

New chastity program to be introduced

It will be based on a program originally developed in Atlanta

A new chastity program for adolescents will be introduced this fall by the Archdiocese of Indianapolis, according to an announcement by Daniel Elsner, secretary for Catholic education.

"A Promise to Keep: God's Gift of Human Sexuality" has been developed, Elsner said, "to help teen-agers understand God's wonderful gift of sexuality and that, if they wait for sexual relations, they will experience the most fulfilling relationship possible: the rich love between husband and wife."

"A Promise to Keep" also promotes the value of choosing a lifestyle that is free from negative consequences of sexual involvement before marriage, he said.

St. Vincent Hospitals and Health Services of Indianapolis is underwriting this educational program in order to establish new models in the area of preventative health.

"Today's youth are the center of any family and need tremendous support in their sexual society," said Daughter of Charity Sister Mary Elizabeth Cullen, vice president of mission services at St. Vincent. "The philosophy and mission of St. Vincent Hospitals and Health Services stress the importance and value of the family and of providing an atmosphere of holistic care."

"By working in collaboration with our Catholic archdiocese, it is anticipated that this will be an excellent way to link two viable systems together to support life," she said.

Eve Jackson has been hired to implement "A Promise to Keep." She has been director of "Postponing Sexual Involvement: An Educational Series for Young Teens" in Washington Township, Marion County, since 1991. As coordinator of adolescent growth programs, she will work for the Office of Catholic Education and also be associated with the Family Life Office and Youth Ministry.

Jackson, formerly a high school teacher, and Dr. Peter Skafish, a pediatrician in Indianapolis, brought "Postponing Sexual Involvement" to Indianapolis with the financial support of the Department of Pediatrics, Indiana University School of Medicine. In their respective professions as teacher and physician, Jackson said, she and Skafish were aware of the need for chastity education to supplement existing sex education curricula in middle schools.

Jackson said they selected "Postponing Sexual Involvement" because it is a nationally acclaimed program that has been highly successful in reducing the rates of teen pregnancy and sexually-transmitted diseases. The series was developed in Atlanta by an Emory University instructor, Dr. Marion Howard, in response to a national survey of teen-age females. More than 80 percent of them said that the sex information they most wanted was to learn how to say no (to sexual pressures) without losing friends, Jackson said.

She said that research studies have found that eighth graders who participated in this course were four times less likely to become sexually active in high school.

Jackson said that the archdiocese's new program will be modeled after the peer facilitating approach of "Postponing Sexual Involvement." The instruction will be given by high school students who are good role models because of their personal conviction that sexual involvement should wait until marriage, she said. These older teens will be extensively trained to teach adolescents in middle schools about the social and peer pressures that influence sexual behavior and their right to be assertive in social relationships.



EMILY AND FRIEND—Emily Seiler, second-grader at St. Matthew School in Indianapolis, greets Boomer, mascot for the Indiana Pacers basketball team. At right, Emily smiles as Boomer signs autographs for her classmates. The school held a Pacer Pride party Sunday, July 9, in the school gymnasium because of Emily's interest in the team. Diagnosed with cancer last year, she is now on dialysis after having both kidneys removed. Having lost her hair, Emily wore a Pacer cap and cheered the team through its successful season. See story on page 7. (Photo by Margaret Nelson)

Jackson said that recent studies have shown that the number one influence today on values and attitudes that affect teens' behavior is their peers; this is up from fifth place in importance in previous decades. Therefore, she said, adolescents respond best to those whose age is close to their own. Teen teachers, she said, usually five or six years older than the participants, can bring a sense of

(See NEW CHASTITY PROGRAM, page 3)

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Criterion advances press day to try to get better delivery

Hope for Thursday or Friday delivery

The normal press day for *The Criterion* has been moved from Wednesday to Tuesday, effective with this issue, to try to improve the delivery of the newspaper to all parts of the archdiocese at least by Friday.

The paper had been printed on Wednesdays and mailed on Thursdays with delivery expected on Fridays. However, the postal service had not always followed that schedule, and delivery service had deteriorated during recent months. Saturday delivery had become common, especially in

the eastern and southern parts of the archdiocese, and subscribers often reported that their papers were not received until Monday or Tuesday. When complaints to the postal service were unsuccessful, the decision was made to change the press dates.

Editor-in-Chief John F. Fink said that deadlines for submission of editorial copy from readers and correspondents will be substantially the same—the previous Friday for letters and articles and Monday by 10 a.m. for "Active List" items and obituaries. However, internal deadlines for getting editorial material to the production department have been advanced. Therefore, stories that break on Monday or Tuesday will not be able to be reported until the following week.

