

THE CRITERION

Vol. XXXII, No. 41

Indianapolis, Indiana

50c

July 16, 1993

Bishops: Pope was right on sexuality

Statement says 'Humanae Vitae' was right about love, marriage, birth control

by Jerry Fitteau
Catholic News Service

WASHINGTON—Pope Paul VI had it right in his teaching about love, marriage and birth control, the U.S. bishops' Committee for Pro-Life Activities said in a statement marking the 25th anniversary of "Humanae Vitae."

"Humanae Vitae," which means "of human life," was Pope Paul's last encyclical. In it he reaffirmed the traditional church teaching that married couples are never permitted to use artificial contraception to regulate births.

The 1968 encyclical "sounded a prophetic message for people to live chastely, to welcome children and protect families and never to treat human life as a commodity," the committee said.

"Realizing that 25 years represents the coming of a new generation, it is our hope that the new generation might read 'Humanae Vitae' and hear its gentle and loving message," the 2,500-word statement said.

It called for new appreciation of natural family planning as a way for couples "to plan and space births in a way that is both consistent with God's law and supportive of their own intimacy and unity."

Released July 13, the statement was titled, "Human Sexuality from God's Perspective: 'Humanae Vitae' 25 Years Later."

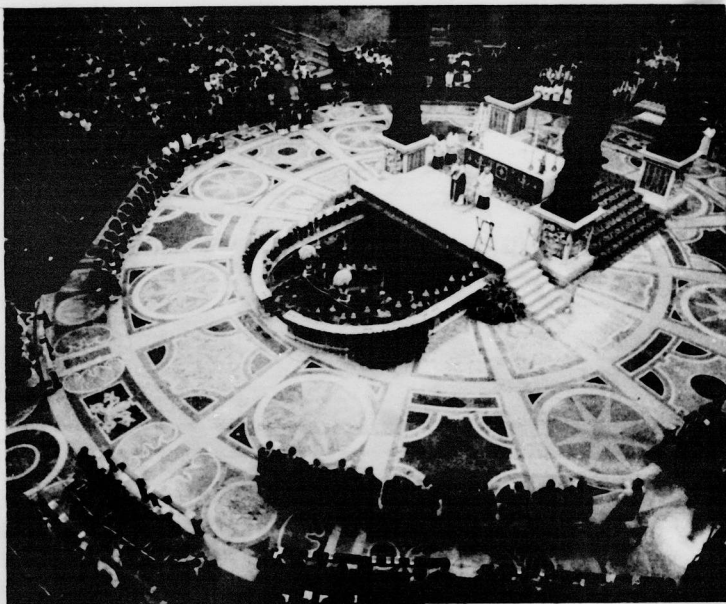
The statement deplored the "pervasive and dominant" secular perspective on human sexuality, which it described as "purely pragmatic" and devoid of any understanding of God's love.

"Humanae Vitae" provides a positive and dignified understanding of sexuality as a gift from God which ennobles, enriches and reconciles married couples," it said.

"The teaching of the church is and has always been countercultural," said Cardinal Roger M. Mahony of Los Angeles, chairman of the Committee for Pro-Life Activities. "Nowhere, perhaps, is this more clearly so today than in regard to the church's teaching on human sexuality and the transmission of life."

Cardinal Mahony said church teaching on sexuality is too often portrayed as negative. "Nothing could be further from the truth," he said. "The teaching of the church in regard to marital love, child-bearing and the importance of the family is a positive teaching, a liberating teaching."

"Through sexual union," said the statement, "couples strengthen their marital relationship and participate in a special way in God's creation of new life. This follows the profound meaning of a life of intimacy—that communion of two persons



ST. PETER'S—A view of St. Peter's Basilica in the Vatican during the Mass at which Archbishop Daniel M. Buechlein was invested with the pallium. (See article in last week's issue.) The entrance to the tomb of St. Peter is in the center of the photo. Pope John Paul II is standing in front of the altar above the tomb. The 27 archbishops to receive the pallium are at the bottom and upper left of the photo;

Archbishop Buechlein is the second from the right at the bottom. Family members are at the extreme bottom of the photo. Cardinals present are at the bottom left. Members of the diplomatic corps are to the left of the cardinals, and a group from Indianapolis, Jasper and Memphis is in the front rows at the top left. (Photo by L'Osservatore Romano)

who must be open to each other in a mutual self-donation that reaches its apex in the loving union that bears fruit in children."

In "Humanae Vitae" Pope Paul said the church's teaching against all forms of artificial contraception "is founded upon the inseparable connection, willed by God and unable to be broken by man on his own initiative, between the two meanings of the conjugal act: the unitive meaning and the procreative meaning."

The only licit means of regulating birth, he said, is natural family planning, in which the couple "take into account the natural rhythms immanent in the generative functions, for the use of marriage in the infertile periods only."

The committee attributed high rates of divorce, abortion, sexual abuse and sex outside marriage to pervasive attitudes of individualism, confusion about the meaning of sexuality and trivialization of sex.

"When a society permits sexual behavior to be torn from its moorings in human love and marriage, when it treats sex as a mechanism for personal pleasure, it encourages a destructive mentality and diminishes the value of personal commitment and of human life itself," it said. "To a large degree this is the situation in our nation today."

The church's teaching on human sexuality stands in sharp contrast to that view, the committee said.

"In 'Humanae Vitae,' Pope Paul recog-

nized conjugal love as eminently human but rooted in God's love for his people," it said. "He saw it as the dynamic element in every marriage, bringing permanence to the marriage and enabling the couple to make wise, generous and responsible decisions about the spacing of births and the size of their family."

"The teaching of 'Humanae Vitae' reminds us that parenthood is a privilege as well as a responsibility. Couples are able to associate themselves in the deepest and closest way with God in the work of procreation. . . . Responsible parenthood, then, implies a positive openness to life," the committee wrote.

In the face of a society that has lost sight of the profound meaning of marital intimacy, a society that has separated sexuality from married love and intimacy from procreation, it is important to call everyone to listen once again to the wisdom of 'Humanae Vitae' and to make the church's teaching the foundation for a renewed understanding of marriage and family life," it said.

Special supplement
on retirement
begins on page 11

'Faith Alive!' to take its annual vacation

The two-page religious education feature "Faith Alive!" will take its annual summer vacation beginning this week. It will return in the first issue in September.

THE CRITERION

Serving the Archdiocese of Indianapolis

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SEEKING THE FACE OF THE LORD

We cannot take the place of the Creator

by Archbishop Daniel M. Buechlein, OSB

July 3 was the anniversary of my mom's death 11 years ago. I am flooded with the normal thoughts one would have about a deceased parent. I am sure my mom was no different from most other mothers, but she was extraordinarily bright and well educated. She was a teacher and won her education the hard way in tough times.

One of the great gifts she modeled was her unquestionable commitment to "go for the truth" as best she could see it. She was a rather quiet and easy-going woman, yet in questions of honesty and integrity she was as quick and unwavering and straight as an arrow. My dad was and is the same, so at our house expectations about honesty were clear for my brother and me. There was compassion and mercy when we strayed, but we were held accountable nonetheless. I try to embrace the fact that while the truth sometimes hurts in the short run, in the long run it is freeing and healing.

As I think about continuing my commentary on Pope Paul VI's encyclical "*Humanae Vitae*," it occurred to me that reflection on the topic of respect for human life is an appropriate way to remember a parent's anniversary of death. As I thought about what her instinct would have led



my mom to say on this complicated issue it would have been something like this: "Either you believe God is still creator and human life is a sacred gift and not something determined by parents merely for convenience or you don't. That's the way it is."

Pope Paul's encyclical can seem very complicated, but his fundamental point is exactly the fact that there is a God who continues to be the Creator even now. "God is not 'me' or 'us' human persons. Unlike many (at least implicit) beliefs of other churches, we Catholics do not believe God made the earth and human life, then launched it like a spaceship with a crew to fly on its own through the galaxies until someday it somehow returns to him in some home port. (Meanwhile God would go golfing or fishing or on a long heavenly cruise or whatever?)"

We believe God continues to be the creator of human life even now. God continues to be a provident and loving God ever present to us in human life even as he gives us our human freedom. Life continues to be his gift and whether we like it or not he continues to be the giver, not us. Even in marriage, perhaps I should say especially in a marriage relationship, God comes first. In the end, there can only be God first, not husband, not wife, not children's education, not convenience and not wealth.

Often we hear, yes, but if God gave us the human ingenuity to devise artificial means to control birth, we should be free to do so. God wants us to use all our human ingenuity, but we must not be fooled to think we can take the place of the creator and giver of life to prevent life

artificially. Is everything that is made possible by human ingenuity good? It is not truthful to claim the freedom of human ingenuity to short circuit the laws of nature and the way things are for the procreation of our human family, even when we can do that.

It is popular to scoff at appeals to "natural law" as if one is at least a little stupid or "old fashioned." I used to take that critique more seriously until I began to see a lot of folks don't really know what the "natural law" teaching of the church is all about.

There is a law of nature. There is a way created life works and when there is artificial interference, something goes awry. One reason this is so is that we are more than biological beings. We are body and spirit. None of us can deny that there is "a plan," an ingenious plan, to all of creation and life. Not even scientists will deny that there is a great deal of mystery about the origins and the continuation of human life and that there is an inherent "natural logic." There is the mysterious signature of the Creator in our natural world that points to a spiritual reality and destiny for our human family.

The encyclical letter of Pope Paul VI says that there continues to be a plan for creation and all of life. God continues to be creator and we humans participate in his creative plan. In the union of marriage, wife and husband participate in God's creative plan in the here and now. Even now in 1993 God continues to be the Creator and giver of life.

More to come.

EDITORIAL COMMENTARY

The delay in publishing the new catechism

by John F. Fink
Editor, The Criterion

Every now and then someone asks us when the new "Catechism of the Catholic Church" is going to be ready. Sometimes the question comes from someone who has responded to an ad for the catechism that appeared in *The Criterion*.

It was way back in our Dec. 11 issue that we reported that the catechism was officially published in Rome on Dec. 7. Its original language was French and the book turned out to be a best seller in French-speaking countries last Christmas. Since then the Italian, Spanish and German editions have been published. But we're still waiting for the English edition.

The delays have clearly frustrated the American bishops. Their frustration surfaced at their meeting in New Orleans last month when they passed a resolution, written by Cardinal Joseph Bernardin, urging the Vatican to get the English edition approved "as soon as possible, preferably by Aug. 1." This was after a letter was read to them from Cardinal Joseph Ratzinger, Vatican head of the catechism project, saying that he had "a sincere hope" that the English translation would be done by the end of the year.

Even Cardinal Bernard Law, who was assigned by Pope John Paul to oversee the English translation, couldn't hide his frustration. Calling Cardinal Ratzinger's letter "not so satisfying," he said, "I find it very difficult to understand how there could be such a time lag."

The bishops had scheduled a full day at the end of their June meeting to join hundreds of other catechetical leaders in a workshop on the implementation of the catechism. The workshop had to be held

without an English translation. Only those fluent in one of the other languages had had a chance to read it.

What's causing the delay? The official explanation seems to be that the Vatican wants only one English text, unlike liturgical texts that make allowances for differences in English as spoken in Great Britain, Australia, parts of Africa, the United States and other English-speaking countries. It's difficult to come to agreement on language that will satisfy everyone.

Is part of the delay caused by insistence

on the part of English translators that the text contain inclusive language, and resistance to that idea on the part of the Vatican? That's a suspicion. We know from Cardinal Law and from Father Douglas Clark, the chief translator, that an attempt is being made to use inclusive language. Father Clark said that to ignore the concern about inclusive language "could effectively discredit the catechism should it be considered exclusive of women," or sexist.

The U.S. bishops have established general principles for dealing with inclusive language in the liturgy. It's simply that

language about God should not be changed but that language about human beings that refers to both men and women should avoid words that seem to refer only to men.

Many people have been waiting patiently (or not so patiently) for the catechism because they hope it will be the main instrument for curing the divisions that exist in the church today. It will state exactly what the church teaches so it will be clear that anyone who teaches something contradictory will be in error.

The Vatican has, though, tried to make it clear that this catechism is meant primarily for bishops and textbook publishers and to serve as a reference.

Let's hope that we won't have to wait much longer for the English edition.

Jacobs speaks at Holy Family Shelter benefit

by Margaret Nelson

"Tonight, there are 77 people at the (Holy Family) shelter—46 of them children," Daughters of Charity Sister Nancy Crowder told those who attended a benefit dinner Saturday evening at the St. Vincent Martin House in Indianapolis.

The Holy Family Shelter is a facility operated by Indianapolis Catholic Social Services.

Sister Nancy said that the shelter served 1,500 people last year, with 900 of them children under 12.

"This summer I am amazed by the astounding growth of numbers," she said. "The number of homeless families is growing, not only in Indianapolis, but in the nation." She said that the answer seems to be in housing and education.

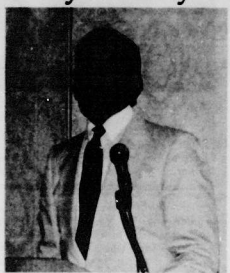
Sister Nancy told supporters that the shelter has received grants that will improve the facility, making the office more accessible and making the dining room "homeier"—with round tables. Areas in the kitchen will be changed to add stem equipment and make a better serving line.

She praised the shelter staff—"The folks who really do the hard work. They are confronted with the hurt and pain every day," Sister Nancy said.

Dane Willis, Indianapolis Channel 6 news anchor, served as mistress of ceremonies and presented a video of interviews at the shelter. One mother brought her children to the shelter because her husband had beaten their son and sexually abused their daughter. The boy said that being at the shelter "felt like an early Christmas present."

Willis said the video showed "what a human place it (Holy Family Shelter) is and what a humane place it is."

Fourteen-term U.S. Representative Andy Jacobs Jr. was the speaker at the dinner, replacing the governor's wife, Susan Bayh, who was originally scheduled to speak. Jacobs' comments displayed his reputation as a long-time advocate of



U.S. Representative Andy Jacobs Jr.

pre-school programs for educationally-disadvantaged children.

He read an essay he wrote in 1969 beginning with an observation on Lincoln's quote: "All that I am and ever hope to be, I owe to my angel mother." Jacobs asked, "What if his mother had not been an angel?"

Jacobs said he has been concerned with the questions of crime and violence since his law school days. He spent three years as a police officer to find out.

He found that most of his arrests were of people who did not exercise their option to use self control.

A few were mentally ill, but most were unemployed, hardly knew how to read, and "came from homes that were catastrophes."

"If we want to do more to prevent crime and make our streets safe for decent living, we must cut short the chain of ignorance," Jacobs read.

Psychologists tell us that if a child cannot acquire auditory skills during the first five years of life, he will never learn to read," he said. Most of these children will drop out of school, be unemployed

and become involved in criminal activity, he added.

Jacobs' essay said that pre-school programs can "release genius to its full potential." Even if a mother is unable to give her children the social graces, she can encourage them to attend pre-school. She can ask them questions and encourage them in their school work.

Such programs, if used in other countries, enable a disadvantaged parent to "be an angel mother" by encouraging the children to participate in the program, he said.

"It makes them taxpayers, rather than tax eaters. We learn emotional self-control when we are tiny children or, usually, not at all," Jacobs said.

He called pre-school education for the poor "a common sense program to roll back a future course of ignorance."

The CRITERION

Official Weekly Newspaper of the
Archdiocese of Indianapolis

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Fatima Retreat House offers diverse programs

by Mary Ann Wyand
Last of three parts

Retreat ministry in the '90s is quite different than it was during the 1950s.

Since Our Lady of Fatima Retreat House in Indianapolis offered its first spirituality program 43 years ago, the archdiocesan retreat center has expanded its ministry from traditional retreat programming to include such diverse offerings as a charismatic renewal weekend, a mime presentation for a Leisure Day on parenting, and a four-day retreat for persons living with AIDS and HIV, the virus which causes the disease.

Fatima offers retreats for men, women, couples and youth on a variety of topics. Leisure Day programs for young mothers complete with child care provided by teen-age volunteers, and Enrichment Day sessions for senior citizens.

"There are many different kinds of programs offered now, both on the grounds and at parish sites," Kevin DePry, Fatima's director, explained. "Our programs now include the Tobit marriage preparation program, which we do here at Fatima 12 times a year for more than 300 couples annually, and also the Together Weekend for married couples."

This year, DePry said, Fatima is presenting a special series of Enrichment Day programs on the Beatitudes.

Fatima also offers 12-step programs for persons whose lives have been affected by alcoholism, he said, and in May the retreat house staff again helped the Damien Center and archdiocesan Pro-Life Activities Office present a special AIDS retreat.

"There's a real hunger for spirituality, for prayer, and people want to know how to be more in touch with their faith," DePry said. "Our primary goal is to assist the parishes in the spiritual renewal of their people. We have objectives and action



RETREAT LITURGY—Father John Geis, pastor at St. Mary of the Knobs Parish and priest moderator for three other parishes, celebrates the Eucharist in Fatima's chapel during a Leisure Day program in March. Lynn McKinney served as cantor for the Mass. (Photo by Kevin DePry)

plans based on the archbishop's long-range plan and mission statement for the archdiocese.

"Because people lead very busy lives, he said, it is difficult to convince them of the importance of a retreat experience for spiritual renewal.

"It's harder to get people to go on retreats than it used to be," he admitted. "One reason is that there are a lot more distractions for people to do. There are more distractions. People are busier. In a sense, retreats become even more countercultural because taking some time out is more difficult. The irony is that people are so busy, but because they're so busy there is a higher need for taking a step away and letting go of a lot of things to be open to how God might work in their lives. I don't think it's any accident that a weekend retreat—from Friday night until Sunday afternoon—is 40 hours. Jesus took 40 days to prepare himself for his ministry, and 40 was a significant Scriptural number. With that in mind, it still seems like a significant number of hours for people to set aside to really focus on their relationships with God and with others."

Years ago, DePry explained, people registered for retreat experiences with open minds and a willingness to receive spiritual renewal.

Today, he said, people come to retreats with their own agendas.

"Everybody who comes on a retreat has different expectations and demands," he said. "It's more difficult for those of us who are involved in retreat ministry because people have higher expectations of what's going to happen and they want more out of the retreat. I think that's because people are so goal and task oriented now and our

society demands more out of everything. Sometimes it's just difficult for people to relax and let go."

Typically, the director said, a weekend retreat includes presentations by the retreat facilitator, Mass, silent time for prayer, and small-group sharing sessions.

"There should be some significant silence on a retreat," he said. "So the retreatant has time to focus on his or her personal experience with God. Some retreatants want a presenter who will lecture on a particular topic. Some people want silence to focus on their relationship with God. Others want interpersonal

relationships through group discussions. The irony is that a good retreat will include all three—input, silence, and sharing—in a balanced format. All three are necessary for a good healthy spirituality."

Fatima staff members strive to offer guests "a feeling of home," he said, "so they can truly focus on heightening their awareness of their experience with God."

Evaluations indicate that people relish the opportunities to talk with others about God, he said, and to participate in retreat liturgies as a small faith community.

"People are more comfortable today talking about God with other people," DePry said, "and at Fatima we offer an environment that allows people to do that kind of faith-sharing. People tell us how significant their time with God was while at Fatima. After Tobit weekends, couples say that they had talked about love and made plans for the future but hadn't talked about God until the retreat. One of the highlights that people always put on the retreat evaluation form is their participation in the Eucharistic liturgy."

For information about upcoming Fatima programs, telephone 317-545-7681.

In addition to Fatima's regularly scheduled retreat programs this year, staff members and volunteers are planning a variety of special events to celebrate 30 years of retreat ministry at the scenic 13-acre grounds at 5353 E. 56th St.

Plans include a Mass of Thanksgiving to be celebrated by Archbishop Daniel M. Buechlein on Sept. 27, a 30th anniversary retreat on Nov. 5-6, and a spaghetti dinner on Nov. 7.

"Our Lady of Fatima Retreat House is a vital part of the archdiocese," DePry said. "People should feel free to come and visit."

When planning parish events, we hope people will consider Fatima as the right place for them to get away and meet at the cross on the top of the hill."

It's Christmas (Store) in July

by Margaret Nelson

For Nancy Timpe, it's Christmas shopping time!

In fact, the coordinator of the Catholic Social Services 1993 Christmas Store has been working on the December 1-15 event since last year when her crew served 750 needy people.

Timpe is calling volunteers to meet at the Catholic Center staff lounge at 7 p.m. on July 27 to plan for this year's store.

Already, the archdiocese has provided \$5,000 of United Catholic Appeal funds to stock the store. And several parishes and organizations have sponsored drives.

But the committee needs to find a new location for the store. And it will no longer receive funding from the Raskob Foundation, which provided initial funding to begin the store in 1990.

At the "Christmas in July" meeting, volunteers will be asked to indicate their areas of interest. The list is extensive and the number of hours can vary. Some helpers will set up the store by cleaning, setting out merchandise, and decorating on Saturdays, Oct. 9 and 16, or days between Monday, Nov. 8, and Tuesday, Nov. 30.

Other people will be needed to solicit area merchants for merchandise; contact

parishoners for donations or assistance, and to pick up donations from individuals, parishers or merchants.

Fundraisers are needed, as are people to telephone the committee members during the last three months, and someone to schedule the volunteers.

Seamstresses are needed to sew 200 Christmas stockings. And manpower and trucks are needed for moving to the new location.

A Christmas Store open house will be held on Nov. 21 and someone is needed to coordinate the punch and cookies for that.

Items stocked in the store are all new (except for clean, used coats that are in good repair). They include infants' sleepers, blankets, diapers, sheets and bottles.

Girls' and boys' tops, pants, pajamas, gloves, hats, socks and underwear (600 pairs of each are needed, in all sizes); ladies' and men's clothing, pajamas, gloves, scarves, socks and underwear, and toiletries are needed.

Toys, games and sports equipment for all ages will be popular with the families. They will also appreciate all kinds of stationery items, hair accessories, kitchen items, linens, soaps, gift wrappings, food baskets, candy canes, candy and nuts.

Those wishing further information may call Timpe at 317-578-7603.



ST. MEINRAD TOURISTS—Members of the Catholic Community of Columbus recently enjoyed a day trip to St. Meinrad Seminary and the Abbey Press Gift Shop. The trip was coordinated by Kathy Davis-Shanks, who is the new director of religious education for the Columbus parishes. Father Stephen Banet, pastor, and seminarian Jay Harpring (at right) joined parishioners on the bus trip.



PANTOMIME—Mime artists Ann Edwards (left) and Ben Hansberry of St. Simon Parish in Indianapolis perform a passage from the Gospels during a Leisure Day on parenting at Fatima Retreat House. (Photo by Kevin DePry)

Fake father faces more charges

by Margaret Nelson

David Guthrie, the 19-year-old man who was arrested by the Bartholomew County Sheriff's Department for allegedly stealing religious items from Columbus churches, faces new charges in Johnson County.

The Johnson County clerk said that no court date has been set for the two felony charges placed June 25: class C of burglary and class D for theft.

Guthrie, calling himself Austin Liffeth, became active in Catholic Community of

Columbus churches. Later, he posed as a priest in Evansville diocesan churches in Jasper and Ferdinand.

