 1978-81. From 1978 to 1986, he was superior of the monastery, and is now a professor at San' Anselmo in Rome, Italy.

Father Matthias Neuman was professor of doctrinal, systematic and pastoral theology at St. Meinrad School of Theology from 1969 to 1981. Since 1982 he has been professor of theology at St. Meinrad College. He is a current member of the Archdiocesan Pastoral Council.



PRIEST JUBILEES—
Benedictine Father Bernard Beck (from top left) celebrates 60 years. Fathers Marcellus Fisher, Adrian Fuerst, Kevin Ryan and Marion Walsh mark 50 years. And Fathers Ephrem Carr and Matthias Neuman celebrate 25 years.



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Rev. James D. Barton, Archdiocesan Director

Providence Sisters mark 50 years

Fifteen Sisters of Providence will be honored June 26-27 at the Congregation's motherhouse, St. Mary of the Woods, for 50 years of service to the church and community. All of the golden jubilarians have close ties to the archdiocese.

Sister Mary Patricia Cummings, the former Sister Marie Janice, entered the Sisters of Providence from Holy Trinity Parish, New Albany. She has taught at St. Thomas Aquinas School, Indianapolis; Holy Family, New Albany; St. Charles, Bloomington and Providence High School, Clarksville. Currently pastoral associate

with Immaculate Conception Parish, Chicago, she is a former pastoral associate at St. Augustine Church in Jeffersonville.

Another Holy Trinity Parish native, Sister Marie Kevin Tighe, most recently served as director of the archdiocesan Office for Pastoral Councils. Sister Marie Kevin has also served as provincial councilor, a member of the corporate renewal team, instructor and associate director of spiritual formation at St. Meinrad College; and as a teacher at Chartrand High School, St. Luke, St. Ann and St. Philip Neri schools in Indianapolis.

Sister Dorothy Evelyn Laughlin entered

religious life from St. Joan of Arc Parish, Indianapolis. Currently ministering as the registrar and attendance officer for Roncalli High School, she is a former teacher and/or administrator of St. John School, and St. Agnes, Ladywood and Ladywood-St. Agnes high schools in Indianapolis.

Sister Ann Patrick McNulty is a native of St. Philip Neri Parish, Indianapolis. She returned to St. Philip Neri School in 1986 and continues to teach there. She formerly taught at St. Charles, Bloomington and St. Susanna, Plainfield. She has also served as principal of St. Matthew School, supervising consultant for archdiocesan schools, program manager with the Southeast Multi-Service Center and assistant director of the Adult Education Center, all in Indianapolis.

Sister Mary Slattery entered from Cathedral Parish, Indianapolis. She formerly taught at St. Joan of Arc, St. Andrew and Immaculate Heart schools, and Roncalli and Cathedral high schools in Indianapolis and served as director of religious education for the Terre Haute, Seymour/North Vernon and Batesville Deaneries. Today she is pastoral associate for Indianapolis/St. Patrick Parish.

Also currently living and working in the archdiocese is Sister Miriam Therese Greb. A former music teacher at St. Margaret Mary, Terre Haute; Holy Family, New Albany; and All Saints, Indianapolis, Sister Miriam Therese now divides her time between music and correspondence service at Saint Mary of the Woods.

Nine other jubilarians have ministered in the archdiocese.

Sister Helene Black, formerly Sister Gertrude Helene, was a teacher and principal at St. Ann School in Terre Haute. She now works as an administrative assistant with the National Catholic Stewardship Council in Washington, D.C. Sister Agnes Eugene Cordak has fulfilled a number of coordinating duties at the congregation's motherhouse and currently supervises maintenance at Mother Theodore Guerin Convent near Chicago. She formerly taught at St. Ann School, Schulte High School and the Gibault School for Boys in Terre Haute, as well as at St. Andrew, Indianapolis, and St. Mary, Richmond.

Sister Alma Marie Earus, a social service volunteer in Quincy, Mass., formerly ministered as a nurses' aide at St. Mary of the Woods.

Sister Margaret Ringe, formerly Sister Mary Ethel, also worked in health care at St. Mary of the Woods. She is now an elderly outreach caseworker with Catholic Charities in Washington, D.C.

Sister Thomasine Griffin, currently a teacher in Chelsea, Mass., previously taught at Holy Cross and St. Joan of Arc, Indianapolis; St. Ann, Terre Haute; and Our Lady of Providence High School in Clarksville.

Sister Eleanor Pierce, the former Sister Reparata Marie, educated students at St. Mary, Richmond and St. Patrick, Terre Haute. Today she teaches in Chelsea, Mass.

Chicago elementary school teacher, Sister Bernice O'Neill, formerly Sister Mary Dominic, began her teaching career at Holy Trinity, New Albany and later taught first and second grade at St. Philip Neri, Indianapolis.

Sister Mary Magdalene Schwartz's first ministry was also in the archdiocese. She began teaching at Holy Cross, Indianapolis, then moved to St. Philip Neri. In recent years she has undertaken a variety of administrative roles including that of registrar for St. Mary of the Woods College. Today she teaches math, directs communications and coordinates planned giving for Providence-St. Mel High School in Chicago.

Former students of Sister Mary Ellen Quinn may know her better by her former religious name—Sister Marian Francis. She taught seventh and eighth grade at St. Anthony, St. Andrew and St. James, Indianapolis, and St. Margaret Mary, Terre Haute. She taught math and physics at St. Mary of the Woods College and is now a visiting professor of mathematics at Our Lady of the Lake University in Texas.

The two-day jubilee celebration will include a private dinner Friday evening, Mass of Thanksgiving will be celebrated Saturday at 1:30 p.m. in the Church of the Immaculate Conception, which is expected to follow in the center. The public is invited.

Golden jubilees of Sisters of Providence have been marked with special festivities at the motherhouse since early community members reached that milestone in the 1890s. The celebration, now an annual event, has grown through the years to include family, friends and former students of the jubilarians.

Gladys' Choice

Hometown: Richmond, Indiana

Age: 82 This Fall

Former Occupation: Medical Technologist

Hobbies: Reading, music, exercise, cooking, baking, arts & crafts, President of the resident's council (which is almost a full-time job).

Favorite Musical: The Sound of Music

Home: A cozy studio—just the right size for a busy gal at Westside Village, 8616 West Tenth Street, Indianapolis, Indiana

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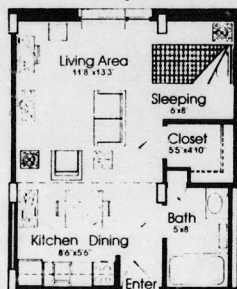
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Studio Apartment



by Mary Ann Wyand

Indianapolis pro-life activist Bob Rust, who spent 24 days in jail in Amherst, N.Y., following his participation in an Operation Rescue outside an abortion clinic in this Buffalo suburb last April, told Little Flower parishioners on June 2 that these rescues are a battle for souls.

"We confront the forces of Satan," he said. "We go into rescues repentant for our sins and repentant for the fact that we in the United States are letting babies be killed and their mothers be exploited."

Rust said there are "two victims, really, in abortion, the mother and the child" but pro-abortion organizations like Planned Parenthood, the National Organization of Women, and the National Abortion Rights Action League as well as members of the secular press won't acknowledge that reality.

Rust, who is a member of Little Flower Parish, said it was "a blessed pleasure" to have those 24 days in jail; and that "nobody else spent that much time in jail."

His arrest in New York marked nearly the 50th time that the Save One Life rescuer has participated in an anti-abortion demonstration outside clinics in numerous states.

"Television (reporters) call us protesters, not rescuers," Rust explained. "Television does not like to face the fact of what rescue means. If they call us rescuers, then they've got to tell people what we rescue. We rescue babies, and they don't want that known."

Rust said "even the local Indianapolis papers won't call us rescuers," but that a WRTV Channel 6 reporter did refer to the Save One Life group as "alleged rescuers" during one newscast following a city rescue.

"Human decency says that you go to rescue somebody who is going to be killed," Rust said. "That's what we do for

the babies. The alternative (to rescues) is dead babies. If you're going to be killed, you want somebody to help you, but little babies can't cry out because they're inside their mothers. They're helpless. That's why we have to rescue."

Save One Life rescuers believe that abortion is murder, he said, and that it must act to prevent it because God commands them to protect the weak and the innocent.

"As Christians we're responding to God's command (when we rescue)," he said. "We're going to have to face him."

Rust quoted several Scripture passages as reasoning for his participation in pro-life rescues and his willingness to be arrested for his beliefs.

He said Proverbs 24:10-12 has been a special inspiration. It reads, in part, "If you faint in the day of adversity, your strength is small. Rescue those who are being taken away to death; hold back those who are stumbling in the slaughter."

"A rescuer is just another Christian," Rust said. "They're middle-class Americans without much money, but a lot of them have big families. I saw a 5-year-old girl rescuing. I've seen people as old as 87 years old rescuing. I've seen blind people and crippled people rescuing."

In Leviticus 19:16, he said, "Scripture tells us that you may not stand idly by when your neighbor's life is in danger. In Matthew 25, Jesus says, 'Whatever you do to the little ones you do to me.' We rescue knowing that the weakest little ones have to be the unborn babies who have no protection whatsoever."

Rescuers experience suffering, he said, but they pray during all rescues.

"We know as Christians that Jesus went to the cross and took the nails for us," he said. "When we go to rescue, we know we're in the presence of Jesus. There's a real spiritual presence."

Rescuers 'battle for souls'

Faith Alive!

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God's hand transforms the history of humanity

by Fr. Eugene LaVerdiere, SSS

"Is the hand of God in the midst of all this?"

Questions like that are as old as belief in God.

The answer to them?

If you were rich in the roaring '20s the answer was, "Definitely." After that came a smile that concealed hesitation.

The same was true in the affluent '80s. If you were not rich, but in the middle somewhere, the question probably did not come up often. There was too much work to do. But if it was raised, the answer was likely, "I sure hope so."

If you were poor, the answer was: "I do not think so. God could not be responsible for our poverty, our shabby homes, miserable health and the hunger of our children. No, we cannot see the hand of God in our history."

But if besides being rich or in the middle or poor you also were a strong believer, the answer came thoughtfully: "God's hand is always present in history, even when we do not see it. When we think we see it, we are probably mistaken. God's ways are not our ways. And we thank God for that!"

God's hand is what transforms ordinary human history into salvation history, a history human and divine.

God works in, through and around our foibles, sins, ambitions, claims and counterclaims.

Human beings are the agents of history and its crosscurrents as they struggle to appropriate to themselves the limited territory and resources of this little planet Earth.

But human beings are not history's ultimate agents. That role belongs to God.

A lot of human trouble comes when we in the human family forget that and try to be God. Then, when everything collapses around us, we complain of God's absence.

I am sure it is not easy for the people of Bosnia-Herzegovina to see the hand of God these days as shells explode around them, and they send their children away to foreign nations for safety.

And what about people living in South Central Los Angeles?

It must be difficult to see the hand of God at work when their homes and businesses are destroyed in a rampage.

And the Christians of Baghdad during last year's war in the Persian Gulf?

Surely they did not see God's hand in the "smart" bombs that fell on their city. Rather, they prayed for God's hand to intervene.

Yet the hand of God is always there. It just takes faith to see it, along with a little memory.

The roots of Christian faith lie in the ancient stories of Abraham and Sarah, Moses and the exodus, as well as in the New Testament stories of Jesus. This faith cannot be separated from our history. That

is why the Bible spends so much time looking back.

In the Old Testament, the people are constantly reminded of their past and how God repeatedly came to their rescue, saving them over and over again when everything seemed hopeless and God seemed absent.

Only later, looking back, did they see how God was present all along. At first they were too close to the events to recognize the larger pattern of God's historical design.

It was that way, for example, when the Babylonians invaded Judah and Jerusalem in the sixth century B.C. For many, the collapse of Jerusalem's walls and the destruction of the temple meant the collapse of hope.

The people needed to remember a time in history when the temple had not yet been built and they could find God everywhere.

In the destruction of Jerusalem and the deportation to Babylon, God's hand was hard at work, liberating the people for a much bigger role in history. For their world, including their religious world, had become too small.

The same was true in the New Testament. For this, recall the disciples telling Jesus on their way to Emmaus how they once had great hope, but with their master's death all had collapsed for them. They needed to remember what the prophets spoke, and how suffering and death were part of God's plan in the history of salvation.

Once the disciples made that connection and accepted it, their eyes were opened in faith. Then they recognized the presence of Jesus with them.

The reason for recalling the past is not to recapture it but to help understand the present and make a commitment to the future.

We may not always see the hand of God at work in the world around us, but looking back we realize that over and over again in the past things were like this and only later did we recognize that the hand of God indeed was at work.

It is on that basis that we believe today, when so much seems unclear.

God's hand guides history for everybody, not just for a particular nation, class or individual.

Ironically, that may be why it is so difficult to see it at work.

It is all very simple. Consider the rain that ruins one person's day at the beach.

That person may wonder, "Where is God's hand when it is needed?"

Well, that is the very rain for which the farmer prays!

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



FAITH TO LIVE BY—Sometimes people question whether the hand of God is at work in a changing world order and in tragedy. As an example, consider the people living in South Central Los Angeles. It must be difficult to see the hand of God at work when their homes and businesses have been destroyed in a rampage. What about the people in Bosnia-Herzegovina, who are among many peoples caught in warfare? And what about the people living in Third World countries who struggle to find food to eat each day? Yet the hand of God is always there. It just takes faith to see it, along with a little memory. (CNS photos from Reuters)



God interacts with human family

by David Gibson

Consider these options:

On the one hand, God is a great puppeteer, who eventually will pull strings in such a way that circumstances in this world will be resolved according to divine plan.

On the other hand, God is absent, leaving this world entirely to us.

The first option means that nothing human beings do for their world makes a real difference.

For example, if the outcome of world events is entirely up to God, it can't matter much whom you vote for or what course international diplomacy takes.

Prayer might be helpful, since everything is up to God.

The second option makes prayer fairly useless, since everything is up to us.

Undoubtedly, there are times when the first option seems desirable: the times when things are in a mess and we'd like God to fix them.

But God is neither an absentee landlord who doesn't care or act on our behalf, nor is God a stage director who simply dictates all the action in our lives and world.

Much of the time it is difficult for us to keep the "parts" of this mystery together: that we're involved in this world's history together—God and the human family.

(David Gibson is the editor of *Faith Alive!*)

DISCUSSION POINT

We need to 'put God first' in life

This Week's Question

As you survey the international order at this moment—Africa, Latin America, Asia, Eastern and Western Europe—what is your greatest prayer?

"So many of these countries, especially in Eastern Europe, are turning back to God. My prayer would be that they would continue to put God first. . . . Then everything else has meaning, no matter how difficult." (James Garnet, Rapid City, South Dakota)

"That they would have enough food to eat, and more important, the knowledge to be able to feed themselves on their own." (Martha Moser, Greenwood, Indiana)

"My greatest prayer is for social justice for all. God created diversity in his people and we must respect his wisdom." (Monica Santangelo, Indianapolis, Indiana)

"For humans to recognize and respect a partnership

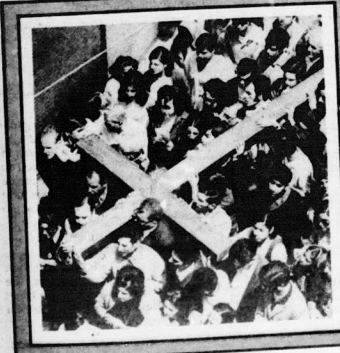
with their environment. I see developed countries ignore and violate this sacred partnership. In the Third World, I see a basic poverty of education." (Maryanne Clemons, Evanston, Illinois)

"That they would have the sense that they are cared for, that they would feel the hand of God working in their lives, whether it be in the political structure or just in their family lives." (Bill Pena, Seely Lake, Montana)

Lead Us Your Voice

An upcoming *Faith Alive!* edition asks: Think of an occasion when you felt that the Sunday Eucharist was a true time of celebration for you. Why did you feel this way about Mass and reception of the Eucharist?

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



Seek win-win situation rather than a win-lose solution in life pursuits

by Fr. Robert L. Kinast

I arrived at the family reunion of some close friends just as a game of Trivial Pursuit was beginning, with the family and the in-laws choosing sides.

Both were eager for me to be on their team. I was flattered until I realized they equated my education with knowledge of trivia.

The family claimed me because they knew me longest; the in-laws claimed me because my attachment to the family, like theirs, was not by reason of birth.

The debate was settled when 10-year-old Alice proclaimed, "But you promised! You said you'd play a game with me the next time you visited."

I was caught. To soften the friendly antagonism, I suggested that, instead of two teams competing, we set a goal and see if our combined scores could reach it.

The reaction was swift. "No way! That's no fun. Keep the rules as they are."

We finally agreed to keep score to see which team contributed most to our common victory.

This experience taught me how God must sometimes feel. Wanting to join the celebration of life in the human family, God

is confronted by different groups claiming the divine is on their side.

Consider these examples. With the collapse of the Soviet economy, free-market capitalists claimed victory for their system. With the demise of major dictatorships, democracy's advocates claim victory for their form of government.

It is only a short step from including God in these victories to feeling righteous about one's own cause or way of life.

The real challenge is not to claim God is on your side but to ensure that you are on God's side.

One common way to demonstrate that God is on your side (and not on your opponent's) is to invoke God's promises.

For example, God promised to reward the good and punish the evil. So it is easy to see God's hand punishing "the evil empire" and rewarding the goodness of a nation whose very money proclaims, "In God We Trust."

God promised that good people would be taken care of like the birds of the air and the flowers of the field. So it is easy to see God's hand in any expansion of worldwide markets for American products.

It is a great temptation to apply God's promise exclusively to one's own country, race, class or church.