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SEEKING THE FACE OF THE LORD

What do we believe about the Holy Eucharist?

by Archbishop Daniel M. Buechlein, OSB

What do we believe when we receive Holy Communion? We are told that some of us aren't sure how to answer that question. The Gallup Organization conducted a telephone poll in early 1992 concerning the Catholic Church's teaching about the Eucharist. A national sample of Catholics, ages 18 and older were interviewed. The results attracted media attention because they indicated that only three in 10 Catholics reflect the church's teaching about the Eucharist. A more recent *New York Times*/CBS poll places the number slightly lower.

Gallup asked this question: Which one of the following statements about Holy Communion do you think best reflects your (Catholic) belief?

1) When receiving Holy Communion, you are really and truly receiving the body and blood, soul and divinity of the Lord Jesus Christ, under the appearance of bread and wine. OR

2) When receiving Holy Communion, you are receiving bread and wine, which symbolize the spirit and teachings of Jesus and in so doing expressing your attachment to his person and words. OR

3) When receiving Holy Communion, you are receiving bread and wine, in which Jesus is really and truly present. OR

4) When receiving Holy Communion, you are receiving



the Body and Blood of Christ, which has become that because of your personal belief.

Which statement reflects your belief? The theologically accurate statement is the first. Three in 10 Catholics interviewed said they believe that when they receive Holy Communion, they receive the body and blood, soul and divinity of Christ under the appearance of bread and wine. Another three in 10 people said that the bread and wine symbolize the spirit and teachings of Jesus and in so doing express their attachment to his person and words (the second statement). A fourth of those interviewed said that the body and blood of Christ becomes such because of their personal belief. One in 10 said they believe that when they receive Communion they receive bread and wine, in which Jesus is really and truly present (third statement).

When I showed a lay friend the statements presented to Catholics in the phone interview, he remarked, "No wonder the percentage of accuracy was low. I wonder how many folks simply hung up the phone because the statements and our eucharistic doctrine are complicated. I am not surprised that only 30 percent chose the accurate statement, especially since it was an interview by phone. Nor am I surprised that 50 percent of those who chose the first statement were age 50 or older because that's how we were taught about Holy Communion."

Only 21 percent of those under 50 years of age chose the correct statement. Younger Catholics tend to believe the second statement and I suspect it reflects the personalist tenor of the times and a change in the language we use to teach our faith. A great deal of emphasis in religious education has been placed on developing a personal relationship with the person of Jesus. This personal relationship is essential, but so is philosophical and

theological accuracy about the real presence in Communion. I encounter this kind of thinking when giving Communion. In response to "The Body of Christ," occasionally I hear (inappropriately), "I am."

The Gallup poll estimates that 34 percent of Catholics nationwide receive Holy Communion once a week. It also reports that 32 percent receive Communion less than once a year or never. Other data estimate that only a third of Catholics attend Mass weekly.

We don't live and believe by polls. Yet I am sure the doctrine of the real presence in the sacrament is unclear among Catholics in recent times. Liturgical change and renewal have brought about different emphases in the celebration of the Mass. The change of familiar signs and symbols and other externals (without a lot of catechesis) has led some to believe there have been substantial changes in meaning. Approaches to eucharistic theology have also changed. Does that mean our eucharistic doctrine has changed? Not at all.

On the occasion of the 50th anniversary of the Diocese of Lafayette this year, Bishop William Higi has asked for a special focus on the meaning of the Eucharist. As we celebrate the 50th anniversary of our being established as an archdiocese I also find it timely to reflect on the Holy Eucharist in the form of a pastoral letter. Why? Perhaps I can help shed some light on the nature of the Eucharist and the real presence of Jesus Christ in the sacrament. Perhaps I can help influence a shift in attitudes about weekly attendance and active participation at Sunday and Holy Day Masses.

The Second Vatican Council teaches that the Eucharist "is the source and summit of the Christian life" (*Lumen Gentium*, n.11). After all, without the Eucharist we would not exist as church. Let's think about that.

EDITORIAL COMMENTARY

Practical steps to cope with the priest shortage

by John F. Fink
Editor, The Criterion

One of the highlights of last week's convention of Serra International was the unveiling of a draft of a national strategy for vocations that will be discussed by the U.S. bishops at their annual meeting in November. It's a comprehensive strategy that will, if all goes well, mobilize many of the organizations of the church to turn around the present bleak picture of a shortage of priests.

But that strategy won't be able to turn the situation around immediately. It will take time to get Catholics to be willing to start encouraging young men and women to accept the call they are receiving from God to become priests, brothers or sisters. Then, in the case of men, it will take time for them to receive their seminary education prior to ordination.

As Archbishop Buechlein reported in his column last week, efforts in this archdiocese to encourage priestly vocations are beginning to bear fruit. Nine candidates have applied for admission to the seminary for the fall semester raising the number that will be studying for the Archdiocese of Indianapolis to between 35 and 40.

But until these men can be ordained, practical steps must be taken to cope with the priest shortage, which grows each year as older priests retire or die. And this isn't true only here, but throughout the country.