On Saturday, May 29, he told Father Paul Shikany at Holy Trinity Parish in Edinburgh (Johnson County) that he had just been ordained in Chicago and would like to celebrate Mass at Holy Trinity Church.

Before he was permitted to do so, Father Shikany learned that he had been in Columbus and was suspected of the theft of religious articles there. Charges in Johnson County include the theft of a silver cross.

Archbishop is elected to board of trustees of Catholic University

Archbishop Daniel M. Buechlein, OSB has been elected to the board of trustees of The Catholic University of America, the national university of the Catholic Church in Washington, D.C.

The Catholic University is the nation's only university established by the U.S. Catholic bishops. Founded in 1887, it has approximately 6,500 students enrolled in 10

schools, seven of which offer undergraduate programs.

Archbishop Buechlein is also chairman of the National Conference of Catholic Bishops' Committee on Priestly Formation, and serves on the bishops' conference's committees concerned with administration, doctrine, economic affairs of the Holy See, and pro-life.

FROM THE EDITOR

A vast improvement in Vatican's finances

ROME (June 30)—I am in Rome for Archbishop Buechlein's investiture with the pallium and thought I should take advantage of the occasion to meet with Cardinal Edmund C. Szoka, head of the Prefecture for the Economic Affairs of the Holy See, the Vatican's chief financial officer. His office just reported that the Vatican had a budget deficit of only \$3.4 million for 1992—nearly \$83 million less than projected and a 96 percent improvement over 1991. I thought that was terrific news and that *Criterion* readers would be interested in how it was done.



Cardinal Szoka, the former Archbishop of Detroit, was very happy with the good news, and he saw opportunities for even more improvement in the future. But he also noted that some of the factors that were responsible for the lower deficit would not be recurring.

He was also happy about the fact that most of the Peter's Pence collection, the annual collection for the Holy Father, could again be used for the pope's charity projects around the world, as originally intended. In recent years, it has had to be used to cover the operating deficit. The figures in this column do not include the Peter's Pence collection, which amounted to \$59.5 million in 1992.

SO HOW DID IT HAPPEN? At Cardinal Szoka's instigation, all the presidents of bishops' conferences throughout the world met in April of 1991—the first such meeting ever of all the presidents. They discussed Canon 1271 of the Code of Canon Law which states the obligation of bishops to support the Holy See, and the cardinal said the bishops all agreed that that must be done. The Vatican tried not to be heavy-handed about it, and let the bishops' conferences decide how it should be done.

The results were obvious in 1992 when there was an

increase in contributions of 10.398 billion lire, more than \$8 million. And, the cardinal said, next year should see even better results, particularly from the United States. The U.S. bishops just set up a committee to work on the problem, he said, so the contribution plans of that committee have still to see results.

There were also more contributions from two other sources, Cardinal Szoka said. One of those sources was religious congregations, from which came 4.288 billion lire. The congregations had contributed before, but this was the first time their contributions had been counted separately.

The other source of new contributions was from institutions, foundations and associations, which contributed 2.505 billion lire. Thus, from these three sources, there was an increase of 17 billion lire, or around \$14 million. Cardinal Szoka said he was confident that there will be improvement in all three of these sources.

THERE WERE, HOWEVER, some special circumstances that added to the income that probably will not be repeated. The greatest was the monetary exchange rate that kept the price of the lire declining in relation to other currencies. Since the Vatican receives much of its income in foreign currencies and spends much in lire, the fluctuation in the exchange rate added 50 billion lire (about \$41.3 million) to the Vatican's income in 1992.

There was another windfall of 9.5 billion lire (about \$7.7 million) because of the settlement of some tax issues that allowed the Vatican to move that sum, which had been reserved for a possible negative ruling, from its liabilities to its assets.

Cardinal Szoka said that the deficit would have decreased about 35 percent without these two special circumstances.

But the improved financial picture didn't come solely from additional income. The cardinal has stressed the need for fiscal containment, modern budget and auditing methods, and improved use of modern technology. He

said that Vatican offices are much more cost-conscious than they used to be. As evidence of that, he was able to point to the fact that expenses have risen less than the rate of Italian inflation, which means that operating costs have really been reduced. In 1992, total expenses were about \$183 million.

CARDINAL SZOKA SEEMED a little embarrassed by the fact that the Vatican finances have improved so much since he became responsible for them three years ago. It appears that he is responsible for the improvement, but he doesn't want to take full credit.

Since he has always had a reputation for being a financial genius among the bishops, I asked him if he had any accounting or financial training. He replied that no, he didn't, but that God gives everybody different gifts. He said that, when he was a young priest, he was secretary to the Bishop of Marquette and was given the responsibility for the diocese's finances. Then he was named the first Bishop of Gaylord, Mich., with all the financial decisions starting a new diocese from scratch entailed.

Then the pope appointed him as Archbishop of Detroit, so he was in a much larger archdiocese with some very serious financial problems. He dealt with them so successfully that his brother bishops elected him treasurer of the National Conference of Catholic Bishops. Then the pope appointed him to his position as chief financial officer for the Vatican.

Cardinal Szoka said that he hoped that Catholics would see this improvement as very good news. "When you give year after year and the deficit keeps getting higher, you get discouraged," he said. "When you see some progress, you feel more satisfaction in giving."

What he would really like to see is a permanent end to the deficit and somehow I got the impression that he wouldn't even mind if there were a small surplus one of these years.

THE HUMAN SIDE

Gifts of black people need to be understood

by Fr. Eugene Henrick

When people speak of a "multicultural explosion" in the United States today, the term often conjures up images of new immigrants from Mexico, Vietnam, Korea, China or El Salvador—groups commonly described as Hispanic and Asian.

Often overlooked are black Americans who represent 12 percent of the nation's 250 million people. To appreciate America's diversity, the needs, values and gifts of black people need to be studied and understood much better.

Most important, to disregard the gifts of African-Americans is to deny their importance and to overlook valuable gifts that could add new life and vitality to the church.

The fact is, black Americans constitute

the nation's largest minority, yet are greatly underrepresented in the Catholic Church. Why is this so? Answering that question needs to become a priority for the church.

We might ask ourselves, How much do we know about the people we should be evangelizing?

It might make us sit up and take notice to realize that 76 percent of Detroit's population is African-American. Blacks represent 67 percent of Atlanta's population, while in Washington, D.C., they are 66 percent; in Birmingham, Ala., 63 percent; in New Orleans, 62 percent.

Presently, 53 percent of black Americans live in the Southern states, 19 percent in the Northeast, 19 percent in Midwestern states and 9 percent in the West.

To speak of black people in America today is to speak of Haitians, Creoles, Jamaicans. It is a mosaic of all whose heritage stems from African cultures. But the terms "African-American" or "black American" are melting-pot terms that do not take account of the diversity of black cultures. Does that suggest that these cultures are underappreciated?

The black population in the United States is younger than the white population, with a median age of 28 for blacks compared to 34 for whites.

Black Americans are three to four times more likely than whites to be poor. The percentage of black families falling below the poverty line has fluctuated around 30 percent over the past three decades, while that of white families has leveled off around 10 percent.

Educational attainment for black Americans has been improving over recent decades. The high school completion rate for African-Americans aged 20-24 rose from about 60 percent in 1968 to nearly 80 percent in 1988. In the same period the college completion rate rose from 3 percent to 10 percent.

Occupational achievement is strongly associated with educational attainment in American society. More recently, black Americans with at least a college education are approaching the same level of occupational opportunities as that of their white counterparts.

The rapid increase of blacks voting in

political elections has been impressive. More than 60 percent of voting-age blacks have registered to vote in presidential elections since 1968, and more than 50 percent actually voted.

Ninety-five percent of black Americans identify with one religious group or another. Approximately 59 percent are Baptists, 8 percent Catholic, 4 percent mainline, 7 percent Protestant (Episcopalian, Lutheran and Presbyterian) and 12 percent Methodist, while another 12 percent belong to various other Protestant groups.

Statistics like these can relegate people to numbers. That is not my goal, however. As a researcher, I use these kinds of facts to attempt to understand people.

What concerns me is that in the church might be at risk of neglecting black Americans, as if to say that since we don't have them we don't need to know them.

It's a mistake when assessing the multicultural explosion to neglect black Americans or take them for granted, to treat their needs as less than urgent or to undervalue their contributions.

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EVERYDAY FAITH

Visit to junkyard highlights a personality trait

by Lou Jacquet

A few weeks ago, a friend and I drove a few miles out into the countryside to a junkyard. There, after a few minutes of searching, we found an antenna for my '84 vehicle that we bought for \$2. The whole episode took about 30 minutes.

So ended six months of driving without an antenna. My choice of radio station had been limited to one or two ever since the day that some neighborhood hooligans had stolen my antenna. I must have thought of replacing it as frustrated as I turned on the radio and felt ostracized at the limited choice of available stations. But I had done nothing to remedy the problem.

Driving back from the junkyard, I

hummed along with the music on a newfound station, and wondered why human nature seems to dictate that we put off solving the simplest problems for weeks or months or even years rather than facing them.

There is a bit of the procrastinator in all of us. I think it is astonishing that we so often put off doing something that would genuinely improve our lives in some small way if only we would take the task.

My wife, for example, lived for years with the irritation of a kitchen closet doorknob that came off in her hands every time she pulled it to get out a box of cereal or a trash bag. This is a woman who works two jobs and makes 50 decisions a day, but the thought of fixing that doorknob somehow seemed too daunting a task for her to undertake.

Such delays are only minor irritations, of course. The world will not come to an end if we do not install the antenna or replace the doorknob. The issue becomes

more serious, however, when procrastination on these smaller matters signals some deeper underlying inability to make decisions or face problems that should be dealt with.

I am thinking of two elderly aunts, for example, who are still battling verbally over disagreements they had about clothing in their teens. Neither will admit that the other could be right, neither will acknowledge the absurdity of arguing in the 1990s over a dress borrowed without permission in the 1920s. The problem could be solved in an evening if they would listen to one another and choose to forgive, but they refuse, and time is running out. So the family continues to tiptoe around their inability to speak to one another.

Is there something that has been bothering you for a long time? Resolve that today, with God's help, you will do something about it before another 24 hours of your life slips away. Don't put it off. Don't waste 70 years— or 70 minutes—

on a problem that, once faced, can be easily solved.

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$20.00 per year
50¢ a copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0874-4350

Most Rev. Daniel M. Buechlein
publisher
John F. Chalk
editor-in-chief

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
© Box 1717 Indianapolis, IN 46206

VIEWPOINTS

Will leisure hurt you very much?

In summer, thoughts turn to leisure. That's good, says Dolores Leckey, since leisure is essential to the good life. Leckey, director of the U.S.ishops' Secretariat for Family, Women, Laity and Youth, says she will continue to work at "getting it right" in the area of leisure. But she cautions against evaluating leisure by its usefulness, even its value in restoring the readiness to work. Jesuit Father William O'Malley focuses on leisure from a different perspective—through his lens as a high school teacher of English and theology at Fordham Preparatory School in New York. He believes young people become adults by learning to surrender free time for others. What we don't want, he warns, is to become terminal adolescents, people killing time before time kills them.

Free time is not for nothing

by Fr. William O'Malley, SJ

Leisure is time free of demands. Teen-agers without part-time jobs are free of demands 82 percent of their waking hours.

The issue is how teen-agers gradually are taught to use their freedom not as children in grown-up bodies—which is unerringly lethal—but as personally validated adults.

For if you choose not to commit your freedom it dribbles through your fingers. You're left like Samuel Beckett's sad clown in "Waiting for Godot," killing time before time kills you.

According to the University of Michigan Institute for Social Research, American teen-agers each week spend 4.8 hours on household work, 30 hours on schoolwork (26.2 hours in class, only 3.8 studying). In contrast, Japanese youngsters spend twice as much time learning: 60 hours (41.5 in class, 19.5 studying).

During the school year, the average teen has about 74 hours of leisure per week, including 16 hours each weekend day. Other months, even with a full-time job, each teen-ager has 68 hours free.



Teen-agers' leisure, however, is not spent visiting museums, reading novels and watching "Nova," but with bubble gum for the mind: gossip, stereo, television, Nintendo, hoops and more hoops, and mall crawling till they're old enough to begin pub crawling.

No problem with time to goof off, and you're only young once. But when do you stop being "young"? What prepares kids to surrender their leisure for someone other than themselves?

Youngsters believe with kamikaze certitude that "ya need a good education to get a good (well-paying) job." That conviction has major cracks. Steelworkers make \$30 an hour. Mark Twain never finished grad school. David Brinkley dropped out of college. And you don't need French irregular verbs to run a French restaurant, you need the ability to balance a budget.

Oh, yes, you do need the commitment to sacrifice a lot of leisure hours and to work overtime. That's what youngsters aren't seeking.

And they won't give up free time to get a good education. They only want a diploma.

In your pocket, a paperback or a Walkman? Do you do the bare minimum to get more free time?

Both teen-agers and parents think adulthood is like a thermostat. Youngsters think it clicks on at puberty, parents that it clicks on a college graduation. Both are wrong.

It is worth noting, therefore, that adolescence is not a stage but a process

like turning a helpless infant into a self-reliant child.

Each day parents have to say to infants, "OK, just a few more steps." Throw a bit further: "Let's take off the training wheels." So with adolescents: "OK, this book's harder than the last one." "Don't make plans for the last weekend in the month, we're painting the garage." Time to get a job.

If parents and children act as if adolescence is a sort of moratorium into which the young can retire at age 12 and not emerge till age 22, prepare for a nation of Sam Malones and Rebecca Howes: terminal adolescents.

For all their eagerness for freedom, the young haven't the slightest idea what freedom really means. If they did, they wouldn't want it.

Freedom is like money in your pocket: useless until you spend it on something you want more than open options.

Don't value leisure by its usefulness

by Dolores Leckey

Leisure is essential to the "good life." However, true leisure is very hard for humans to enter.

I've thought about leisure for decades. How many times have I vowed to establish the Aristotelian balance of work and leisure? And how often have the scales tipped in the direction of work? I've lost count.

I write under the influence of Josef Pieper as well as the memory of last year's summer vacation.

Pieper's classic essay, "Leisure, the Basis of Culture," argues that leisure—not to be confused with laziness or inactivity—is essential to a fully human life.

But Pieper tells us leisure is not simply a break in one's work life; whether for an hour, a day or a week, leisure has an endurance than that, sharing qualities of contemplation and celebration. But not just ordinary celebration.

No. For Pieper the celebration must consist of the stuff of divine worship, where one experiences nothing less than the generosity of God. Make no mistake: For Pieper true leisure is not simply a



means to an end, namely more and better work.

His kind of leisure enables one to grasp the world as a whole and to enter into the festival of God's universe, what he called "an unending holiday."

With a spate of books now available about the American penchant for overworking and numerous surveys highlighting the wish of parents and children for more quality time, Pieper might yet rise from the ashes of the 1950s.

For me, even vacations once came cloaked in usefulness. One could read and write at the beach, improve the tennis game, teach the children to play bridge—all this bracketed with meals and laundry, definitely not what Pieper had in mind. Only prayer presented a different way.

So I gave up beach reading for looking waves, birds, subtleties in sand, grasses. I began to walk and pray, enjoying other people's gardens.

And then last summer my husband and I joined other walkers in the Cotswolds for what is called a Holiday Fellowship. Each day groups set out with a guide for three miles, seven miles or as much as 10. All day we were gone. We walked through pastures, woods and villages, pausing in churchyards for lunch and a bit of history.

Holiday Fellowship began at the turn of the century when a rural pastor, concerned for rural folk now transported to urban areas, established the walking holiday as an inexpensive, leisurely way of staying familiar with the soul of nature and the soul of humanity.

For two weeks last summer the world of accomplishments rested. Oh, we felt good about making a steep ascent or completing 10 miles, but the real satisfaction came from connectedness. To really appreciate our human connection to the whole universe, time spent "in" nature is important.

We celebrated the terrain, the nesting birds, the unusual wild flowers. There was more silence than sound in our days. Prayer was in the air. One felt energized and relaxed at the same time.

Pieper's description of leisure was a perfect fit, with one exception. I returned home eager for work, while Pieper thesis states: "No one who looks to leisure simply to restore his working powers will ever discover the fruit of leisure."

Still, I've tasted the sweetness of the unending holiday, and I'll keep working at getting it right.

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To the Editor

CUF not involved in dispute with gays

A letter in the June 4 issue by Victoria Mansfield, chairperson of Dignity Center Indiana, involves our local chapter of Catholics United for the Faith (CUF). I'm sorry I'm so late in writing about it, but it took me a while to research the incident.

In her letter, she mentioned that a group called "CUF" attempted to disrupt a retreat at the Fatima Retreat House for those suffering from HIV or AIDS. She never mentioned what form this disruption took. Was it a demonstration? Were there phone calls or letters?

As the chairperson of the local chapter of CUF, I can tell you with all certainty and honesty that it was not our group or any other state chapter that was involved.

There is probably only one priest in this archdiocese, besides the archbishop, who knows a chapter of CUF exists here. I did that on purpose, because just mention of the name causes an uproar and a negative reaction among priests and DREs for various reasons. Those who criticize CUF are usually individuals of a more progressive theology or support issues that cause controversy.

There is good reason for being quiet. I do not want or seek controversy or confrontation of any sort that involves

CUF. CUF was founded as a legitimate lay apostolate enjoying the blessing of the Holy Father. In this country Cardinal John O'Connor of New York is the spiritual director and I know that Dignity has poor relations with him.

CUF was founded in 1968 as a result of the call of Vatican II to involve the laity. The document "Christifideles Laici" that guides the group. It was founded and accepted as one of the first approved Vatican II lay apostolates.

Now I am not against individuals who suffer from HIV or AIDS and I honestly pray for these people and am concerned for them. I do have problems with the lifestyle or behavior that causes that horrible disease and I am correct to address that issue unless it was contracted through transfusions or accidentally. I would never allow anyone from our group to defeat the purpose and mission of CUF by entering into controversy and lack of charity.

I do not support the agenda of Dignity. When I say that, I am called an ultra-right wing conservative, pre-Vatican II, insensitive Catholic living in the Middle Ages and a male hierarchical idiot. These are names I have been called.

I would welcome anyone to tell me what they do not like about CUF and I will listen to any civil discussion. I welcome discussion and debate, not a fight and shut doors. We are a prayer study group, and that's it. We do nothing else and if anyone else is using the name of CUF I would like them to

realize they are creating scandal and bearing false witness by doing so.

I would welcome a dialogue with Victoria Mansfield and anyone else who wants to know what CUF is about or about the alleged incident.

There is nothing divisive about discussing controversial issues. The issue is whether it is done in charity. Examples of this are the planning forums with the archbishop. He faced tough questions and genuine concern from those in attendance. He did not indicate that the questions caused polarization, but answered each question with great charity. The questions were from the hearts of people who have lived in progress, e parishes without any explanation of why changes are made.

I would like to see more peace in our church, which is going to undergo severe stress in American society as layer after layer of decency and values are stripped away by our government. While we fight among ourselves the enemy advances. Before we all wake up losers, we had better rediscover charity.

Darcy K. Triville

Indianapolis

Benedictine goal is \$5.2 million

As you can imagine, I read with interest the article in the July 2 issue entitled "Benedictine Campaign for Gays."

It is true that we are in the middle of a campaign for St. Paul Hermitage and Our Lady of Grace Monastery. And it is true that our new prioress, Sister Rachel Best, is thrilled with the positive response we have received thus far. What is not true is that our campaign is for \$15.5 million. It would

be nice if it were true because that is how much we have raised to date. Our campaign goal is \$5.2 million.

Reaching that goal will enable us to provide for a very special group of people, the retired clergy. Our plans at St. Paul Hermitage include the creation of independent living apartments for the priests of the archdiocese. They also include the expansion and modernization of the Intermediate Care Nursing wing.

Many people have gathered around our cause because it is a good one. Thank you for publishing the article and for allowing me to restate our goal of \$5.2 million.

Sister Mary Luke Jones, OSB
Director of Development
Our Lady of Grace Monastery

Beech Grove



CORNUCOPIA

It's Jello-time again

by Cynthia Dewes

Some of us come from places where Jello is eaten as a salad. Honest. And once a year, if we're lucky, we get to go back to those places and eat Jello with our loved ones and we call it a family reunion.

Of course we know who we are, and who our uncles and aunts are, and even the names of some in-laws and some remote cousins. The surprise at these affairs is that there are always people present whom we do not recognize in any way. We may or may not be told of their identities at some point during the day, but if we make pleasant small talk with them anyway.

Then there are the kids. Lots of kids, all ages, all temperaments, all behaviors. They range from the new babies, slobbering over any convenient shoulder, to toddlers whose feet never touch the ground when

the aunts and grannies are around, to the teenagers who have obviously been brought to the scene under duress.

Games and amusements are usually provided, but we are not talking here about hired clowns and magicians. Unfortunately, there are no Nintendos at hand, and horseshoes are not the game of choice for today's average 14-year-old. On the other hand, card games like Smear can be learned quickly, and kids catch on to the yelling real fast.

Locale is extremely important at family reunions. What is required is a large area with enough beds or sleeping bags for everyone, three or four functioning toilets and an empty refrigerator to hold the beer keg. Also, tables sturdy enough to hold the quantities of bean salad, corn on the cob, watermelon, sliced tomatoes, blueberry and peach pies, potato salad, ham, baked beans, homemade rolls, cucumbers in vinegar, etc. etc.

Two tables are generally reserved for hamburger casseroles, the variety and imaginative construction of which are one of the foundations of every successful family reunion. Protocol requires that

recipes for such be requested and exchanged at some length. And at least half of them had better appear at the next reunion, or there's talk.

Physical stamina is a major requirement for guests at family reunions. Members of the oldest generation present pride themselves on "making it here one more year," and there is a subtle ongoing competition between the 70- to 80-year-olds as to who can stay alive long enough to be the oldest person present at each event.

Nostalgia reigns at reunions. Otherwise respectable old ladies and gentlemen tell the most embarrassing jokes and anecdotes about their youths, sometimes blowing the dignified cover of their spouses or siblings. Children clamor to hear the same stories over and over and everyone present enjoys them, no matter if they are true in fact or just in the mind of the teller.

The strength and satisfaction we gain from family reunions is enormous, yet totally unexplainable. To sit for five or six hours in the presence of people whom we have not lived with for many years, eating too much of foods we gave up long ago, being attacked by bees and poison ivy and mosquitoes, wet upon by strange babies and given bruised shins by the stumbling feet of innumerable little kids—these are the strange and exhilarating pleasures of the family reunion.

We own a shared past. We are a FAMILY.

check-it-out...

The annual Archdiocesan CYO Kings Island Day will be on July 28. Adult tickets can be purchased through the CYO Office for \$16.25; tickets are usually \$23.95. Children's tickets (3-6 years old) and senior citizen tickets are \$11.50. No admission is charged for children 2 years or younger. Tickets purchased are only good for July 28. Tickets must be ordered no later than July 23 to ensure arrival by mail. Contact the CYO Office at 317-632-9311 for more information.