Sometimes the belief that God's promises are not really for everybody is



SEEKING JOBS—Some 3,000 job-seekers push toward the door of an employment office in Chicago to fill out applications for temporary jobs offered by the city a few years ago. Desperate unemployed workers camped out overnight at this site and at 19 other locations hoping to land one of the jobs. When people struggle with daily living, they may begin to question, "Whose side is God on?" (CNS photo from UPI)

manifested subtly. We fool ourselves, acting in such a way that others don't lose—they just don't win as much as we do.

For example, industrial nations of the West may lead the way in environmental protection, but at the same time act as though they are justified in consuming a disproportionate amount of nature's resources.

Or consider that Russia and other countries in Eastern Europe were admitted to the World Bank and the International Monetary Fund, but in the process become indebted to wealthy nations who were their former enemies.

The family reunion's game of Trivial

Pursuit was interrupted by the call to dinner. The outcome was undecided.

On a world scale, events the last five years have interrupted patterns of life around the globe, offering a chance to rethink the way things can be as we resume life together.

The pursuit will be more successful if we strive to be on God's side rather than presume that God is on ours, and if we seek win-win situations rather than win-lose situations for the people of the coming millennium. There is nothing trivial about this pursuit.

(Father Robert Kinast is a Florida-based pastoral theologian.)

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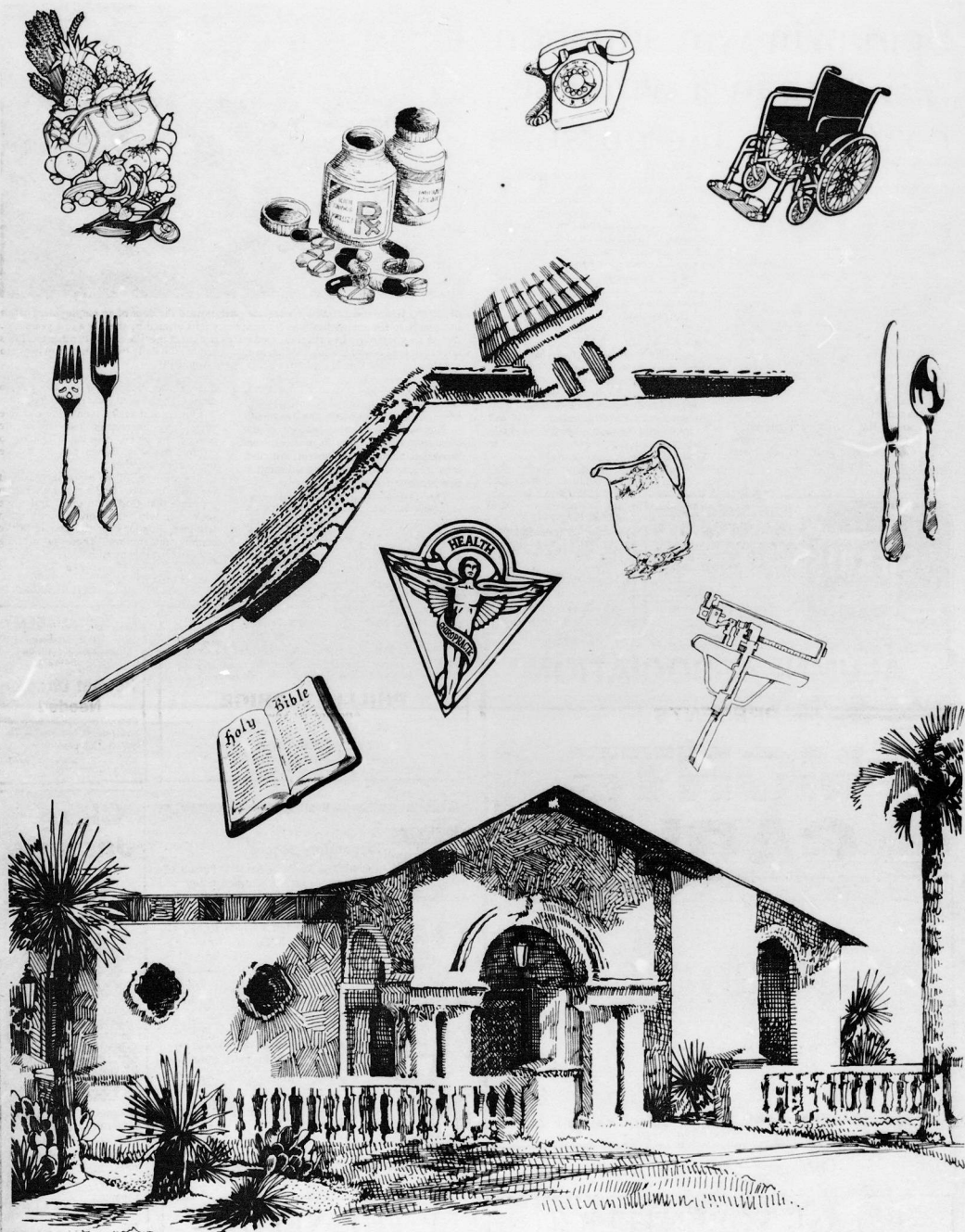
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The Criterion's

FAMILY HEALTH

Supplement

Spirituality can benefit mental, physical health

by Laurie Hansen

A healthy spirituality contributes to mental health and may even play a role in physical healing, contend church professionals.

Spirituality can be a lift to an individual's mental state by providing needed perspective, a sense of passion and an appreciation of the ordinary, according to Robert J. Wicks, a professor of pastoral counseling at the Columbia, Md., campus of Loyola College in Maryland.

Spirituality helps people "recognize what's important and what isn't," Wicks explained. The author of "Living Simply in an Anxious World," published in 1988 by Paulist Press, also said anxiety and "feeling down," bored, stressed or upset are often indications that "we have put our hands psychologically around something or someone less than God."

However, he said, "If you are centered spiritually, you see yourself, others and God in a different way."

A person lacking perspective has misplaced values, according to Wicks. In such

an instance, "in psychological language, we're not integrated; in street language, we're not together."

When in tune with God, he said, "although we still experience the pain of life very poignantly and still feel the joys of life, we experience them in a different way." For example, "if we see the (Iraqi) Kurds suffering, we don't feel above it," but neither does that suffering lead to despair.

Instead, he said, spiritual perspective "encourages us to make sure we're doing enough." And because "we know what we do is limited, we also pray." The prayer is that one's own limited action becomes part of the "unlimited action" of God.

The second gift of spirituality is passion, Wicks explained. It is a passion that is not exhilaration, "but a sense of really seeing things through the eyes of God."

A person lacking passion, he said, leaves the house each day with a list of "what's good and what's bad, what I'll be grateful for, and what's painful."

Instead of making out lists, he said, individuals need "to discern which crosses to carry." Passion helps persons maintain balance, juggling the effects of



FOSTERING SPIRITUALITY—Developing a healthy spirituality through periods of individual reflection and silence contributes to mental health and may even play a role in physical healing. (CNS photo by Brad Reynolds)

"the cross, resurrection and ministry of Jesus" in their daily lives.

Too much emphasis on the cross leaves people overburdened with life's troubles, he said, while too much emphasis on the resurrection "results in a kind of skewed charismatic, 'feel-good' view of life. And persons who focus only on the ministry of Jesus become 'social workers' who lack a spiritual perspective."

Spirituality's third assist—appreciation of the ordinary—spurs individuals to be countercultural and avoid getting caught up in the idea that what you buy and accomplish is more important than who you are," he said. "True ordinariness is tangible holiness. When we are truly ordinary, people can feel the presence of God when they are with us."

To foster healthy spirituality, Wicks suggests that individuals take "two minutes each morning in silence, solitude and gratitude." Sit down with a cup of coffee or a glass of juice, he advised, "and be in the presence of God."

Dwight W. Hendricks, director of endowment development at the College of St. Benedict in St. Joseph, Minn., sees spirituality and humor as key to physical healing as well as mental health.

Without spirituality, he said, "you just think about yourself, your job, your house, your bank account. You become a pretty narrow person."

Belief in God gives suffering individuals "continuity and hope," said the college administrator.

Hendricks, who holds a master of divinity degree, gives talks on the role of humor in healing at hospices and to former prisoners of war.

"One good belly laugh will relax your stomach muscles for 45 minutes," he said. "Imagine what 15 a day will do for you."

Even facing death, he maintained, "a sense of humor will lighten the load."

Studies have shown, he added, that terminally-ill patients who are given a daily diet of humorous films live longer than those left alone to sulk.

Hendricks said he personally has experienced much tragedy in his life, including the loss of a child, parents and siblings. He said he is a firm believer that both spirituality and humor can "make life more palatable."

More important than the number of hurdles life places in one's path, he said, is "the attitude you take" in responding to those hurdles.

Rosalie Kwiecinski, pastoral administrative coordinator at St. Joseph's Hospital in Milwaukee, said she sees every day "how a spiritual dimension assists patients."

"It gives them something to hold onto," she said. "You go up on a floor to talk to a patient who has been told recently that he has cancer and not a lot of time to live. But he tells you, 'It's going to be OK. There's a life after this one.'"

Even when patients have no terminal illness, Kwiecinski said, spiritual beliefs can get them through a hospital stay.

"People generally are scared when they come to a hospital," she said. "Mothers giving birth are afraid of the pain." But praying helps them to go beyond themselves and develop an inner strength.

"They know they don't have to do it alone," she said. "They have faith God will be with them every step of the way."

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Adolescent body changes rapidly

by Christopher Carstens

Life has its ups and downs, good times and bad, easy periods and really, really tough ones. Junior high is one of the latter.

There may be some lucky kids who slide smoothly from sixth grade right into junior high school without the storm and misery the rest of the world lives through. I just have a hard time imagining who they might be.

The junior high body starts doing weird things. One day, I is perfectly happy with the way it was put together. The next day everything starts changing.

It's uncomfortable getting up in the morning with no idea what will be looking at you from the mirror. And so junior high kids spend an incredible amount of time worrying about their bodies.

However your body may change, it feels wrong. If you're in junior high, there's at least a 90 percent chance that you spend part of every day at school absolutely certain that everybody is looking right at you.

Some body changes seem like important markers. For a girl, one of those is needing to wear a bra. Whenever that happens, it's the wrong time—either too early or too late or just too embarrassing.

A guy's voice does weird tricks. It squeaks and croaks and cracks on its way down from a high note to a full-grown tone. This always happens when it will make him feel the worst.

Growups have a way of forgetting how it feels. They say supposedly helpful things

like, "There's nothing wrong with the way you look. Don't be so self-conscious."

But self-conscious is how you feel when you aren't sure your shirt goes with your slacks. Self-conscious is a tiny little discomfort compared to how it feels when you're sure that everybody is staring at your body and laughing.

When I was in seventh grade my legs began to grow. It was two years before the rest of my body caught up, and I had these long legs dangling below an otherwise normal body. Guys teased me a lot. I will never forget how humiliated I felt just walking between classes. I knew that everybody was looking at my stupid long legs. Nobody could have made me believe that I didn't look ridiculous.

It was worse if a girl I knew was walking behind me, and I'd do all I could to get behind her. I would wait until the hall had cleared out as much as possible. And more than once I was late for class because of all these extra maneuvers.

Looking back, it is sort of sad. There I was—an otherwise ordinary eighth-grade kid—obsessed with the idea that my body was distorted and sure everybody in the school was making fun of me.

But I've learned two very valuable lessons. First, I wasn't unusual at all because most junior high kids think they're freaks. It just comes with all the changes the body goes through. And second, it always gets better. After a year or two, the body settles down into new patterns, and the obsessive focus on your body gradually fades away. It's a real relief all around.

Emotionally disturbed youth need help quickly

by Catholic News Service

Parents who suspect their youngster may be experiencing a serious emotional disturbance need to act quickly, according to officials of the National Mental Health Association based in Alexandria, Va. Such disorders are serious because they affect a child's ability to learn and grow at a pace consistent with peers.

"They rob the child of important stages of development and affect interaction with other children and adults, and ultimately threaten the child's capacity to reach the fullest potential," an association pamphlet called "A Guide for Families Seeking Help for Their Children With Emotional Disturbance" explained.

The association also warned parents not to blame themselves for the disorders and to realize that emotional disturbances are not "bad behavior" that the child could control if he or she tried.

Among disorders found among young people are attention-deficit disorder (with or without hyperactivity); conduct disorder; depression; anxiety disorders; eating disorders such as anorexia nervosa and bulimia; schizophrenia; pervasive developmental disorder, which does not include mental retardation; and Tourette's Syndrome.

The mental health association also noted that scientists believe that influences such as genetic risks, medical conditions, and environmental factors can contribute to the development of an emotional disturbance.

It also warned that "all children occasionally exhibit behavior that is out of character and even bizarre" that is "not necessarily a sign of mental or emotional problems."

The association also warned that "worries about 'problem' or 'abnormal' behaviors should be tempered with the realization that childhood can be an extremely stressful time, and a child's behavior will sometimes reflect this." Further, "indications that a child has a serious problem are rarely subtle and never transient."

Parental instincts and the following guidelines can help point to the need for professional help for a child.

Signs of the need for help include the following:

- Depressed behavior and feelings of sadness or indifference that won't go away.
- Decline in school performance or participation or sustained underachievement.
- Excessive anxiety about school or other activities.
- Excessive withdrawal and isolation from peers.

- Persistent nightmares.
- Inability to control temper and inappropriate anger.
- Inability to deal with a major life problem, such as divorce or death.
- Persistent disobedience and aggression, or violent behavior toward self, others, or animals.
- Dramatic and persistent changes in sleeping or eating habits.
- Tendency to be easily distracted and trouble sitting still even for short periods.
- Lack of attention to what's being said.
- Persistent truancy.
- Frequent fighting.
- Preoccupation with death or violence.
- Threats of suicide.
- Loss of touch with reality; hallucinations.

Parents are the best ones to judge what constitutes "persistent" or "frequent" behavior, the association said, but noted that "a good rule of thumb for determining both is whether the behavior lasts over several weeks (not days) and occurs several times a week, although any threat of suicide should always be taken seriously and the child closely monitored."

The association also pointed out that help is available, although getting help requires patience and persistence because most communities lack a single agency or program with the responsibility for helping children who are struggling with serious emotional disturbance.

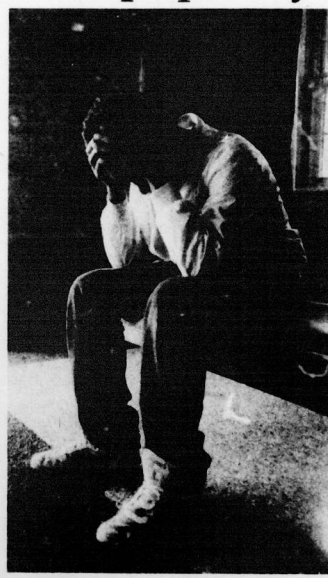
To locate competent mental health professionals and integrated services for children, the association recommended the following sources of help:

- Local or state mental health associations, usually listed in the telephone directory under "Mental Health" or found through calling the National Mental Health Association at 800-969-NMHA (6642) for information about the nearest chapter.

- A child's school, which is required by law to assess children with serious emotional disturbances and determine their special needs for both education and related (non-medical) services.

- A child's pediatrician or the family physician for a recommendation of a mental health professional specializing in child or adolescent mental health.

(Call the National Mental Health Association at 800-969-6642 for a free copy of "A Guide for Families Seeking Help for Their Children With Emotional Disturbance.")



DISTURBED YOUTH—Parents who suspect their child may be experiencing a serious emotional disturbance need to act quickly. Some signs of the need for help include depressed behavior and excessive withdrawal and isolation from peers. (CNS photo by Father Gene Plaisted)

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Lay ministers help priest visit elderly and shut-in parishioners

by Julie Sly

Parishes, particularly those in urban neighborhoods or in retirement communities, face the challenge of caring for elderly members.

A small percentage of these older people—about 5 percent nationwide—live in nursing homes. They have special needs and parishes are obliged to help them. Our Lady of Victory Missionary Sister Pat Murphy explained.

Sister Murphy, an expert on aging issues and nursing home programs, said she urges churches to keep connected with their members in nursing care facilities by training and coordinating volunteers to be eucharistic ministers and pastoral visitors.

Such visitors express the parish's concern for the people isolated by sickness or disability, according to Sister Murphy, who has worked with nursing home programs for more than 15 years.

"Parish visitors can often help the elderly person who feels alienated to be reconciled with God and with family members," she said. "The saddest thing I've seen is when churches do not know how to keep connected to their members in nursing homes."

Since 1989, Sister Murphy has directed Aging Issues, a program based in Santa Monica, Calif., offering consultation on aging concerns and nursing home programs. Formerly she served as director of activity programs for Beverly Enterprises, the nation's largest nursing home chain.

Today, her activity and social service programs are implemented in more than 900 nursing homes nationwide.

During the '70s, Sister Murphy directed a volunteer visiting program serving 13 nursing homes in Los Angeles. She recruited, trained and supervised more than 300 volunteers working with churches, temples, nursing and retirement homes, as well as community aging services.

She is the author of "Healing With Time and Love: A Guide for Visiting the Elderly."

Sister Murphy said parish staff and volunteers can assume roles such as offering spiritual direction and special prayer services for those in nursing homes.

"Many church people have rarely been in a nursing home," she said. "Many nursing homes can't get anyone to come and lead a worship service. What does this say about people who believe that there is a sacredness to life and that people should be treated with the utmost dignity? Many of our elderly church members walk to their death with nobody holding their hand. The greatest need in nursing homes is to have people who will be around long enough to help patients address their sense of abandonment from God, and how to make sense of spiritual and physical suffering, losses and separation. Many elderly say, 'Why has God done this to me?' We need to be there with compassion."

An often neglected service parish members can provide is support for employees working in nursing homes, she noted. "Instead of saying how terrible nursing homes are, parishioners need to work with and support nursing home staff. A parish could offer a retreat for caretakers of the elderly, to help them feel good about their jobs."