St. Bridget's Church was closed June 30 and Assumption will close Dec. 31. But other archdioceses are facing much more severe closures. In Baltimore 16 parishes have been designated for restructuring—mergers, closures, or sharing of personnel. In Milwaukee, nine of the 13 inner-city parishes are being closed and replaced with two new ones. These are only the latest two dioceses that have announced closures.

Some large archdioceses, that haven't been affected as much as smaller ones, are just now starting to take steps already taken in our archdiocese. For example, last week it was announced in the Archdiocese of Chicago that lay people are going to be trained for the first time to run parishes that lack a resident pastor. In Milwaukee, this spring for the first time there will be parishes without resident pastors. As of next week end, the Archdiocese of Indianapolis will have five parish life coordinators because of foresight in planning for the shortage of priests.

This is how dioceses must cope with changing demographics. The church must now share the task steps already taken in our archdiocese. For example, last week in Baltimore, for example, 60 parishes originally served more than 150,000 Catholics and are now serving only 33,000. In Milwaukee, 13 inner-city parishes once served 48,000 Catholics and

now are serving only 7,000. In Indianapolis, our 18 urban parishes were built for 38,000 Catholics and now serve only 12,000. Meanwhile, all three dioceses have seen tremendous growth outside the center cities.

These are the problems being faced throughout the country. Let's hope the new vocations strategy will work and there will be more priests in the future. But in the meantime, we must do whatever is required to continue to serve all of our Catholic people.

OFFICIAL APPOINTMENTS

EFFECTIVE JULY 11, 1994

REV. THOMAS CLEGG, appointed priest moderator with parish life coordinator for St. Patrick and Holy Rosary Parishes, Indianapolis, while retaining appointment as pastor of Good Shepherd, Indianapolis.

EFFECTIVE AUGUST 3, 1994

REV. J. PETER GALLAGHER, from associate pastor at Holy Spirit, Indianapolis appointed pastor of Holy Cross, Indianapolis and sacramental minister for St. Patrick and Holy Rosary Parishes, Indianapolis.

REV. HENRY TULLY, from sabbatical at St. Meinrad seminary appointed associate pastor of Holy Spirit, Indianapolis.

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

Vatican compiles book on natural family planning

by Cindy Wooden
Catholic News Service

VATICAN CITY—The Vatican has introduced a new book, "The Natural Methods for the Regulation of Fertility: The Authentic Alternative."

The book is a compilation, in Italian and English, of speeches and presentations made at a December 1992 meeting sponsored by

the Pontifical Council for the Family. The meeting brought together physicians, theologians and experts in natural methods of family planning.

The presentations examined a variety of natural methods that teach couples how to recognize the signs of fertility in a woman's body so the couple can act accordingly to avoid or achieve a pregnancy. Natural methods are the only means the church endorses for avoiding the birth of a child.

At a Vatican press conference July 7 to introduce the book, Cardinal Alfonso Lopez Trujillo, president of the council, said that natural methods of family planning receive almost no funding from governments and international organizations although they are healthier and respect the nature of sexuality, he said.

Unlike contraceptives, natural methods of family planning respect the natural functioning of a woman's body and promote communication and cooperation between husband and wife, the cardinal said.

Cardinal Lopez Trujillo said publication of the book just two months before the U.N. Conference on Population and Development in Cairo, Egypt, was a coincidence resulting from delays in translating some of the pieces and the busy schedule of the publisher.

Dominican Father Georges Cottier, the theologian of the pontifical household and a participant in the 1992 meeting, told reporters "the doctrine of the Catholic Church contains an ample basis for criticizing the Cairo draft document."

He said his main concerns with the proposal for international action are:

- "The de facto negation of the family" because decisions about sexuality, fertility and sex education are discussed almost exclusively in terms of the individual, not couples or families.
- "The total absence of moral criterion in discussing methods of population control as if these were only technical problems."

- "And the fact that the document 'is a conservative text from the point of view of rich countries,' that is, it prescribes programs for limiting population growth in poor countries without addressing global economic imbalances."

Dr. Salvatore Mancuso, head of gynecology and obstetrics in the faculty of medicine and surgery at Rome's Catholic University of the Sacred Heart, said an explosion of scientific knowledge about fertility and reproduction in the last 20 years has been used more to interfere in the process than to help "people learn enough to make responsible choices about reproduction."

"The (natural) methods are always becoming easier to use and more effective, giving couples a way to know themselves better and take responsibility for their actions," he said.

The physician also said the scientific validity of natural methods of family planning is becoming more widely known and will soon be capitalized on by industries.

Mancuso said electronic thermometers, small computers that help couples chart signs of a woman's fertility and kits for at-home testing of hormone levels in urine are already being marketed and soon will be widely available.

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THE CRITERION

Official Weekly Newspaper of the Archdiocese of Indianapolis

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Center city school funding to be implemented

Team hopes to increase financial assistance to center city families

by Margaret Nelson
and Dan Conway

Father David Coats, vicar general for the archdiocese, chairs the Center City 2000 Implementation Team that is developing a new financial plan for Catholic center city schools. The plan will take effect with the 1995-96 school year.