Our Lady of Lourdes School will host its first Golf Outing and Steak and Bake on July 31. The event is sponsored by the development committee of the board of education, with all proceeds to be used for the purchase of computers for the school. The outing will be a Florida Scramble with times starting at 10:30 a.m. It will be held at Pleasant Run Golf Course, 601 N. Arlington Ave. Lunch is included in the golf registration fee of \$35. A 6 p.m. steak dinner will be served. Our Lady of Lourdes School, 5333 E. Washington St. in Lyons Hall. Music and dancing will follow dinner until 12:30 a.m. Cost is \$15. Contact Lou Zimmerman for golf registration at 317-357-1437 or Joe Hammond at 317-356-2180. Call Mark Hudson for dinner tickets at 317-353-1210. Reservations are required by July 20. Everyone is welcome.

The 1993 Cycle for Sight to benefit the Indiana Society to Prevent Blindness will be held at the Indianapolis Motor Speedway on July 24. Entry forms are available at Saturday of Indianapolis and Saturday of Greenwood locations, bike shops, AAA locations, Central Indiana Public Libraries or by calling Prevent Blindness at 317-257-2020. Both individuals and teams may participate at the 20-mile bike-a-thon. Ten \$100 Schwinn gift certificates will be awarded as well as round trip airline tickets for two to Florida courtesy of American Trans Air. For additional information, call 317-257-2020.

Catholics who have suffered the pain of separation or divorce are invited to spend an evening with others of similar experience. The event will be held at St. Lawrence, 4650 N. Shadeland Ave. on July 26 at 7 p.m. Mass will be celebrated by Father Tony Hubler. Following Mass, Father Roger Gaudet, an archdiocesan priest from Terre Haute whose life experience includes divorce and annulment, will share his story of recovery. For more information, call the Family Life Office at 317-236-1586.

The Sisters of Providence invite all interested persons to attend a special workshop focused around national studies on the issues of religious life. The conference, "Framing the Questions for Religious Life: Reflective Conversations on Emerging Issues," will be held July 18-20 at St. Mary of the Woods. Featured speakers will include Father David Nygren, Mary Frolich and Providence Sister Jeanne Knoerle. The conference is sponsored by the Continuing Education Department of St. Mary of the Woods College. Cost is \$25 per person. Lodging and meals during the conference are also available for \$27. To register or for more information, call St. Mary of the Woods Continuing Education Office at 812-535-5149.

Former faculty members Sisters of St. Joseph of Carondelet Margaret Andrea Olerie, Anne Agnes von Steiger, Mary Alexandra Kuhn, Rita Louise Huebner and Marcia Ann Daume will attend the John F. Kennedy Memorial High School 25-year reunion on July 17 at Primo Banquet Hall, 3143 E. Thompson Rd. Father Patrick Kelly, the former superintendent, will also be present. The members of the class of 1968 will have a private dinner and program until 9:45 p.m. Visitors are welcome to attend after that time. For more information, call 317-783-6048.

Franciscan Father Justin Belitz will present a seminar on "Success: Full Living" at The Hermitage, 3650 E. 46th St. on July 31-August 1. Participants learn to determine goals, keep their attitudes positive, motivate themselves, overcome fears and make successful life transitions. Father Belitz had presented this program across the United States and in Australia, France, England, Greece, Hungary, Switzerland and Trinidad. His book of the same name is based on the principals taught in the course. The seminar cost is \$150. The public is invited to a free introductory lecture on July 23 at 7:30 p.m. at The Hermitage. For more information, call The Hermitage at 318-545-0742 on weekdays between 9 a.m. and 5 p.m.

The Indianapolis Museum of Art will feature the special exhibition "I Dream A World: Portraits of Black Women Who Changed America," from July 31 through Sept. 12 in the Allen White Gallery. Special Exhibition Gallery. The exhibition, which is open to the public, features 75 portrait photographs of extraordinary black women by Pulitzer Prize-winning photo journalist Brian Lanker. For more information on the exhibition, call the Indianapolis Museum of Art at 317-923-1331.

vips...

August (Gus) and Antonette (Tony) Spehr Seyfried celebrated their 65th wedding anniversary on July 3. Mr. and Mrs. Seyfried were married at Sacred Heart Church in 1928 with Father Norbert Schmalz performing the ceremony. Mr. Seyfried spent 27 years in the bakery business and then taught for seven years at Holy Name School, Beech Grove. Mrs. Seyfried ran the Seyfried Bakery in the City Market, retiring in 1956. They are the parents of Philip, Joseph and Antonette Froella; grandparents of 30; great-grandparents of 36; and great-great-grandparents of one. Carondelet Sister of St. Joseph Rose Seyfried, pastoral associate at Sacred Heart Parish in Crystal City-Festus Missouri, joined her brother and sister-in-law in celebration by commemorating her 50th anniversary as religious in the ceremony at Holy Name. Sister Rose was born in Indianapolis and graduated from Sacred Heart High School. The joint celebration was held at Holy Name Church, Beech Grove, on July 11 at 11:30 a.m. Mass, to commemorate the Seyfried's anniversary and to celebrate the 50th Jubilee of Carondelet Sister of St. Joseph Rose Seyfried.

Jesuit Father Michael Dorrier, director of campus ministry at Brebeuf Preparatory School, was presented the 1993 J. Patrick Sheehy Spirit Award. Father Dorrier was ordained on June 11, 1983 and has been part of the Brebeuf faculty for five years.

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Hughes named St. Bridget pastoral associate

by Margaret Nelson

Though the cover on a St. Rita program hailed Lillian Hughes as the first African-American pastoral associate in the archdiocese, she thinks her focus will be on serving the needs of the parish and the neighborhood.

On Tuesday, July 6, her first official day on the job as pastoral associate at St. Bridget, Hughes said, "I have to see what the needs and concerns are by listening, observing and asking questions. I see it as providing added direction."

"I'll do whatever the pastoral associate needs to do. I'm assuming it's a typical job description. I'll help with religious education, RCIA (Rite of Christian Initiation for Adults), preparation for the sacraments of First Communion and confirmation. And I'll be working with the youth," she said.

"Evangelization and outreach are my favorite ministries. I'm very, very excited about being involved with them here as I was at Holy Angels. I'll work with the UPC (Urban Parish Cooperative), ABCC (Archdiocesan Black Catholics Concerned), the (West) deanery."

Hughes hopes to become involved in the life of the parish and neighborhood, providing services where possible. "I met with the day care center folk," she said.

The service is housed in the former parish school building.

"I already rode around the parish," she said. "I really believe the job will depend on how it impacts the parish."

There are other implications for growth in the neighborhood," said Hughes. "And there is a potential for pain, with this canal project. I will be here to help. The city has talked about buying homes and property in the area for the White River project."

Hughes spent three summers at the Black Catholic Institute at Xavier University in New Orleans. She has assumed many "hands-on" lay leadership roles at Holy Angels parish in Indianapolis. She has also served as a parish assistant in what she calls "true day-to-day" ministry at Westminster Presbyterian Church near Holy Cross in Indianapolis.

Dozens of workshops sponsored by the archdiocese, other parishes and other faith communities have added to her education, Hughes said. And she was involved in the Urban Ministry Institute, which was funded by a Lilly Endowment grant.

About being a first, Hughes thinks other dioceses may have more blacks involved in parish leadership, especially cities with traditional black Catholic populations, like Detroit and Chicago. But it may be that these roles are filled by black priests and religious.

"The whole thing about being first puts a lot of responsibility on me," Hughes said. "But the affirmation from the black community and the Catholic community has been very uplifting."

Both St. Rita and Holy Angels honored her on Sunday, July 4 during liturgies. The pastor of Holy Angels, Father Clarence Waldon said, "Lillian has been preparing for a job that wasn't here till now."

In her reflections at St. Rita, Hughes remembered Msgr. Herman Mootz bringing her and other children there on a bus from her Evansville home. And the St. Rita pastor, Divine Word Father Anthony Clark

quipped, "After hearing Lillian talk this morning, I don't think there will be any sleepers over at St. Bridget."

Hughes was pleased to be selected as a lector for the 1993 Christmas Mass at the cathedral, shortly before Easter. But she was even more honored when the seminarians asked for her to read at their ordinations in June.

"I met myself coming and going at all this training," Hughes said. "It finally begins to make sense now. I'm sure that's true for so many lay people."

"I feel that I have been really blessed. Sometimes I wonder, 'Why me?'" said Lillian Hughes.



BLESSED—Divine Word Father Anthony Clark, pastor of St. Rita, and Father Kenneth Taylor, pastor of St. Bridget and Holy Trinity parishes, bless Lillian Hughes at a commissioning service at St. Rita on July 4. Hughes began serving as pastoral associate of St. Bridget on July 6. (Photo by Margaret Nelson)



SHAMROCK WINNERS—Beth Behringer (from left), Marty Schmidt and Sarah Clark are St. Patrick student winners of the Shamrock Award at the Terre Haute school's Booster Club annual awards banquet.



AWARDED—St. Patrick students Sarah Fauber and Tim Hellman are honored by the Terre Haute Kiwanis Club with the Eddie Connor Award. Eighth graders throughout Vigo County who exemplify good sportsmanship, academic achievement and attitude are eligible for the tribute.



BONUS—Terre Haute, St. Patrick student Chris Newport stands proudly with his principal, Providence Sister Mary Moeller and the manager of the Terre Haute Hills Department store, Chris not only received an attendance award at the end-of-school honors program, but a \$1,000 scholarship from the store, as well. His name was drawn from all of the students receiving class attendance awards. (Photos by John Fuller)

AWARD—St. Christopher, Speedway, third-grader Lori Figg (left) holds the Christian Attitude Award medal, given to an outstanding kindergarten through third-grader, and her brother, sixth-grader Mark Figg, receives the fourth- to sixth-grade award. The children of Mark and Nancy Figg, selected from 220 students, are shown with their mother and younger sister, Michelle. (Photo by Joyce Porten)



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Loyal gadfly: Father Schillebeeckx claims he is a happy theologian

by Agostino Bono
Catholic News Service

VATICAN CITY—On a spring day in Rome, a Flemish priest well into the winter of life publicized his joys and tribulations as a career dissident theologian in the Catholic Church.

His conclusion was that church life is worth living, but he still does not intend "to disguise the tensions and frictions present in the Roman Catholic Church."

The theologian is Belgian-born Father Edward Schillebeeckx. Under Vatican investigation three separate times from 1968 to 1984, he emerged from each grilling with mild hand-slaps. So, at 78 years of age, he continues questioning church theory and practice while remaining inside Catholicism's institutional structures.

"In the three processes, I have never been condemned," he said.

The result is "I am a happy man," added Father Schillebeeckx, in good standing as a priest and a Dominican.

Father Schillebeeckx was in Rome May 26 to promote a new book, a lengthy interview in which he recounts his theo-

logical autobiography to Italian Father Francesco Strazzeri, writer for several Italian Catholic publications.

The title is "I Am a Happy Theologian," and the 115-page book is published by EDB, publishing house of the Dehonian Fathers in Italy. Translations of the Italian-language book into French and German are planned.

In the book, Father Schillebeeckx sums up his outlook as a theologian on the cutting edge of church doctrine.

"To suffer from the church and for the church is part of our Christian life. But this does not mean we should remain silent. We must have the courage to criticize, because the church always has need of purification and reform," he said.

Father Schillebeeckx is the author of numerous theological works. He gained widespread international fame during the Second Vatican Council as the theologian expert of the Dutch bishops. He was teaching at a Dutch university at the time.

Even then, in the early 1960s, the Vatican was leery of his thoughts and refused to name him an official council theologian. This meant he could not attend council sessions and could have no official

role in drafting documents for council consideration.

Father Schillebeeckx is careful to distinguish that he considers himself a critic of the way the church defines aspects of the faith, rather than a critic of the content of faith.

In the new book Father Schillebeeckx said he never considered leaving the priesthood or the church because of his conflicts with the Vatican. He criticized those who do, such as former Franciscan Father Leonardo Boff, a Brazilian liberation theologian.

"I feel pain for the choice of Boff, a dear friend," he said.

The three Vatican processes against Father Schillebeeckx concerned his views on the following:

►Secularization.

►The human nature of Christ and Christ's relationship to the other members of the Trinity.

►Ordained ministry, especially its function in relation to the Mass.

The main results were Vatican statements that while discords exist, these are on open questions. Sometimes the processes were followed by word changes in subsequent editions of Father Schillebeeckx's books.

Father Schillebeeckx also recounts a notable change in the questioning process used by Cardinal Joseph Ratzinger, the current head of the Vatican Congregation for the Doctrine of the Faith.

Under Cardinal Ratzinger, the 1984 process was an informal conversation rather than the previous formal reading of prepared criticisms and defenses, followed



Father Edward Schillebeeckx, OP

by question and answer sessions, said Father Schillebeeckx.

The Cardinal Ratzinger approach "in my opinion is worse," said Father Schillebeeckx. "Everything is according to his will."

Before, there were objective norms by which a theologian "could defend himself in a serious and organized way," he said.

In the new book, Father Schillebeeckx shows that he still likes to dissent. He criticizes the church's theological prohibition of women priests and opposes the discipline of obligatory celibacy for Latin-rite priests.

He also provides a provocative mix of feminism and Marian theology. "The mother of the church is not the Holy Virgin, but the Holy Spirit," he said.

"Mary is the elder sister of all Christians. It is a feminist viewpoint: The accent is placed on the 'sisterhood' of Mary rather than on the motherhood of the church," he said.

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Keeping It Simple. Keeping It Smart.

British Anglican, Catholic bishops unite in opposition to euthanasia

by Paulinus Barnes
Catholic News Service

MANCHESTER, England—There should be no change in Britain's law banning euthanasia, the country's Anglican and Roman Catholic bishops have said in a rare joint statement.

Re-stating the Christian belief that human life is a gift from God to be cherished, the bishops said that patients should not be able to require doctors to bring about their deaths.

The Church of England's House of Bishops and the Catholic Bishops' Conference of England and Wales gave their views in a joint submission to an inquiry from a committee of the British Parliament.

The House of Lords Select Committee on Medical Ethics is hearing evidence on the issue and will continue to do so until December.

Although euthanasia in Britain currently is illegal, pro-life advocates and church officials fear a growing campaign in favor of its legalization.

The bishops said: "Both churches are resolutely opposed to the legislation of euthanasia even though it may be put forward as a means of relieving suffering, shortening the anguish of families or friends, or saving scarce resources."

They said that those who are weakened by illness or disability deserved special care and protection.

"Adherence to this principle provides a fundamental test as to what constitutes a civilized society," they said.

The bishops did not say that seriously ill or dying people should be kept alive by extraordinary means for as long as possible. They said the right to personal autonomy is not absolute and must recognize the respect due to human life.

If euthanasia were legalized, the bishops said, it would be difficult to guarantee that patients' requests for it were truly voluntary and not the result of undue pressure from doctors or families.

"There is a distinction between deliberate killing and the shortening of life through the administration of painkilling drugs," they said in their statement.

"There is a proper and fundamental ethical distinction which cannot be ignored

between that which is intended and that which is foreseen but unintended," the church leaders said.

The bishops said decisions about whether treatment should be withheld or withdrawn is an area "requiring fine judgment."

They stressed that the recent decision of the House of Lords in the so-called Tony Bland case should not be used as an argument to change the law. Bland, severely injured in 1989, had been in a persistent vegetative state for four years when his family and doctors won the right to withhold artificial feeding earlier this year. He died soon afterwards.

The bishops said that doctors' primary duties were to ensure that patients are as free from pain as possible, and are given as much information as necessary about their treatment. "To accede to requests for voluntary euthanasia would result in a breakdown of trust between doctors and their patients," they said.

"Medical treatment might come to be regarded by the vulnerable person as potentially life-threatening rather than something which confers benefit," the bishops stated.

They also said that the lessons learned from the hospice movement and the care of the terminally ill should be applied throughout Britain's national health service.

K of C members donate time, money

NEW HAVEN, Conn. (CNS)—Knights of Columbus members gave more than 41 million hours of community service and nearly \$93 million to church, community and youth programs last year.

The figures are based on reports on 1992 activity received from 78 percent of Knights of Columbus organizations.

"These figures represent a remarkable outpouring of generosity by members of the order occurring during a period when many people experienced very real economic pressure, with increased demands on their time," said Supreme Knight Virgil Dechant in an announcement from the Knights' headquarters in New Haven.

Reformers get earful about the welfare system

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—When members of President Clinton's welfare reform task force met in July with participants in Project Independence, a program to help residents of Prince George's County, Md., get off welfare, they got more than they bargained for.

"We asked what about welfare drives them nuts, and we were lucky to get out of that room alive," said Bruce Reed, deputy assistant to the president for domestic policy and co-chair of the task force, formally called the Working Group on Welfare Reform, Family Support and Independence.

The working group was formed to follow up on Clinton's pledge to reform welfare, a system that Catholic observers and many others would like to see revamped.

Reed's joking remark at a July 8 press conference was meant to illustrate that the support for fulfilling Clinton's campaign promise to "end welfare as we know it" is strongest among those who benefit from the \$22 billion joint federal-state program.

"They applauded our efforts to change the welfare system as we know it because they don't like it anymore than we do," said Reed.

"The people who hate it most are the ones in the system," echoed David Ellwood, another co-chair and assistant secretary for planning and evaluation in the Department of Health and Human Services.

The two co-chairs—who will be joined by a third co-chair when Mary Jo Bane is confirmed as HHS assistant secretary for children and families—head a group made up of 28 government officials from eight agencies and the White House.

The task force is divided into nine issue groups charged with developing background information and policy options in

specific areas—"making work pay," child support, absent parents, transitional support, post-transitional work, child care, program simplification, private-sector job creation, and preventing family stability.

The last group's goal is to "ensure that efforts to prevent out-of-wedlock births and family break-up are given priority in the reform plan," according to a fact sheet from the task force.

By "making work pay," the group means creating economic incentives to encourage work over welfare and financial supports for the working poor, such as the Earned Income Tax Credit.

The working group has scheduled hearings for Aug. 11 in Chicago and Aug. 19 in Washington, and also plans to hear testimony about welfare in New Jersey, California and Tennessee.

"We want to look at what works, to get outside Washington and talk to some real people," said Reed.

Ellwood outlined the four primary goals of the welfare reform envisioned by Clinton—making work pay, enforcing child support, providing education and training, and creating a transitional system followed by work.

"Both the left and right agree that reinforcing work has to be the starting point of welfare reform, not an afterthought," he said.

Much media attention has focused on the punitive aspects of Clinton's expected welfare reform plan—a two-year limit on benefits—and not on the other goals, Ellwood said.

The U.S. Catholic bishops support efforts at improving child support enforcement and education and training, but they have opposed attempts in various states to cut off welfare benefits after a specific time period.

"Our goal is not to tinkering—to change a few rules here and few limits there," said Ellwood. "We want to change the system

in a comprehensive way. Our orientation, rather than trying to tighten up on the current system, is to find a genuine alternative."

The working group hopes to present a welfare reform plan to Clinton by sometime this fall, but two important related proposals are already in the works.

Expansion of the Earned Income Tax Credit, a refundable tax credit for working heads of families, has already passed the House and Senate and is awaiting conference committee action. And the long-delayed health care reform plan will go a long

way toward reversing one of the major disincentives to getting off welfare—the loss of medical coverage.

The welfare reformers hope that they won't become bogged down by the accusations of secrecy and the missed deadlines that plagued the health care reform task force headed by first lady Hillary Rodham Clinton.

Asked what lessons had been learned from the health care group, Reed laughed.

"Don't schedule meetings on Saturday nights. No firm deadlines. And what else have we learned, David?"

Food for the Poor awaits end of the Haitian trade embargo

by Catholic News Service

PORT-AU-PRINCE, Haiti—At least one relief agency is expecting a surge of activity in response to the recent agreement to begin the process of restoring Haiti's exiled priest-president to office.

Food for the Poor is anticipating the chance to send millions of dollars worth of goods to Haiti's poor if the plan succeeds and trade embargoes are lifted.

The charitable organization's founder, Ferdinand Mahfood, said food, medical supplies and other humanitarian aid were allowed to reach Haiti despite the embargo, but other goods used in relief work were held up.

The sanctions were levied by the United Nations against the illegitimate government that has held power since a 1991 coup ousted Father Jean-Bertrand Aristide as president.

Although the embargo was not intended to block out goods considered essential to survival, items needed for long-term developmental programs were restricted, according to Mahfood.

"This year, I was often asked for support materials and equipment that didn't qualify as traditional humanitarian aid, so we weren't able to ship it into

Haiti," said Mahfood. "In one case, a home for abandoned boys requested beds. In another instance, the need was for an ambulance. Things like these are very important for people who request them, but because they are not food or medical supplies, we have not been able to send them during the embargo."

United Nations negotiator Dante Caputo said July 7 that meetings had been scheduled for mid-July to work out details for Father Aristide's return to power as Haiti's first democratically elected ruler.

The 10-step process for his return provides for a new prime minister and government, a reconstituted parliament, the resignation of the island-state's military commander, Gen. Raoul Cedras, and the revamping of the military and police who overthrew Father Aristide.

It also calls for suspension of the U.N. Security Council embargo after a new prime minister is in office, rather than at the end of the process that would return the president to power.

Mahfood said he was looking forward to resuming Food for the Poor projects including job training classes that were stopped because necessary materials were blocked out.

Divorced, separated Catholics are urged to help themselves

by Carol Zimmermann
Catholic News Service

WASHINGTON—Separated and divorced Catholics must move beyond their suffering and experience life more fully, said speakers at a recent conference in Washington.

"Do not become professional divorced or widowed people, dying with potential," said one workshop speaker during the annual international gathering of the North American Conference of Separated and Divorced Catholics, held July 8-11 at The Catholic University of America.

The message was repeated in keynote addresses throughout the conference, which was attended by about 250 people. Participants included widowed people.

The opening speaker, Jesuit Father John Powell, told participants to "expunge the word 'blame' from their vocabulary and instead, take personal responsibility for their actions."

Father Powell, an associate professor at Loyola University in Chicago and author of such best-sellers as "The Secret of Staying in Love," emphasized that those experiencing divorce or separation need to concentrate on getting to know themselves.

In a presentation filled with anecdotes, he continually reiterated the need for introspection, suggesting that participants closely examine why they do what they do. For example, he asked if anyone had ever been upset with someone who cut in front of them in traffic. "Sure, the other person might have been obnoxious, but you should choose your own response instead of just reacting," he said.

Father Powell also challenged participants to change their attitudes by forgiving others and praying. "When we turn our lives over to God in desperation, God acts," he said.

Dorothy Levesque, the July 9 keynote speaker, emphasized the importance of "saying yes to self."

"You don't have to say yes to everyone else all the time," she added. "Levesque is executive director of the

North American Conference of Separated and Divorced Catholics, an organization founded in 1975.

She urged participants to change their image of the church, especially if they pictured it as stern and harsh. She said those whose parents were divorced when they were children might suffer shame and could "get down on the entire (church) institution."

But "we need to rediscover church," she said. "What gives life and enlivenes the church is each and every one of us here today."

Levesque urged participants to join support groups and to regain their self-worth. "Divorce and death are heart wrenching things, are times we need to grieve," she said. But she also insisted the grieving process needs to end, saying, "I know what is good for me, and I'm going to dare to reach for it. I'm going to dare to take the next step."