Sister Murphy said she also urges parishes to "be strong advocates for good nursing home and aging programs in the

community, so that both the spiritual and material needs of elderly persons are addressed."

Franciscan Father Steve DeNunzio, associate pastor of St. Anthony Parish in Tigard, Ore., said volunteers visiting the elderly in nursing homes help fulfill many needs by bringing Communion, sharing prayer, helping with personal needs, and offering friendship. He has worked with the elderly at St. Anthony and also for several years previous at St. Francis Parish in Sacramento, Calif.

Parish volunteers who provide informal support in nursing homes may have to understand how to care for persons in bed or in wheelchairs and those requiring help in feeding or bathing or just needing companionship. Father DeNunzio said. Such skills can be taught by knowledgeable parish leaders and volunteers, or by utilizing nurses' or other health professionals through organized church efforts.

Msgr. Charles Fahey, director of the Third Age Center at Fordham University in New York City, suggests that parishes develop a comprehensive pastoral plan for elderly ministry, including care of frail or disabled parish members living in nursing homes.

"Many persons in nursing homes are living on the edge, so parish visitors are crucial," Msgr. Fahey said. "Parish leaders and volunteers have to become involved with the lives of people who are dependent on others."

Msgr. Fahey noted that religious communities of women have done "heroic work" in providing institutional care for the elderly. But because this ministry serves just a small part of the older population, he said, parish members must also be concerned.

The challenge is to develop ministries for the widely varying needs of the elderly and for those who care for them. Msgr. Fahey said. Few parishes, he added, have developed this area of ministry, despite the fact that for the next few decades the church will find growing numbers of older people among its members.

"There are nearly 20,000 parishes in the United States," he said. "If we could get each one of them to do a little more, it would be of enormous benefit."

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St. Francis Hospice assists terminally-ill people

by Mary Ann Wyand

St. Francis Hospital Center in Beech Grove recently joined St. Vincent Hospital and Health Care Center in Indianapolis and Bartholomew County Hospital in Columbus as providers of home hospice care for archdiocesan residents.

Hospice, which means "a place of refuge," dates back 25 years as a specialized method of palliative or pain-relief care for dying persons.

"The term 'hospice' comes from medieval times when it was used to describe a place of shelter and rest for weary travelers on long journeys," Tona Thalls, a registered nurse who is manager of the new St. Francis Hospice, explained. "The term was first applied to specialized care for dying patients in 1967, when Dr. Cicely Saunders founded St. Christopher's Hospice in England. Since then, the hospice movement has spread around the globe as an alternative method for caring for dying patients and their families."

Currently, Thalls said, there are more than 1,700 hospices in the United States. Medicare funds reimbursements for home hospice services but not for hospital in-patient care of dying patients, so the outpatient program relieves families of some financial burdens as well as offering palliative medical treatments and emotional support.

"We are a home-based hospice program," she said, "but we're not in the home 24 hours a day. We go in and provide services to help family members care for the patient at home."

Hospice patients are people diagnosed as terminally ill. Thalls said, whose life expectancy is defined in weeks or months instead of years.

"They are no longer seeking curative treatment," she explained. "They are seeking palliative treatment. We can no longer offer them a cure, but we can comfort them and offer them some dignity in dying. Most patients want to die in their home, not in a sterile environment like a hospital or nursing home. If they can die in their home or in a family member's home with loved ones around them, that's what is termed the 'good death.'"

Since opening the hospice on March 2, St. Francis staff members have served 29 patients and their families. The program's interdisciplinary team approach to home care is designed to meet the specialized needs of cancer patients, persons living with AIDS, people with chronic heart or lung disease, and others diagnosed with a variety of end-stage health complications.

"We have a social worker who assists the patient and family members," Thalls

said, "and we are very dependent on our volunteer program. Our trained volunteers care-givers provide many services for the family. They run errands, babysit for families with children, or sit with the patient while the family is away from the home. We have a staff of about 30 volunteers who have been trained by our volunteer coordinator. A lot of the volunteers are people who have loved ones themselves and want to give something back."

Although most insurance plans cover home hospice services, Thalls said St. Francis Hospital Center does not deny hospice care to patients without insurance and who cannot afford to pay for their treatment.

"That's why we depend very heavily on the volunteers and on contributions," the hospice manager said. "We were definitely needed in this area. We are the only hospital on the southside that offers these services. It's an outreach of the Franciscan standards of concern for the family and the community."

Thalls said hospice staff members are direct in their conversations with patients and families about the reality of the health situation.

"We don't skirt the subject," she said.

"The patient is dying. Whatever questions they have, we answer very openly and honestly. That way they know they can trust us. They know we're not keeping anything from them. They trust us because we tell them what to expect physically and emotionally, and once they know that it isn't so scary."

Children have lots of questions about death and dying, she said, and hospice staff members help the family explain in an age-appropriate manner that Grandma or Dad is dying.

Dr. Randall Trowbridge and Dr. Peter Cooney serve as co-medical directors for the hospice. In addition to nursing and social work services, hospice patients also receive assistance from Nancy York, a social worker who serves as bereavement coordinator, and Rev. Don Orlander, a United Church of Christ pastor from Greenwood who has been trained in death and dying and works with patients of different faiths and beliefs.

"Patients know that they are dying," Thalls said, "and when they're at home they have some control over what happens and can take care of unfinished business." Hospice services continue after the patient's death, she said, because grieving family members need on-going support.

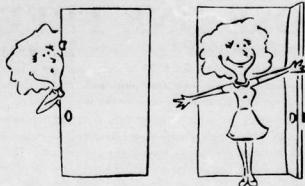
"After their loved one has passed away," Thalls said, "we offer bereavement services to the family for at least a year to help them in their time of loss."



HOME HOSPICE—Registered nurse Tona Thalls, manager of the St. Francis Hospice, (left) visits a woman in her home as part of on-going medical and emotional support offered to terminally-ill patients. The Sisters of St. Francis of Perpetual Adoration operate St. Francis Hospital Center. (Photo courtesy of St. Francis)

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Quiz measures nutrition knowledge

by Catholic News Service

Good nutrition means a diet low in fat and high in fiber, according to the American Dietetic Association based in Chicago.

1. Which of these foods contains the least amount of saturated fat? (a) 2 tablespoons peanut butter, (b) 1 ounce natural cheddar cheese, (c) 2 ounces bologna.

2. For a balanced diet, one should eat an equal number of servings daily from five major food groups. True or false?

3. Turkey hot dogs contain less fat than all-beef hot dogs. True or false?

4. Americans eat twice the recommended amount of salt daily. True or false?

5. Which contains the same amount of calcium as one cup of skim milk? (a) 2 cups cottage cheese, (b) 1-1/2 cups natural cheese, (c) 1 cup yogurt, (d) all three.

6. By skipping mayonnaise on a fast-food burger, you save how many grams of fat? (a) 5, (b) 10, (c) 25.

7. Which foods are not rich in complex carbohydrates? (a) bread and corn, (b) apples and grapes, (c) split peas and crackers, (d) potatoes and rice.

8. Which is considered a safe rate of weight loss? (a) 1/2 to 1 pound per week, (b) 2 to 3 pounds per week, (c) 4 to 5 pounds per week, (d) one pound per day.

9. Running a mile burns about 100 calories. Walking the same distance burns how many calories? (a) 50, (b) 75, (c) 100.

10. Margarines contain fewer calories and less fat than butter. True or false?

Answers

1. (a) Peanut butter contains 3.0 grams of saturated fat. Animal products are the main sources of saturated fat; one ounce of cheddar cheese has 6 grams and two ounces of bologna has 3.4 grams.

2. False. Suggested daily servings from most adults are: Vegetables, 3 to 5 servings. Fruits, 2 to 4 servings. Breads, cereals, rice and pasta, 6 to 11 servings. Milk, yogurt and cheese, 2 to 3 servings. Meats, poultry, fish, dry beans and peas, eggs and nuts, 2 to 3 servings.

3. True. One turkey hot dog contains eight grams of fat while an all-beef hot dog of equal size has 13 grams of fat.

4. True. Most Americans eat more salt and sodium than they need each day.

5. (d) These foods provide the same amount of calcium as skim milk, but may contain more fat and calories. It's best to use low-fat or fat-free dairy products.

6. (b) One tablespoon of mayonnaise has 10 grams of fat and 100 calories. It's better to use ketchup or mustard.

7. (b) Apples and grapes, like other fruits, are rich in simple sugars but contain no complex carbohydrates. Fruits, vegetables and grains all contribute to meeting total carbohydrate needs.

8. (a) Gradual weight reduction is more successful because it requires only slight changes in eating and exercise.

9. (c) Both activities burn about equal.

10. False. Regular margarine and butter both contain about five grams of fat and 45 calories per teaspoon.

Catholic hospitals grow again

by Mary Ann Wyand

Catholic hospitals serving residents of the Archdiocese of Indianapolis are expanding again to better minister to the growing health care needs of Hoosiers.

St. Vincent Hospital and Health Care Center in Indianapolis initiated a \$105 million building program this year which will nearly double the size of the existing hospital campus at 2001 W. 56th St.

Expansion and renovation projects included in Phase I of the master facility project will add nearly 580,000 square feet to the health care facility operated by the Daughters of Charity National Health Care System.

Signs posted in hospital corridors to announce the construction noted that, "St. Vincent is spreading its wings for your future."

The Daughters of Charity utilize a logo of three doves in flight to represent the hospital's commitment to provide wholistic care for the needs of each patient's body, mind and spirit.

Scheduled for completion in 1994, Phase I of the expansion and renovation will create additional space for in-patient and out-patient surgeries, add patient rooms in the medical/surgical tower, and allow for more parking.

In addition, St. Vincent will construct a separate cardiovascular building, build a support building for administrative and non-clinical uses, install a concourse to enlarge the main entrance, and expand the radiation therapy department.

"We have experienced tremendous growth over the past several years," Bain J. Farris, St. Vincent president and chief executive officer, explained. "We have to expand if we are to continue delivering the quality of care our patients have come to expect."

Also this year, St. Vincent Hospital and Health Care Center and Methodist Hospital of Indiana jointly opened the new 115-square-foot Rehabilitation Hospital of Indiana to provide comprehensive services for disabled patients needing long-term rehabilitative care. This unique partnership by hospitals representing two faith traditions is designed to help disabled patients reach their

highest potential through a hands-on team approach to rehabilitation.

Located adjacent to Interstate 465 at 4141 Shore Drive on the Indianapolis far-westside, the new \$20 million rehabilitation hospital is one of the largest free-standing rehabilitative hospitals in the Midwest. It is equipped to provide state-of-the-art specialized and general rehabilitative services to patients with spinal cord injuries, traumatic brain injuries, strokes, amputations, orthopedic problems, neuromuscular disease, and other related disabilities.

Chief executive officer Kim Eicher supervises a 300-member staff which includes physiatrists (physicians trained in physical medicine, rehabilitation, and specialized care of neurological and neurosensory dysfunctions) as well as specialists in physical, occupational, speech and recreational therapies. Professionals in rehabilitation psychology, social service and case management, and pastoral care contribute to the hospital's interdisciplinary team approach to health care for disabled persons.

"This whole project was built upon the fact that there is a large number of rehabilitation patients who will benefit from this new facility," Eicher explained. "Through the vision of St. Vincent's and Methodist's administrative and medical staffs, the wheels were put in motion. Our obligation was to be to fulfill those visions and dreams and provide the best care we can for patients here."

Eicher said significant technological advancements in the medical and rehabilitation areas now enable health care providers to offer disabled patients more services that will adapt to their special needs and allow them to be more independent.

Daughter of Charity Sister Mary Elizabeth Cullen, vice president for mission effectiveness for St. Vincent Hospital, said the Rehabilitation Hospital will help disabled patients heal in wholistic ways. "Both Methodist and St. Vincent believe that, as religiously sponsored institutions, we cannot heal one part of the body without involving the whole person—the body, the mind, and the spirit," Sister Mary Elizabeth explained.

St. Francis Hospital Center officials, archdiocesan representatives, and area dignitaries gathered at Stop 11 Road and Emerson Avenue on May 14 to break ground for the Beech Grove hospital's new south campus medical complex.

The Sisters of St. Francis of Perpetual Adoration from Mishawaka have operated St. Francis Hospital at 1600 Albany St. in Beech Grove for more than 75 years.

Due to growing community needs, St. Francis Hospital officials elected to construct a second facility on property purchased in 1990 adjacent to Interstate 65 on the Indianapolis far-southside.



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Led by Franciscan Sister Theresa Solbach, president of the Sisters of St. Francis Health Services, Paul Stitzel, president and chief executive officer of St. Francis Hospital Center, and Father David Coats, archdiocesan administrator, officials planned a tree to symbolize life and growth during the ceremony.

"The tree symbolizes life . . . our concern for human life," Stitzel said at the ground-breaking ceremony. "And it symbolizes growth . . . our growing commitment to serving the community."

Hospital employees and volunteers celebrated what was described as a "tree-memorial" day in specially-designed T-shirts that read "I planted a tree . . . and the earth breathed a little easier."

Phase I of the hospital's new medical complex to be built on 106 acres will include a specialty medical office building, a primary care and family practice physician office complex, and the St. Francis Ambulatory Services & Diagnostic Center.

The ambulatory and diagnostics center will house an ambulatory surgery facility, medical and radiation oncology services in an out-patient cancer center, a women's health services center, an educational services center, diagnostic radiology and laboratory services, and space for necessary support services.

Costs for Phase I construction are estimated at more than \$33 million, with construction scheduled to be completed in 1994.

The ground-breaking for the south campus medical complex was a joyful conclusion to Stitzel's five-year career as president and chief executive officer of St. Francis Hospital Center. He will retire in July.

"St. Francis is truly a special place with a unique philosophy," Stitzel said, "and a very, very wonderful group of talented individuals. It is the people of St. Francis I will miss the most."

Also on May 14, officials of Memorial Hospital and Health Care Center at Jasper celebrated the ground-breaking for a new 34,000-square-foot addition during a ceremony on the hospital grounds.

Owned and operated by the Sisters of the Little Company of Mary, Memorial Hospital serves many archdiocesan residents living in southern Indiana as well as residents of the Evansville Diocese.

Attending the ground-breaking for the multi-million-dollar addition were Little Company of Mary Sister Nancy Boyle, provincial supervisor of the religious order, officials of the Evansville Diocese, and local dignitaries.

The first phase of Memorial Hospital's expansion project began in late 1991 with the building of a new 75-space parking lot.

Additional construction that got underway on May 18 will expand facilities for the hospital's emergency, radiology, physical therapy, occupational therapy, cardiology, and out-patient surgery departments.

A new 900-square-foot classroom will be included in the expansion, as well as a magnetic resonance imaging unit donated by the late Alvin C. Ruxer.

Memorial Hospital officials said renovations are also planned for the laboratory, business office, registration area, medical records, nursing administration, medical library, human resources, and finance and accounting departments.

Remodeling is also scheduled for the hospital lobby and entry area. With the addition, Memorial Hospital's facilities will total 287,124 square feet.

Michael J. Budnick, president of Memorial Hospital, said the ground-breaking ceremony also served as a kickoff to the hospital foundation's Heritage Campaign Fund Drive.

"By continuing to evaluate our goals and our means of reaching them throughout each step of the building process," Budnick said, "we can assure the people of Jasper, Dubois County and every community in our service region that they will have the finest facility at the best value for the dollars spent."

Budnick said the basis for the project stemmed from increased utilization for outpatient services by area residents and demands for locally available quality medical care in southwest Indiana.

Last year the Sisters of the Little Company of Mary marked their 40th year of providing health care services to southern Indiana residents at Memorial Hospital. Their current expansion reflects the theme "A Heritage of Healing—Building for the Next 40 Years."

Officials said the expansion and renovation projects currently underway at St. Vincent Hospital, St. Francis Hospital Center, and Memorial Hospital guarantee that archdiocesan residents will continue to receive state-of-the-art health care services well into the 21st century.

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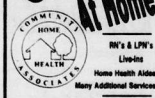
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Visits, cards and gifts cheer hospital patients

by Julie Asher

Few things could be as depressing as landing in the hospital with a serious illness. A recent bout with hepatitis put me there for four days.

You're stuck in a tiny room with a television and a parade of nurses, doctors and—in the case of a teaching hospital—medical students as constant companions.

You're surrounded by walls painted a color that hasn't the conviction to be either green or white. Meanwhile the room's small window gives you glimpses of the sun shining, kids playing and life going on without you.

A hospital bed can give you a sense of security if your vigor and vitality have left you and you've no idea what is wrong. You're finally in the good hands of health-care-givers doing their utmost to find out what ails you.

But the flip side is feeling stuck there, unable to fend for yourself. So you need to learn to rely on friends and family. What makes it at all tolerable is their attention.

Topping my checklist of how to buoy the spirits of any hospital patient are telephone calls—getting them and making them. I appreciated calls from co-workers and family members throughout their hectic schedules.

Telephone calls saved me during my worst times in the hospital. While I waited alone in my room for test results for two

straight afternoons and no one happened by, I just picked up the phone to reach a friendly voice.

Of course, visits are important, too, as long as callers gauge how long to stay. Keep it short. I'd keep an eye on the patient. When conversation starts lagging and he or she starts yawning—it's time to take your leave. You don't want to test the patient's strength. Or better yet, let the patient know she or he should feel free to say when it's time to go.

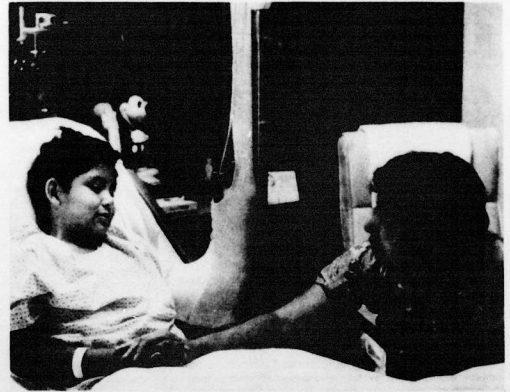
Humorous cards, flowers and balloons brighten any hospital room. Unfortunately, I couldn't have flowers brought into my room because of a concern over any bacteria they might be carrying, but just knowing they were out in the hall made a difference.