"It costs nearly \$2,400 to educate a student in one of our center city Catholic schools," said Father Coats. "Obviously that's not what we charge the parents or families of the children who attend the schools."

Where does the money come from? According to Father Coats, last year, families contributed an average of \$1,130 per child (47 percent of the cost). Then there are the parishes of the center city that support the schools. Last year, center city parishes raised and contributed almost \$12 million to support the eight schools. This amounted to an average of \$600 per child (25 percent of the per student cost).

Those parishes are: Good Shepherd, Holy Angels, Holy Cross, Holy Rosary, Holy Trinity, Sacred Heart, St. Andrew, St. Anthony, St. Joan of Arc, St. John, St. Joseph, St. Mary, St. Patrick, SS. Peter and Paul, St. Philip Neri, and St. Rita.

The third source of financial support for center city schools is the archdiocese as a whole. Father Coats said, "Last year, the Church in central and southern Indiana (the archdiocese) contributed \$435,000 from the United Catholic Appeal to support Catholic schools in the center city. Our plan calls for a significant increase in this funding." Father Coats said, "We hope to increase United Catholic Appeal funding to \$700,000 (a 40 percent increase over last year)."

According to Father Coats, the archdiocese also hopes to develop a new funding source for center city schools. This "fourth partner" is the Indianapolis civic and business community, which Father Coats believes has a stake in Catholic education in the center city of Indianapolis. A high percent of the students in center city schools are not Catholic. Their education is important to the community because Catholic schools do an outstanding job of preparing young people for life and of preparing qualified workers for the local economy.

Father Coats expects that the new funding plan will utilize all four of these sources to pay for Catholic education in the center city.



GUIDES—Father Michael O'Mara instructs Andy Wyeth (from left), Jimmy Stockdale and Tujana Redd, who serve as student guides to media visitors for Archbishop Daniel M. Buehlein's February announcement that all center city schools would be kept open. (File photo by Margaret Nelson)

"In those eight schools during the 1993-94 school year, the average per student out-of-pocket expenditure from families was \$1,130," he said. "In spite of rising costs, our plan should keep out-of-pocket expenses to an average of \$1,000 per student while making more financial aid funds available to families who need them."

This plan is also made possible by the very generous participation of Educational Choice Charitable Trust in support of many of the neediest children who attend our schools," Father Coats said. Part of the new funding plan is designed to help needy families qualify for the maximum Choice grants available (1/2 of tuition up to \$800) and to provide a more equitable way of obtaining contributions from parishes, he said.

"To be able to keep our Catholic schools affordable for the parents of students and for the parishes that support our schools we hope to standardize tuition rates and parish subsidies to ensure an equitable distribution of financial aid funds and to maximize the educational Choice grants for which families

may qualify. In addition, by increasing the archdiocesan contribution to \$700,000 and by raising \$400,000 from the civic and business communities, we hope to create a tuition assistance pool that will really make a difference. This \$1.1 million constitutes more money than has ever been put toward tuition assistance before," he said. "Because of the Choice trust and tuition assistance, the net effect will be to stabilize the actual cost per family rather than increase it. We want to keep Catholic schools affordable for all," said Father Coats.

He announced the funding plan to center city staff personnel on May 24. Since that time, each of the parishes and schools in the center city has been invited to offer reactions and suggestions on the new funding plan. According to Father Coats, "The main aim of this first draft of the plan was to get reactions. The plan will include some changes suggested by the parish leaders, but the main elements of the plan (standard tuition and parish subsidies and increased financial aid) will remain in place," said Father Coats.



NEW MEMBERS—The social hour after Mass brings together some of the new families attending SS. Peter and Paul Cathedral. On the second Sunday since the closing of St. Bridget (the first after the long holiday weekend), the cathedral staff was pleased with the increased number who registered and signed up for ministries at the parish. Father Richard Ginther, the pastor, voiced special satisfaction with the number of young people in attendance. (Photo by Margaret Nelson)

New chastity program is announced

(continued from page 1)

reality to the program material as they lead the series and, in the process, model positive attitudes and behavior.

In announcing the new program, Elsener said: "Our high schools, religious

education programs, and parish grade schools constantly request assistance and guidance in helping parents give the church's full and healthy explanation of the wonderful gift of human sexuality. In hiring Eve Jackson to develop our chastity program, we are adding a great asset to the mission of Catholic education in the archdiocese."

"It is with a great deal of appreciation and thanks to St. Vincent Hospitals for their generous financial involvement and to Eve Jackson for her willingness to bring her talents to the archdiocese that we welcome this new service to the parishes and schools," Elsener added.