The workshop speaker, Elizabeth Barca, told the 20 or so people in her session that they were "responsible for creating" their own lives and they should take the "vital steps" to do it.

Barca, former director of Separated and Divorced Ministry for the Archdiocese of Newark, N.J., urged participants to first "let go of the past."

"You don't need another trauma to discover the love of God, you're ready," she said.

Barca told the workshop participants to think about what they wanted to accomplish for themselves and to work on it. One woman in the group said she could only think about her children. She said she had worked hard to send them to Catholic school and college and all she wanted was for them to be OK. Other participants nodded and said they felt guilty if they thought of themselves first.

Barca, a single mother of five whose first husband died and who is divorced from her second husband, said that she knew what they felt, but she also said they could not be "martyrs for your vision, your children's lives will transform," she said.



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ACQUIRING MEDIA SAVVY

Any time you watch television is prime time

by Mark Pattison
Catholic News Service

Prime time on television, according to industry definitions, comes three hours a night Monday through Saturday and four on Sunday, a total of 22 hours a week.

Compare this to the average time television is on each week in the typical household in U.S. metropolitan areas: from a low of 44 hours, 30 minutes in Washington to a high of 50 hours, 30 minutes in Chicago.

With television time hovering around seven hours a day, viewers might be wiser to consider any time the set is on to be prime time, to be time in which the television is the prime focus.

But is there a difference between watching television and just having the set on? Not according to Michael Medved, film critic and a host of PBS' "Sneak Previews" program. Medved touched on this issue in his 1992 book, "Hollywood vs. America: Popular Culture and the War on Traditional Values."

"How can an industry that proudly claims credit for promoting positive behavior, such as registering to vote or assigning designated drivers, disclaim all responsibility for

the less-constructive role models that it provides to the public?" he asked.

Isn't it absurd that a business that charges hundreds of thousands of dollars for a few seconds of commercial airtime in the belief that fleeting images can sell everything from canned goods to candidates, then turns around and asserts that the hours of programming that surround those brief advertisements have no impact on the audience?

If there is impact by television, how can the power or the parent of a child viewer be more discerning and less passive in the receiving of the thousands of messages transmitted into our homes each day?

In his 1992 pastoral letter, "Film Makers, Film Viewers: Their Challenges and Opportunities," Cardinal Roger M. Mahony of Los Angeles urged viewers to reflect on character, conflict, story development, relationships, the portrayal of sexuality, women, family, religion, work, possessions, authority and violence when they watch movies. These concerns are just as applicable to television.

For instance, are sexual scenes "an essential part of telling the story or are they exploitative?" he asked. "What will be their effect on younger, less mature viewers? Would

you want your teen-age children to see this picture? How about their friends?"

And does on-screen violence, Cardinal Mahony asked, "cater to the aggressive and violent impulses that lie hidden in every human heart? Is there danger its viewers will be desensitized to the horror of violence by seeing it?"

An unrelated but concurrent explosion has taken place in prime time news and so-called "reality" programming. The 1992-93 season had 14 of its 78 hours filled with such shows, not counting sports and video out-take programs. Local stations have beefed up their own news programming, and syndicated talk and reality shows, such as "Donahue," "Oprah" and "A Current Affair," spawn a growing number of imitators.

There's help here, too. The book, "How to Watch TV News," looks at television journalism from perspectives of insiders and outsiders. Authors Neil Postman, chair of the Department of Communication Arts at New York University, and working New York TV journalist Steve Powers offer eight suggestions and elaborate on them in the book's final section, "What Can You Do?"

■ In encountering a news show, you must come with a firm idea of what's important.

■ In preparing to watch a TV news show, keep in mind that it is called a "show."

■ Never underestimate the power of commercials.

■ Learn something about the economic and political interests of those who run television stations.

■ Pay attention to the language of newscasts.

■ Reduce by at least one-third the amount of TV news you watch.

■ Reduce by one-third the number of opinions you feel obligated to have.

■ Do whatever you can to get schools interested in teaching children how to watch a TV news show.

Many of Postman and Powers' suggestions translate well for watching non-news programming, too.

But still, what to watch?

You can apply your own criteria and scan every channel until your eyes pop out of your head. But in the quest for worthwhile programming, you can also rely on the judgment of people and organizations whose opinion counts, including: the Humanitas Awards, founded by Paulist Father Elwood Kiezer; the Christopher Awards sponsored by the New York-based Christophers; and the Gabriel Awards, presented by Unda-USA, an organization for Catholic communicators.

The Humanitas Prize is given for shows that affirm the dignity of the human person, probe the meaning of human life, enlighten the use of human freedom and reveal to each person the humanity of every other person.

Christopher Award winners are largely dramatic specials, news programs and made-for-TV movies, exactly the type of shows that aren't repeated week after week.

The Gabriel Awards have honored such diverse programs as "PrimeTime Live" and "20/20," "Wonderworks," "Highway to Heaven," "Punky Brewster" and the epic TV miniseries "Roots."

But caveat emptor: not every line of dialogue in every show, even an award-winner, may square with your values. There really is no solution but to watch the shows, and, where children are concerned, to watch shows with them. And when the show is over, be prepared to discuss the show's content and meaning with others in your home.

(Mark Pattison is a reporter at Catholic News Service, where he covers the entertainment media.)



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WHOLESOME ENTERTAINMENT—In the quest for worthwhile programming, viewers can get guidance from Catholic organizations that honor quality programming with yearly awards. Episodes of "The Cosby Show," for example, were repeat winners of the Humanitas Prize, given for shows that affirm the dignity of the human person. Many prize-winning programs may still be on prime time, either on local stations or cable channels. (CNS photo from NBC)

THE GOLDEN YEARS

Loving Moment — The common assumption that young and old don't mix is a myth and should be laid to rest, according to experts on aging. There are differences, but the truth is that the young and old need each other.



A SUPPLEMENT TO THE CRITERION

(Photos by Catholic News Service)

Preventive measures can ensure continued activity, independence

by Catholic News Service

Each year, thousands of older men and women are disabled, sometimes permanently, by accidental falls that result in broken bones.

Yet many of these injuries, which can limit a person's ability to lead an active, independent life, could be prevented by making simple changes in the home, according to the National Institutes of Health.

As people age, changes in their vision, hearing, muscle strength, coordination and reflexes may make them more likely to fall. Older persons are also more likely to have treatable disorders that may affect their balance—including diabetes or conditions of the heart, nervous system and thyroid. In addition, compared with younger people, older persons take more drugs that may cause dizziness or lightheadedness.

Preventing falls is especially important for people who have osteoporosis, a condition in which bone mass decreases so that bones are more fragile and break easily. For persons with severe osteoporosis, even a minor fall may cause one or more bones to break.

Falls and accidents seldom "just happen," and many can be prevented. Among simple steps, recommended by the National Institutes of Health, that can make one's home safer and reduce the likelihood of falling are:

►Have vision and hearing tested regularly and properly corrected.

►Consult a physician about the side



INDEPENDENCE—Seniors who value their independence should make simple changes in their living environment. With a few preventive measures, most elderly can continue to live active lives in their own homes. (Photo by Mimi Forsyth)

effects of medicines and how they may affect coordination or balance.

►Limit intake of alcohol, as even a little alcohol can disturb already impaired balance and reflexes.

►Use caution in standing up too quickly after eating, lying down or resting.

►Make sure that the nighttime temperature in your home is no lower than 65 degrees Fahrenheit, as prolonged exposure to cold temperatures may lead to dizziness and falling.

►Use a cane, walking stick or walker to help maintain balance on uneven or unfamiliar ground.

►Use special caution in walking outdoors on wet and icy pavement.

►Wear supportive rubber-soled or low-heeled shoes. Avoid wearing only socks or

smooth-soled slippers on stairs and waxed floors.

►Maintain a regular program of exercise to improve strength and muscle tone and to allow joints, tendons and ligaments to move easily and remain flexible.

►Keep stairways, hallways and pathways free of clutter and well lighted, and have tightly fastened handrails running the entire length and along both sides of all stairs.

►Install grab bars in and out of tubs and showers and near toilets.

►Place a telephone and nightlights or light switches within easy reach of beds.

►Secure rugs to the floor.

(For more information on simple, relatively inexpensive repairs and safety recommendations for your home, write to the U.S. Consumer Product Safety Commission, Washington, DC 20207, or call (800) 638-2772.)

A child's view of retirement in a Florida mobile home park

from a grandparent living in Florida

After a vacation, a teacher asked her small pupils how they spent their holidays. One small boy's reply went like this:

We always spend our vacation with Grandpa and Grandma. They used to live in a big brick house but Grandpa got retarded, and they moved to Florida. They live in a place with a lot of retarded people. They live in tin huts. They ride big three-wheel tricycles. They go to a big building they call the wrecked hall. But if it is wrecked hall, it is fixed now. They play games there and do exercises, but they don't do them too good. There is a

swimming pool, and they go to it and just stand there in the water with their hats on. I guess they don't know how to swim. My Grandma used to bake cookies and stuff, but I guess she forgot how. Nobody cooks—they all go to fast food restaurants.

As you come into the park, there is a doll house with a man sitting in it. He watches all day, so they can't get out without him seeing them. They wear badges with their names on them. I guess they don't know who they are.

My Grandma says Grandpa worked hard all his life and earned his retirement. I wish they would move back home. But I guess the man in the doll house won't let them out.

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Children's Museum plans special Seniors' Day

by Mary Ann Wyand

The Children's Museum in Indianapolis invites the young and the young at heart to browse in its fascinating galleries throughout the year.

But on one day each September, media relations coordinator Anne Knapp explained, museum officials extend a special invitation to "adults age 60 and older to visit the museum for tours, special lectures and discussions about museum artifacts, craft and cooking demonstrations, health screenings, and even music from a big-band combo."

Seniors' Day at the world's largest children's museum, located at 30th and Meridian streets, is scheduled on Sept. 14 this year during regular museum hours.

For additional Seniors' Day program information, call the museum's box office line at 317-921-4000.

"Nothing is sweeter than the music of childhood," Knapp said, "and senior citizens can return to their childhoods for a day when The Children's Museum orchestrates this special celebration. The Ray Churchman Combo will make music on the museum's mezzanine level, where seniors can stop to request their favorite songs and relax with a cup of coffee."

Museum curators will be on hand for special lectures about dolls and toys of the 1930s and '40s, she said, as well as a discussion about vintage radios. Both programs will feature artifacts from the museum's extensive collection.

During personalized tours, seniors can find out how ACE, the museum's planetarium robot, operates as well as what makes the massive and always fascinating water clock tick.

Other activities include give-aways, open computer labs, special gallery exhibits, animal presentations, and information sessions on volunteer opportunities.

Accordia Senior Benefits is co-sponsoring the annual seniors' celebration with The Children's Museum.

"We've got all kinds of things for seniors to do here," Knapp said. "Kids love the hands-on activities, but we've got a lot for parents and grandparents or older adults to do too. There are a lot of different kinds of science exhibits, as well as a lot of interesting artifacts and toys from our very large collection. There's a lot here to engage anyone."

The Children's Museum motto is "Where children grow up and adults don't have to."

"That's the neat thing about this place," she said. "Adults can come and get back into their childhood and enjoy things for the sake of enjoying them. There is a lot of nostalgia here. We've got a very extensive toy train collection which really fascinates a lot of adults as well as our collection of antique dolls and toys."

Visitors also can enjoy the museum's international exhibits featuring artifacts from all over the world.

"We've gotten a lot of those artifacts

from the Caplan Collection," Knapp said. "Teresa and Frank Caplan, the founders of the Creative Playthings Company, donated an amazing collection of thousands and thousands of toys and dolls and artifacts from all over the world. We've got those things in our 'Passports to the World' gallery, which makes up an extensive part of our collection."

Senior citizens interested in visiting the museum throughout the year can take advantage of the discount admission rate of \$5 a person for a day pass, she said, or \$8 a person for an annual pass.

"We try to have at least one traveling exhibit every season," Knapp explained. "For our summer season it's 'Backyard Monsters,' an exhibit featuring giant robot

ic insects. There's always something new."

Formerly located in a historic mansion on North Meridian Street, The Children's Museum expanded into a new and specially designed building in 1975. During the 1980s, the museum completed a second major expansion program centered around the new Welcome Center. That phase of the expansion included construction of a planetarium.

"We wanted the Welcome Center to be an open, light, cheerful area when people first come into the museum," she said. "We're going to start another renovation program over the next few years to lighten the core area of the museum."

As the largest children's museum in the

world, the Indianapolis museum contains 325,000 square feet of galleries.

"We are the largest children's museum in the world by a great margin," Knapp explained. "During summer vacation, we've got a lot of people coming in from all over the country."

But during Seniors' Day on Sept. 14, she said, children will be back in school and senior citizens will be able to enjoy a relaxing and entertaining day.

"The museum is handicapped-accessible," Knapp said, "and there are plenty of places to sit down and rest. It's going to be much easier for senior citizens to have access to exhibits that day because they won't have to fight crowds and we'll have rest areas all over the museum."



MAN IN THE MIRROR—This man examines his elongated reflection in a curved mirror during The Children's Museum's Seniors' Day last September.



SENIOR ARCHAEOLOGISTS—Three women "excavate" fossils at a dinosaur exhibit inside The Children's Museum in Indianapolis during a special activities day for senior citizens last year. The museum's 1993 Seniors' Day is scheduled on Sept. 14. (Photo courtesy of The Children's Museum)

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1/906

These programs help bridge generation gap

by Gerald M. Costello
Catholic News Service

At least once a week young children at the Bergamo Child Development Center in Dayton, Ohio, take a short trek to visit some good friends—the older men and women at a companion institution, the Bergamo Center for Lifelong Learning.

It's part of a program and a national trend to foster closer ties between the generations. "Age should not, and in the long run, cannot, become a disuniting element in American life," said Horace B. Deets, executive director of the American Association for Retired People.

When reporter Ginny Keaynow of *The Catholic Telegraph*, the Cincinnati archdiocesan newspaper, visited the center to see the program close up, 5-year-old Eric Wyatt excitedly told her about the fun he has "playing with the big kids." And Jean Kinder, 74, recalled the days when she took care of her own grandchildren.

Directors of the two centers explained that the program benefits both groups. The children learn how to relate to old people and to those with disabilities. For the

seniors, just being with young children again brings back memories of happy times and provides a way for them to offer their gifts and experiences.

At Immaculate Heart of Mary School in Lafayette, La., the effort was simple. Students there held a "senior prom," to which they invited grandparents or other older people to be their "dates" for the evening. All over the country, Catholic high school students—and, increasingly, their public school counterparts—visit nursing homes regularly to fulfill "service" obligations.

Something more involved takes place at St. Brendan Parish in the Bronx, N.Y. There, older members of the Rosary and Altar Society and other senior parishioners pay annual visits to a rural farm operated by Daytop Village, a New York drug-rehabilitation program.

The visiting grandmothers assure the recovering addicts at Daytop that they pray for them and love them. "Having you over to our house makes us feel good," said one of the residents to the seniors. "Being off drugs makes everything seem beautiful."

Few programs anywhere in the nation have quite the scope of the West End



GENERATION BRIDGE—A university student dances with a guest at a student-sponsored "senior prom" which included dancing, entertainment and group singing. Such programs are part of a national trend to foster closer ties between the generations. (CNS photo by Dan Johnson, Marquette University)

Intergenerational Residence, a unique apartment house in New York City where 54 units are occupied by single mothers and their children, 44 by senior citizens and four by students from Fordham University.

Fordham is one of the chief partners in the project, conceived by Catholic Charities of the New York Archdiocese and supported by city and state agencies, local banks and a non-profit developer.

The single mothers all take part in special-education programs designed by the university to help make them more self-sufficient. Day care for the children, all of whom are under the age of 7, is provided, with plenty of volunteer help from the seniors in residence, half of whom had formerly been homeless. The Fordham students work with the children in exchange for their apartments.

"Everyone is friendly here," one of the mothers said. "There are no fights. We all take care of each other."

While the residence is an ambitious effort to encourage intergenerational cooperation, most attempts to develop interaction between the generations are going to be much more modest—many of them starting, in fact, at the parish level or right within the family circle.

A parish council has a good opportunity to promote intergenerational awareness by planning liturgies on certain occasions — Mother's

Day or Father's Day, for example—that would highlight the contributions of different groups. Social events, lectures and volunteer programs at local nursing homes could all be devised on an intergenerational basis with a minimum of planning.

People active in civic affairs can work similarly at the community level. Historic anniversaries offer a special chance to recognize the contributions of a town's older residents or to encourage them to share their stories and experiences.

When it comes to sharing memories, though, there's nothing like family get-togethers. Grandparents and others in the senior set can be gently nudged to tell youngsters what it was like to live long ago—through the Great Depression or a world war, for instance. Getting it all down on tape, of course, makes the memories more treasured as well as more permanent.

Children will learn to respect old people if their parents treat the elderly that way. Often it's the simplest things that make an impression—visits, phone calls, acts of consideration.

They're all great teachers, getting across the same message that the AARP's Deets keeps repeating: a real family includes people of all ages, near or far, and what affects one will finally affect all.



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OASIS helps those over 55 to live active, productive lives

by Elizabeth Bruns

After working for about 45 years, many of us look forward to the retirement years. Through retirement, we can catch back and relax and spend quality time with spouses, family, grandchildren and friends. But what happens if we get a little bored and lethargic? A national nonprofit group called OASIS (Older Adult Service and Information System) can help older retired citizens keep active through educational and cultural programs as well as health and fitness classes.

OASIS is an organization designed to enrich the lives of individuals over age 55. Its mission is accomplished by sponsoring and coordinating programs that maintain and enhance the cultural and intellectual quality of life for this population. Central to this purpose is a focus on arts and humanities and the promotion of good health and volunteer activities.

OASIS membership is free and the programs have minimal or no charges for older adults. A combination of national and local corporate sponsors and private and public grants supports OASIS. The organization was initially funded by a grant from the Department of Health and Human Services, Administration on Aging, but currently receives major support from its national sponsor, the May Department Stores Company.

One particularly important aspect of OASIS is the wide variety of volunteer opportunities available for members to participate in. OAPL (Older Adult Peer Leadership) is an example of the service work done by the members. OAPL trains

volunteers to become peer leaders to teach classes in the community, acting as ushers at local theatres or sharing their experiences with young children in a variety of programs.

The OASIS intergenerational tutoring program addresses the problem of illiteracy with an innovative approach, using proven teaching methods. Tutors work one-on-one with children in first through third grades who are experiencing reading and language usage difficulty. The tutors meet with the children once a week during school hours. Children from the Lawrence Township schools are currently benefiting from the program.

In Indianapolis, OASIS is sponsored by May Department Stores Co., L.S. Ayres and Methodist Hospital of Indiana. The organization is headquartered at L.S. Ayres Washington Square and many of the programs are held there, as well as at Glendale Mall.

OASIS holds programs on topics from country western dance to handwriting analysis to dance fitness, or swimline to religions of the world. Also offered are seminars on health, book reviews, gardening, travel, art and museum tours.

Based on educational rather than a social welfare model, OASIS is a unique organization that encourages the activity rather than the passivity of older adults. It empowers those over 55 to live independently and continue to expand their knowledge and remain productive.

Presently there are more than 171,000 members in 22 cities throughout the United States.

For more information about OASIS, call 317-895-9976.

Sunshine Boys brighten the parish and find a new sense of purpose

by Kate Pipkin
Catholic News Service

Every Tuesday, St. Brigid Church in Baltimore is brightened up by the presence of a group of retirees who turn their spare time into savings for their parish.

The Sunshine Boys, begun almost 20 years ago, provides a wide array of volunteer services to the parish and beyond, while finding a sense of purposeful involvement in retirement.

The list of services provided by the 14-member Sunshine Boys is as diverse as the men who perform them. They've fixed the rainspout outside the church, put up a wire fence on the parish grounds, scrubbed the church, sold eggs to benefit the parish senior citizen club, rewired classrooms, installed fans and electrical, set up the annual carnival, made plumbing repairs and constructed parish signs.

"I think it happened once that there was a job we couldn't handle," said Sunshine Boy Barney Libertine, adding, "I guess we've saved the parish quite a few bucks."

The Sunshine Boys don't keep track of how much money they've saved for their parish, but most agree it goes well into the thousands of dollars. The regular extermination of parish buildings alone would cost the parish about \$600 a month, if done professionally.

And the Sunshine Boys even spread their light beyond the parish boundaries. Once a month they prepare and deliver casseroles to a soup kitchen located in the neighborhood. They also collect and deliver clothing to the area St. Vincent de Paul Society.

Even if there's a fellow parishioner who needs a washer changed or some help with

a painting job, the Sunshine Boys are always right on the spot.

"We all enjoy it, that's the key," said 47-year-old Joe Hydzinski, the youngest Sunshine Boy. "The future of the group may depend on me. It might be up to me to get the younger ones interested."

He said he first found out about the Sunshine Boys when he happened upon some members trying to fix a backed-up toilet in the parish hall.

"I told them there was probably a comb or brush stuck in the tract and I started working on it," he explained. "We took it apart and, sure enough, it was a hairbrush. I helped them put it all back together and I've been with the group ever since."

When the Sunshine Boys meet Tuesday, they'll do whatever tasks they've assigned themselves and have lunch together. Each member pays \$2 a week dues, most of which, coupled with other funds raised by the Sunshine Boys, goes right back into the work they do.

Their success is due in part to the varied talents they bring to their parish work. Before retirement, the Sunshine Boys worked in professions as diverse as plumbing, butchering, teaching, machining, carpentry and management.

Just about all of the men live within walking distance of the church and some have spent their whole lives in the parish.

"I was an altar boy at the church until I was 18," said 76-year-old Sunshine Boy Bob Patzwil. "My wife and I were married here. Most of these people are my lifelong friends. We look forward to spending every Tuesday together."

Father John Auer, former pastor of St. Brigid's, said a group like the Sunshine Boys lends purpose to retirement. "The

Sunshine Boys are always there in a pinch," he said. "It's good for the parish but it also gives them something to do for themselves. The social time they spend together gives them a strong sense of spirit."

The current pastor, Father Joseph Bokonek, agreed that the Sunshine Boys are a tremendous asset to the parish. "In the area of maintenance, there's always something going wrong," he said. "Every parish should have the resource of a group of parishioners who can be relied upon for

consulting. Before we even think of calling a contractor or a plumber, we call the Sunshine Boys."

What is it that keeps the Sunshine Boys enthusiastic and eager to work?

Frank Dopkowski said the secret to keeping motivated is to always keep busy. "On nice days I see so many older men just standing on the street corner or sitting on their front steps," said the 75-year-old. "They should get involved in something like this."

Sunshine Boy Jim Woll, former art teacher, said he'd just be "vegetating" without the group. When any sign-painting or artistic work needs to be done, Woll is usually the one to do it.

"When I moved back to this neighborhood I said I wanted to help people," said Leonard Eiswert. "That's the best way I can think of to use my retirement time."