I relished regular deliveries of chocolate and other candy, gifts which weren't expensive but meant a lot.

A really practical item was lip balm. It was simple but a real comfort. Other grooming items make nice gifts too.

What I appreciated most was a friend honoring my weirdest request—to bring me a copy of Tolstoy's "Anna Karenina." Now that time might not be on everybody's list, but I'd always wanted to read it and had plenty of time on my hands. The powerful story of Anna, an aristocratic woman who brings ruin on herself and her marriage, rivals any afternoon soap on the networks.

Travel magazines were great, too.



A TOUCH OF LOVE—For patients young and old who are sick enough to require hospitalization, life is made brighter by personal visits, telephone calls, and thoughtful gifts. (CNS photo by Mimi Forsyth)

Rather than making me feel more miserable in my surroundings, they had quite the opposite effect. I'll take Manhattan over those drab walls any day even if it's in the pages of a magazine. I could be miles away from my hospital bed, plotting a course through the Louvre or taking in the sun at a new and far-away haven in the Fiji Islands.

But overall, the best help for someone who's hospitalized can come once she or he is homeward bound. Offers to take me

home from the hospital, to do my laundry and go grocery shopping were heartily welcomed.

Getting home from the hospital is a mixed blessing. You're finally back to your own creature comforts, but it can feel like a letdown because you haven't the constant stream of calls and visits. So the last item on my list for helping to lift the spirits of any patient would be to keep in touch—because sometimes the road to recovery is long and bumpy.

Matthew 11:28

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Modifications make home safer, comfortable for the homebound

by Catholic News Service

There are a variety of simple and inexpensive ways to make a home safer and more comfortable for a homebound person.

Since statistics show that most accidents occur in the home, these improvement tips also help alleviate worries on the part of relatives who are concerned about the safety of the homebound person's living arrangements.

Most of the equipment that may be needed to make these home adjustments can be bought at a hardware store. Other adjustments can be made at no cost.

Major drug stores and department stores have special catalogs advertising a wide range of home-care supplies and equipment.

Here are recommendations from the American Association of Retired Persons to make a homebound person's environment more comfortable. These recommendations come from "A Handbook About Care in the Home," produced by the association's department on home health services information.

► If a patient is confined to bed, make sure a television, radio and telephone are accessible, as well as books and magazines, a reading lamp, call bell, water pitcher and glass, clock and calendar.

These entertainment options and informational sources help the homebound person pass time and stay alert by expanding what probably has become a very small world. By maintaining contact with the world-at-large through television and newspapers, the homebound person can converse about a variety of topics with visitors and feel more a part of life.

► Avoid stairs. Use a first-floor room, even if it means

converting another room into a bedroom. If steps can't be avoided, try to install a ramp.

► A colorful room with large windows and a nice view is pleasant for a bedridden patient. Flowers, colorful children's drawings, pictures of relatives, and a source of music also add cheer to a room.

► The bathroom should be on the same floor, close to the person's room. If physically able, the homebound person should be encouraged to walk to the bathroom because even this small amount of exercise is important in maintaining general health and mobility.

► Grab bars or handrails can be purchased and installed in hallways and in bathrooms next to the toilet and in the shower. Bars make walking and getting up and down easier and safer.

► Remove all elevated doorsteps or cover them with ramps to lessen the possibility of falls.

► Shag carpets, slick floors and scatter rugs should be eliminated because of the danger of falls. Make sure lighting is bright and adequate in the person's room and in nearby hallways.

► In case of fire, prepare a plan of escape for the bedridden person. Talk this over in advance to avoid confusion, and post a diagram or list of instructions near the person's bed. Also keep emergency numbers posted next to the telephone.

Some city fire departments and insurance companies offer brightly colored or reflective adhesive safety stickers for bedroom windows to identify the room as belonging to an elderly person or a child.

► If a person is hard of hearing, install an amplifier on the phone and turn the telephone buzzer on as loud as possible.

► Adhesive strips can be applied to the bathtub to

prevent slipping. A bench can be placed in the bathtub for easy and safe access.

► Wrist straps of tape, cloth or rope can be made for walkers and canes to prevent dropping them.

► Enlarge handles of knives, forks and spoons to enable weak or arthritic patients to hold the utensils with less effort and more control. Foam rubber, velcro, cloth or garden hose can be used to enlarge handles.

► Change door handles to a lever style rather than a knob to assist weak or arthritic patients.

► Plastic mattress covers protect a bed if a person eats or bathes in bed or is incontinent. Add a mattress pad over the plastic for comfort and to avoid slipping. Since these pads must be changed immediately when soiled, several will be needed.

At more expense, the following equipment can be obtained to make a homebound person more comfortable. This equipment can be purchased or rented through a hospital, surgical-supply store, or pharmacy. Depending upon a person's medical condition, Medicare and Medicaid may reimburse for some of these items.

► An electric or manual hospital bed to help the patient sit up and get in and out of bed.

► Side rails for a regular bed if a person needs help getting in and out of bed or something to hold when turning over in bed.

► A waterbed, air mattress or foam padding for a person confined to bed to reduce the chance of bedsores.

► A trapeze can be purchased and installed above a bed so the patient can grab it to move around in bed.

► A table that extends over the bed, like those used in hospitals, facilitates eating, reading and writing.

► An easy-lift chair is a mechanical or electric chair whose seat lifts up to make getting in and out of a chair easier.

► A standard hospital type wheelchair costs \$300-\$800. Secondhand chairs may be available from the Red Cross, Salvation Army or St. Vincent de Paul Society.

► A walker increases safety and ease in walking alone and gives the homebound person more independence.

(Information from "A Handbook About Care in the Home," Reprinted with permission. For a free copy of the publication, contact the American Association of Retired Persons, 1909 K St., N.W., Washington, D.C. 20049.)

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Losing weight and keeping it off is challenging

by Catholic News Service

Low calorie foods. Appetite suppressants. Diet snacks. Diet drinks.

Grocery shelves stack proof that millions are spending billions to lose tons.

"More than 20 million Americans are on diets at any one time," the American Dietetic Association reported.

In fact, the association noted, dieters are feeding a weight loss business so lucrative that it's estimated Americans spend over \$5 billion a year on diet books, products and food.

But weight loss is more complicated than just choosing a diet.

One's chances of losing weight are determined by several factors: family history, how often you have started a weight-loss program, body composition, age, psychological factors, race, metabolic rate—the rate your body obtains and uses energy from food—and individual weight history.

Take family history. According to the association pamphlet "Why Can't I Lose Weight?" the shape you're in may be set by genes.

"If your parents are extremely heavy, chances are you will never be model-thin," the pamphlet noted.

Frequent dieting hinders later chances of losing weight.

"The more times you restrict your calorie intake, the more easily you will regain lost weight and the harder it will be to lose weight the next time you diet," the pamphlet explained.

Starving oneself is not the answer.

"Your body interprets an extremely low-calorie diet as starvation," and in response "your metabolic rate slows down to conserve any calories you do consume," the association said.

Leaner bodies lose weight faster.

"The more muscle or lean body mass you have, the more calories you burn," the

association said. "Men naturally have more muscle mass compared to women and therefore have a higher metabolic rate."

As people age, they "burn calories at a slower rate." The muscles they used vigorously may be replaced by fat, the less efficient calorie-burning portion of the body," the association said.

The location of fat deposits affects weight loss.

There are two main regions of fat, upper body and abdominal fat, which gives a person an "apple shape," and lower body fat, typified by fat around hips and thighs, which gives a person a "pear shape," the association noted.

People with fat distributed above the waist are at greater risk of heart disease and diabetes, whereas lower body fat is less threatening to one's health. The fat on the hips and thighs of the pear shape is, however, the most difficult to lose," the association said.

Psychology plays a role.

Many people find solace in food and overeat during a stressful time, the association said. "It is best to be in good control of outside pressures when trying to lose weight."

Eating habits influence weight loss.

"People who skip meals, especially breakfast, may have lower metabolic rates," the association said, noting one factor which hinders weight loss. "Research shows that a person who eats breakfast burns more calories at that time, as well as throughout the day."

Food composition is important too.

"Calories from dietary fat are stored more easily as body fat than calories derived from carbohydrate and protein," the association said. "In addition, your body burns calories at a higher rate when you follow a high carbohydrate diet."

"A low-calorie, low-carbohydrate diet that promotes quick weight loss depends on an initial loss of water to tip the scales in

your favor. Once you resume eating normally, the water weight you lost will return quickly," the association said.

"Regular exercise—even walking—is beneficial to control weight by promoting muscle. A person who has more body fat than muscle has a lower metabolic rate. A person who has more muscle has a higher metabolic rate."

The association listed these pointers for weight loss.

►Reconsider your desired weight. Maybe you really don't need to lose weight at all, or maybe not as much as you used to think.

►Set realistic weight-loss goals. A weight loss of no more than one-half to two-thirds of a pound per week is reasonable. This rate will promote long-term loss of body fat, not just water weight that can be regained quickly.

►Set a realistic daily calorie level. Multiply your current body weight by 10. For example, a woman who weighs 140 pounds should eat a minimum of 1,400 calories a day.

►Don't begin a weight-loss plan unless your motivation level is high and you feel really ready to make some lifelong changes to control your weight.

►Eat at least three meals a day. Don't skip breakfast.

►At least half of your daily calories should come from complex carbohydrates such as breads, cereals, grains, dried beans and peas, pasta and vegetables. Limit your total fat intake to no more than one-third of your daily calories. Select a variety of fats: saturated, polyunsaturated and monounsaturated. Also, choose low-fat dairy products and eat lean meat, fish and poultry.

►Exercise. Include regular exercise in your weight reduction plan. A brisk walk three to five times a week is an excellent way to burn calories and improve both mental and physical health.

(From "Why Can't I Lose Weight?" from the American Dietetic Association. Reprinted with permission. For further information, contact the National Center for Nutrition and Dietetics, 216 W. Jackson Blvd., Suite 800, Chicago, Ill., 60606.)



HEALTHY EATING—A healthy body weight is best obtained through eating a sensible, well-balanced diet that is low in fat and sugar, rather than through a crash diet program. (CNS photo by Mimi Forsyth)

Be careful with prescription drugs

by Catholic News Service

Effective use of prescription drugs calls for a conscientious approach to medical care. Listed here from the Better Business Bureau are tips for an intelligent approach to using prescription medicines.

►When using prescription drugs, take an active role in your therapy to ensure the success of your medication.

►Tell the physician and the pharmacist about any other drugs—prescription or non-prescription—you are taking.

►Inform the physician and the pharmacist of any allergies or adverse effects to medications you have ever had.

►Follow your doctor's orders regarding when, how much, and how long to take the prescription drug.

►Never give your prescription drug to anyone else, even if you think the person has the same symptoms as yours.

►Follow all directions or warnings on the label.

►Be sure to store the drug correctly, and keep it in its original container.

►Do not keep expired prescription

drugs in your home. Flush them down the toilet.

►Ask your physician or pharmacist for any written information about a prescribed medicine. Keep the name and telephone number of your pharmacy handy and inform your physician.

►Select a pharmacy with computerized records where you will be able to ask the pharmacist questions and where consumer information is available for you to read.

►Ask if the pharmacy will add non-prescription drugs you take to your records.

►Check with your insurance plan to find out about prescription drug coverage.

For further information, contact your hospital, doctor's office, pharmacy or local library for written information about prescription drugs, or write to the U.S. Department of Health and Human Services Food and Drug Administration, 5600 Fishers Lane, Rockville, Md., 20857.

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Happiness signals mental health

by Catholic News Service

Mental health is more than the absence of mental illness, according to the National Mental Health Association.

When people speak of happiness, peace of mind, enjoyment or satisfaction, they're talking about mental health. "Mental Health Is 1-2-3," a pamphlet from the association based in Alexandria, Va., stated that mental health is reflected in the "overall way that people get along—with their families, at school, on the job, at play, with their peers, in their communities."

It also involves how one blends personal "desires, ambition, abilities, ideals, feelings and conscience" to meet the demands of life. It has to do with:

- How you feel about yourself.
- How you feel about others.
- How you meet life's demands.

The association pamphlet pointed out that "there are many different degrees of mental health" and that "no one characteristic by itself can be taken as evidence of good mental health, nor the lack of any one as evidence of a mental illness." The association brochure also noted that "nobody has all the traits of good mental health all the time."

It outlined these characteristics of mentally healthy people:

- They feel good about themselves.
- They are not overwhelmed by their own emotions—fears, anger, love, jealousy, guilt or worries.
- They can take life's disappointments in stride.
- They have a tolerant, easy-going attitude toward themselves as well as others and they can laugh at themselves.

►They neither underestimate nor overestimate their abilities.

- They can accept their own shortcomings.
- They have self-respect.
- They feel able to deal with most situations.
- They take pleasure in simple, everyday things.
- They feel comfortable with other people.
- They are able to give love and to consider the interests of others.
- They have personal relationships that are satisfying and lasting.
- They like and trust others, and feel that others will like and trust them.
- They respect the many differences they find in people.

Guide lists mental health services

by Catholic News Service

Here are commonly asked questions and the answers for mental health problems, reprinted from the U.S. Department of Health and Human Services pamphlet "A Consumer's Guide to Mental Health Services."

When I do need help, where can I go? There are mental health organizations nationwide. For area resources, contact a local mental health center.

I don't have adequate financing or insurance. How

►They do not take advantage of others nor do they allow others to take advantage of them.

- They can feel they are part of a group.
- They feel a sense of responsibility to fellow human beings.
- They are able to meet the demands of life.
- They do something about their problems as they arise.
- They accept their responsibilities.
- They shape their environment whenever possible and they adjust to it whenever necessary.
- They plan ahead and do not fear the future.
- They welcome new experiences and ideas.
- They make use of their talents.
- They set realistic goals for themselves.
- They are able to make their own decisions.
- They are satisfied with putting their best effort into what they do.

(Material used with permission. A free copy of "Mental Health 1-2-3" may be obtained by writing to the Mental Health Information Center at 1021 Prince St., Alexandria, Va. 22314-2971, or telephoning the center at 800-969-6642.)

would I pay for service I may need? In publicly-funded mental health centers, the cost is calculated by what you can pay. In private organizations, you have to pay the full cost of services less the amount paid by your insurer.

Wouldn't it be better just to tough it out? That's like having a toothache and not going to the dentist. You keep hurting and the problem may get worse.

What goes on in a mental health center? A staff member talks with you about what's worrying you.

Talk? I can talk to anyone for free. Why pay a doctor? A professionally-trained person can identify what's bothering you and suggest appropriate follow-up.

How can just talking make problems disappear? A professional is able to see patterns that have led to your unhappiness and help you recognize them so you may try to change. Medication may be needed.

Are psychiatrists the only ones who can help? No. A psychiatrist is a physician, and physicians are the only doctors who can prescribe medication. However, a therapist does not have to be a psychiatrist. Many psychologists, social workers, nurses, mental health counselors and others have been trained and licensed to work with people's mental and emotional difficulties.

Does therapy always work? Sometimes it doesn't. It is important to share concerns in a serious, open manner. A different therapist or method may be needed.

What about confidentiality? Confidentiality is basic, and the patient has the right to control access to information about treatment. Some insurance companies require information from the therapist as a condition for payment, but that information can be released only if the patient gives written permission.

If I go to a mental health center, what kind of treatment will I get? Depending on the nature of the illness, psychotherapy and/or drug therapy may be recommended. Sometimes joining a group of people with similar problems is better than individual counseling.

I have a relative with a serious mental problem. Can I have that person committed to a mental hospital? In general, most mental health professionals believe that the mentally ill should be treated in the community area should live as part of the community. The community centers stress having different services available, including day care, night care, weekend care, and outpatient treatment through regular visits to an office or clinic. Most state laws provide for short-term (72 hours to a week) emergency detention, and evaluation of seriously mentally ill persons who are unwilling or unable to make a decision to ask for treatment.

Do emergency cases wind up as long-term patients in mental hospitals? Generally no. Mental hospitals are used today for crisis intervention when there are no other services available, and they are used when a person needs extra care to stabilize a medical condition or drug treatment. Also they serve the few patients who need long-term, supervised care in a protective setting.

I have heard people use the term "involuntary commitment." What does that mean? When a person is apt to endanger self or others, it's possible for him or her to be admitted to a hospital for a short period against his or her will. Procedures vary locally. At the end of the commitment period, the state must either release the individual, obtain voluntary consent to extend commitment, or file a petition to detain the person involuntarily.

There are some behaviors—especially if they persist or become severe—that may be signs of trouble.

Is the person acting differently? Could this be linked to something that happened recently? Any event, such as the death of a close relative, loss of a job, marital break-up, or even something positive—like a job promotion—can trigger an emotional reaction.

Does the person complain of episodes of extreme anxiety or nervousness? One sign of an emotional problem is free-floating anxiety unrelated to any normal concern, such as a child's illness or a backlog of bills.

Does the person become rude and abusive over minor incidents? Does the person talk about people "out to get me"? If such remarks are made in seriousness and if violent behavior occurs, it is likely help is needed.

Any of these symptoms, if they continue for any length of time, may suggest a need for help. Early identification and treatment of the problems causing this behavior can often make these symptoms disappear.

(From "A Consumer's Guide to Mental Health Services," Publication No. 87-214, Department of Public Health and Human Services, Rockville, Md. 20857.)

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Ministry and medicine mix well in health care

by Edgar V. Barmann

A visit from a chaplain may be good for your health.

That's the assessment of Mary Davis, who is the clinical pastoral education supervisor at the 600-bed Santa Rosa Hospital in San Antonio, Texas.