He said that "A Promise to Keep" is positive in its approach to affirm teen-agers in their commitment to be witnesses for Jesus Christ as Christians in the modern world. "This is a faith- and values-based program designed to reinforce the personal belief Catholics have in God and the principle of chastity," he said.

In explaining the new program, Jackson said: "Healthy adolescent development and fidelity in marriage are the essential elements embraced in this series so youth can mature physically, cognitively and spiritually without the added pressure and demand that always accompany sexual relationships. Consistent with the church's teaching in 'Human Sexuality: A Catholic Perspective on Lifelong Learning,' published by the U.S. bishops' conference, chastity truly consists in the long-term integration of one's thoughts, feelings and actions in a way that values, esteems and respects the dignity of oneself and others."

Sister Mary Elizabeth said, "One of the most effective ways for youth to respond positively is to have the content presented by older youth and then have peer discussion. When Catholic values and principles are combined with basic knowledge and skills, we hope this will create an environment which will help our youth to become valued leaders in society and the church in the future."

Archdiocesan schools ISTEP above state again

by Margaret Nelson

For the eighth straight year of ISTEP (Indiana Statewide Testing for Educational Progress), students in archdiocesan Catholic schools had higher overall total battery scores than state and national public school averages at each grade level tested.

This test is administered each year to students in grades two, three, six, eight and nine in all state-accredited schools, including Catholic schools.

The most dramatic differences between archdiocesan and state scores are seen at the upper grade levels (six, eight and nine). As public school scores decline in these grades, Catholic school scores rise, tending to indicate the cumulative effect of Catholic education.

Most scores are reported as mean Normal Curve Equivalencies (NCEs). These scores have the characteristic of being evenly spaced from one to 99. Unlike percentile ranks, they can be compared between schools, between grades and between years.

The percentile ranks for the schools of the archdiocese are high for (what is classified as) a district that is very large in numbers of students and very diverse socio-economically. The national percentiles for the total test battery range from 78.0 in grade six to 84.6 in grade nine.

This year, 38 percent of archdiocesan students tested were eligible for summer remediation compared to 7.9 percent of the students in public schools statewide.

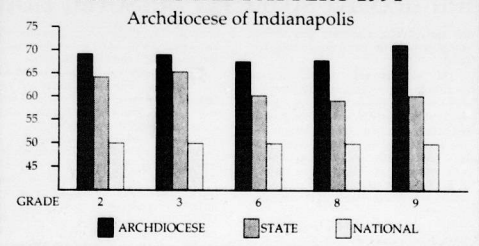
Catholic school students who score

below performance standards on ISTEP are eligible for summer remediation programs in public schools and are required to participate or be retained in their present grade levels. Some families take advantage of this service, but many agree to have their children repeat the grades.

G. Joseph Peters, coordinator of school

services, said that achievement tests do not do an adequate job of measuring the performance of schools. Social and demographic factors exert extreme influence on test scores. Individual student scores, especially the "criterion-based" Indiana Essential Skills, are helpful measures for the use of teachers and parents in assisting students to meet high standards.

ISTEP TOTAL BATTERY 1994



TOP ISTEP—The most dramatic differences in ISTEP results are at the higher grade levels. Here, the mean normal curve equivalencies (NCEs) on total test batteries of the archdiocesan and state schools are compared by grade level to the national norm rank of 50 (shown at right at each level). The column in each figure shows the NCE ranks that students in Catholic schools achieved compared the second column, showing NCEs for students at state-supported schools. (Information courtesy the Office of Catholic Education, Archdiocese of Indianapolis)

FROM THE EDITOR

The evangelical counsels are for everyone

by John F. Fink

Some of you might have read the headline above and asked, "What on earth are the evangelical counsels?" Well, the three evangelical counsels are poverty, chastity and obedience.

They are gifts given by God to the church whereby individual members, by dedicating themselves to a life in which they follow the counsels, build up the church in a special way. Most Catholics know that members of religious institutes take public vows to follow those three counsels. But the evangelical counsels can be professed by everyone—clergy, religious and laypersons. The difference is that each of us will live out our commitment to them in different ways, according to our particular state in life.

The church has always taught that lay people should practice the counsels. In the 16th century, St. Francis de Sales included long passages about poverty, chastity and obedience in his classic "Introduction to the Devout Life." Today other writers are doing the same. The new "Catechism of the Catholic Church" says, "Christ proposes the evangelical counsels, in their great variety, to every disciple" (no. 915). In the book "Evangelical Catholics," Keith Fournier included a chapter titled "Evangelical Counsels: Wisdom for Family Living."

THE COUNSEL OF POVERTY, for those who take the vow of poverty, means a renunciation of the use and ownership of material goods. For others it means some form of moderation and self-denial. It is a matter of not being possessed by our possessions, but using them for the service of God.