SUNSHINE BOYS—At St. Brigid Church in Baltimore, the Sunshine Boys, an active group of retirees, turn spare time into savings for the parish. The members provide volunteer services ranging from plumbing to carpentry to sign-painting. (CNS photo by Denise Walker)



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Myths about aging should be laid to rest, say the experts

by Julie Sly
Catholic News Service

The myths of aging—including antiquated attitudes and stereotypes about older people—distort reality and keep people from seeing the individual needs and strengths of older persons, according to those who work with the elderly.

"We tend to say all older people are the same and put them in one category, but exactly the opposite is true," according to Father Robert Chenoweth, a gerontologist and chaplain at St. Louis University Medical Center.

"The longer people live, the more they develop," he said. "We need to acknowledge this and look at the special needs and gifts of older people."

He pointed to the misconception that all older persons eventually become senile. Senility, he said, is a "wastebasket term" used when other causes of memory difficulties have not been examined. He noted that what looks like senility could be drug reactions, malnutrition, dehydration, toxicity or disorientation because of a lack of contact with others.

The cultural stereotype that older people eventually

"lose it" is not true. Father Chenoweth said. Often older people's minds not only remain strong but also gain new power, he said.

Father Chenoweth cited several other common myths about the elderly: older people lose interest in sex or cannot function sexually; they are inflexible; they are not as productive or effective at work; they are passive or unassertive; and they are more irritable than younger people.

"What many don't realize is that the majority of older people adjust to multiple changes—such as the loss of family, career, friends and mobility—and most do a very good job," he said. "They have an amazing amount of adaptability. Perhaps at no other time except adolescence do they have to adjust to such rapid change."

People must learn to "bear down" meaningless myths about aging, according to Our Lady of Victory Missionary Sister Pat Murphy, an expert on aging issues and nursing home programs.

"We need new models" for the elderly, said Sister Pat, director of Aging Issues, a consultation service based in Santa Monica, Calif., and former director of activity programs for

Beverly Enterprises, the largest nursing home chain in the nation. "Older people don't want to spend their aging years in their rocking chairs, but they are a little thrilled that they're expected to spend them in running shoes either."

"We need older people to define themselves—not be defined by 40-year-olds deciding how they want to be in their older age," she said.

Among other prevailing societal myths about older persons, she added, are that the elderly have difficulty making new relationships, beginning new activities, growing spiritually and mentally and being productive.

Another common assumption is that young and old people don't mix. Sister Pat said. "There are differences, but they also share many things in common."

"We should consider the stories older people tell part of their 'salvation history,'" she said. "They need to tell the young that God has always been there in the toughest times. What is really true is that the young and the old need each other desperately."

The myth that older people want to be dependent on their adult children can have tragic consequences for both, according to Sister Pat.

Many older people "go to great lengths to be independent and sometimes wait far too long for support and planning," she said. "While younger adult children don't take intermediate steps and then the burden becomes too great. What we need to build is interdependence."

Sister Pat said another myth—that older people must keep busy to be happy—often promotes mindless activity rather than selective and meaningful involvements.

"How can you possibly attribute the tasks of the last stages of life if you fill up every minute of your day?" she noted. "Older people need time to assess their lives, mend their fences, become mentors and pass on their values to others."

Sandi Peters, director of aging services for Catholic Charities in the Archdiocese of San Francisco, said that a contrasting myth—"retirement is restful"—also does not hold true for all persons age 60 and older today.

"From my experience, older people tend to be involved in activities they didn't have time for when they were younger, and their concern for society and the environment increases," she said.

"People are also staying busy longer," she added. "I know many people in their mid-70s and early 80s who are very active volunteers in the community."

Carol Johnson, director of the department of aging for Catholic Charities in the Diocese of Oakland, Calif., agreed that the elderly are "not resting," and added that "the myth that older people are rich is not the case for most (older) people."

"Many retirees live on very fixed incomes," she said. "And many older people are working many years beyond the traditional age of retirement, because they can't afford to retire or they are concerned about keeping their health care coverage."

As church congregations include an increasing number of elderly persons, "it is the responsibility of church people to not only involve older persons in planning and to help provide the support services they need, but to break down common stereotypes," Johnson said.

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Volunteering gives seniors a reason to get up in morning

by Laurie Hansen
Catholic News Service

Frances LaFollette, a volunteer office manager, decided to join the ranks of older persons who volunteer because "as my doctor put it: 'It gives you a reason to get up in the morning.'"

LaFollette, who retired after working 32 years at a large company where she directed computer operations, volunteers at least 40 hours a week at the Washington-based International Liaison, a U.S. Catholic clearinghouse for lay volunteers. She has been with the organization for three years.

"I think I have a lot to offer. When I began here they were just getting started with computers and I had experience with them," she said in an interview with Catholic News Service. Growing numbers of organizations across the nation are profiting from the experience of older adults who have decided to volunteer their services.

According to John Thomas, spokesman for the Washington-based Independent Sector, an organization that among other things encourages volunteering, statistics show "the elderly and retired persons are becoming a larger portion of the total number of volunteers in the nation."

Thomas said a Gallup Poll taken for Independent Sector in 1990 found persons 65 and older were 41 percent of the nation's volunteers that year, compared to 36 percent in 1988.

LaFollette said about two-thirds of the missions with which International Liaison is associated "are looking for volunteers over 55" to accept positions as clerical workers, teachers, accountants, tradespersons, counselors, maintenance workers and physicians.

Older people bring stability, maturity and a lot of experience to volunteer jobs, she said. "Volunteering is talked about more now than ever before," he said, adding that the majority of volunteers nationwide volunteer for religious organizations.

Holy Cross Brother William Geenen, founder of Senior Friendship Centers, located in southwest Florida, sees older persons volunteering to help other older persons as key to the program's success.

About 1,000 persons volunteer at the centers, which offer nutrition, transportation and health services. The "vast majority" of volunteers are 65 or older.

Many of the elderly in southwest Florida "have moved here from Northern states where they left family and familiar circumstances," Brother William said. "After coming here, many have lost spouses and find themselves isolated."

He said volunteers at his centers fill 50 job classifications, "from greeter at the door to medical doctor."

Sister of Providence Luce Crawford, spokeswoman for

the organization, told CNS that Senior Friendship Centers allows older adults to "help the elderly maintain their independence and dignity as long as possible."

"Here in Florida, 65 isn't old anymore," she commented. "Eighty-five to 100 is old."

She said that some 75 retired volunteer physicians are licensed to provide health services through the centers to the "medically underserved who are over 55."

The physicians currently treat about 5,000 patients, giving general physical exams, doing lab work and making referrals to practicing physicians when necessary, said Sister Luce.

"A lot of our doctors are between 65 and 80. They have a lot of the same ailments as the patients they serve. They have arthritis and their golf game's slowed down," she said.

The senior volunteers—from retired physicians to those who teach subjects from Scrabble to French—"get a tremendous sense of worth" from their work, said Sister Luce.

"They need to be needed. Everybody does," she said.

"But it's easier to get depressed when you're old. You don't hear from the kids because they're raising their kids. Keeping busy is key."

Msgr. Charles J. Fahey, director of the Third Age Center, a research center focusing on older adults at Fordham University in New York, notes that volunteer activities in which older adults are involved range from service in formal programs, such as Senior Friendship Centers, to "less visible" volunteering through parish or synagogue.

As well, many older adults find themselves participating "in the chore or joy, as the case may be," of caring for grandchildren, which is more likely to be seen as "familial responsibility" than volunteer work, said Msgr. Fahey.

What do elderly volunteers bring to an organization or activity?

"The wisdom of age," said Brother William. Older adults "have the experience of living. They know it's not worth fighting over nonsense anymore. They understand people's problems," said Sister Luce.

Older people "are known for being reliable and conscientious," noted Msgr. Fahey.

While older adults, "like younger people, come in all shapes and sizes," they contribute the "unique" quality of realism to an organization, said Sheridan McCabe, associate professor of psychology at the University of Notre Dame, a specialist in geriatric mental health.

They also bring a natural empathy to jobs that involve working with other old people, he said. "They understand what it's like to be old, that it hurts, and how it feels to have so many people you know dying."

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Senior day care prized by elderly, caregivers

by Bob Zyskowski
Catholic News Service

Marie Reiners is bubbling about the "cruise" for which she and her senior friends are getting ready.

She and the rest of the group at St. Anthony Eldercenter aren't actually leaving the blue-collar neighborhood in north-east Minneapolis; the cruise is the theme of the week at their senior day care program.

The fishing nets already hang from the ceiling, and the seniors are looking forward to a week of flowered shirts, shuffleboard, cruise olympics, a masquerade party and, of course, dinner at the captain's table.

"Oh, I love it here," Reiners said. "I love the activities. I love that I'm not at home alone."

Fellow attendee Elaine Handy knows how she feels. "You don't mind staying in the other days if you know you have Eldercare to come to two or three days a week," she said.

Although it certainly isn't a new trend, day-time care for senior citizens is a needed service when greater numbers of adult children are employed outside the home and when families often live in distant cities.

While stay-at-home mothers in the past often drew the responsibility of caring for elderly parents, alternatives are often needed now to ensure that older persons have care available.

Senior day care programs have proven their value both to the older persons who take part and to their primary caregivers, according to a St. Louis gerontologist who is an expert in the field.

"A program like this gives respite to the caregiver and allows him or her to continue living a somewhat normal life under

circumstances that are at best trying," said Richard P. Johnson, director of the Mercy Family Practice Center at St. John's Mercy Medical Center in St. Louis.

Kathy Best, who designed, founded and still directs the day program at St. Anthony Eldercenter, sees the day care service as helping both the senior and those who have taken on the caregiving responsibility, whether it is a spouse or a son or daughter.

One client, for example, is a woman in her 80s who suffers from Parkinson's disease and mild dementia, Best said.

"She needs help walking, dressing, toileting and feeding. She needs 24-hour care, and her husband is the primary caregiver, but he is 81 himself," she said.

"He has help in the evening, but without our program to meet her needs five days a week, she'd definitely have to be institutionalized."

Best cited another example of a client who had Alzheimer's. "Her son, Charlie, was a wonderful caregiver. He should become a saint. She needed total care, and while her son did everything possible for her, he also had a business to run."

St. Anthony's day care program for seniors allowed the son to work and take care of his mother during his non-working hours.

Enabling the elderly to stay in their homes longer is another key benefit of senior day care programs, Johnson said.

"No older person wants to go to a nursing home," said the behavioral scientist with 12 years experience in the field of gerontological counseling. "And there's no adult child who in their genuine heart wants to put their parent in a nursing home."

Senior day care programs are much less

SENIOR DAY CARE

Considering a day care program for a senior citizen you love?

Here are some suggestions about what to look for from gerontological counselor Richard P. Johnson, director of the Mercy Family Practice Center at St. John's Mercy Medical Center in St. Louis:

1. What kind of programming do they have during the day? Will they be stimulating my mother, father or my spouse while he or she is there?
2. What kind of professional staff do they have? Generally the more educated, the higher the level of care.
3. What is ratio of the number of people being cared for? A ratio of 8-to-1 to 10-to-1 is good.
4. Is there a good, creative, enthusiastic activities director?
5. Is there access to social services?
6. Is the administration good?
7. Is the setting roomy and well-lighted?
8. Are the facilities secure?
9. Do they have programs for caregivers, support groups?
10. What kind of information exchange system do they have?
11. Is the caregiver welcome to spend time at the center?
12. To what degree is the staff willing to help you make the transition for the patient from home to day care center?
13. Is transportation available?

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expensive—\$18 to \$45 a day—than the cost of nursing home care, Johnson noted. But, he added, while cost is a factor in decisions regarding care for elderly, it is not the major factor.

"Many people don't realize that the key factor in the decision for nursing home placement is not the objective medical condition of the patient but the emotional condition of the caregiver," Johnson said.

A senior day care program often serves as a "halfway house" for families who may have to consider the nursing home option in the future, but can do some caregiving themselves.

Best said that point is stressed at St. Anthony, a total care program for senior citizens which includes nursing home facilities, a home-care services program and the day care program.

"We stress continuity of care," she said, "and we work with the family to help meet their needs." A client may start coming to the day care program, get to know the facilities, the staff and the residents in the nursing home program, and, as their needs change, be more comfortable moving into the nursing home, she added.

Games to stimulate the mind and activities designed to tone muscles are part

of the program at St. Anthony's. Trivia games are popular, but the day program's shelves store books, magazines, jigsaw puzzles and bingo cards.

Gerontologist Johnson said that that is another key benefit to senior day care. "Most senior day care programs offer great stimulation for the older person or the patient—stimulation that could never be achieved by the caregiver in their home."

The Eldercenter's location adjoining St. Anthony of Padua Church means the clients' spiritual needs are easily cared for.

Unfortunately, senior day care programs are not yet generally found in rural parts of the country. And even where programs exist, they haven't generated the great boom that was expected when first established in the 1980s.

"It's people who really need these kinds of programs who are reluctant to go into them," said Johnson. "It's ageism—I don't want to go where older people are—and they don't want to leave their homes."

To Elaine Handy in Minneapolis, that kind of thinking doesn't make sense. "The best part of coming to St. Anthony," she said, "is that I get out and get to mix with people."

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The Center for Alzheimer's Disease and Related Disorders has begun a Clinical Core Center for Research on Alzheimer's Disease. This Core Center is one of 29 funded by the National Institute of Aging in the country. The work done through the Core Center will further the research towards detecting and managing Alzheimer's Disease.

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- 6) Autopsy services for diagnostic confirmation.

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How time flies?

The following information lists the top 10 activities in a day for the population 65 years and older. The figures show the average time spent in minutes per day and by sex.

Activity	Women	Men	Average
Sleeping	479	470	478
Watching TV	190	213	199
Eating meals at home	76	85	79
Hygiene	57	52	55
Cooking	74	24	54
Reading	47	56	51
Shopping	45	39	43
Housecleaning	44	18	34
Napping	34	34	34
Visiting	33	34	33

Source: University of Maryland, 1985 Americans' Use of Time Project

Seniors seen as the largest group of victims of medical quackery

by Catholic News Service

There's much debate today about the rising cost of health care. But seldom do health care costs reflect the money wasted on medical quackery—the promotion of remedies and devices that are scientifically unproven.

According to the National Institutes of Health, each year Americans pay roughly \$10 billion for useless, costly and sometimes harmful products.

Quacks—those who sell unproven remedies—have been around for years. The "snake oil" salesman who traveled from town to town making false claims about a doubtful product has been replaced by a slicker salesperson promoting products through advertisements, foundations and clinics.

To the quack, people of all ages are fair game, but older people form the largest group of his victims. The Subcommittee on Health and Long-Term Care of the U.S. House of Representatives recently conducted a four-year study on medical quackery and it concluded that 60 percent

of all victims of health care fraud are older people.

Most people who succumb to the quack's worthless and often dangerous "treatments" are desperate for some offer of hope. Among common ploys used by dishonest promoters are:

- ▶ Promising a quick or painless cure
- ▶ Promoting a product made from a "special" or "secret" formula, usually available through the mail and from only one sponsor.

- ▶ Presenting testimonials or case histories from satisfied patients.

- ▶ Advertising product effectiveness for a wide variety of ailments.

- ▶ Claiming to have the cure for a disease (such as arthritis or cancer) not yet understood by the medical community.

Because older people as a group have more chronic illnesses than younger people, they are likely targets for fraud. Three large areas for health quackery are aging processes, arthritis and cancer.

The normal process of aging is a rich territory for medical quackery. In a youth-oriented society, quacks find it easy to promote a wide variety of products

simply by saying they can stop or reverse aging processes or relieve conditions associated with old age. Special cosmetics are said to erase wrinkles, vitamins to enhance virility and creams to reverse baldness. While a healthy lifestyle will help delay many of the conditions associated with aging processes, no preparation or device can stop aging.

Arthritis is an easy target for "remedies" because symptoms tend to come and go. Persons with arthritis then associate the remedy they happen to be using with relief from symptoms. Arthritis sufferers have paid for bottled seawater, "extracts" from New Zealand green-lipped mussels, and Chinese herbal medicines (which have no herbs but do contain drugs that may be dangerous).

There is no cure for most forms of arthritis at the present, but treatments are available through qualified medical sources that can help reduce pain and enable greater movement. These include drugs, heat treatments, a balance of rest and exercise and, in some cases, surgical implants.

As with arthritis, cancer occurs more

often in older people. Quacks prey on the older person's fear of cancer by offering "treatments" that have no proven value—for example, a diet dangerously low in protein.

Today, almost 50 percent of cancer victims survive at least five years. But this rate might be even higher if all patients promptly consulted a qualified doctor instead of losing time on worthless remedies.

Is there any adequate protection from quackery?

The best protection is careful questioning to what is seen and/or heard in advertisements. Advertisements are not necessarily true because they are presented by what may otherwise be a trusted source.

Check any product before purchasing it. Products sold door-to-door should be checked out first through an agency, such as the Better Business Bureau or a local or state consumer affairs office. A qualified physician can also be an important resource, as is an association concerned with the disease for which the product is supposed to cure—for example, your local office of the American Cancer Society or the Arthritis Foundation.

(For a free copy of two brochures, "Tips on Medical Quackery" and "Arthritis: Quackery and Unproven Remedies," send one self-addressed, stamped envelope for each brochure to the Council of Better Business Bureaus, 4300 Wilson Blvd., 8th Floor, Arlington, VA 22209. Attention: Standards and Practices.)

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How heat, cold affect seniors

by Catholic News Service

Americans of all ages face the dangers of exposure to too much heat or too much cold.

Yet according to the National Institutes of Health, the risk to elderly people is greater and can lead to fatal consequences unless precautions are taken.

As a person ages, the body becomes less able to respond to long exposure to heat or cold. In cold weather, some older people may develop hypothermia—a drop in internal body temperature, typically to 95 degrees Fahrenheit or below, that can be fatal if it isn't detected and treated promptly.

During hot and humid weather, a buildup in body heat can cause heat stroke or heat exhaustion in the elderly. This is especially true of those with heart and circulatory disease, stroke or diabetes.

While hypothermia may occur in anyone who is exposed to severe cold without enough protection, some older people can develop it after exposure to relatively mild cold. Those elderly most likely to develop hypothermia are the chronically ill, poor people unable to afford enough heating fuel, and those who do not take the normal steps to keep warm.

The small number of aged persons whose temperature regulation is defective face the greatest danger. For unknown reasons, these people do not feel cold and they don't shiver. Thus they cannot produce body heat when they need it. It is interesting to note that many people who have "felt cold" for years may actually have a lower risk of hypothermia.

The only sure way to detect hypothermia is to use a special low-reading thermometer, available in most hospitals. A regular thermometer will do as long as you shake it down well. If the temperature is below 95 degrees or does not register, get emergency medical help.

Other signs to look for include: an unusual change in appearance or behavior during cold weather; slow, and sometimes irregular, heartbeat; slurred speech; shallow, very slow breathing; sluggishness; and confusion. Treatment consists of rewarming the person under a doctor's supervision, preferably in a hospital.

Measures that can prevent accidental hypothermia include:

- ▶ Dress warmly even when indoors, eat enough food, and stay as active as possible.
- ▶ Because hypothermia may start during sleep, keep warm in bed by wearing enough clothing and using blankets.
- ▶ Check with a physician to insure that medication won't adversely affect the control of body temperature.
- ▶ Ask friends or neighbors to check on elderly once or twice a day, particularly during a cold spell. Community telephone check-in or personal visit services can also support the elderly or homebound.

Heat stroke is a medical emergency requiring immediate attention and treatment by a doctor. Among the symptoms are: faintness, dizziness, headache, nausea, loss of consciousness, body temperature of 104 degrees Fahrenheit or higher, rapid pulse and flushed skin.

Heat exhaustion takes longer to develop than other heat-related illnesses. It results from a loss of body water and salt. The symptoms include: weakness, heavy sweating, nausea, and giddiness. Heat exhaustion is treated by resting in bed away from the heat and drinking cool liquids.

The best precaution is to remain indoors in an air-conditioned room or go to a cool public place (like a library, movie theater, or store) during the hottest hours.

Other good ways to cool off include taking baths or showers, placing kettles or wet towels on the body, and using electric fans.

In addition, it is wise to:

- ▶ Stay out of direct sunlight and avoid strenuous activity.
- ▶ Wear lightweight, light-colored, loose-fitting clothing that permits sweat to evaporate.
- ▶ Drink plenty of liquids such as water, fruit and vegetable juices, and iced tea to replace the fluids lost by sweating.
- ▶ Take the heat seriously, and don't ignore danger signs like nausea, dizziness, and fatigue.

(Material used with permission. A free copy of "A Winter Hazard for the Old: Accidental Hypothermia" is available by writing to: National Institute on Aging, Expend Associates, 8630 Fenton Street, Suite 508, Silver Spring, MD 20910.)

How current is your knowledge about aging?

by Catholic News Service

Many beliefs about the elderly and the aging process have been formed by misconceptions and myths passed on from one generation to the next and by a lack of discussion and information about issues related to aging.

The National Institutes of Health has developed this true-or-false quiz to test people's knowledge about the elderly and the aging process and to offer supporting information.

1. Baby boomers are the fastest growing segment of the population.
2. Everyone becomes confused or forgetful if they live long enough.
3. Heart disease is a much bigger problem for older men than for older women.
4. People should watch their weight as they age.
5. Older people usually take more medications than younger people do.
6. If your parents had Alzheimer's disease, you will inevitably get it.
7. Diet and exercise reduce the risk of osteoporosis.
8. As your body changes with age, so does your personality.
9. Suicide is mainly a problem for teen-agers.
10. Extremes of heat and cold can be especially dangerous for older people.

ANSWERS:

1. False. The population age 85 and older—more than 3 million people—is the fastest-growing age group in the United States. That number is expected to quadruple by the year 2040, when there will be more than 12 million people in that age group.
2. False. Confusion and serious forgetfulness in old age can be caused by Alzheimer's disease or other conditions that result in irreversible damage to the brain. But at least 100 other problems can bring on the same symptoms. A minor head injury, high fever, poor nutrition, adverse drug reactions and depression also can lead to confusion. These conditions are treatable, however, and the confusion they cause can be eliminated.
3. False. The risk of heart disease increases dramatically for women after menopause. By age 65, both men and women have a one in three chance of showing symptoms, though risks can be significantly reduced by following a healthy diet and exercising.
4. True. Most people gain weight as they age. Due to changes in the body and decreasing physical activity, older people usually need fewer calories. Still, for older and younger adults, a balanced diet is important. Of most concern is an involuntary gain or loss of 10 pounds in the past six months.
5. True. Older people often have a combination of conditions that require drugs. They consume 25 percent of all medication, and can have many more problems with adverse reactions. All drugs and dosages should be checked with physicians to insure both are appropriate.
6. False. The overwhelming number of people with Alzheimer's disease have not inherited the disorder. In a few families, scientists have seen an extremely high incidence of the disease and have identified genes in these families which they think may be responsible.
7. True. Women are at particular risk for osteoporosis. They can help prevent bone loss by eating foods rich in calcium and exercising regularly throughout life. Foods such as milk and other dairy products, dark green leafy vegetables and salmon promote new bone growth. Activities such as walking, biking and exercises to strengthen the upper body also can be effective.
8. False. Research has found that, except for the changes that can result from Alzheimer's disease and other forms of dementia, personality is one of the few constants of life.
9. False. Suicide is most prevalent among people age 65 and older. An older person's concern with suicide should be taken very seriously and professional help should be sought quickly.
10. True. The body's thermostat tends to function less efficiently with age, making the older person's body less able to adapt to heat or cold.