Ministry and medicine mix well, she said, and the chaplain's contribution toward healing "is very significant."

When a hospital has good chaplains, Davis said, "patients push their call buttons for nurses fewer times, they are less anxious, have less stress, and are more at peace."

She said studies show that when chaplain services are readily available, the length of the patient's hospital stay also is reduced.

Several people working in chaplaincy services noted that chaplains help people deal with serious questions.

"What have I done to deserve this cancerous tumor?" some patients ask. "Is God punishing me?"

Some patients complain, "I hate to come to the hospital because I feel I'll never get out alive."

And sometimes patients plead with God through prayer when awaiting a medical diagnosis or surgery.

"If only I can survive this heart surgery," the patient will promise, "I'll turn my life around."

Many hospitalized patients are fearful, guilt-ridden and ready to bargain with God to regain good health, chaplains said. Some patients suffer so much anxiety, depression and loneliness that their mental state can actually aggravate their physical illness.

"I try to dispel the patient's false assumption that God is punishing them," said Father Paul Dorley, chaplain at an 815-bed public hospital in Toledo, Ohio. "I explain that God is loving, and that illness is merely a breakdown in the body."

In addition to reassuring words, Catholic patients at the hospital in Toledo can participate in the Rite of Reconciliation, daily Communion and the Sacrament of the Sick.

Father Dorley said the cumulative effect "deepens their faith in the Lord, removes their fear and brings peace."

Chaplains who can offer spiritual help are found in hospitals nationwide.

Franciscan Sister Helen Hayes, executive director of the Milwaukee-based National Association of Catholic Chaplains, noted that chaplains include priests, nuns, brothers and lay trained and certified to minister to the sick. In addition, parish clergy and ministers from other faiths also help hospitalized Catholics.

Some basic procedures govern chaplain services.

Patients in critical condition get immediate attention. In Florida, for example, state law requires hospital personnel to call a chaplain for patients in cardiac arrest or for stroke or accident victims suffering trauma.

Ordinarily, however, a patient can expect an initial visit from a chaplain in the first 24 to 48 hours of admission.

"On that first visit," said Franciscan Sister Kathy O'Neil, "we introduce ourselves and make a spiritual assessment. We find out how we can help a patient spiritually, whether they would like prayer, Scripture reading, the sacraments."

Sister O'Neil heads the 10-member pastoral care staff at St. Joseph Hospital in Tampa, Fla.

The nun said the visit, which often is a listening session, may last "from five to 15 minutes, or even up to 30 minutes if the patient really opens up. We've also had instances when the patient doesn't want to be bothered at all, and we respect those wishes."

She said one patient wrote after his release to thank the hospital for "leaving him alone."

Almost without fail, the hospital staff and the parish staff keep in touch. Some parishes call every day for a list of parishioners who are hospitalized so the parish priest can visit them or send a eucharistic minister to bring Holy Communion. In other instances, the hospital staff notifies the rectory of a parishioner's hospitalization.

At St. Joseph Hospital in Tampa, eucharistic ministers arrive at 9 a.m. and priests visit in the afternoons. Regulations regarding fasting before Communion are waived when a patient wants to receive the Eucharist. In addition, priests often give Communion to Catholic visitors at the patient's bedside.

The emphasis is on prayer at the 304-bed St. Joseph Hospital in Fort

Worth, Texas, where 84 percent of patients are Protestants.

"We're the buckle of the Bible Belt," explained Bill Friedman, a permanent deacon who heads pastoral services at the hospital, operated by the Sisters of the Incarnate Word.

To augment visits by the small staff—three full-time chaplains assisted by seven part-time volunteers—the Texas hospital offers non-denominational reflections on closed circuit television available in every patient's room.

Patients also can dial a prayer, recorded by a staff member, from telephones at their bedside. In addition, Friedman leads

prayers twice a day on the hospital's public address system.

Spiritual help also extends to families. When a physician must tell family members that their loved one is terminally ill or has died during surgery, the chaplain is called to help comfort the family.

Memorial services are held in many hospitals periodically for families of those who have died there, and hospital-sponsored bereavement groups for widows and widowers are numerous. Many hospitals also offer "Resolve Through Sharing," programming or other support group ministry for parents who have lost infants or children.

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ANOINTING A PATIENT—Father Jack Stipe anoints a patient who is receiving care at a health center in Portland, Ore. A priest's contribution toward healing can be significant. (CNS photo by Denise Hogan)

'Serenity Prayer' offers solace

by Mary Ann Wyand

Many people who pray the beautiful "Serenity Prayer" may be unaware of its origin or complete text.

Reinhold Niebuhr's lovely verse, which has been widely distributed for years in shorter form using only the first five lines, was recently reprinted in its entirety in the Universal Press Syndicate column "Dear Abby."

Niebuhr's prayer reads:

God, grant me the
Serenity to accept the things
I cannot change;

Courage to change the things I can;
And wisdom to know the difference.
Living one day at a time,
Enjoying each moment as it time,
Accepting hardships
As the pathway to peace.
Taking, as (God) did,
This sinful world as it is,
Not as I would have it.
Trusting that he will make
All things right,
If I surrender to his will,
That I may be reasonably happy
In this life, and supremely happy
With him forever in the next.

Scripture offers comfort

by David Scott

For the sick, the Bible can be balm or burden. It all may depend on how Scripture is used by people who care for those suffering illness.

"It has to be used appropriately, or it doesn't offer any consolation and it can even cause more discomfort," said Mercy Sister Jean Roche. "Sometimes care-givers just read quotations out of context and don't listen to what's going on in the life and heart of the patient."

Sister Roche speaks from more than a decade's experience as chaplain to the terminally ill at St. Peter's Hospice in Albany, N.Y. "Celebrations of Life," her collection of rituals, prayers and meditations for the dying, was published recently by her order, which runs a network of health care facilities in the United States.

The Bible itself offers the best advice for using the Scriptures to support people who are ill, she said. The Gospel tale of the encounter by the risen Jesus with two despondent disciples on the road to Emmaus (Luke 24:13-32), should serve as "a model for spiritual care-givers."

In the story, Jesus walks with the disciples, asking them questions and talking about why they are sad. Only after listening carefully to their concerns does Jesus expound on the Scriptures and how the ancient texts illuminate and give meaning to their sufferings and perplexities.

With similar sensitive listening and dialogue, she said, care-givers today can use the Bible to help the sick discover

connections between "the sacred story of God's presence and the continuation of that story in their own lives and even in their illness."

Starting from that basic principle of "listening first," Sister Roche said, she has found several ways to use the Bible with the ill. Look for a specific quotation or passage that might speak to a person's conflicts or situations. Other times, take a page from the spiritual exercises of St. Ignatius of Loyola and ask the patient to enter into a Bible story imaginatively and identify with characters or circumstances.

One terminally ill patient troubled with regrets for the reckless and dissolute life he had led found comfort in Scripture.

To help the man, Sister Roche asked him to contemplate Jesus' parable of the Prodigal Son (Luke 15:11-32). As she suspected, he easily identified with the parable's younger son, who wasted his inheritance on riotous living. Further conversations helped the man discover how in his illness he had become like the older brother—angry, resentful and unforgiving.

As they continued to work through the text during his last days, the patient eventually came to realize the boundless compassion of the parable's loving father. The Bible story had helped him come to forgive himself for his errant life and recognize God's unconditional love for him.

Sister Roche has found the Bible helpful for patients trying to understand the emotions that accompany a serious illness.

"Sometimes people feel that if they're sad about dying or angry about their illness, it means that they're wrong, or



don't have faith in the Resurrection," she said. In such cases, the Gospel portrait of Jesus can help to "legitimize what they're feeling." Especially meaningful are the stories of Jesus weeping for the death of Lazarus (John 11:1-35), his rage and anger in overturning the tables in the temple (Matthew 21:12-13), and his agony in the garden of Gethsemane (Mark 14:32-42).

"A lot of times it helps for them to know that Jesus experienced the whole gamut of emotions," Sister Roche said. "They learn that it's OK to be angry. It's OK to be sad and to cry. It's OK to be afraid to die and to feel anxiety and stress, and to feel forsaken by God. The Gospels tell us that Jesus felt those same things in the garden and on the cross."

Often the sick are terrified by the Old Testament's images of a wrathful God and see their sickness as somehow a punishment for their sins. Sister Roche said she uses the Psalms as an antidote to these feelings. The Psalms voice feelings of desolation and loss, but they also testify to a God who is always present, as much in their sickness as in their health.

To make God present is the goal of using the Bible in comforting the sick, she said. Words well-chosen from Scripture used with tenderness and compassion can help the sick realize that God is present in their sufferings and will be with them in "the glory of their resurrection."

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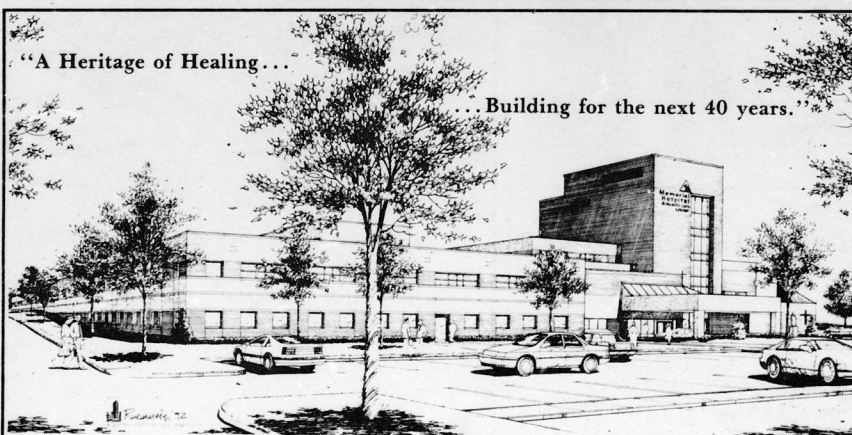
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FEAST OF CORPUS CHRISTI

The Sunday Readings

Sunday, June 21, 1992

Genesis 14:18-20 — 1 Corinthians 11:23-26 — Luke 9:11-17

by Fr. Owen F. Campion

This weekend, the church celebrates the feast of *Corpus Christi*, or, in English, the feast of the Body of Christ, of the Holy Eucharist.

The first reading is from the Book of Genesis, and it gives us the story of Melchizedek, the king of Salem, as Jerusalem, was called. When meeting with Abraham, the king produced bread and wine and offered it to God as a tribute. Melchizedek has been seen for centuries as a prefigurement of Jesus himself and of the Catholic priesthood, and his offering has been regarded as a prefigurement of the Holy Eucharist.

Little else is known about Melchizedek. His importance to the Christian is in the fact that he prefigured the Lord. He was generous and hospitable, receiving Abraham, a stranger, and offering gifts, specifically bread and wine, to God, and then these sacred gifts to his guest. He was a king.

The first letter of St. Paul to the Corinthians supplies this important feast with its second reading. It is a description of the Christian Eucharist, the institution of the Eucharist in the Lord's Last Supper, and of the motives that should prompt each Christian participating in the Eucharist.

This is an important scriptural reference to the Eucharist. The event of the institution also appears in the Gospels, but here, as in the Gospels, there is great precision in repeating exactly the words of Jesus.

This care indicates how profoundly important the early Christians thought that the institution of the Eucharist was, and how important they considered the celebration of the Eucharist to be in their own circles.

St. Paul's reference to the Eucharist in this epistle stands against the backdrop of the church in Corinth. It was a church composed of members who encountered many human tensions. Corinth, after all, was a city of great importance. It was a large city, a very wealthy city, and a city renowned for its greed and immorality. These realities had their influence upon the Christian population. Some of the Christians were divided among themselves.

St. Paul appealed to them to be strong in the faith, in the morality of the Gospel, and to abandon their arguments and disagreements. In this graceful and eloquent statement, the apostle asks the Christian Corinthians to realize that in the Eucharist they unite with Jesus himself, body and spirit, and that all consume this same holy body. Therefore, Paul implored, there should be no impurity nor divisions among persons so sublimely bonded together.

St. Luke's Gospel is the source of this

feast's Gospel reading. It is a story of the feeding of the multitude. The crowd had apparently been with Jesus all day. People were tired and hungry. He was seen as the source of refreshment and nourishment, but he only had at his disposal five loaves of bread and two fishes. That was hardly enough to feed so many.

The Lord took the few particles of food that were there, raised his eyes to heaven, blessed the food, broke the particles, and gave them to the apostles for distribution. Marvelously, there was an abundance, and all were satisfied. It was, of course, a divine event, outside the explanation of nature.

Reflection

This weekend, the church calls us together to celebrate one of its greatest mysteries and its greatest loves, the Holy Eucharist. Any interruption in the usual sequence of Sundays suggests how important the church considers a point that it must make. The Sundays follow each other in the sequence of the lessons of their Scripture readings. The sequence is important. It is neither often nor casually that the church pauses in this sequence.

The placement of *Corpus Christi* amid the sequence as such an important feast suggests how vital to Christian holiness the church regards the Eucharist to be.

The reading from St. Luke's Gospel is magnificent in itself and in its implication.

First, it establishes not only the power of the Lord as Son of God, but it also makes clear the human need for the Lord, and it says that in him all who are needy will find abundantly whatever is in want. The multiplication of the loaves and fishes verifies the Lord's divine power. The reliance upon the Lord on the part of the crowd testifies to the human need for God.

Pope promotes spiritual values during Angola trip

Pope John Paul II traveled to war-torn Angola last week to promote spiritual values as a cure for ideological conflict and mistrust.

Due to the pope's trip, his column "The Pope Teaches" will not appear in *The Criterion* this week.

While in Angola, he urged the people to, "Stay on the path that leads to unity and truly fraternal reconciliation."

Further, the pope said, "It pleases God to see love and harmony in your hearts, your homes, your squares and your institutions."

The pope's simple message is up a horizon of hope for a population that has barely begun to recover from 16 years of civil war. The trip offered a visible sign that the country's rival factions might really be prepared to work together.

MY JOURNEY TO GOD

Reflections on Lord's Prayer

Our father who art in heaven, hallowed be thy name...

Honor and praise to you, father, as I see your artistry in the glorious sunrise; and again at sunset, the bold splash of color turns my thoughts to you. During the evening, I look overhead to identify the stars that have been there for ageless years as they follow the course you set for them.

Thy kingdom come, thy will be done—on earth as it is in heaven...

I've known the joy of loving and being loved, and I've experienced the miracle of birth. Through all the years of rearing a large family, I've felt the security of your care. Our needs were always met.

Give us this day our daily bread...

Daily Mass and Communion have become the mainspring of my life. I feel your presence in my heart and my surroundings, and I see you in the people I meet.

Forgive us our trespasses as we forgive...

Because I know how you have loved me, I have found it possible and necessary to forget the times I may have been hurt by others.

Lead us not into temptation, but deliver us from evil...

You have promised that your grace will always be sufficient to meet the cares and temptations of our lives. I believe.

Amen...

And I know that because you made me to know, love and serve you, you will take me home someday to be happy with you forever.

Honor and praise to you!

Amen, amen...

—by Arlene Locke

(Arlene Locke is a member of St. Gabriel Parish in Indianapolis.)

Daily Readings

Monday, June 22
Paulinus of Nola, bishop
John Fisher, bishop and martyr
Thomas More, martyr
2 Kings 17:5-8, 13-15, 18
Psalms 60:3-5, 12-13
Matthew 7:1-5

Tuesday, June 23
Seasonal weekday
2 Kings 19:9-11, 14-21, 31-36
Psalms 48:2-4, 10-11
Matthew 7:6, 12-14
Vigil Mass of Birth of
John the Baptist
Jericho 1:4-10
Psalms 71:1-6, 15, 17
1 Peter 1:8-12
Luke 1:5-17

Wednesday, June 24
Birth of John the Baptist
Isaiah 49:1-6
Psalms 139:1-3, 13-15

Acts 13:22-26
Luke 1:57-66, 80

Thursday, June 25
Seasonal weekday
2 Kings 24:8-17
Psalms 79:1-2, 3-5, 8-9
Matthew 7:21-29

Friday, June 26
Sacred Heart
Ezekiel 34:11-16
Psalms 23:1-6
Romans 5:5-11
Luke 15:3-7

Saturday, June 27
Immaculate Heart of Mary
Cyril of Alexandria,
bishop and doctor
Lamentations 2:2, 10-14, 18-19
Psalms 74:1-7, 20-21
Matthew 8:5-17

The fact that all ate until satisfied states how perfectly God fills the emptiness of human hearts and yearnings. Ultimately, the text teaches us that God is everything, and that God is in our world, feeding us, enlivening us, although we cannot understand God's ways.

Secondly, the church reminds us with some emphasis by these readings that this great power and life-giving capacity of God were not confined to any moment in history, however glorious the event of the multiplication may have been.

On the contrary, the divine nourishment of the Eucharist is at our disposal in our own day and time, in our personal needs, whenever the need might occur, wherever we may be.

It is important to note how exactly the author of the Gospel repeats the words, even the gestures, that composed the

institution of the Eucharist, and that carefully have been kept by the church through the years as the centerpiece of the celebration of the Eucharist.

Then, also most importantly, in the reading the Lord does not bid the crowd forward to receive the miraculous food directly from him, but he commissions his apostles to distribute the food.

Always, the apostles represent the institutional church. The ancient belief, of course, was that to receive the Eucharist from a priest was to receive the Eucharist from the apostles, and then from Jesus himself.

The church celebrates this feast with great joy and as a gift to us. The gift is in the announcement that, in the Eucharist, provided us by the Lord through the church, we indeed unite with God.