We have all heard the Gospels tell us "how hard it is for

the rich to enter the kingdom of God" (Mt. 10:20) and "Blessed are the poor in spirit" (Mt. 5:3). St. Paul told us that "the love of money is the root of all evil" (1 Tim. 6:10). But notice: It's not impossible for the rich to enter heaven, just hard; it's the poor in spirit who are blessed, not just the poor; and it's the love of money, not money itself, that is the root of all evil. Possessions are merely means for good or evil. What is done with them is up to us.

Regar less of our wealth, all of us are called to a life of simplicity, a life of almsgiving, and sharing with those in need. Lay people are also called to manage the world's goods for heavenly purposes, to serve as stewards of the gifts God has given to us.

THE COUNSEL OF CHASTITY means perfect continence for those who take the vow of chastity and for celibate clergy, abstinence from sexual activity for all those who are unmarried, and absolute fidelity to one's spouse for married lay persons.

Chastity includes two main concepts: the sacredness of reproductive creativity and sexuality as a way to show our love for God. It is the use of our sexuality as God intended—as a means of increasing and showing love between spouses and to create human beings in the image and likeness of God.

In today's world, chastity has come to be considered somewhat old-fashioned. Young unmarried people who want to remain chaste are often ridiculed. It seems like all of society is geared toward promoting the pleasures of sex without regard for morality. I have written about this often before.

But chastity applies to married couples, too. Not only does it mean that they will be sexually faithful to each other but it means that they will respect and reverence each other as sacred temples created by God and recreated to be the dwelling place of the Holy Spirit.

Several years ago, during the series of talks on marriage Pope John Paul II gave during his weekly

audiences, he said that a man must not just after his wife. He was immediately ridiculed by those who thought that this was equivalent to saying that a man should not desire his wife sexually. But just as a disorderly desire for sexual gratification, the use of another person as a sexual object. It's a selfish act, certainly not one of love.

THE COUNSEL OF OBEDIENCE, for religious who take the vow, means that they must obey their superiors and other church authorities. For clergy who are not in religious orders, and for lay persons, it means obeying God and church authority.

The act of disobedience began with Adam and Eve, who thought that they knew better than God. That's the problem we all have, wanting our will instead of God's.

Obedience, then, must begin with God. But how can we know that we are obeying God? Unfortunately, he doesn't tell each of us what to do; it's up to us to figure that out. But we believe that God has a special task for each of us, something that only we can do. The only way we can discern what that special job is is through prayer and by trying to read the natural signs. That is what the motto "Let go and let God" means.

The counsel of obedience also means that we are to submit to human authority—to obey civil laws, employers, parents, and church leaders. As long as such authorities do not violate the dictates of God, we must obey them.

Obedience to church authorities has special significance in this day when so many Catholics reject, or at least disagree with, some of the teachings of the church. This counsel requires us to submit our wills to that of the church, to accept those teachings with which we disagree in a spirit of humility.

Following the evangelical counsels of poverty, chastity and obedience will put us in opposition to our secular culture. But it will also improve our spiritual lives and put us closer to God.



A VIEW FROM THE CENTER

What it means to be Catholic in central and southern Indiana

by Dan Conway

According to the "Catechism of the Catholic Church," the word "catholic" suggests the concept of wholeness or universality. But to be Catholic does not imply uniformity or sameness. Every Catholic does not look or think or act like every other Catholic. On the contrary, the concept of catholicity clearly recognizes and affirms the fullness and richness of diverse communities and cultures which share a common faith and a common mission. The church in Africa can appear quite different from the church in Eastern Europe or North America.

What is it that unites diverse Catholic communities from all over the world?

According to the new catechism, although our church "has been marked by a great diversity which comes from both the variety of God's gifts and the diversity of those who receive them," three things bring

us together as one family of faith: 1) the faith that we have received from the apostles, 2) our worship of God, especially the celebration of the sacraments, and 3) the organizational unity and stability which has been made possible by the sacrament of Holy Orders and the tradition of apostolic succession.

What do these concepts of unity and diversity mean for Catholics in central and southern Indiana? The experience of being a Catholic in suburban Indianapolis can seem very different from the experiences of Catholics in the urban parishes of West Terre Haute or in the small towns of southern (or southeastern) Indiana. In addition to these very real regional differences, Catholics in central and southern Indiana can be very different from one another—in their political, economic status or ethnic heritage, and in their points of view on controversial issues of theology, morality or church teaching. Fortunately as the catechism says, "Among the church's members, there are different gifts, offices, conditions and ways of life (but) the great richness of such diversity is not opposed to the church's unity."

Of course, the same three things unite

diverse groups of Catholics in southern and central Indiana with one another and with other "particular churches" in different regions of the United States and the world at large. These are 1) the faith that we have received from the apostles—by way of our parents, grandparents and great grandparents; 2) our liturgy and celebration of the sacraments which, in spite of many stylistic changes in recent years, remain the most consistent and authentic expression of "who we are" as a Catholic people; and 3) the unity and stability which are made possible by the apostolic ministry of our archbishop and by the pastoral leadership of our archdiocese.