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Parishes expand services to elderly members

by Edgar V. Barmann
Catholic News Service

Not long ago, parish services to the elderly usually were limited to social groups, telephone calls to shut-ins and home visits by eucharistic ministers.

But today, more and more parishes offer those and other services. If an elderly person needs a ride to the doctor or to Mass, someone to do shopping, a friend to confide in or assistance to cope with boredom or depression, parishes throughout the country are becoming more able to help.

St. Elizabeth Seton Church in Sun City, Ariz., emphasizes "a ministry of care" for those unable to attend Mass, according to Dominican Sister Maggie Henne, who heads the parish visitation program.

"We strive to create an atmosphere to reach out to the homebound," she said. "We want these people to know that we still consider them parishioners, and that the parish still cares."

More than 50 parishioners have been recruited and trained to serve approximately 110 shut-ins by making home visits and telephone calls, running errands, taking the homebound for rides, and transporting them to the doctor or to church. About two dozen parishioners minister to those who have lost a spouse—a common event in a parish located in a community restricted to residents 55 and older and that has as many as five funerals a week.

"We never mention the word 'need,'" said Sister Maggie. "These people don't want charity."

"You realize what a wonderful blessing and gift of God

a family is when you see aged couples with no one to turn to," she added.

St. Mary Magdalene in Altamont Springs, Fla., operates an adult day care center which has become a haven for aged parents whose children work or need a respite from caregiving.

Open five days a week, the center keeps the elderly, ranging in age from 55 to 95, mentally and physically stimulated, said Phyllis Fox, a registered nurse who heads a staff of 10 and more than 30 volunteers.

"The center provides a protected environment for the elderly who can't be left home alone, or who need socialization, but don't require to be institutionalized," she said.

Besides reminiscing and chatting with people their own age, adults can opt to take courses on such topics as ceramics, music appreciation, French and Italian language, current events and gardening. Instructions are also offered for the memory impaired. The elderly attendees also take walks, have opportunities for physical exercise, play such games as shuffleboard and bingo and can listen to short stories and watch traaveignues.

In keeping with medical research which has established that cuddling a pet has a beneficial psychological effect and can lower blood pressure, the center has a program called "P.U.P."—Pets Uplifting People—which provides puppies and kittens for lap-sitting.

Volunteers from nearby training schools provide manicures and free haircuts, and parish organizations regularly sponsor parties for the elderly. Youngsters from the parish child care center and school visit the adult center for half an hour each week as part of an intergenerational

program, which includes plays, musicals and games. Adults read to the small children, but when the upper-grade children visit, the roles are reversed.

The day program includes a hot meal and two snacks. Weekly Communion and recitation of the rosary and a monthly Mass also are scheduled at the center.

Seniors are the focus of a ministry of prayer at St. Pius X Parish in Towson, Md., a Baltimore suburb.

According to Ann LaRoque, St. Pius pastoral associate, some 400 prayer intentions a month are written on slips of paper and placed on a "prayer tree" in church, then distributed to about 50 homebound or retired parishioners. These "prayer ministers" pray daily for the intentions of other parishioners asking for such things as help in securing a job, in facing surgery or illness, in dealing with separation and divorce, or seeking a return of an alienated Catholic.

"Stars" come out at St. James Parish in Oklahoma City to shed some light for young people. The Senior Stars Program involves 16 volunteers, most of them retirees, who regularly assist at the parish school.

Volunteers, most of whom aid two or three days a week, read to smaller children, teach math facts and spelling either to small groups or on a one-on-one basis, help students catch up on their work, and, in one case, teach religion every morning to eighth graders, said principal Mary Noyes. "Both the volunteers and the pupils like it," she said. "It works."

In almost every parish contacted, anointing of parishioners 55 and older has become routine. Pastors report that the sacrament no longer is viewed with alarm and fear. The sacrament of the anointing of the sick is less seen by the elderly parishioners as a signal of approaching death, as it once was, but rather as a means of healing.

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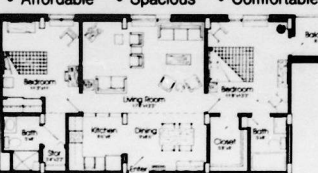


Whatever happened to James & Loretta Keyt?

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

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Good eating habits are key for mature adults

by Catholic News Service

According to recent studies, millions of older Americans grapple with the daily challenge of eating, often not eating well-balanced meals or skipping meals entirely.

A recent survey of nutritional health showed that 85 percent of seniors questioned believe nutrition is important for their health and well-being, though 30 percent admit they skip at least one meal a day.

Some older people—especially those who live alone—lose interest in eating because they have problems buying and preparing food and have no one with whom to share mealtime. A poor diet can result in lack of energy, malnutrition and bad health.

Eating the right food can help elderly people enjoy better health during their retirement years. Good eating habits—based on moderation and variety—regular physical activities and the following guidelines can help improve and maintain good health:

- ▶ Eat a variety of foods.
- ▶ Eat foods with adequate fiber, found in whole-grain breads and cereals and fresh fruits and vegetables.
- ▶ To preserve vitamins, don't overcook vegetables to the soft and mushy state. Try

eating them raw whenever possible or steam or stir fry them briefly in a little oil or margarine.

- ▶ Use low-fat items—such as skim or low-fat milk and dairy products, lean cuts of meat and fish and poultry—and limit the amount of margarine, butter, and salad dressing. To further avoid excess fat, trim meat before cooking and broil, bake, boil or pan-fry without added fat instead of deep frying in fat. Drain off cooked fat whenever possible.

- ▶ Avoid too much sugar, especially refined sugar.

- ▶ Avoid, as much as possible, the three Cs—cakes, cookies and candy.

- ▶ Drink six to eight cups of liquid each day. Of that amount, two or three glasses of water should be consumed. The rest can come from other beverages, such as juice or milk.

- ▶ Avoid too much drinking of caffeinated beverages, such as coffee, tea and colas. Caffeine causes more urination than usual and may prevent meeting the body's fluid needs.

- ▶ If you drink alcoholic beverages, do so in moderation.

- ▶ Avoid too much salt. Most foods already contain salt. Flavoring foods with herbs is a healthier choice.



EATING RIGHT—Good eating habits can help elderly people enjoy better health during their retirement years. Seniors who skip meals or eat the wrong foods have less energy and can easily become malnourished and sick. (Photo by Mimi Forsyth)

Here are other ideas:

- ▶ Invite a friend for lunch or dinner. It's more fun to cook for someone else, and the invitation may be returned.

- ▶ Eat in a different place at times, such as the living room with a specially set table or outside on the porch on a nice day.

- ▶ Join or start a "pot-luck" club of neighbors, where everyone brings a prepared dish once a week or once a month.

- ▶ Eat snacks that have high nutritional value, such as fruit, raw vegetables and nuts.

Beyond what one eats, the experience of eating should provide pleasure and nourishment. People should enjoy the taste, smell, color and texture of foods. Mealtimes also provide an opportunity to relax and talk with others. Meals should be enjoyed in a relaxed manner. An attractive table can help make mealtime appealing.

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SIXTEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, July 18, 1993

Wisdom 12:13, 16-19 — Romans 8:26-27 — Matthew 13:24-43

by Fr. Owen F. Campion

The Book of Wisdom is the source of this weekend's first reading from the Scriptures.

For centuries, the Book of Wisdom has been popular religious reading. However, in Protestant circles, it is not regarded as truly the word of God. This is because it was not accepted by many hundreds of years ago by Jewish religious leaders. The author of this book most certainly was a Jew, but the author lived in Alexandria, on the Egyptian coast of the Mediterranean, and accordingly outside the Holy Land, and the surviving text was in Greek.

Jewish religious leaders long ago would not have accorded the status of divine revelation to any book written beyond the borders of the Holy Land and in a language other than Hebrew. So, the Book of Wisdom was disqualified.

During the days following the English Reformation, when King James I of England and VI of Scotland decided to publish the Bible in English, he convened scholars and experts. All were Protestants of course. Uneasy with the authority of the Roman Catholic Church as a basis for deciding which writings truly were scriptural and which were not, these experts and scholars turned to the old Jewish authorities. In the process, Wisdom and other books were withdrawn from the Bible. The translation they subsequently completed, the King James Version, or the Authorized Version, taking its name from the fact that the king authorized the translation, excludes Wisdom.

Wisdom was written in a place heavy with Greek influence. That meant a great reverence for human knowledge and for the processes of reasoning. Wisdom attempts to prove that there is no conflict between reason and faith.

It advises people how to live, and what life is all about. It is hardly far-fetched or dry without any human feeling. On the contrary, it is superb in its ability to communicate. It is eloquent.

This weekend's reading is a salute to God, the almighty, the merciful and providing.

St. Paul's Epistle to the Romans furnishes the second reading this weekend. Throughout this epistle and in readings throughout this season, Paul stresses the identity between the Lord and the believer. This identity is not merely a lovely phrase. It is real.

Anyone committed to Jesus is united with Jesus in the ability to live eternally. Even in this life, the believer is strengthened and sustained by God. No earthly power can break the bond between a person faithful to God and God himself.

MY JOURNEY TO GOD

An Affirmation of Virtue

Lord, I just want to put in a plug for the journey man I have met on my path to you and eternity.

From infancy, and through life's joys and sorrows, to this, the autumn of my life, one or another of them has always been there to minister, guide and counsel.

During that sizable portion of my attitude when I worked for your church, I had the privilege of observing them in the everyday workplace. What I learned of their caliber was most edifying.

In a company as diverse in temperament and talents as that first band of men you called, personalities ranged from the friendly and outgoing to the shy or reserved. Their many-faceted

(Alice Dailey is a member of Little Flower Parish in Indianapolis.)

unless, of course, it is the person herself or himself. By choosing sin, the believer chooses to break the link, to end the fact that the person is a mirror of the Lord Jesus.

Again this week, the church proclaims one of the Lord's parables as it presents in this liturgy the Gospel of St. Matthew and its stories of the field sown with good seed and with weeds, and of the mustard seed and yeast.

Parables seemingly were favorite devices of Jesus as he taught about God. They are still great aids in understanding the Lord's message.

On some occasions, such as in the reading this weekend, the Lord explains the parables.

The world is not perfect, nor are all the people within it. God has entered the world and has sown the seed of his holy word. At work also are other factors. Negative and des- active, they are the weeds. However, his unfortunate situation will not last forever. God's angels one day will gather the good plants into his warehouse. But they will burn the weeds.

The process of discipleship surely rests upon an initial, and then abiding, intention. But merely to turn to the Lord, however earnestly, does not instantly bring perfection to a soul. This perfection is the product not only of firm purpose but of effort, of strong commitment made stronger in human words and actions. So, the path to holiness can be compared to the development of the little mustard seed, to the presence of size and lightness in the bread rising of yeast.

Reflection

The church this weekend is greatly reassuring. The Gospel reading sets the stage. We all live in a world in which many voices are heard, many loyalties are expressed, many interests are served. Some of these voices are misleading. Some speak lies. Their words are as the bad seeds. They produce weeds, good for nothing, in God's field.

We live in this field. The good seed has come to us in God's revelation. Indeed, we are the good seed planted in the field. However, we will not grow unless we accept God's nourishment and allow ourselves to grow spiritually by constantly committing ourselves to God.

It can be a tedious and even daunting task. The unholiness voices around us lure us away from what is right and from what is good for us.

As Wisdom instructs us, God is our mighty friend and protector. If we stumble, he stands beside us in his forgiveness to put us back on our feet and to support us in our walk to him.

The Epistle to the Romans reinforces this idea of God's support. Few passages in the New Testament are as compelling. The Holy Spirit, God himself, is our protector and guide. With words no human ear can hear, no human mind can understand, he ceaselessly pleads for us.

skills, from scholarly to the practical, greatly enriched the multifaceted mission of your church.

I saw the decency, honor and compassion with which they ministered to those who sought them out—the young, the deprived, the depressed. I sensed an unassuming sense of mercy.

In these uncertain stressful times of coping with heavy workloads and heavy other obstacles, the dedication and staying power of these men, each striving to be an altar Christ, gives powerful witness to the faith.

Thank you for all of them and, please Lord, let them be ever sustained by your continuing presence and love.

by Alice Dailey

Daily Readings

Monday, July 19
Seasonal weekday
Exodus 14:5-18
(Psalm) Exodus 15:1-6
Matthew 12:38-42
Tuesday, July 20
Seasonal weekday
Exodus 14:21 - 15:1
(Psalm) Exodus 15:8-10, 12, 17
Matthew 12:46-50
Wednesday, July 21
Lawrence of Brindisi, priest and doctor
Exodus 16:1-5, 9-15
Psalms 78:18-19, 23-28
Matthew 13:1-9

Thursday, July 22
Mary Magdalene
Song of Songs 3:1-4 or
2 Corinthians 5:14-17
Psalms 63:2-6, 8-9
John 20:1-2, 11-18
Friday, July 23
Bridget, religious
Exodus 20:1-17
Psalms 19:8-11
Matthew 13:18-23
Saturday, July 24
Blessed Virgin Mary
Exodus 24:3-8
Psalms 50:1-2, 5-6, 14-15
Matthew 13:24-30

THE POPE TEACHES

Priests are 'humble servants'

by Pope John Paul II
Remarks at audience July 7

Following our catechesis on the priest as a man of God, we now consider his duty to be a man of charity.

This link between love of God and love of neighbor is exemplified in the life and death of Christ the Good Shepherd.

Those to whom the Lord gives the mission of being shepherds through priestly ordination are called to embody the heroic love of Jesus himself in their lives and to bear witness to it in all that they do.

The essential qualities of this pastoral love are humility and compassion: In imitation of Jesus, priests must be humble servants, ready to lay down their lives for all (cf. Mark 10:45). Jesus is their model for how they should willingly

share in the burdens of the suffering, the poor, the afflicted and, in a special way, sinners.

The fathers of the Second Vatican Council remind us that pastoral charity "forbids priests to be conformed to this world, yet at the same time it requires that they live in this world" and give themselves completely to the service of those entrusted to their care (cf. "Presbyterorum Ordinis," 3). The priest should always be patient and gentle with his people, generous in assuring them of his needs, eager to know them better, ready to forgive.

His love for them is nourished by the Eucharist. His communion with Christ, the priest and victim, leads him to be, as St. Ignatius of Antioch said, "God's wheat in order to become pure bread" for the good of his brothers and sisters (cf. "Epist. ad Romanos IV," 1).

SAINT OF THE WEEK

Mary Magdalene was holy woman

by John F. Fink

Of all the saints who ever lived, St. Mary Magdalene has undoubtedly been the most misunderstood.

The popular belief is that she was a great sinner who changed her ways and became a follower of Christ. It seems that we are not satisfied to honor just a holy woman. Somehow, it's more romantic to think of her as having committed sexual sins, to have been a prostitute.

Witness the play "Jesus Christ Superstar," for example. The word "magdalene" has even entered our dictionary to mean "a reformed prostitute or a house of refuge or reformatory for prostitutes."

Yet there is nothing in the Bible to indicate that Mary Magdalene, whose feast is celebrated next Thursday, July 22, was a prostitute.

Mark and Luke do say that Jesus had cast seven demons out of her, but this indicates some type of mental illness and the use of the number seven means that she was seriously afflicted.

What is true about Mary Magdalene (or Mary of Magdala, a small town near Tiberius on the western shore of the Sea of Galilee) is that she was the leader of the women who accompanied Jesus and the apostles as they went from village to village preaching and proclaiming the kingdom of God. Mary is mentioned prominently by all four evangelists.

The association of women with the ministry of Jesus is most unusual in light of the fact that first-century Palestinian Judaism had toward women. But these women traveled with the men not only through Galilee but also accompanied them to Jerusalem and were witnesses to his death and resurrection.

Luke names Mary Magdalene, Joanna and Susanna — and many others who provided for them out of their resources. It was undoubtedly the women's task to make camp for the men, do the shopping

and prepare the meals, do the laundry, and the other "women's work" that was common among first-century women. And Mary was the one who organized them.

So why do many people think that Mary once lived an immoral life? It's because she is confused with the penitent woman who anointed the feet of Jesus while he was at table in the house of Simon the Pharisee, as told in the seventh chapter of Luke's Gospel. But biblical experts find no basis for equating that woman with Mary Magdalene. If it were Mary Magdalene, why didn't Luke say so instead of leaving her unnamed?

Mary Magdalene was one of the faithful women who stood by the cross of Jesus when all the apostles except John had fled. She is mentioned by name by Matthew, Mark and John while Luke mentions only "the women who had followed him from Galilee." Matthew and Mark tell us that Mary watched how Jesus was buried, thus becoming an important witness to the fact that he was truly buried. Luke says that "the women who had come from Galilee with him followed behind, and when they had seen the tomb and the way in which his body was laid in it, they returned and prepared spices and perfumed oils."

Then Mary Magdalene received the great privilege of being the first one to whom the risen Jesus appeared. She is mentioned first as among the holy women who went at sunrise to the tomb to complete the anointing of his body. The risen Christ "appeared first to Mary Magdalene," Mark tells us, while John's account of Jesus' appearance to Mary is told in considerable detail, including her mistaking him at first for the gardener. She was then the first to be able to announce, "I have seen the Lord."

So Mary Magdalene played a role among Jesus' women followers that Peter played among the men followers. That is what she should be honored for, not as a repentant prostitute.

Entertainment

VIEWING WITH ARNOLD

'Last Action Hero' has big bucks star, budget

by James W. Arnold

The new Arnold Schwarzenegger movie, "Last Action Hero," is less like a work of art, more like the economy of a small country.

It's crafted like a new car or jeans, designed to give the young summer crowds exactly what they want in flash and taste—but a little less this year in body counts and mutilations. Explicit pain and gore have gone out of style (no regrets there) as the movies pursue the PG audience and megabuck profits.

The "Hero" stakes are enormous and its statistics are awesome: cost around \$80 million, the biggest film of the year for international conglomerate Sony (Columbia), whipped together on a crash deadline, with merchandising tie-ins already to Burger King, toys and games, dolls, albums, caps, T-shirts, and future sequels.

Better we should write about it on the business page. Corporate careers and fortunes teeter in the balance. Hardly anybody connected with the enterprise is working for less than multi-millions, including marketing dynamo Ah-nold, star and exec producer, who gets a cool \$15 million up front plus percentages and is also anxious to establish a softer, kinder image of himself for the 1990s.

By some miracle it ends up as a digestible entertainment, especially for males who love movies that move and perform all kinds of magic tricks. "Hero" has a provocative premise, lifted a lot from

"Back to the Future" and Woody Allen's "Purple Rose" and a little from "Cinema Paradiso."

Fatherless New York kid, Danny, age 11, plays hooker on a hangout in a rundown movie palace watching his idol, action hero-tough cop Jack Slater (Schwarzenegger) blow away bad guys. He's friendly with Nick (Robert Prosky), an elderly and whimsical projectionist who once met Houdini and gives Danny a ticket with strange magic powers.

Much to his alarm, the ticket helps precocious Danny escape his problems literally—finding himself in the middle of the movie he's watching, riding with Slater amid a wild car chase. Propelled into an amusingly overdone send-up of a "Lethal Weapon"-style schlockerman, Danny is surrounded by explosions, stereotypes, crash, exotic villains and beautiful blondes, crashing glass, dandervell stunts and illogical, hyperbolic shootouts.

Some of the satirical gags are great. Cars are always crashing, taking short cuts over walls, fences and even lagoons; crashing a car into a house seems the normal mode of entry. Some gags are forced: during a chase, when Danny gets on a bike with a straw basket, you just know you'll see his silhouette (a la "E.T.") against the full moon. Or at a Mafia funeral, everybody, including nuns and a gray-haired matron, pulls out guns and blazes away.

But the gags, good and awful, sprout everywhere, like a plague of frogs. There are just too many of them. Yet, if a movie is twice as inventive as it needs to be, how can you be angry?

The film-with-the-film is about interecine treachery in the Mob, with Anthony Quinn and Charles Dance hamming it up as the key heavies, directed with joyful gusto by John



'SNOW WHITE'—The classic Disney movie "Snow White and the Seven Dwarfs" is back in theaters this summer, and the U.S. Catholic Conference says it remains "enchanting" and "beautifully animated." The USCC classification is A-I for general patronage. (CNS photo from Disney)

McTiernan ("Predator," "Die Hard"). The setup is a bit tedious, since Danny must work interminably to convince Slater that he's only a movie character and not real. But the kid (bright-eyed newcomer Austin O'Brien) is living what the filmmakers obviously hope is even pre-adolescent boy's dream: as Arnold's sidekick (cf. also "Cop and a Half").

The plot twist has the marvelous moral effect of turning violence into "play." It distances all the usual guilt in such movies—the killing beings, the political cynicism, the casual sadism and sexism, the absurd unreality—by presenting it as happening "inside" a typical dumb movie. But it's all still there (sanitized to avoid the R rating) for those who love it.

As in "Purple Rose," the final scenes force the movie characters into the real world: this time of Manhattan, where the triumph of evil and the defeat of heroes are presumably more likely than in the movies. Too grim here, too pessimistic.

The script keeps its imaginative energy going, suggesting a ploy by the villains to use the magic ticket to "bring back" all the heavies of movie history, from Dracula to Hitler. Can Jack and Danny prevent it? Only after they drop in on a celebrity-studded premier (of the movie we've been

watching!) where Jack meets Arnold (the actor who created him), who's selling himself and bickering with his wife, Maria Shriver.

Yes, this is a self-reflexive movie gone mad, and it gets chaotic. There's even a "Terminator"-style version of "Hamlet," which occurs in Danny's mind, and a guest appearance by Death (Ian McKellen) from Bergman's "Seventh Seal." It may be like a buffet where all the food is Twinkies and potato chips, but "Last Action Hero" is a party.

(Arise as father-figure, hero and self-spook; frequent tongue-in-cheek violence; satisfactory for pre-adolescents to adults.)
USCC classification: O, morally offensive.

Recent USCC Film Classifications

Hocus Pocus	A-II
In the Line of Fire	A-II
Rookie of the Year	A-II
Three of Hearts	A-IV
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.	

'The Thorn Birds' returns as 'novel for television'

by Henry Herx and Gertt Pare
Catholic News Service

Colleen McCullough's novel "The Thorn Birds," which was transformed into a massive 10-hour "novel for television," will get a repeat showing on ABC this month.

Air dates and times are Sunday and Monday, July 18 and 19, from 9 p.m. until 11 p.m.; Tuesday and Wednesday, July 20 and 21, from 10 p.m. to 11 p.m.; Thursday, July 22, from 8 p.m. until 10 p.m.; and Saturday, July 24, from 9 p.m. to 11 p.m. (Check local listings to verify the program dates and times.)

"The Thorn Birds" is an Australian domestic saga about the Cleary family as well as the story of the illicit love between Meggie Cleary and handsome, ambitious Father Ralph de Bricassart, later an archbishop and cardinal.