SISTERS OF ST. BENEDICT SUMMER FEST '92

Saturday
and Sunday
June 27, 28

Ferdinand,
Indiana—Exit 63
Off Interstate 64

SATURDAY,
11 A.M.—5 P.M. (EST)

SUNDAY,
10 A.M.—8 P.M. (EST)

Antique Farm Show
Quilt Show
Arts and Crafts
Food Court

Antique Farm Show
Fun for the Kids
Variety Wheel
Bingo
125 Handmade
Quilts/Raffle

Homemade Baked Goods
Turtle Soup
Food Court
Grand Raffle
Dinners by
Jug's Catering

Overnight accommodations are available at the Best Western in Huntington (1-800-976-2333). Days Inn in Jasper (1-800-742-7482) or the Holiday Inn in Jasper (1-800-HOLIDAYS). All Summer Festival guests are eligible for a 10% discount off standard room rates (No other discounts apply). Pick up discount coupon at the Summer Festival on Saturday.



Produced in cooperation with the Tourism Development Division, Indiana Department of Commerce

Entertainment

VIEWING WITH ARNOLD

'Midnight Clear' shines as honest combat film

by James W. Arnold

The famous anecdote about the German and Allied troops singing Christmas carols to each other during the man's land in World War I—or was it the Civil War?—gets a new twist in "A Midnight Clear."

This new war film, a faithful adaptation of the lean 1981 novel by William Wharton (who also wrote "Birdy"), builds to a climactic show of comradeship between Americans and Germans in the Ardennes on Christmas in 1944. The meeting, as it must in any honest combat film, turns out to be a moment of joy in an otherwise sad episode, a glimmer of beauty in an ugly martial melodrama.

"Midnight" is imperfect, but a treasure to find in this season of meaningless movie excess. Violence is rationed, and every death, even every wound, has impact. It's in the grand tradition of stories about small units sent off on minor, senseless missions. The men are isolated, and we get to know each of them in depth as the circumstances deteriorate and pressure mounts.

This time the patrol is made up of specially selected high IQ college reservists, most in their teens. (At last, a realistic excuse for insight and literate dialog among otherwise grubby, scared GIs. Also for the familiar war movie setup where the privates are smarter than their officers.) These bright kids have ended up in dangerous combat by a typical army

quirk—the program they were originally recruited for has been cancelled.

Casualties have already cut the 12-man squad down to six. They're sent to an abandoned chateau to set up an observation post by a martinet major (John C. McGinley) who's (appropriately) a mortician in civilian life. The just-promoted sergeant is Will (Ethan Hawke), just 19 and too diffident to sew on his stripes. He is writer-director Keith Gordon's narrative voice.

The only guys in their 20s are nicknamed Mother (for wisdom and compassion, although he's close to cracking from combat fatigue) and Father, who "never quite made it through seminary" and sets the squad's rules. One of them is no dirty words: "We succumb internally if we think in their terms."

The strong and fresh young cast includes Gary Sinise and Frank Whaley as the "parents," and Peter Berg, Kevin Dillon and Arye Gross as the other squad members, each emerging for important moments.

Outside the perimeter at night, the Germans do strange things, like laugh, sing and throw snowballs. On a somewhat scener note, they leave the erect frozen bodies of a German and American soldier standing in statue-like embrace. (Father gives them "last rites," brushing the snow from eyes and lips.) When the two groups finally meet, warily, they have to communicate through Stan, the squad's "Jewish avenger," whose German is ironically Yiddish.

It turns out these Germans want to surrender and end their war. On Christmas Eve they turn up with a tree, singing "O Tannenbaum" and "Adeste Fideles." But then paranoia takes over. Is it a trap? Should they get in touch with the major



'PATRIOT GAMES'—Harrison Ford as ex-CIA agent Jack Ryan foils an IRA attack in London and is swept into the deadly world of international terrorism in "Patriot Games." Because of much violence, a brief bedroom scene, and minimal rough language, the U.S. Catholic Conference classification is A-IV for adults, with reservations. (CNS photo from Paramount)

and would he believe this crazy story? ("We don't want to get officers involved and screw everything up.")

The miracle is destined not to happen, although the survivors pull off a victory of sorts in a concluding passage that is full of powerful religious symbolism. Trapped by the downbeat nature of the genre, the movie doesn't really have an "ending." But within its chosen confines, it's fresh and provocative.

"Midnight" will be too literary for some tastes, since Gordon has kept much of Wharton's witty, often poetic duality. The ancestor it most recalls is the lyrical 1935 classic, "A Walk in the Sun." Thus Will comments wryly on the officers' inability to say someone has been "killed": "They're either lost, like Christopher Robin, hit as in a batter hit by a pitched ball, take your base, or they get it, as in hide and seek, or maybe get it, as with an ambiguous joke."

Director Gordon, a 31-year-old former actor, manages to keep firm control of the necessary realism, especially in bringing off the bizarre key scenes. The only sour note is a sentimental flashback episode in which the squad members, having finished basic training, decide to end

their virginity. (The woman who kindly helps them has just learned that her boyfriend was killed in the war.)

The Park City, Utah, locales are beautiful and stark, and splendidly used. The best line, ultimately, is Mother's while looking at a painting he found in the chateau attic: "Somebody cared, somebody made something for love. Try to remember, Will, who the real enemy is."

(Literate and lovely combat film: genre violence, sexual situation; otherwise satisfactory for mature viewers.)

USCC classification: A-III, adults

Recent USCC Film Classifications

Cousin Bobby A-III
For Santa A-III
Monster in a Box A-III
Proof A-III
Legends: A-3—general patronage; A-3—adults and adolescents; A-III—adults; A-III—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the s, below the title.

'Intimate Stranger' profiles life of Joseph Cassuto

by Gerri Pare
Catholic News Service

Friends and family saw very different sides to Joseph Cassuto, as revealed in his grandson's portrait of him, "Intimate Stranger," a "P.O.V." documentary airing Monday, June 22, from 10 p.m. to 11 p.m. on PBS. (Check local listings to verify program date and time.)

Cassuto was compiling his autobiography when he was killed by a hit-and-run driver in 1974. His maternal grandson, veteran filmmaker Alan Berliner, forgoes the standard talking-head reminiscences in favor of home movies, snapshots, newsreel footage and foreign stamps to give a sense of the man's life on three continents.

The visual result is drab—as most stranger's moldy home movies would be.

Of greater interest are the voice-over comments of admiring friends and co-workers, sharply contrasting remarks of his grown children, who still harbor deep resentments.

A Palestinian Jew, Cassuto was greatly respected by the Egyptians and Japanese he worked with over the years, beginning in 1920s Alexandria, where he exported Egyptian cotton for the Japanese textile industry.

He married a U.S. woman and they had four children in Egypt, but were separated for five years at the outbreak of World War II when she was only allowed to bring her two youngest sons back to New York.

When Cassuto rejoined her he was out of his element in the United States and the family was divided down the middle. His decision to work 11 months a year in post-war Japan is seen as precipitating his wife's nervous breakdown.

When he came back permanently to Brooklyn, N.Y., Cassuto was tireless in helping Japanese and Egyptian emigres settle and prosper. But there was little time for his children or to encourage their natural talents.

The lively, bickering soundtrack is the documentary's best feature. It clearly captures the enduring love-hate relationship the children had with their curiously distant father.

With little going for it visually, the documentary might have made a better radio program. After so many prolonged shots of Cassuto in home movies, one longs to hear his own voice and assessment of his life, but that's another "P.O.V." altogether.

As produced, photographed, directed and edited by Berliner, it is a rather downbeat profile of a man who inspired

devotion in his colleagues but to his own blood ironically remained an intimate stranger.

TV Programs of Note

Sunday, June 21, 8-9 p.m. (PBS) "Grizzly Country." Repeated from the "Nature" series, the program observes bears fishing for salmon and travels to Alaska's Denali National Park, where hikers are specially trained to experience close encounters with the grizzlies.

Sunday, June 21, 9-11 p.m. (ABC) "A Matter of Life and Death." Rebroadcast of a two-hour episode of "The Commish" series, in which a candidate for police commissioner (Michael Chiklis) juggles missing cops, an incorrigible drunk driver, and an "extraterrestrial."

Tuesday, June 23, 9-10 p.m. (PBS) "Your Loan Is Denied." A "Frontline" program examining how mortgage-lending discrimination persists in U.S. financial institutions and the effect this has on minority communities fighting for economic survival.

Wednesday, June 24, 8-9 p.m. (CBS) "The Magic of David Copperfield XII: The Niagara Falls Challenge." Rebroadcast of the entertainment special featuring illusionist Copperfield chained to a raft about to free-fall 175 feet down Niagara Falls as well as performing other unusual "magical" feats.

Friday, June 26, 9-10 p.m. (PBS) "Shoshone." Episode two of the seven "States of Mind" programs documents this Idaho community as residents endure drought, poverty and crime while trying to preserve small-town values of independence, helping one's neighbors, and strong religious faith.

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

Media Facts from Catholic News Service

When is the hot time for movies?

40%

of movie revenues come in the summer when networks televise lots of reruns.

For movie reviews

Call 1-900-PREVIEW

150 1st minute, 75/add'l minute

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QUESTION CORNER

Church teaches that abortion is evil

by Fr. John Dietzen

Q I understand that for a long time the church distinguished between an animated (with a soul) fetus and an inanimated (without a soul) fetus.

St. Thomas and other theologians held this view. Why did the church change its position so that a fetus is now considered animated at conception? (Pennsylvania)



A It is important first of all, in examining Christian teaching and practice, to separate the question about time of animation from that of abortion.

One of the earliest Christian documents we possess, outside the New Testament, is the Didache, commonly called The Teaching of the Apostles.

Written probably somewhere around the year 125, it contains an explicit condemnation of both abortion and infanticide.

That condemnation, in one form or another, continued throughout Christian tradition. Not a lot was known about the formation of humans before birth; hence most of the controversies about the time of "ensoulment."

But that a human being was developing somehow, and to kill it was wrong, was never disputed by any major theologian or church official.

The question you ask arises solely and simply from the fact that until very modern times people had very little knowledge about how new life develops in a mother's womb.

First of all, they knew nothing of how sperm and ovum unite to form a human cell. All the living material of a new human (or other animal) life was believed to be in the male "seed." Females contributed only the "nest" and the material (blood) on which the seed fed and grew.

Similarly, little was known about stages of growth,

especially before quickening (first feeling of movement), which everyone throughout the ages understandably viewed as a crucial stage of fetal development.

Even with this minimal knowledge, deliberate killing of unborn human life at any stage was never considered, from any Christian point of view, a morally responsible act.

The change for the church (and for the rest of the human race) came from the discoveries of biological, genetic and psychological sciences during the past two centuries, especially in recent decades.

To speak only of genetics, it is now a certainty that the genetic code (genes, etc.) which identifies each species and each individual is present already in the very first cell.

As the axiom goes, from the moment the first cell is formed (for example in the union of the sperm and ovum), until death occurs, the being "becomes what it already is."

From the beginning, the cells are living and growing. And the life present is obviously not that of a cat or a monkey. It is definitively identifiable as human life.

To put it another way, the church now has a clear scientific basis, not available in previous centuries, for its teaching that taking the life of the unborn is evil and that killing babies, born or unborn, is no civilized solution to any problem.

(A free brochure outlining Catholic prayers, beliefs and practice is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, IL 61701.

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

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FAMILY TALK

Support group benefits grieving parents

by Dr. James and Mary Kenny

Dear Dr. Kenny: My daughter-in-law lost her son in an auto accident. She wants to start a support group for parents who have lost children recently. Do you have any suggestions? (Missouri)

Answer: Yes, I have a suggestion: Do it.

Peer support has many advantages over professional help. People experiencing the problem directly are to be more understanding than a professional, no matter how much expertise he or she possesses.

Another advantage is the equal status between the helper and the person or persons being helped. The relationship is one of interdependence rather than dependence and thus does not undermine any coping strengths of the person who needs help.

Alcoholics Anonymous is the granddaddy of all self-help groups. AA has no formal rules and no dues. Only those who have the problem can come—no experts who haven't "been there" themselves.

AA members share experiences and review the 12 steps, a formula for recovery that has since been adapted by many other self-help groups.

All self-help groups have begun with a person like your daughter-in-law. Someone must get things going. Here are a few suggestions.

First, she should get the names of potential members. She might check with ministers and priests, undertakers, physicians, hospitals and teachers to learn of families who have lost a child in the past year.

Some hospitals already offer "Resolve through Sharing" support groups or similar programming. Your local hospital staff may be willing to contact another hospital using this type of program for information.

When she has a minimum of 10 possible names, she should invite them to her home for a two-hour meeting. Spend half the time eating something and being social, the other half discussing formation of a support group.

At least 10 families should be invited because generally only one-third of those you ask show up. You need at least four persons to have a successful group.

Why not check first with national organizations such as Compassionate Friends? It is too easy to get bogged down with organizational and bureaucratic processes before you even start. The charisma and excitement can be lost.

Here are a few rules to keep the group alive:

1. Meet in homes, if possible, to keep it personal. Alternate among the members.
2. Include a light snack. Eating enhances sociability.
3. Meet at least every two weeks, preferably once a week.
4. Don't require attendance. The time is there for those who wish and need it.
5. Limit meetings to two hours, three at most.
6. Keep inviting new members.
7. Take turns in the meeting telling your story, including your feelings.
8. As much as possible, stay focused on the positive.

Since your daughter-in-law wishes to start a group to help handle the death of a child, she should understand "grief work." Grief proceeds through four stages. The stages are simple and can be facilitated in a group.

► Grieving parents must first accept the loss.

► Second, they must express all their feelings. This takes time.

► The third stage is getting used to life without the child.

► The fourth stage involves "replacing" the child. True, a child can never be replaced, but an outlet must eventually be found for those loving feelings that still exist in the parents.

Parents at Stage 2 are not ready for Stage 4. Nevertheless, though at different stages, grieving parents are profoundly capable of understanding and empathy for one another. A good support group for parents suffering the loss of a child will consider all four stages.

Encourage your daughter-in-law to look for parents who have suffered a loss similar to hers. The best way to start is to start.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; 219 West Harrison St.; Bensenville, Ind. 47015.)

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The Active List

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

June 19-20

St. Michael Parish, 3354 W. 30th St. will celebrate Festival '92 from 4-11 p.m. daily. Food, rides, games, crafts.

June 19-21

St. Simon Parish, 8400 Ray Rd. will hold its Summer Festival from 5-11 p.m. Fri. and Sat. and from 4-11 p.m. Sun. Drawings.

Holy Name Parish, Beech Grove will present Summerfest '92 from 5-11 p.m. Fri. and Sat. and from 4-11 p.m. Sun. \$10,000 raffle.

A Central Indiana Marriage Encounter will be held at Fatima Retreat House, 5353 E. 56th St. Call Dave and Mary Timmerman 317-897-2052.

June 20

The first of two Enneagram: Basics sessions will be held from 8:30 a.m.-5 p.m. at the Aquinas Center, Clarksville. Call 812-948-0354.

Catholic Widowed Organization (CWO) will meet in Union Station's Great Hall at 11:30 a.m. for luncheon and shopping.

Catholic Alumni Club (CAC) will meet at ticket office at 6:45 p.m. for Indian baseball game. Call Dan 317-842-0855 for details.

Father Wilfred E. (Sonny) Day will be honored at a 25th Ordination Anniversary Mass and Open House at 5:30 p.m. at St. Malachy Parish, Brownsburg. Call 317-852-3195.

Father Wilfred E. (Sonny) Day will be honored at a 25th Ordination Anniversary Mass and Open House at 5:30 p.m. at St. Malachy Parish, Brownsburg. Call 317-852-3195.

The Divorce and Beyond recovery program concludes at 10 a.m. at the Catholic Center, 1400 N. Meridian St.

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

St. Bernadette Circle #712, Daughters of Isabella concludes its annual Rummage Sale from 9 a.m.-12 noon in St. Charles Borromeo School cafeteria, 2222 E. Third St., Bloomington.

A Rummage Sale for the benefit of youth ministry will conclude from 8 a.m.-2 p.m. at St. Lawrence Parish, Lawrenceburg.

June 21

Sacred Heart Parish, 1530 Union St. will hold its Annual Parish Festival from 12 noon-7 p.m. at German Park, 8600 S. Meridian St. Games, German food, quilt raffle.

A Sisters' Retreat on "Rainbow Bridge: Covenant and the Promise of Religious Life," continuing through June 26, begins at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

A Directed Retreat Week (6, 7 & 8 days) begins at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for more information.

Our Lady of Lourdes Parish, 5333 E. Washington St. will celebrate 50 years in the present church at 11:30 a.m. with refreshments, conducted tours of the church, and an "organ crawl."

Indianapolis Study Group will sponsor a video on "Blessed Mother Mary's 20th Century Apparitions" from 10 a.m.-12 noon at Stokely Mansion, Marian College. \$3 donation. Call 317-844-3357.

The Women's Club of St. Patrick Parish will hold its regular Monthly Card Party at 2 p.m. in the parish hall, 936 Prospect St. Euchre and Bunco. Adm. \$1.25.

Simeanna Club will sponsor an Ice Cream Social from 1-4 p.m. at Simeon House, 1801 Poplar St., Terre Haute. Handmade quilt raffle.

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Canal, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

Marian Devotions will not be held today at Sacred Heart Parish.

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

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

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

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at the Catholic Center, 1400 N. Meridian St. for a program on "Sex and the Church."

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

New Albany Deanery Council of Catholic Women will sponsor a Day of Spiritual Reflection from 10 a.m.-4 p.m. at St. Michael Parish, Bradford. Pitch-In Salad/Dessert Luncheon. Babysitting provided. Call Helen Haggard 812-738-3139 for more details.

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

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. La-



wrence Church, 4650 N. Shadeland Ave.

Secina Memorial High School Alumni Association will hold a Monte Carlo at 7:30 p.m. at the school. \$3 admission.

June 26-27

St. Mark Parish will hold a Community Fun Fest from 4 p.m.-12 midnight nightly at Southside K at C, U.S. 31 and Thompson Rd. Raffles, arts and crafts, kids' games.