To be a Catholic in central and southern Indiana means it's OK to be different as long as you are part of the family. And as the mission statement of our archdiocese says, being part of this particular family means striving to live the Gospel, in the Roman Catholic tradition, by worshipping God in word and sacrament, by learning, teaching and sharing our faith; and by serving human needs. Being part of this family of faith also means committing ourselves to generosity and to the responsible use of our spiritual and material resources.

But what if we don't agree with the pope's teaching on the ordination of women? Or with the archbishop's decision to close two inner-city parishes? Or with the way a pastor spends parish funds? Or with the way the parish liturgy committee plans weekend liturgies? Does questioning or doubting or disagreement mean automatic excommunication from the family of faith? Not if we are "striving to live the Gospel" which, as Jesus himself showed in his agony in the garden, sometimes means struggling to accept painful decisions that we do not fully understand.

To be Catholic today often means struggling to find the right balance between unity and diversity. It's a tightrope we frequently walk between the ways of the world and a way of life that can sometimes seem very different.

As the catechism teaches, "Within the unity of the People of God, a multiplicity of peoples and cultures is gathered together." In spite of my doubts and disagreements, I believe it is a great blessing to be united in faith, worship and apostolic witness with this very diverse—and very human—family of faith in central and southern Indiana and throughout the world.



EVERYDAY FAITH

Vatican/Israeli accord strikes a personal note in memory

by Lou Jacques

I don't remember too much about Marty. It has been 30 years, after all, since we last crossed paths. I know he had a younger brother. I can remember his parents. I can picture a few details about their appearance. That's about it.

Well, not quite. What I really remember most about Marty is that he was Jewish. He was part of one of the few Jewish families in our heavily Catholic neighborhood. In those decidedly pre-ecumenical days, his family stood apart in every possible way.

In the light of hindsight, Marty and his brother were two above-average students. Wherever they are today, I am certain that they have become highly successful. They had drive and talent. In

the early 1960s, however, they seemed completely out of sync with the neighborhood.

The brothers were suspect anyway because they were studious. The fact that they returned home each night in a bus from the local Hebrew Academy, hours after the rest of us had gotten out of school made their study habits suspicious. Besides, their house had "candles in the window," and although none of us could have spelled or even pronounced *yarmulke*, we knew from the "beanies" they wore that these brothers were different.

Although Marty and his family lived 50 feet across the street, there was a gulf as fixed and vast between us as if the Red Sea itself had flowed in torrents down the middle of Woodward Avenue. We spoke if we saw each other at the grocery store, but the encounters were superficial at best. And though, in my shyness, I did not participate in the name calling behind their backs, I contributed nothing to developing a mutual

understanding of our shared heritage. (In fact, I had no sense of it.) Jews were "other" and that was the end of the discussion.

Now comes the news, these 30 years later, that diplomats from the Vatican and the State of Israel have worked out a historic accord by which the Vatican has at long last recognized Israel. In another historic breakthrough, an exchange of ambassadors is under way. These official developments are important and long overdue. But when I think of the improving state of Jewish-Catholic relations, I think not of that distant level of statesmanship but of Marty—the Jewish boy who lived across the street but who might as well have lived across the galaxy, for all the contact we had with each other because of our differing religious backgrounds.

So I think of Marty, and I marvel at how far our two faith communities have come in building mutual understanding in the past 30 years. For every childhood hurt, Marty, forgive us; for every healing step forward in faith, let us celebrate

together the light years of progress made since 1964. Shalom!

THE **CRITERION**
Official Weekly Newspaper of the
Archdiocese of Indianapolis

Price: \$20.00 per year
50¢ per copy

Second-Class Postage Paid at
Indianapolis, IN ISSN 0574-4350

Published weekly except last week in July
and December.

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206
317-236-1570

Postmaster: Send address changes to The Criterion
P.O. Box 1717, Indianapolis, IN 46206





Photo by M. J. J.

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don't turn your
back on him...



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For most of our 106 years, we cared for children whose parents died and left them orphans.

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(please turn over)

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Time was on our side when caring for orphans. But for most who come to us today, time is running out.

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We believe each of these young lives is worth saving. With God's blessing and your support, these shattered young lives can be turned around.

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Fr. Jim Close

Fr. Jim Close

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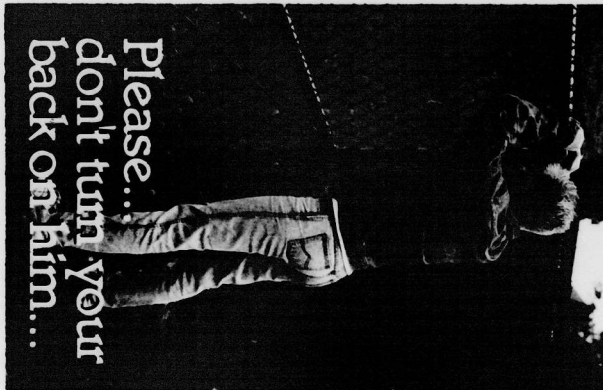
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stories of boys and girls scarred by the
sudden death of their parents.
(please turn over)

Mercy Home for Boys and Girls
Since 1887



Photos by M. Gold

FROM

Place
Stamp
Here

Father Jim Close
Mercy Home for Boys and Girls
1140 W. Jackson Blvd.
Chicago, IL 60607

VIEWPOINTS NEWPOINTS

Do we need to worry about using male pronouns for God?