The television version, skipping the book's New Zealand opening, begins in 1920, when rich, imperious Mary Carson (Barbara Stanwyck) summons her poor but hard-working younger brother, Paddy (Richard Kiley), to Australia so that he can manage and perhaps inherit Drogheda, her vast sheep ranch.

The parish priest, Father Ralph (Richard Chamberlain), is immediately taken with the youngest Cleary, 11-year-old Meggie (Sydney Pictou), the only daughter of Paddy and his wife, Fiona (Jean Simmons).

The growing attachment between the priest and girl doesn't escape the baleful eye of Mary. Though old enough to be Ralph's grandmother, Mary had designs on him herself, and it was only after he laughingly kept her at a distance for years that she began to relish the glittering prize of Drogheda before him—that she finally made her grand gesture toward Paddy and his family.

About the time that Meggie blossoms into a beautiful young woman (played by Rachel Ward), Mary, nursing her grievances and giving up on Ralph's body, concocts a plan to snare his soul. Her stratagem involves a secret wife leaving Drogheda to the church, and a mocking challenge from beyond the grave that will force Ralph to choose between his love for Meggie and his hope for advancement. Ralph succumbs, giving Mary the last laugh, even if she gets it posthumously, and failing Meggie—for the first time but not for the last.

As Ralph's career rapidly advances, Meggie drifts into a loveless marriage and leaves Drogheda for tropical Queensland, where she suffers much. Ralph comes back to Australia from Rome as apostolic delegate just in time to be at her side when she gives birth to a daughter. Sometime later, the inevitable occurs. Ralph, who has been fighting against his love and desire for years, gives in at last, and they spend an idyllic few days together before Ralph, after some agonizing, goes back to Rome.

Meggie leaves her husband and returns to Drogheda, where a few months later she gives birth to Dane, Ralph's son. Now Meggie has what she wants at last, but the one she has always thought of as her antagonist, God, turns out to have other ideas. Dane (Philip Anglim), the fruit of illicit love grown to manhood, aspires to the priesthood with a purity and fervor that his father never had.

Subtlety was not the strong point of the book, and it's even less evident in the television version. All the main characters are walking obsessions, with Ralph, the complicated one, distinguished by having two instead of one.

Filmed in Hawaii and California, the production features picture-postcard beautiful scenery, but the only authentically Australian note seems to be the five or six kangaroos rented to gallop by in the distance a couple of times in the early portions. A still more serious blow to authenticity are the accents. Plain old American seems to predominate, which is going to make the more unsophisticated viewer wonder why Meggie's feckless husband (Australian native Bryan Brown) talks so funny.

Though the church figures so prominently in things, author McCullough seems to know precious little about it. Thus the vaulting ambition that is one of Ralph's obsessions remains quite specific. He becomes a Vatican bureaucrat, and he seems to spend all of his time strolling in gardens or sipping tea or sherry in an ornate room, always in full regalia. (No cleric in "The Thorn Birds" would think of wearing a plain old black suit.)

The only major virtue of the production is a solid performance by Chamberlain. A bit facile at the beginning, Chamberlain later summons a passion and intensity that make us less mindful of the melodrama, shallowness of characterization, lack of wit, and often-stilted dialogue.

In moral terms, as well as aesthetic, "The Thorn Birds"

fall short principally because it attempts to deal with a serious subject without having the resources to do it justice. It's a romance. Its theme is impossible love, and its focus is upon the suffering heroine. Unlike the miniseries "Shogun," there is nothing malicious or deliberately wrongheaded about it. It takes the church and priesthood quite seriously. Its failure lies in subordinating the moral issues it raises to a celebration of the plight of its heroine. As in all else, it sticks resolutely to the surface of things.

"The Thorn Birds" is strictly adult fare, suitable only for those mature enough to deal with its inadequacies. The very few scenes involving sex are relatively restrained in comparison to what's shown in feature films, but they're graphic for network television.

TV Programs of Note

Sunday, July 18, 9-10 p.m. (PBS) "The Ginger Tree." This rebroadcast of the first of the four-part "Masterpiece Theatre" drama tells the story of a young Scots girl who travels to Manara in 1903, marries an English army officer, and becomes involved with a Japanese nobleman.

Monday, July 19, 8-9 p.m. (PBS) "Clive James' Fame in the 20th Century." Famous names from the 1960s are profiled, including John F. Kennedy, Richard Burton and Elizabeth Taylor, the Rev. Martin Luther King Jr., the Beatles and Rolling Stones, Charles Manson, Fidel Castro, and Neil Armstrong, in part six of this eight-part series.

Tuesday, July 20, 9-9:45 p.m. (Disney cable) "This Was America 1968." E.G. Marshall hosts this documentary look at the pivotal year in which Martin Luther King and Robert Kennedy were assassinated, the Apollo 8 astronauts orbited the moon, the Broadway musical "Hair" opened, and domestic unrest escalated over the Vietnam War.

Tuesday, July 20, 8-9 p.m. (PBS) "Can Science Build a Champion Athlete?" The repeat of a "Nova" program looks at science and technology's connection to athletic performance as a key factor in winning.

Friday, July 23, 9-10 p.m. (PBS) "Gilbert & Sullivan at Pops." Roger Norrington conducts an "Evening at Pops" celebration of such Gilbert & Sullivan favorites as "I Am the Captain of the Pinafore" and "Poor Wandering One."

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

Communion rules revere sacrament

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The Active List

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

July 16

The Providence High School Alumni Association will hold its annual Julyfest at the school with the Marlins from 9 p.m. to 1 a.m. Doors open at 7 p.m. Admission is \$5.

July 16-17

St. Lawrence Church, 46th and

Shadeland Ave., will hold a "Super Rummage Sale," on Friday from 7 a.m. to 6 p.m. and on Saturday from 8 a.m. to 4 p.m. All proceeds from the sale will go to St. Vincent de Paul Society.

July 16-18

St. Jude Parish Summer Festival, 5353 McFarland Rd., Indianapolis. No admission charge.

ST. BONIFACE — FULDA, INDIANA

5 Miles South of St. Meinrad on 545

PICNIC

SUNDAY AUGUST 1st
11:00 AM-7

Chicken or Beef Dinners
Homemade Turtle Soup

TOTAL CASH PRIZES
\$1,800.00

PLUS: 114 ADDITIONAL AWARDS & MANY HOMEMADE QUILTS

FUN & GAMES
FOR THE WHOLE FAMILY

Good Shepherd Catholic Church

(Formerly St. Catherine & St. James Parishes)

Cordially invite you and your family to their...
First Annual

Summerfest '93

FOOD ☆ GAMES ☆ AMUSEMENT RIDES ☆ MONTE CARLO
☆ HOURLY 50-50 DRAWINGS ☆ OLD FASHIONED BINGO ☆
☆ BEER GARDEN ☆ CRAFT BOOTH ☆

JULY 23-24, 1993

(ST. JAMES CHAPEL - CAMERON & SHELBY STREETS - 1/2 MILE SOUTH OF
RAYMOND STREET)

5:00 PM - 12:00 MIDNIGHT

GREAT DINNERS
FRIDAY - SPAGHETTI
SATURDAY - PIG ROAST

LIVE ENTERTAINMENT
THE **MEMORIES BAND**
8:00 PM - 12:00 MIDNIGHT

GRAND RAFFLE - \$6,000.00 IN PRIZES

(Mass will be celebrated at 4:00 PM on Saturday.)

COUPON

(Redeem this coupon for a FREE Chance on 50 scratch off Lottery Tickets to be given away Friday & Saturday nights at 11:00 PM)

Free Chance Ticket

(MUST BE AT LEAST 18 YEARS OLD TO REDEEM)

9:30 a.m. in front of the Clinic for Women, 2851 East 38th St.

St. Philip Neri Parish, 550 N. Rural St. will hold its annual rummage sale from 8 a.m. to 3 p.m. For information, call 317-632-6762.

July 17-25

Novena to St. Anne and St. Joachim at St. Mary of the Woods Providence Center. Prayer and song at St. Anne Shell Chapel, 10 a.m. to 6:30 p.m. carry-out available until 6:30 p.m. Linda Freeman, 812-535-3791.

July 18

St. John the Baptist Parish, Guilford, will hold its summer festival from 11 a.m. to 7 p.m. Chicken dinner, raffle, bingo, booths. Dinner served from 11 a.m. to 5 p.m. carry-out available until 6:30 p.m. Linda Freeman, 812-576-4159.

July 18

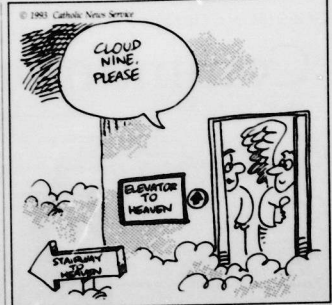
St. Mary Parish Festival, 7500 Navilleton Rd., Navilleton Dinner, games, Jody Schneider, 812-925-5419.

St. John the Baptist Summer Festival, 331 Buckeye St., Osgood. Chicken dinner, raffle, booths. 11 a.m. to 4 p.m. Father Minta, 812-689-4244.

The Catholic Alumni Club of Indianapolis will meet at 6:30 p.m. at the Archbishop O'Meara Catholic Center for a general meeting.

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7:45 p.m. in the church. Everyone is welcome. For more information, call the parish office.

St. Patrick Church will hold a card party, sponsored by the women's club, at 2 p.m. in the



parish hall. Euchre and Bunco will be played. Admission is \$1.25.

St. Lawrence Singles will gather for an evening at an Indianapolis Indian's game. Meet at the church parking lot at 4:30 p.m. to form car pools. Tickets will be purchased at the door. For information, call Ann at 317-578-0886.

The Northside In-Betweeners will meet in St. Paul's parking lot at 3:30 p.m. to travel to Shakespeare in the Park at Garfield Park, 2450 S. Shelby, to see "Comedy of Errors." Bring a \$5 donation. For more information, call Cheryl at 317-269-1877 daytime, or at 317-578-4254 evenings.

A "Golden Jubilee Celebration" for Providence Sister Alice Louise Potts will be held at Immaculate Heart of Mary Parish, Indianapolis, 317 E. 57th St., from 2-5 p.m. in the parish hall.

July 19

Young Widowed Group will present Michelle Wood, a registered nurse from St. Francis, speaking on transformation of grief from 7:30 p.m. at St. Malchese, 4100 E. 56th St. For more information, call the Family Life Office at 317-236-1596.

St. Joseph University Parish will host a gathering of Separated Divorced and Remarried Catholics at 7:30 p.m. For more information, call the parish at 812-232-7011.

July 19-23

The Beech Grove Benedictine Center will hold a summer day camp for children ages 6 to 11 years of age. Contact the center for more information at 317-788-7581.

July 19-25

Little Flower Vacation Bible School, 4720 E. 13th St., Indi-

St. Philip Neri Parish, 550 N. Rural St., Indianapolis

FESTIVAL

Friday, July 23rd

FAMILY FISH FRY DINNER

\$4.00 Adults 5 - 8:00 PM \$2.00 Children 6 and Under

MONTE CARLO & BINGO — 7:00 PM

8:00 - 9:00 p.m. "The DIP"
9:00 p.m. - 12:00 a.m. D.J. Bernie Eagan (from WENS)

Come and Learn the

The ELECTRIC SLIDE, The BOOT SCOOTIN BOOGIE
and the ACHY BREAKY HEART

ADMISSION — \$2.00

★ BINGO ★ MONTE CARLO ★ BINGO ★ MONTE CARLO ★
Come and enjoy the rides, food and games 5:00 p.m. to 12:00 a.m.

Saturday, July 24th

RIDES, CARNIVAL GAMES, BOOTHS, CRAFTS,
HOMEMADE CANDY, KIDS GAMES
Noon - Midnight

MONTE CARLO & BINGO — 7:00 PM

8:00 - 9:00 p.m. "The DIP"
9:00 p.m. - 12:00 a.m. D.J. Bernie Eagan (from WENS)

Come and Learn the

The ELECTRIC SLIDE, The BOOT SCOOTIN BOOGIE
and the ACHY BREAKY HEART

ADMISSION — \$2.00

Spaghetti Dinner and Entertainment

\$4.00 Adults 5-8:00 PM DINNER \$2.00 Children 6 and Under
★ BINGO ★ MONTE CARLO ★ BINGO ★ MONTE CARLO ★

CASH DRAWING 10:00 PM

\$5,000.00 IN CASH PRIZES!!!

1st - \$2,500 2nd - \$1,000 3rd - \$500 4th - \$250 5th - \$250
6th - \$100 7th - \$100 8th - \$100 9th - \$100 10th - \$100

(All meals available for carry out - Call 631-8746 or 636-0134 for order.)

anapolis 9 a.m. to 11:30 a.m.
Peggy Purvis, 317-357-4775.

July 20

The Catholic Alumni Club of Indianapolis is going to the Szechwan Restaurant, 8725 U.S. 31 South, at 7 p.m. Call Anna Marie at 317-784-3313 for reservations by July 17.

☆☆☆

The prayer groups of St. Lawrence, 46th and Shadeland, Indianapolis, invites anyone interested to join them at 7:30 p.m. in the chapel.

☆☆☆

A devotion to Jesus and the Blessed Mother will be held from 7:45 p.m. in St. Mary's Chapel, 317 N. New Jersey St. For more information, call 317-356-4531.

☆☆☆

The Centering Prayer support

group of the Beech Grove Benedictine Center will meet from 6:30-8 p.m. at the center. For more information, call 317-786-7581.

July 22

A Pro-life rosary will be prayed at 9 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive.

July 22-24

St. Christopher Parish, Speedway, will hold its summer festival. For more information, call the parish office at 317-241-6314.

July 23

The Catholic Alumni Club of Indianapolis will see "Witness for the Prosecution" at the Indianapolis Museum of Art. Show begins at dusk. Meet at the

water fountain at 6:30 p.m. or 7:30 p.m. Bring picnic fixings and a blanket. Cost is \$5. Call Dan at 317-842-0855 or Mary at 317-255-3841 for more information.

July 23-24

St. Philip Neri Parish, 550 N. Rural St., will hold its summer festival from 5 p.m. to 12 a.m. on Friday and from 12 p.m. to 12 a.m. on Saturday. Fish fry on Friday; spaghetti dinner on Saturday. Games and rides. For more information, call the rectory at 317-631-8746.

☆☆☆

Good Shepherd Parish, Cameron and Shelby streets, will hold its first parish festival from 5 p.m. to 12 a.m. Mass will be celebrated at 4 p.m. on Saturday. Call 317-783-3158 for more information.

July 24

The Catholic Widowed Organization will have a Hawaiian Luau hosted by Margaret Cronin, Marie Fiskhardt, Emily Landeck and Kate Jarvis at 5 p.m. at the Archbishop O'Meara Catholic Center. Dress in muumukus, hula skirts and Hawaiian shirts, etc. Cost is \$5. For more information, call Delores Conner at 317-784-4207.

☆☆☆

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

☆☆☆

The Young Widowed Group will play miniature golf at Rustic Gardens, 1500 N. Arlington at 7 p.m. Dinner afterwards. For more information, call Karen Burns at 317-662-3433.

☆☆☆

St. Philip Neri Parish will hold a celebrity auction at 4 p.m. at the church. Proceeds will support World Youth Day.

July 25

The Catholic Alumni Club of Indianapolis will go to Eagle Creek Park to spend an afternoon listening to folk music. They will meet at the Waffle House on W. 56th and Georgetown Rd. at 11:30 a.m. if you plan to eat breakfast or at 1 p.m. if you just want to go to the park. For more information, call Dan at 317-842-0855 or Mary at 317-255-3841.

☆☆☆

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

☆☆☆

St. Augustine Parish, Leopold, will have its annual parish picnic from 11 a.m. to 7 p.m. Fried chicken, raffles, bingo, country store raffles. Mass will be celebrated at 10 a.m.

☆☆☆

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

☆☆☆

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St. at 3 p.m. Refreshments will follow in the parish meeting room. For more information, call 317-637-7309.

St. John Church Hwy. 421 — Osgood, Indiana ANNUAL CHICKEN DINNER Sunday, July 18, 1993

Serving 11 AM until 4 PM (EST) (Slow Time)
Adults — \$5.00 Children under 12 — \$3.00

CARRY-OUTS AVAILABLE

Quilts • Prizes • Games
Country Store
Beautiful Handmade Crafts

Drawing at
4:00 PM



"The Festival That's Tops
in Food"

JULY
22nd-23rd-24th

ST. CHRISTOPHER CHURCH

5301 West 16th Street — Speedway, Indiana

FUN — GAMES — RIDES

\$5,000⁰⁰ in Awards Given Away

ST. MARTIN — YORKVILLE, INDIANA

PICNIC

— SATURDAY, JULY 24, 1993 —
2:00 PM-11:00 PM EDST

Volleyball Tournament

MASS 4:00 PM (EDST)

Prime Rib Dinner

5:00 PM-8:00 PM

Adults: \$8.00 Children Under 12: \$4.00

Reservations Necessary

Call 812-623-2591 or 812-537-3817

— SUNDAY, JULY 25, 1993 —

Country Style Chicken Dinner

Serving: 11:30 AM-5:00 PM (EDST)

Adults: \$6.00 Children 2-12: \$3.00

Reservations: (812) 487-2846

✓ LUNCH STAND ✓ BOOTHS
✓ GAMES ✓ QUILTS
✓ BEER GARDEN ✓ LIVE MUSIC
✓ COUNTRY STORE

— 5-Mile Country Run at 9:30 AM —

MASS AT 10:30 AM (EDST)

ROUTES TO PICNIC

Take I-74 to Sunman-Milan exit; turn right on SR 101 and go south to Sunman; at R.R. track turn left on North Dearborn Rd. to New Alsace; turn right on Yorkridge Rd.

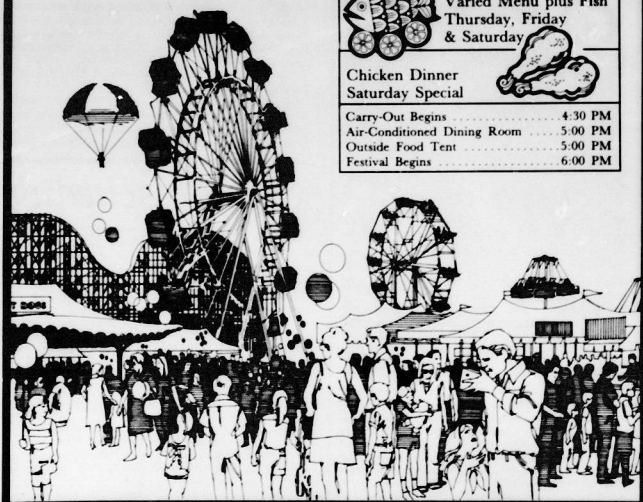


Varied Menu plus Fish
Thursday, Friday
& Saturday

Chicken Dinner
Saturday Special



Carry-Out Begins 4:30 PM
Air-Conditioned Dining Room 5:00 PM
Outside Food Tent 5:00 PM
Festival Begins 6:00 PM



Youth News Views

Celebrities help youth raise funds for Denver

by Mary Ann Wyand

What do comedian David Letterman, Indiana University basketball coach Bobby Knight, television talk show host Oprah Winfrey, and former Indianapolis "500" winner Mario Andretti have in common?

They contributed autographed items to the Festival '93 Celebrity Auction sponsored by the St. Philip Neri and Holy Cross parish youth groups to raise funds for their trip to World Youth Day '93 with Pope John Paul II in Denver.

"We were in a crunch," St. Philip youth ministry volunteer Paul Okerson of Indianapolis explained. "I wanted to make sure that young people from St. Philip and Holy Cross parishes got the opportunity to go to Denver, so I wrote to some people and asked for donations."

The people he wrote to for assistance just happen to come from the ranks of the rich and famous, and all were happy to help a group of inner-city teen-agers participate in this once-in-a-lifetime faith pilgrimage to Denver for World Youth Day activities scheduled Aug. 11-15.

"Most of the items came with really nice letters of encouragement," Okerson said. "They wished us good luck."

On the auction block, beginning at 4 p.m. on July 24, are autographed items from:

- Notre Dame football coach Lou Holtz, who sent a baseball cap, key chain and business card on behalf of the Fighting Irish.
- Los Angeles Lakers star Anthony Peeler, who signed a photograph of the NBA team.

- Comedian David Letterman, who sent a "Late Night" baseball cap and sweatshirt from his NBC talk show. And now that the Indianapolis native is working for CBS, those gifts should have an increased collector's value.

- Indianapolis "500" favorites Mario Michael and Jeff Andretti, who sent signed racing cards.

- Indianapolis Colts veteran Ray Donaldson, who donated football cards. The Indianapolis Colts sent a team football.

- Indiana University basketball coach Bobby Knight, who is currently filming the movie "Blue Chips" with actor Nick Nolte, sent a color photograph taken during an IU game. And, yes, he's wearing a red sweater in the picture.

- Mari Hulman George, chairman of the board of the Indianapolis Motor Speedway, who donated a copy of the 75th anniversary First Edition Indy Review for Indianapolis "500" fans.

- Dallas Cowboys star Jimmy Johnson, who sent an NFL team photo.

- Talk show host Oprah Winfrey, who signed a sweatshirt.

- Singer Amy Grant, who gave the inner-city youth group a photograph and a compact disc.

- Indianapolis Indians coach Razor Shines, who signed a baseball bat.

- Rock star John Cougar Mellencamp, a Seymour native, who scribbled "Johnny" across the cover of his "Scarecrow" CD.

- Purdue University athletic department officials, who sent basketball star Woody Austin's No. 10 jersey.

- Indy car driver Roberto Guerrero, who autographed a Budweiser Racing polo shirt.

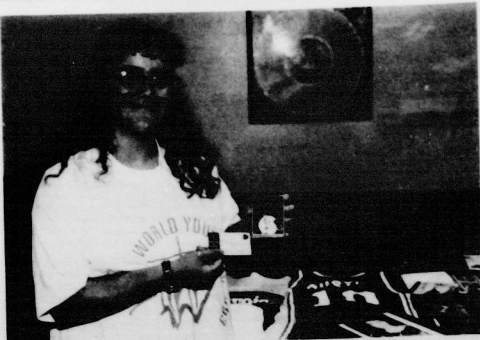
- The Los Angeles Dodgers, who donated eight baseball cards.

- Atlanta Braves player Dave Justice, who sent a picture.

- Los Angeles Rams coach Chuck Knox, who also sent a photo.

- NASCAR driver Bill Elliott, who mailed a racing poster.

- San Antonio Spurs star Avery Johnson, who sent a photograph.



CELEBRITY CONTRIBUTIONS—Well-known people from the sports and entertainment worlds are helping inner city teen-agers from St. Philip Neri and Holy Cross parishes raise funds to travel to World Youth Day in Denver next month. Father Michael O'Mara, pastor of St. Philip Neri Parish, helps St. Philip youth group member Denise Stockdale and St. Philip youth ministry volunteer Paul Okerson display some of the autographed gifts from stars, athletes and musicians which will go on the auction block at 4 p.m. on July 24 at the St. Philip Neri School gymnasium. (Photos by Mary Ann Wyand)

- Country singer Wynonna Judd, who signed the cover of a CD.