St. Mary of the Woods College will present a murder mystery dinner theatre entitled "Murder on Moonlight Bay" at 7:30 p.m. in O'Shaughnessy Dining Room. Call 812-535-5212 for tickets.

A Tobit Weekend for engaged

couples will be held at Fatima Retreat House. Call 317-545-7681 for details.

June 26-29

A Summer Camping Retreat based on Ecclesiastes 3:1-8 ("There is an appointed time for everything") will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

June 27

St. PUF (St. Thomas Aquinas and three other area churches) will sponsor a Pancake Breakfast for the benefit of the Caring Community elderly program from 8-11 a.m. at Faith United/University Park Christian Church, 46th and Illinois Sts. Adults \$3.50, kids under 13 \$1.50.

An Enneagram: Basics session (Continued on page 27)

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June 26 & 27
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Birth control not answer, cardinal tells summit

by Catholic News Service

RIO DE JANEIRO, Brazil—Birth control is not the answer to solving the world's environmental problems, Cardinal Angelo Sodano, papal secretary of state, told Earth Summit participants.

Cardinal Sodano, the highest Vatican official to address the meeting, reiterated the Vatican's opposition to a "devastating dictatorship" by which rich countries tell the poor how many children they should have "with the threat to condition development aid to this desire."

Such an attitude "is not morally justifiable," he said June 13. The U.N. Conference on Environment and Develop-

ment, or Earth Summit, was June 3-14 in Rio de Janeiro.

"No one hides the problems that could increase from the boundless growth of the world population," but solutions cannot be found by denying poor people the right to have the children they wish, he said.

"The world and its riches are sufficient if humanity learns to share it instead of wasting it on a few," he added.

The main environmental problems come from the less-populated developed world, he said.

"Environmental contamination and risks to the ecosystem do not principally come from the more populated part of the planet," said the cardinal.

Tied into environmental and population

concerns is the need for the socio-economic development of poor countries, he added.

"A just ecological balance cannot be obtained if the structural forms of poverty that exist in the world are not directly confronted and if rich societies do not seriously reconsider their hedonistic and consumeristic lifestyle," he said.

The growing gap between rich and poor nations is "morally inadmissible and unjust," he said.

Rich nations must avoid an "egotistical isolation" by which they ignore the task of helping underdeveloped countries, he said.

"It should be considered normal that a developed country consecrates a part of its production to satisfy the needs of countries on the road to development," he said.

Cardinal Sodano also blamed economic and political leaders in underdeveloped countries for adding to the problems by not taking development needs sufficiently into consideration.

During the summit's first week, Archbishop Renato Martino, head of the Vatican delegation, also restated Vatican policy to Earth Summit participants.

Bishop James T. McHugh of Camden, N.J., a member of the Vatican delegation, said although media attention focused on the Vatican's views on population, delegates at the Earth Summit monitored all the major issues. However, the bishop added, by the second week media furor over the Vatican-population issue had almost subsided.

The Active List

(Continued from page 26)
concludes from 8:30 a.m.-5 p.m. at the Aquinas Center, Clarks-ville. Call 812-945-0354.

☆☆☆

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

☆☆☆

St. Malachy Parish, Brownburg will sponsor a Luau Dinner/Dance at 7:30 p.m. in Noll Hall. Call Denise Farrell 317-852-7664 for details.

☆☆☆

The World Apostolate of Fatima will hold an Evening Vigil celebrating the feast of the Sacred Heart of Jesus and the Immaculate Heart of Mary at St. Roch Church, 3600 S. Pennsylvania. Confessions 3:30-4:30 p.m., Mass

6 p.m., Exposition until 10 p.m., Benediction.

June 27-28

St. Michael Parish, Brookville will hold its 20th annual June Fest '92 from 4:10 p.m. Sat. and from 10 a.m.-9 p.m. Sun. Pork chops Sat., chicken dinners Sun.

☆☆☆

A Parish Picnic will be held at Sacred Heart Parish, 1840 E. 9th St., Jeffersonville. Chicken Dinner Sun. 11 a.m.-5 p.m. Wired for Sound band will play 8-10 p.m. Sat.

June 28

St. Nicholas Parish, Sunman will hold its Church Festival serving chicken dinners and genuine turtle soup from 10:30 a.m. EST daily. Games, raffle, horseshoe tournament.

☆☆☆

The Secular Franciscans will meet at 3 p.m. in Sacred Heart Parish chapel, 1530 Union St. following Marian Devotions at 2 p.m. Refreshments afterward.

☆☆☆

The Choir of Holy Angels Parish, 740 W. 28th St. will present a free Concert of Gospel and traditional music at 4 p.m.

☆☆☆

Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. for program by attorney Tom Ebbinghouse on living wills, guardians and health care. Call 317-872-6047 for details.

☆☆☆

The Respect Life Committee of St. Lawrence Parish, Lawrenceburg will hold a Bake Sale after 10:30 a.m. Mass. Call 812-537-5240 to help.

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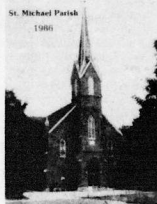
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Youth News Views

President responds to teen-ager's concerns

by David Delaney

Terre Haute teen-ager Jon Kapellusch of St. Patrick Parish said he believes President Bush should do more to save the American environment, so he wrote down his thoughts on the matter and mailed the letter to The White House.

Recently Jon received a large, brown envelope bearing the president's return address.

President Bush had sent the Woodrow Wilson Junior High School freshman a few lines praising him for his industriousness in writing the letter.

An autographed, color photograph of the president was also included in the packet.

"I was real surprised to get it," the 14-year-old admitted. "I'd kind of forgotten about it."

Jon said his five-page letter dealt with various environmental issues, including the importance of recycling and saving the nation's southern wetlands.

"I am pleased to learn of your concern for the future of our great country," the president wrote in his letter to the Terre Haute youth. "I share your love for the United States and am pleased that you

understand the responsibilities of citizenship."

Jon said he wrote his lengthy letter as part of a science class project.

His teacher, Karen Hennman, said she thought his project was well done and she rewarded him with an A grade.

"Jon is very scientifically vocal," Hennman said, "and very willing to give his opinions."

She said the project was done for extra credit and was not mandatory schoolwork.

The teacher said she compiles the names and mailing addresses of politicians, and that information is available to students during the school year.

"I tell the students that the politicians will listen to them," she said. Students are also encouraged to be aware of current events and issues and respond to them.

The teacher said the school encourages recycling and provides receptacles for students to do so there.

Jon said his parents, Brent and Betty Kapellusch, encourage family members to recycle by using bins in the garage to store recyclables before taking them to collection points.

"We should recycle more as a nation," Jon said. "If we don't, the trash will keep building up."



SURPRISE LETTER—St. Patrick parishioner Jon Kapellusch of Terre Haute displays a personal letter from President George Bush and an autographed photograph he received from The White House after writing to the president about environmental concerns facing the nation. (Photo by David Delaney)

Federation publishes manual for youth ministry coordinators

by Catholic News Service

The National Federation for Catholic Youth Ministry has published a resource manual to help coordinators of youth ministry increase their professionalism.

Father Leonard C. Wenke, executive director of the Washington-based federation, said the new manual is "a sign of the commitment the federation continues to make toward the development of capable and competent youth ministers."

Designed for youth ministers, diocesan personnel, youth directors and parish administrators, the manual is divided into five areas of practical applications and is intended for self-directed learning.

Charlotte McCorquodale, director of the Mobile, Ala., diocesan youth ministry office and chairperson of the federation's Committee on Certification and Accreditation, praised the manual's sections on cultural applications from African-American, Hispanic and rural perspectives. Sections on Asian and Native American cultures are forthcoming.

An appendix to the resource manual has self-assessment guides which correlate with the competency-based standards for the coordinator of youth ministry, approved by the federation and the U.S. Catholic Conference Commission on Accreditation and Certification in 1990-91.

Copies of the resource manual are \$15 each and copies of the standards are \$7 each in English and Spanish text.

To order the manual and standards, write to the National Federation of Catholic Youth Ministry, 3700 Oakview Terrace N.E., Washington, D.C. 20017-2591. For information about handling charges and bulk rates, contact the federation office at 202-636-3825.

CYO offers fun summertime activities

Summer activities offered by the Catholic Youth Organization for archdiocesan teen-agers include several opportunities for fun in the sun.

CYO is sponsoring "Thunder in the Summer" at Thunder Island Water Park north of Indianapolis on June 27 and "King's Island Day" at the popular amusement park near Cincinnati, Ohio, on July 29.

Thunder Island admission is \$10 a person and includes a meal at the special CYO rate. King's Island discount tickets are \$15.75 for adults and \$10.95 for children. In-person registration information, contact the CYO office at 317-632-9311.

Two Indianapolis teen-agers, Jeannine Andrews of St. Pius X Parish and Sarah Hurrell of Holy Name Parish, are members of Mount Vernon, the newly crowned 13-and-under American Athletic Union Girls' State Basketball Championship Team.

Jimmie Howell, the basketball coach at Mount Vernon High School, also coaches this girls' AAU team. Mount Vernon players advance to the national AAU competition at K-ener, La., in July.

Jeannine and Sarah are the only two students from the Indianapolis area on this division championship team. Other team members are from Fort Wayne, Lafayette, Lebanon, Lapel, Alexandria, Pendleton, Fortville and New Castle.

Sarah will be a freshman at Roncalli High School this fall and Jeannine will begin her first year at Bishop Chatard High School at the same time.

Registrations are still being accepted for the Catholic Youth Organization's annual Christian Leadership Institute July 20-24 at the CYO Youth Center in Indianapolis.

Programs teach leadership development as well as communication and organizational skills through special learning experiences and community living.

Registrations are \$150 a person for the five-day institute. To register, contact the CYO office at 317-632-9311 for information.

Niles College of Loyola University in Chicago is the site of the 1992 Mid-America Youth Union next month.

The five-day formative program July 27-31 is designed for Catholic youth

leaders ages 15-19 and adult youth ministry leaders and volunteers.

"Teen-age Sex: Choices and Decisions," "Jesus and Scriptures," "Justice and Peace Institute," "Peer Ministry," and "Institute on Music and Liturgy" are workshop topics.

Registration costs \$165 a person by July 13. To register, contact the CYO Youth Center at 317-632-9311.

Two Catholic high school student athletes from Indianapolis recently earned recognition from *The Indianapolis Star* as Metro High School Athletes of the Year.

Cardinal Ritter High School graduate Katie Murphy was named the "City Female Athlete of the Year" and Secunia Memorial High School graduate Toby Jacobs of Holy Spirit Parish was named the "City Male Athlete of the Year."

Secunia Memorial High School's Crusaders baseball team stepped into the school's record book last week when they captured their first-ever Baseball Regional Championship with a win over the Falcons from Perry Meridian High School during tournament play at Pike High School in Indianapolis.

The Crusaders advance to the semi-state competition June 20 at Richmond with an 11 a.m. game against Franklin Central High School.

St. Luke parishioner Jake Kaczmarek of Indianapolis is the recipient of the 1992 Leo J. Mahoney Mental Attitude Award presented by the Catholic Youth Organization to a talented student wrestler.

St. Luke's student earned the championship trophy in the year's wrestling tournament, followed by the St. Lawrence team in second place, the Immaculate Heart of Mary team in third place, and the St. Malachy team in fourth place.

Three St. Barnabas students were overall winners in the biological competition of the Catholic Youth Organization's annual Science Fair earlier this year.

Kelly Campbell was the overall winner in the eighth-grade division of the biological competition with her entry on "What Is the Balance of Nature?" Lucas Schroeder and Brett Conner were the

overall winners in the seventh-grade division of the biological competition with their entry on "How Do Household Chemicals Affect the Environment?"

In the physical competition, St. Lawrence student Jennifer Tromm was the overall winner among eighth-graders for her project on "Paper Towels" and St. Simon student Geoffrey Klimaszewski was the overall winner among seventh-graders for his entry entitled "Impact Crater."

St. Jude parishioner Allison Schlight of Spencer was recently named a United States National Award Winner in Band. Her name will appear in the United States Achievement Academy Official Yearbook, a national publication.

Sacred Heart youth group members from Terre Haute journeyed to St. Louis June 9-10 for a summer youth outing to tour the zoo and attend the Cardinals/Cubs baseball game.

The Immaculate Heart of Mary 56-A girls' volleyball team won the Catholic Youth Organization's 1992 league championship in their division and finished the season with a 19-2 record.

The girls also won the CYO 56-A basketball league championship and finished that season with a 16-1 record.

Youth from the Terre Haute Deaneery will help the poor at Nazareth Farm in Appalachia June 28 through July 4.

Earlier this year, teen-agers from St. Ann, St. Benedict and Sacred Heart parishes collected nearly \$3,000 for this mission.

Five New Albany Deaneery teen-agers are among 100 young people selected to participate in "Imagine," the Indiana Youth Institute's 1992 Youth Leadership Conference June 18-21 at Shakamak State Park near Linton.

New Albany Deaneery youth representatives to institute are David Caffee, Craig Eberle, April Ferree, Nathan Schmidt and Adam Schneider.

Committee needs logo for World Youth Day

The World Youth Day Organizing Committee is accepting suggestions for an official logo incorporating the 1993 World Youth Day theme, "The Light of Life." They might have life and have it in abundance.

The winning logo, to be chosen by the Pontifical Council for the Laity, will be used in promotional materials, including brochures, posters and a manual, for World Youth Day in August of 1993.

Pope John Paul II will visit Denver for the international youth event next year.

Logo designs should be simple, easily duplicated, and representative of young people ages 13-30 and the World Youth Day theme, taken from John 10:10.

Entries can be done in color or black and white, the organizing committee said, but designs should not so closely identified with Denver or the United States because the logo will be circulated internationally.

The winning entrant will receive \$500. June 30 is the deadline for entries.

Address artwork to the World Youth Day National Office, 3211 Fourth St., N.E., Washington, D.C. 20017. Entrants should enclose a stamped and self-addressed envelope for return of entries.

Priest shortage is key to planning

(Continued from page 1)

In at least two dioceses, more than half the parishes are without a resident pastor. At the start of this year Rapid City, S.D., reported having no resident pastors in 64 out of 110 parishes. Fairbanks, Alaska, said it had 11 parishes with resident pastors, 30 parishes without.

When the Diocese of Worcester, Mass., began a diocesanwide planning process this spring, it turned to Cincinnati-based Management Design Institute, a consulting agency with about 20 years' experience in diocesan pastoral planning.

Jesuit Father George B. Wilson, an institute consultant, stressed that planning is not just a "crunch time" activity but a long-range project of preparing for the future.

Although a current or expected priest shortage might spark more intense interest in planning, Father Wilson identified other areas—such as developing a cohesive and credible diocesan staff, forming policy-developing or consultative bodies in the diocese, and improving lay leadership and priest-lay collaboration—as central to the planning process.

Without that kind of planning and development in place, he said, a diocese trying to deal with a priest shortage is reduced to "moving warm bodies."

But those dealing with the shortage are concerned with more than effective administration, warm bodies or even greater collaboration and lay leadership. They are concerned about some fundamental questions of Catholic life.

Last year, when the National Federation of Priests' Councils pulled together discussions of the shortage from local priests' councils across the country, the resulting report cited loss of regular eucharistic worship in Catholic communities as clearly the top concern among the nation's priests.

"Eucharist on Sunday has identified us as Catholic," the NFPC report said, and priests fear U.S. Catholics might lose that basic sacramental identity.

They had related fears:

► A growing problem of "burnout" and other morale problems among priests as fewer and fewer of them try to serve the sacramental needs of more and more Catholics.

► A changing understanding of priesthood and sacramental ministry as priests become "circuit riders" to several small parishes or the sole sacramental minister in very large parishes—to the point that they have little time for anything else, and sacramental ministry is separated from pastoral ministry and community leadership.

► Concern that lack of personal contacts with priests may lead many Catholics to leave their church for smaller non-Catholic congregations where the minister knows every member of his church. If every active diocesan priest in the country were assigned an equal number of Catholics today, each would be given charge of 2,100 people.

The report, which was overwhelmingly approved by NFPC delegates, did not recommend specific solutions, as such, but it urged the bishops of the country to at least allow discussion of such proposals as ordination of married men and ordination of women.

Father Michael Jamail, a psychologist from Beaumont, Texas, who works with priests, says priests need ways to deal with the emotional and physical toll that accompanies their expanded responsibilities today.

On a recent visit to Milwaukee, Father Jamail suggested higher salaries and living outside rectories as two morale boosters.

"A priest is like any busy person," he said. "He needs quiet time." More and more priests oppose the traditional rectory concept, where living quarters and office space are side by side in the same building and the dividing lines between work and personal time get blurred.

On salaries Father Jamail commented, "It is far better to pay a person an adequate

wage and allow him to provide for his own home and own needs than it is to take care of him as if taking care of a child." A sense of financial self-sufficiency, he added, "is important for the (priest's) psychological health."

Although a number of church officials have begun to talk about signs of a turnaround in vocations, experts do not see that as very certain yet or as very dramatic as it is there.

There was a slight increase last fall in the number of diocesan priesthood candidates studying theology, but a bigger drop in the number of theological students preparing for priesthood in religious orders. It would take four or five years of increases before a steady increase in yearly ordinations could be expected.

One of the major new recruitment efforts for priestly vocations cited as a sign of hope by some bishops has been the program "Called By Name," which was developed in the mid-1980s by the bishops' Committee on Vocations on the basis of a pilot program created by the Serra Club of St. Louis.

Under that program, parishioners are asked to identify potential vocations by name, and those named are contacted personally and asked to consider priesthood or religious life.

But a national survey of diocesan vocation directors last year indicated that only about 30 percent to 50 percent of the dioceses have tried the program, and those that did generally reported only modest results so far.

There was a wide variance in the influence of the program on the number of individuals entering seminary," said the final report on the survey. "Overall, about a 2 percent increase was observed."

"There is a positive feeling among most seminary rectors that the number of candidates is increasing," said Father Robert Wister, executive director of the seminary department of the National Catholic Educational Association.

He quickly added a caution: "Right now it's too early to tell if this is a real turnaround. The numbers are not large enough."

Vocation recruitment has required new planning efforts like the "Called By Name" program, he said, because the old "feeder system" for vocations—Catholic schools teaming with priests and nuns as role models for young people—has virtually disappeared in one generation.

Diocesan planning has changed

by Catholic News Service

Diocesan pastoral planning and the conditions driving it have changed significantly over the years, says Arthur Deegan of Clearwater, Fla., executive director of the Conference for Pastoral Planning and Council Development.

During the Second Vatican Council in the 1960s, when Cardinal John Dearden of Detroit formed one of the first diocesan pastoral planning offices in the country he hired Deegan to head it.

Asked to summarize shifts from then to now, Deegan characterized these differences from one decade to the next:

► The 1960s: The driving force was

ecclésiology—a need to restructure dioceses to meet the new directions of Vatican II.

► The '70s: "You saw the interest mainly in the growth areas," among dioceses planning where to build new parishes and schools for expanding populations.

► The '80s: "A period of retrenchment" in which fewer priests and local population and income losses forced bishops to close or merge parishes and schools.

► The '90s: "The financial crunch" forcing cutbacks in central offices and staff and a new focus on fund raising; and the priest shortage, forcing bishops to reassess how they provide pastoral services to people.

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BOOK REVIEW

'The Quest for the Lost Ark'

THE SIGN AND THE SEAL: THE QUEST FOR THE LOST ARK OF THE COVENANT, by Graham Hancock. Crown Publishers. (New York, 1992). 608 pp., \$22.00.

Reviewed by Frank Allen

Graham Hancock, British journalist and archaeological detective, in "The Sign and the Seal" relates his quest for the location of the Ark of the Covenant, "the most precious and mystic relic of Old Testament times."

It is a factual version of "Raiders of the Lost Ark." Hancock is a real-life Indiana Jones.

This colorful investigative story of religion, history and origins of civilization, which describes one man's challenge to discover the truth, leads to "a quest for wisdom and a quest for enlightenment."

Using intuition and scholarly research, Hancock trails the sacred relic, built to contain the stone tablets upon which the Ten Commandments had been written, across time and space from Jerusalem and Egypt to Ethiopia, from Solomon's Temple, the Queen of Sheba and romantic Abyssinia to dangerous war-torn Ethiopia.

An archaeological detective story, Hancock's quest for the

treasure is more than another Hollywood fantasy or account of a journalist's desire to get a good story.

A complicated chain of evidence begins at Chapter 37 of Exodus, where the Ark is first described, a small wooden chest, lined inside and out with pure gold, surmounted by two winged figures of Cherubim.

Built at Mount Sinai and carried through the wilderness across Jordan, the Ark brought victory to the Israelites in winning the Promised Land. It then was taken up by King David "around 955 B.C." and was "deposited by Solomon in the Holy of Holies of the First Temple."

Following archaic clues in Egyptian and Judaic history, he probes the mystery of what happened to the Ark before the building of the Second Temple, how it "vanished, apparently into thin air," and how there was a "cover-up by priest and scribes" intended to conceal its true whereabouts.

Centuries later, he argues, the fictional Holy Grail became "a complex symbol" of the Ark and the pursuit of the Grail in the Crusades by the Knights Templar had been "deliberately devised to serve as a cryptogram for the real quest of the lost Ark," a way of talking about the Ark while pretending not to.

Ingenuous speculation about the nature and role of mysterious Falashes, so-called "Black Jews of Ethiopia,"

leads him to Lake Tana, source of the Blue Nile, and then to Axum, "formerly the greatest city in Ethiopia," in the remote highlands of the province of Tigray, with 2,000-year-old granite obelisks, the grave of the Queen of Sheba, and the great church of St. Mary of Zion.

In pursuit of the long-vanished Old Testament object of veneration, repository of "celestial fire" and "supernatural power," Hancock's quest is actually a test of the spirit.

He learns that what bridges "the geographical and chronological abyss," is "the enduring things—the magic and the marvels, the inspiration and the hope."

(Allen, a veteran college-level English teacher, is now engaged in university administration.)

+Rest in Peace

(The Criterion requests death notices from parishes and/or individuals; we obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state date of death. Obituaries of archdiocesan priests, their parents 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.)

† **CLARK, Joseph A.**, 85, Holy Trinity, Indianapolis, June 5.

† **CRABBE, Leah G.**, 89, Christ the King, Indianapolis, June 7.

† **Mother of Margaret Ann Woodman**, sister of Mayten Francoeur; grandmother of four; great-grandmother of one.

† **CROGHAN, John Donald**, 50, St. Christopher, Indianapolis, June 4. Husband of Jayne (Rogey); son of John and Martha; brother of Douglas, and Kristi Marshall.

† **EAST, Christopher Lee**, 20, St. Jude, Indianapolis, June 5. Son of Steven H. and Jeanie (Barn); brother of Steven H. III, Gregory L. and Douglas M.; grandson of Mary F.; great-grandson of Adah E. Bryan.

† **GASPAR, Mary J.**, 86, Little Flower, Indianapolis, June 8. Mother-in-law of Frank A. Klinkose Jr.; grandmother of Laura, Francis and Philip Klinkose and Anne Whitson.

† **HUTT, Bertha H.**, 92, St. Anthony of Padua, Clarksville, June 3. Mother of Herman R. Jr., Lillian Douglas and Eda Pawlikowski; sister of Lawrence Hawley; grandmother of 11; great-grandmother of 15; great-grandmother of one.

† **KIBBE, James D.**, 88, Little Flower, Indianapolis, May 29. Father of Barbara Moore; brother of Frank; grandfather of six; great-grandfather of one.

† **KING, Delbert M.**, 74, buried St. Paul, Tell City, June 1. Husband of Mary Ruth; father of Ronald Joseph, and Lana Bock-rath; brother of Riley, Oral, Lucille Peters and Lola Lasher; grandfather of four.

† **LAWLER, John W.**, "Jack," 71, St. Barnabas, Indianapolis, May 31. Husband of Mary Grace (Lauck); father of Bill, Dan, Judy Petrole and Barbara Janowicz; brother of Helen Foerderer; grandfather of seven.

† **LEFEBRE, Lucille F.**, 85, Little Flower, Indianapolis, June 4. Mother of Carol Leonard, Lois Richter, Susan Zimmerman and Donna; grandmother of 11.

† **MEIERLE, Dallen**, 66, St. Magdalen, New Marion, June 2. Brother of Irvin, Gary, Charles, Harold, Marce, Mary Geignich, Genevieve Pickett and Charlotte Lerman.

† **MEYER, Gilbert C.**, 79, Christ the King, Indianapolis, June 5. Father of Mary Ann Borge and Janet Wood; brother of Patricia Croghan; grandfather of three.

† **MEYERS, Kathryn Ann**, 39, St. Malachy, Brownsburg, June 5. Mother of Kristina Marie and Angela Michelle; daughter of Patricia Stephanidis; sister of Patricia, Stephen and James Stephanidis; granddaughter of John and Annette Wessler and Lizzie Stephanidis.

† **PFEIFFER, Elizabeth**, 89, Holy Family, New Albany, May 25. Sister of Margaret Loebig and Teresa Stephens; aunt of one.

† **POOLE, Oda T. Sr.**, 67, Little Flower, Indianapolis, June 5. Husband of Mary; father of Oda Jr. and Elsie Jessup; brother of Agnes Brooke, Ola Roach and Florine Meadows; grandfather of five.

† **POWERS, Anthony W. Sr.**, 71, St. Joan of Arc, Indianapolis, May 31. Father of Anthony W. Jr., Phillip J., Stephen Q., Leslie J., William B., Barbara A. and Deborah J.; brother of Josephine (Mazza); grandfather of seven.

† **POWERS, Josephine C.**, 90, St. Joan of Arc, Indianapolis, June 8. Grandmother of Barbara, Anthony Jr., Phillip, Stephen, Leslie, William, and Deborah Williams.

† **ROBINSON, Louise M.**, 92, St. Bridget, Indianapolis, June 4. Mother of Alice Mary; grandmother of Jerry, Romaldo, Diana, Turner III, and Gloria Coleman; great-grandmother of 12; great-grandmother of six.

† **ROBINSON, Ora Earl**, 75, Holy Trinity, Indianapolis, June 8. Father of Nancy Ann Anderson, Vicki Jo Robinson-Timme, Earl J. and Richard F.; grandfather of four; great-grandfather of five.

† **ROHL, Tyler Scott**, infant, St. Jude, Indianapolis, June 10. Son of David and Angela (Simpson); brother of Corey David; grandson of Jim and Lynda Simpson and Jeanne; great-grandmother of Ruth Behn, Pearl Simpson and Elsie.

† **SCHISLA, Lynnette (Jordan)**, 54, St. Andrew, Indianapolis, June 6. Mother of David L. and Gregory L.; daughter of Lynn and Annette Jordan; sister of David L. Jordan; friend of Glenn Holt and Charles J. Schisla.

† **SEAVER, Dolan**, 67, St. Lawrence, Lawrenceburg, June 5. Husband of Caroline; father of Larry, Jim, Ron, Don, and Mary Hartman; brother of Donald, and Ella Koons; grandfather of 19.

† **SMITH, Hugh J.**, 82, St. Augustine, Jeffersonville, June 10. Husband of Cornelia; father of Thomas L., Mevin P., Phyllis A. Kaelin and Nancy S. Hellmuel-ler; grandfather of 14; great-grandfather of five.

† **WARD, Pearl M.**, 88, St. Paul, Tell City, June 2. Mother of Ralph, Elmer, Floyd, Danny, and Hazel Vogue; grandmother of nine; great-grandmother of five; step-grandmother of one; step-grandmother of two.

† **WOODS—Providence Sister Rose Loretto Wagner** died here on June 7 at the age of 81. The Mass of Christian Burial was celebrated for her on June 10 in the Church of the Immaculate Conception.

The former Helen Regina Wagner was born in Chicago, Ill. She entered the Congregation of the Sisters of Providence in 1930 and professed her final vows in 1938.

Sister Rose Loretto taught in Indiana and Illinois schools. Her assignments in the Archdiocese of Indianapolis included St. Philip, New and St. Joan of Arc schools in Indianapolis, and St. Charles Borromeo School in Bloomington.

Sister served on the General Council of her order for 12 years. She was a staff member of Fatima Retreat House in Indianapolis for 10 years.

One sister, Dorothy Nolan, survives Sister Rose Loretto.

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Vatican letter speaks of communion of church

by Cindy Wooden
Catholic News Service

VATICAN CITY—The universal church is not a federation of local churches formed through the recognition of papal authority, a new Vatican letter said.

Rather, the universal church is a communion of churches born from the one church established by Christ and united through faith, the sacraments and the hierarchy, said the 19-page document. The letter was released June 15 at the Vatican.

The document, "Letter to the Bishops of the Catholic Church on Some Aspects of the Church Understood as Communion," was signed by Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith.

The letter said some theologians have given too much emphasis to the autonomy of local churches in their investigations of the concept of the church as a communion.

The document's introduction said the doctrinal congregation wanted "to recall briefly and clarify, where necessary, some of the fundamental elements that are to be considered already settled" in future scholarly developments of the concept.

At a June 15 Vatican press conference, Cardinal Ratzinger spoke of two ways some theologians propose viewing the church, how those ideas ignore Christ's plan for a hierarchical church structure, and bring the "danger of radically altering Catholic ecclesiology."

One is to emphasize "popular sovereignty" when discussing the church as "the people of God." Such an emphasis, the cardinal said, ignores the fact that God is "the true sovereign of his people."

The second is "the tendency to reduce the concept of communion to a vision more or less exclusively horizontal and sociological."

Those theologians, Cardinal Ratzinger said, use the word communion to promote "an anti-hierarchical idea" of a federation of local churches having precedence over the universal church.

In the second view, he said, the hierarchy is seen "as a caste of autocrats."

Communion between local churches in the universal church not only is based on a unity of faith, one baptism and the shared Eucharist, it also requires unity through the local bishop with the pope, the document said.

"The Roman pontiff, as successor of Peter, is the perpetual and visible source and foundation" of the unity of local bishops and of the entire church, it said.

Sometimes, the document said, the communion of the particular or local churches "is presented in such a way as to weaken the concept of the unity of the church at the visible and institutional level."

"Thus it is asserted that every particular church is a subject complete in itself, and that the universal church is the result of a reciprocal recognition on the part of the particular churches."

But, the document said, for each particular church to make fully present the essential elements of the universal church "there must be present in it, as a proper element, the supreme authority of the church," that is, bishops in communion with the pope.

As history shows, when a particular church has sought to become self-sufficient and has weakened its real communion with the universal church and with its living and visible center, its internal unity suffers, too, and it finds itself in danger of losing its own freedom in the face of the various forces of enslavement and exploitation."

Since Pentecost, when each person gathered heard the Gospel in his or her own language, the universal church has been present and active in a way that reflects the diversity of the world's peoples and cultures.

Despite local differences, all the essential elements of the universal church are present in the local churches, the document said.

The final chapter of the document is devoted to the ecumenical implications of church communion, and particularly to communion with the pope.

"Among the non-Catholic churches and Christian communities, there are indeed to be found many elements of the church of Christ, which allows us, amid joy and hope, to acknowledge the existence of a certain communion, albeit imperfect," the document said.

Communion exists especially with the Eastern Orthodox churches, which although separated from Rome, are united to the Catholic Church through apostolic succession of their bishops and celebration of a valid Eucharist, it said.

But because unity with the universal church is not "an external complement" to the local church, but is part of its internal makeup, "the situation of those venerable Christian communities also means that their existence as particular churches is wounded."

"The wound is even deeper in those ecclesial communities which have not retained the apostolic succession and a valid Eucharist," the document said.

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Lay ministry boom offsets the priest shortage

by Jerry Filleau
Catholic News Service

WASHINGTON—"They expected 15 people. Instead, 70 signed up. They had to split them into two classes."

Mary Lou Kilian, editor of *North Country Catholic*, the Ogdensburg, N.Y., diocesan newspaper, was describing the result of her diocese's first regional Lay Ministry Training Program held two years ago.

It's but one example of a phenomenon being repeated all over the United States—a lay ministry boom that is still growing after a quarter-century. It was begun by the Second Vatican Council's teaching on lay responsibilities in the church, but it has been spurred on in many ways by the steadily increasing shortage of priests.

Early this year Ogdensburg Bishop Stanislaus J. Brzana commissioned 51 graduates from that first session. Volunteers who came with their pastor's approval, the new lay ministers attended weekly classes and workshops for two years. In return for the parish-funded training, they have contracted with their parishes to do at least two years' volunteer work in fields such as youth ministry, family ministry or catechists.

This fall the second and third classes, with a combined enrollment of 68, will graduate. Other classes are on their way.

Volunteer lay ministry can range from the lector, song leader or eucharistic minister at Mass to the catechist, youth

minister, adult convert sponsor, or married couple helping new couples prepare for Christian marriage.

It can range from the soup kitchen worker or volunteer visitor in hospitals or prisons to the paid, full-time parish director of religious education, lay chaplain at a hospital or administrator of a parish that has no resident pastor.

A newly published national study of paid jobs in lay ministry found that in U.S. Catholic parishes today "about 20,000 lay people and religious are employed at least 20 hours a week as parish ministers."

That study did not even cover Catholic school teachers, whose number about 165,000 nationwide—145,000 lay teachers and more than 19,000 nuns and brothers, who also count as laity in the sense that they are not ordained. Nor did it count Catholic hospital, school or parish administrative, clerical or maintenance staff, whose work is not classified as lay ministry.

Nor did the national study include the immense number of lay Catholics who work in parish ministry on an unpaid basis. A look at the Diocese of Peoria, Ill., where the Diocesan Commission on Women recently reported the results of a 1991 survey on lay ministry, gives a hint at the extent of volunteer ministry by lay Catholics around the country.

The 135 parishes that responded to the survey—two-thirds of the parishes in the diocese—reported more than 10,000 lay people involved in volunteer parish ministries.

And the Peoria survey was far from exhaustive. It asked about activities like eucharistic minister, lector, choir member and parish council member, but it made no mention of catechists or those involved in parish-sponsored youth ministry, evangelization, social ministries, marriage preparation, family ministry and so on.

The willingness of lay people to come forward and serve was demonstrated resoundingly in the sparsely populated Diocese of San Angelo, Texas, this February. When Bishop Michael D. Pfeiffer convened a diocesan-wide workshop for lay people on how to conduct Sunday worship without a priest, it drew 350 people.

In a diocese with some 17,000 registered Catholic families, that is one person for every 50 families. It was an average of seven people per parish, since San Angelo has only 49 parishes spread over 37,000 square miles.

Nearly 280 U.S. Catholic parishes are now listed as having full-time administrators who are not ordained priests. Of these, 158 are run by nuns.

More than 1,700 other parishes are administered by a priest who is not a resident pastor. In most of these, even though there is not a full-time unordained administrator, many daily ministry and administration responsibilities fall on the shoulders of deacons, nuns, brothers or lay people in the community.

Church authorities find the lay involvement heartening, but they worry about what the lack of priests will mean when Catholics accustomed to gathering every week for Mass find themselves without a priest to preside at the Eucharist.

Fax machine helps priest solve message backlog

With a growing priest shortage in rural mid-America, many priests have to divide their time between two or more towns.

In the Rockford Diocese in northwestern Illinois, Father Richard Kramer—pastor of parishes in Harmon, Walton and Maytown and a part-time high school teacher in Sterling—used to come home after a day on the road to a pile of correspondence and phone messages and it was too late to answer them.

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