The public is invited to attend the Celebrity Auction, and Father Michael O'Mara, pastor of St. Philip Neri Parish, hopes people will come to the auction at 4 p.m., attend Mass at 5:30 p.m., stay for a spaghetti dinner, and then enjoy games and rides at St. Philip's festival.

St. Philip Neri School gymnasium is located at 550 N. Rural St. in Indianapolis.

"My personal favorite is the autographed Bobby Knight photo," Father O'Mara said as he looked at the celebrity gifts. "I think Bobby Knight is such a dynamic leader in basketball. He's a winner and a person who continues to emphasize the reality that hard work pays off. I think he cares a lot about kids."



Auction organizer Paul Okerson said if country singer Dolly Parton responds to their request for a donation he will bid on her gift. "I'd also like to have the Amy Grant CD or the gifts from the Andrettis," St. Philip youth group member Denise Stockdale, a sophomore at Secunia Memorial High School, looked at the donations for a while, then picked up the gifts from Notre Dame football coach Lou Holtz.

"I'd like to have these," she said. "He sent his best wishes."

Local youth will greet the pope

by Mary Ann Wyand

Three young people from the Archdiocese of Indianapolis will greet Pope John Paul II during the international World Youth Day gathering at Denver next month.

Selected as special delegates to welcome the Holy Father to Denver in August are archdiocesan teen-agers Ben Rowland of St. Gabriel Parish in Connerville, St. Luke parishioner Lauren Wilson from Indianapolis, and Linda Lehman, who is a member of St. Christopher Parish in Speedway.

A recent graduate of Connerville High School, Ben has been selected to be part of the airport delegation of youth who will greet the Holy Father upon his arrival.

Ben has been active in the Archdiocese of Indianapolis as

a youth leader in his parish and deanery. He also serves the church as co-chairperson of the Archdiocesan Youth Council. He will attend Marian College this fall.

Both Lauren and Linda will be part of a youth delegation scheduled to attend a private Mass with the pope on Aug. 14.

A senior at Breuf Preparatory School, Lauren is an active youth leader at her Indianapolis North Deaneary parish and also serves the church as co-chairperson of the Archdiocesan Youth Council.

Linda is active in St. Christopher Parish activities and Indianapolis West Deaneary youth events. A junior at Ben Davis High School, she is a new member of the Archdiocesan Youth Council.

The archdiocesan representatives will join teen-agers from other dioceses in these World Youth Day events.

Clinton schedules papal meeting

by John Thatts
Catholic News Service

VATICAN CITY—Pope John Paul II will meet President Clinton during his visit to Denver for the World Youth Day celebration in August, the Vatican announced.

The pope, meanwhile, said he hoped the youth day festivities would offer a "sign of confidence" and multicultural cooperation to a tense and troubled world.

In exchanging experiences and strengthening their faith, participants will "form an immense circle of friendship, as if to squeeze humanity in a hug of peace in order to build an impassable barrier against every form of violence," Pope John Paul II said on July 5.

The world's young people can demonstrate togetherness during "a moment of history that is tormented by tensions and bloody wars, and by forms of intolerance capable of jeopardizing the unity and peace of the world," the pope said.

The Vatican said the pope's meeting with Clinton would take place at Denver's Regis University on Aug. 12, shortly

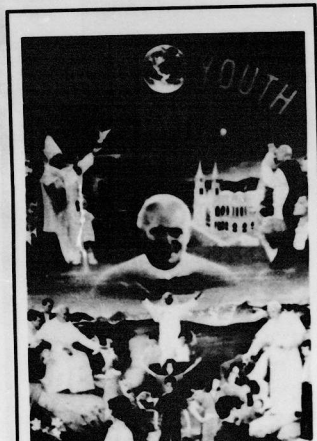
after the pontiff's arrival in the city. The encounter, the first between the new president and the pope, was confirmed on July 5 when the Vatican released the complete schedule of the pope's Aug. 9-16 visit to Jamaica, Mexico, and Denver.

It will be the pope's 60th trip outside Italy.

The pope will have several major meetings with young people during his stay in Denver. He will greet them in Mile High Stadium on the evening of Aug. 12, celebrate Mass for youth delegates in the Denver cathedral on Aug. 14, hold his main meeting with youths on the evening of Aug. 14 in Cherry Creek State Park, and celebrate a closing Mass for World Youth Day on the morning of Aug. 15.

The Vatican said the pope would celebrate Mass in the Denver cathedral with U.S. bishops on Aug. 13, a day that has otherwise been kept free for a papal outing to a retreat center in the Rocky Mountains.

The pope's Denver schedule also includes a Liturgy of the Word ceremony for the faithful of the archdiocese on Aug. 14, a meeting with Vietnamese U.S. Catholics on Aug. 15, and a visit to children at the Mount St. Vincent Home on Aug. 15.



AUGUST 11-15, 1993
DENVER, COLORADO, U.S.A.

SOUVENIR POSTER—A World Youth Day poster, featuring representational drawings of Pope John Paul II and scenes of Denver, is one of more than 30 official souvenir items that will be for sale during World Youth Day. The items also are available for parish fund-raising efforts by contacting Lance Larkin of the Famous Artists Merchandising Exchange at FAME's Denver office at 303-375-1797. (CNS photo from FAME)

Young Adult Scene

John Michael Talbot to perform at St. Monica

by Elizabeth Bruns

Many of you have heard that he is coming to Indianapolis. Many of you have already bought your tickets for the July 22 concert at St. Monica Church. In 1988, *Billboard Magazine* reported that he outranked all other male artists of his kind in total career albums sold. In 1990, *Billboard* rated his Christmas album as the best Christmas recording of the year. I'm not talking about Bruce Springsteen or Michael Jackson, but rather John Michael Talbot, one of the top male Christian musical artists around.

Born in Oklahoma City in 1954, Talbot's interest in music surfaced early. His entire family was musical and he was encouraged to develop his own talents. At 6, he studied piano, and shortly thereafter received a drum set. Ultimately, Talbot would focus on stringed instruments such as banjo, guitar, peddlesteel guitar and dobro.

Though much of Talbot's childhood was spent in Oklahoma, his family moved to Indianapolis in 1963. His musical career began at age 8 when his brother, Terry, invited him to join his fledgling pop group, The Quinchords. Talbot made his first professional appearance with them at the Indiana State Fair.

The Quinchord's went on to become an issue-oriented country-rock/folk-rock

music group called Mason Profit. The group became very popular but eventually broke up. The Talbot brothers were going through profound spiritual changes at the time of the band's breakup, which drew them to write and record contemporary Christian music. After recording an album together for Warner Brothers as the Talbot Brothers, they signed individual contracts in 1976.

Following the recording of two albums, Talbot went through a period of spiritual searching and personal reflection, withdrawing from the public eye. He lived alone in a small secluded cabin barely big enough for one person. The cabin was located on the northwest side of Indianapolis behind Alverna, the Franciscan retreat center that closed in 1990. After studying the life of St. Francis of Assisi, Talbot became interested in the Catholic Church and the Franciscan order.

The searching and reflection became the album "The Lord's Supper," which is based on a Catholic Mass. The recording, which marked the renewal of Talbot's music career, was followed by "Come to the Quiet," which was also an enormous ecumenical success. The record was based upon the traditional monastic praying of the psalms.

Talbot's albums were the first by a Catholic artist to be accepted by both Protestant and Catholic listeners.



THE MASTER MUSICIAN—John Michael Talbot will perform his "Master Musician" world tour on July 22 at St. Monica Church, 6131 N. Michigan Rd., at 7:30 p.m. This is his first tour in nearly a decade.

Talbot studies the music and text of the early church and its unfolding history and experiments in blending the words, the music and the instruments of both past and present, which span the liturgy, as well as his own lyrics. His sources include St. Francis of Assisi, St. John of the Cross, St. Patrick of Ireland and Thomas Merton, to name a few.

In addition to his musical talents, Talbot is founder and general minister of an international, Catholic-based ecumenical community called The Brothers and Sisters of Charity. Members of the group follow a simple Gospel lifestyle, either in their homes or in an integrated monastic community located at Little Portion Hermitage in the Ozark Mountains of Arkansas.

Talbot also sponsors Mercy Corps International, a non-profit, voluntary Christian relief and development organization. Mercy Corps helps the world's suffering, impoverished and oppressed through emergency relief, self-help projects and education.

Talbot and Pat Boone are honorary chairmen of Mercy Corps International. Talbot has received numerous awards for his efforts with Mercy Corps and continues to do so. He has raised over \$100,000 since September of 1992 when the "Master Musician" world tour began.

Talbot will perform at St. Monica Church in Indianapolis on July 22 at 7:30 p.m. For tickets, call any area Christian bookstore or St. Monica parish office.

Indiana University East to host second jazz concert

Indiana University East will host its second jazz concert on the Hayes Hall patio on July 18 at 4:30 p.m. Jazz on the Patio, which is the second jazz concert in a three-part Lively Arts Series, will feature Cal Collins on guitar; Mary Ellen Tanner, vocalist; John vonOlen, drums; Lee Stoller, piano; and Jim Perkins, bass. Jazz on the Patio is a free concert. Families may bring their own picnic-type meals and non-alcoholic beverages. In case of rain, the concert will be moved to the Vivian Auditorium in Whitewater Hall. For more information, contact Rebecca Berry Downey at 317-973-8444.

☆☆☆
The Butler Ballet will present its annual summer dance concert July 16-18. Dance Kaleidoscope artistic director David Honchory will be the guest teacher and choreographer for the summer. The program will include a new ballet to Robert Schumann's "Waldszenen" by Stephan Laurent, chairman of the department of dance, and original works by associate professors Michelle Jarvis and Bud Kerwin. Three performances are scheduled in Lilly Hall Studio Theatre located in Lilly Hall on the Butler campus, on Friday and Saturday at 8 p.m. and on Sunday at 2 p.m. General admission tickets, priced at \$5 each, are available by calling 317-283-9346.

☆☆☆
Richard C. Games, a 1989 cum laude political science graduate, has begun new duties as director for annual giving for University of Indianapolis. "It is always gratifying to welcome one of our own to a staff position, especially someone with the credentials and leadership skills of Rich Games. He had a proven track record in fund raising and volunteerism, and we are confident his passion for service to others will speak well to our alumni constituents," said Dr. James L. Brunner, dean for institutional advancement.

☆☆☆
In his new position he will coordinate solicitation requests to alumni, parents, and faculty and staff, direct the traditional fall and spring phone-a-thons, manage volunteer committees of the Annual Fund, and develop an effective plan for corporate matching gifts. Currently Games is pursuing a master of arts degree in philanthropic giving from the Indiana University Center on Philanthropy.

☆☆☆
Brian Adler, assistant professor of English at Marian College, had returned from San Antonio, Texas, where he participated last month in the annual reading and scoring of advanced placement examinations in English. More than half a million examinations in 14 disciplines were evaluated by some of the best educators in the country, faculty consultants from high schools and universities across the United States. Many represent some of the finest academic institutions in North America.

Marian College has announced the introduction of a sports management major to begin in the fall. The new major will combine physical education and business coursework. The program will be housed in the health and physical education department.

With sports becoming more popular in the United States, career positions in this field are anticipated to become increasingly available. It has been estimated that over \$30 billion will be spent on health and fitness

programs over the next year alone. Marian's sports management program will be the only one in the Indianapolis area.

Dr. Lynn Morrell, chairman of the physical education department, feels the new program is especially attractive to students who majoring physical education and health, but choose not to enter the teaching profession. It also gives business management majors the opportunity to explore a career in sports.

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Mitchell, Indiana 47446

BOOK REVIEWS

'Education' examines faith loss

THE EDUCATION OF AN AMERICAN CATHOLIC, by Paul Q. Beeching. Thomas More Press (Chicago, 1993). 406 pp., \$21.95.

Reviewed by Father James Gilhooly
Catholic News Service

"The Education of an American Catholic" is "The Seven Storey Mountain" in reverse. In 406 labyrinthine pages, the volume tells the tale of Paul Q. Beeching, whose life is almost without incident, except loss of faith.

The author asserts this is not an autobiography, but I assume that depends on one's definition of an autobiography.

Beeching writes well, if one can forgive a rambling, buckshot style. Unhappily, he is writing a story which might be told by many American Catholics.

He is patronizing ("Holy Angels School . . . was a good school if your objectives weren't too high."

He enjoys general statements: "But partly, as everyone recognizes, this mediocrity . . . All were hopelessly naive."

He is ungallant: "I didn't seduce her; she seduced me."

He is dogmatic: ". . . the Second Vatican Council was

simply interesting, even amusing, the church had already failed."

He is correct: "As Jimmy Breslin writes, 'Nobody leaves the Catholic Church.'"

He writes truth: ". . . the level of college work has sharply declined. The majority of our students . . . are not interested in learning."

Is this book a good read? I think not!

Views of 'labor priest'

ORGANIZED LABOR AND THE CHURCH: REFLECTIONS OF A "LABOR PRIEST," by Msgr. George G. Higgins with William Bole. Paulist Press (New York, 1993). 245 pp., \$12.95.

Reviewed by James C. O'Neill
Catholic News Service

At a time when many see labor unions in the United States as once mighty but now on the ropes, Msgr. George G. Higgins, the country's pre-eminent labor priest, comes out swinging in "Organized Labor and the Church."

In these eminently readable "reflections," Msgr. Higgins champions anew people's right to organize, defend, union demands to have a say in management policy and production decisions, attacks union-busting, and forcefully argues the role unions must have if the country is to remain truly democratic.

Proudly he recalls the history of the Catholic Church in America and its support of the working class to form independent unions to secure a living wage. At the same time, he freely discusses anti-union activities and views of a variety of Catholic institutional employers. He gives Cardinal John J. O'Connor of New York good marks for supporting the bargaining right of Catholic hospital employees.

Rejecting current predictions of the death of the union movement, he points to new fields of service in need of unionizing and singles out recent signs of life in which "labor and religion have slowly begun to renew their ties."

With a graduate degree in social work from The Catholic University of America, the young Father Higgins joined the Social Action Department of the Catholic bishops' conference in 1944. He was on the USSC staff for 36 years, 25 as director. In effect, he became the liaison between the bishops and the American labor movement. In retirement he continues teaching, lecturing, writing and working with various unions.

His tribute to his father, a post office worker whom he describes lovingly as "a blue collar intellectual," provides an affectionate insight into the roots of the young priest's affinity for the rights of the working person.

This volume, finished shortly before the death of Cesar Chavez, contains a warm appreciation of the work of this son of a Yuma, Ariz., migrant family whom Higgins used the field and farmworkers in the West. Msgr. Higgins uses stories about labor leaders like John L. Lewis, Philip Murray, Walter Reuther and Lane Kirkland to illustrate points he is trying to make, not as an exercise in name dropping.

He is a realist when it comes to suggesting how church and labor leaders can work more effectively together. He points out that religion and labor are two very different institutions and should not try to convert each other to the other's agenda.

Women and new immigrants are sectors in American labor today which stand in need of the cooperative efforts of church and labor, says Msgr. Higgins. Yet, he also argues it may be time for the church to strengthen the union movement by training lay Catholics to work within unions rather than using more professional church employees to work from the outside.

"Organized Labor and the Church" is not simply a memoir of almost 50 years of experiences as a labor relations priest. It is a call to action, a call for Christian witness in the efforts of organized labor.

(O'Neill is a publicist and former head of the CNS Rome bureau.)

† Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the date 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*. Priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† ALIC, Joseph R., 81, St. Joseph of St. Leon, West Harrison, June 25. Husband of Mary, father of Richard, Roseann, Paul and Lewis; brother of Robert, Evelyn Fox, Alma Anderson and Edna Weber; grandfather of 10; great-grandfather of four.

† CARD, Frieda M., 89, St. Magdalen, New Marion, July 5. Mother of Thomas, Edward, Ruth, Purdum, Janet Gorman and Margaret Jarvis; sister of Robert; grandmother of 13; great-grandmother of four.

† GRANTZ, Sarah L., 75, St. Mary of the Knights, Floyd Knobs, June 30. Mother of Bonnie L.; sister of Richard M. Jones and Ruth Blackman.

† GUTZWILLER, Donald R., 65, St. Louis, Battleville, June 29. Husband of Marion; father of Steven, Tom, Joe, Jeff, Andy, John, Shaun, Senenrup, Susan, Garrett and Carol; Katterjohn; grandfather of one.

† HEKE, Helen G., 68, St. Mary of the Knights, Floyd Knobs, July 2. Wife of Norbert J.; mother of Jerome, Donald, Tim, Tony, Catherine Minarch and Bonnie Cornwell; sister of Leo Reecever, Cletus Reecever, Evelyn Carr, Agnes Reecever and Dora Klein.

† HUBB, Charles, 87, St. Michael, Bradford, July 5. Husband of Cecilia Borders; father of James, Helen Babe, Joan Kochert, Jean Thomas and Martha Payne; brother of Bertha Fritz; grandfather of 20; great-grandfather of 38.

† WEGRYN, Andrew, infant, Holy Spirit, Indianapolis, July 3. Son of Jeffrey and Brenda; sister of Melissa.

grandmother of nine; great-grandmother of four.

† HIRT, Edward H., 77, Holy Family, Oldenburg, June 29. Husband of Cleopatra A.; father of Darlene, Dore, Pyrrina, Donna, David, Dennis and Richard; grandfather of 12; great-grandfather of one.

† MITCHELL, Joseph Scott, infant, St. Lawrence, Indianapolis, June 29. Son of John and Angela; brother of Kristyn E.; grandson of John and Dorothy Mitchell; Larry and Kathleen Rogers, and Elizabeth Guy.

† RIVELL, Kevin Clark, 38, St. Pius X, Indianapolis, June 29. Husband of Vicki Ann; father of Melissa M.; son of James M. and J. Randall S.; Christopher P., Joseph M., Diane Leake, Linda Van Ackeren, Patricia Debow and Nancy Davison.

† SCHMIDT, Mary E., 65, St. Anthony of Padua, Clarksville, July 1. Wife of Fred R.; mother of Michael S., Donald R., Sherry L., Doreen and Carol A. O'Hara; sister of Edward Drees, William Drees and Rose Freeman; grandmother of six; great-grandmother of two.

† SEIPP, Charles, 87, St. Michael, Bradford, July 5. Husband of Cecilia Borders; father of James, Helen Babe, Joan Kochert, Jean Thomas and Martha Payne; brother of Bertha Fritz; grandfather of 20; great-grandfather of 38.

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In the Matter of the Adoption of A Child Whose First Name is Holl

Docket Number: A-130-92

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PLEASE TAKE NOTICE that a petition praying for an order approving and allowing the adoption of an adoptive child whose name is Holl who is alleged to be your daughter, together with an agreement to adopt and consent to the adoption pursuant to the Domestic Relations Law, has been filed with the Family Court of the State of New York, Onondaga County, and a hearing thereon will be held at that Court on the 29th day of September, 1993, at 1:00 o'clock in the afternoon of that day, at which time and place all persons having any interest therein will be heard. (Part 3 Family Court, Onondaga County Courthouse, 401 Montgomery Street, Syracuse, NY 13202)

*PLEASE TAKE FURTHER NOTICE that your failure to appear may constitute a denial of your interest in the child which may result, without further notice to you, in the adoption or other disposition of the custody of the child.

Dated: June 21, 1993

Diane L. Fitzpatrick, P.C.

Attorney for Petitioner's Office and P.O. Address

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Beginning in September and continuing through December, five more groups of bishops will be coming to the Vatican. The visits give them a chance to explain their ministry face-to-face to the pope, and give the pontiff a chance to suggest solutions and provide encouragement.

Catholic leaders grapple with easing misery in the Balkans

by Catholic News Service

WASHINGTON—As prospects for ending the conflict in the Balkans looked grimmer, those urging peace in the region looked where they could for a glimmer of hope.

Catholic leaders recently in the war-torn Balkan states confirmed for themselves the severity of the situation, yet continued to do all within their power to keep at bay a seemingly relentless slide toward still more war and destruction.

Pope John Paul II told 40 Bosnian war refugees in northern Italy July 11 he was praying that peace and justice would soon come to their "martyred homeland."

"Believers and people of good will do not stop trusting in God and asking for peace, even when the human possibilities are weak," he said after celebrating Mass in the resort town of Santa Stefano di Cadore.

The new apostolic nuncio to Bosnia-Herzegovina, Archbishop Francesco Montersì, made a quick trip to ethnic strongholds in the tripartite nation in early July. First, he celebrated Mass in the Sarajevo cathedral July 4, a day of

intense Serbian bombardment of the besieged Bosnian capital.

On July 6, the archbishop traveled to Mostar, where he celebrated Mass in the cathedral in the midst of fierce fighting between Croatian and Muslim forces in and around the city. He was later expected to visit the hard-pressed Catholic community in the Bosnian Serb stronghold of Banja Luka.

"We are at a decisive moment. Either a solution is to be found quickly or else the war will continue for who knows how long," Archbishop Montersì said after he returned to Italy.

Also in the Balkans over a two-week span were Catholic Relief Services board chairman Bishop James A. Griffin of Columbus, Ohio, and CRS' Eurasia senior regional director, David Holdridge.

"We are trying to prepare for what might happen—an expansion of refugees and hostilities down here," said Bishop Griffin July 7 in Skopje, Macedonia. He and Holdridge also visited Croatia, Bosnia and the Yugoslavian province of Kosovo.

"Everyone in Kosovo is very uncertain," Bishop Griffin said.

"There is not any optimism in Kosovo that things are going to get better. We hope nothing happens, but we are preparing ourselves," he said. "We want to pre-position food and medical supplies in case something happens."

Holdridge, at a July 9 press conference in Washington, took an even stronger stand, advocating for greater

interventionist measures to ensure "a viable Bosnia," while ripping the United Nations' Balkans effort.

There's a whole lot of sitting around and drinking coffee and moaning about a situation that is too complicated," Holdridge said of the U.N. effort.

He said his and Bishop Griffin's efforts, to see Archbishop Vinko Pulisic of Sarajevo, as well as a side trip to Medjugorje, where alleged Marian apparitions were first reported in the early 1980s, failed because of violence reported in those areas.

"I never thought I could compare Beirut favorably to anyplace," Holdridge said of Sarajevo.

"I think, as have some editorial writers, it is in our best interest to intervene. Secure Bosnia by any means necessary," he said.

Holdridge also backed "strengthening the tripwire," the U.N. Protection Force in Macedonia to which the United States has committed 300 soldiers.

But Father J. Bryan Hehr said in an address at the University of Dayton that the United States probably should not intervene.

"There was a moment of opportunity, and I don't think it's now. It would've been much, much earlier," said Father Hehr, a professor of religion and society at Harvard Divinity School.

"The question is not only what reasons, if any, justify intervention, but who should do it? Who can do it successfully? ... And who can do it and then get out?"

Two New England men who planned to go into Bosnia later in July said they were going to do it for peace.

Scott Schaeffer-Duffy of Worcester, Mass., and Christopher J. Allen-Doucet of Hartford, Conn., were going to a "peace camp" in Bosnia July 28 to spend their time helping war victims and working on diplomatic, monitoring and cultural efforts. "We need to be present where the war is," Allen-Doucet said. "We need to take the risk a soldier would take ... not to be dismissed as cowardly armchair quarterbacks."

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