How appropriate are the pronouns "he" and "him" for God? Asked if we should worry about calling God "him," Bishop Francis E. George, OMI, of Yakima, Wash., responds that God is "neither male nor female," but God is "our Father" and we should rejoice that "we know God's name." Bishop George is chairman of the National Conference of Catholic Bishops' Commission for Dialogue Between Bishops and Scholars. Sister of St. Joseph Regina Coll, director of field education in the University of Notre Dame theology department, rephrases the question to ask: "Do we have to worry when the only pronoun permissible in speaking about God is 'him'?" She calls "father" a "wonderful metaphor for God," but adds: "God is so far beyond anything the human mind can devise." Sister Coll wrote "Christianity and Feminism in Conversation" (Twenty-Third Publications).

God is a father: Reason to rejoice

by Bishop Francis E. George

There is no reason to worry about calling God "him." On the contrary, using a grammatically masculine pronoun to refer to God is necessary to be faithful to divine revelation.

When God began to reveal himself in history, Abraham, a polytheist, dared not ask God's name. Centuries later, Moses did ask God's name in the presence of a burning bush.

Responding to Moses, God began the story of increasing intimacy with his human creatures by revealing that he is called "I am." That enigmatic name summed up God's identity in such an awe-inspiring way that it was replaced in writing by words like "Lord." The chosen people struggled to remain faithful to God's revelation while surrounded by fertility gods and goddesses, by mythological figures and dedications of rulers, by idolatries of many sorts.

More centuries later, God revealed himself definitively by sending his eternal Son to become incarnate of the Virgin Mary by the power of the Holy Spirit. Jesus began gradually to increase our intimacy with God. Jesus told stories of God's reign with whom



God called. He spoke of God as spirit and called God his Father.

In the centuries since God's self-revelation in Jesus, the church has preserved the stories Jesus told, rejoiced in his saving death and resurrection, awaited his return in glory and contemplated who God is.

God is pure spirit. As God, he is neither male nor female because he is not material. He is, however, the Father of Jesus Christ, who is our Lord. Because we are in Christ, his Father becomes our Father.

We do not look at males and extrapolate to a divine biological progenitor. We look at Jesus who shows us his Father, who becomes intimately ours in the gift of the Holy Spirit.

Rather than worry about calling God "him," we should rejoice that at last we know God's name, relax and pray to our heavenly Father.

Then why are some worried about calling God "him"? Perhaps because we are literal-minded, with a strong tendency to linguistic fundamentalism. Some think that if we use a grammatically masculine pronoun we must be referring to a biological male. But any 10-year-old child, creating words and playing with language, knows words bear many meanings and is not shocked by a Father who is not a male.

Others pick up on metaphors for God and want to make more use of them in prayer. In Scripture, God is like a rock or a gazelle. Jesus compares himself to a mother hen weeping over Jerusalem. But metaphors are different from names.

I can say God is the rock of my salvation; but I know God is not a rock. God is, however, Father of my Lord. God

is personal, and a refusal to use a personal pronoun for him leads first to linguistic legerdemain and then to a loss of faith in Trinitarian revelation. God is not an idea we can take apart and put together with impunity.

Some associate calling God "him" with a history of men dominating women. They suggest calling God "her" to break a pattern of oppression. This claim deserves serious attention. Two points can be made quickly.

First, calling God "her" so that women have some kind of "representation" in the divinity makes God a projection of ourselves and language about God the instrument of our social projects. If either men or women worship a God made in their image they are idolaters, worshipping themselves.

True worship is in Christ. Divine self-revelation in Christ frees us from making our own experience the norm of ultimate reality.

Second, hidden worry about using masculine pronouns for God lies a logic, pervasive but wrongheaded. It begins, admirably, with concern for justice. But biblical justice gets defined in terms of American legal equality, and equality gets reduced to interchangeability. It ends with a critique of God language which deserves an argument not only from revelation but also from social philosophy. But that's another question.

All pronouns for God fall short

by Sr. Regina Coll, CSSJ

My short answer to the question, Do we have to worry about calling God "him"? is, "No, of course not." But that cannot be the whole answer.

Perhaps we have to rephrase the question to get to the crux of the problem: Do we have to worry when the only pronoun permissible in speaking about God is "him"? That question raises the issue a little more clearly.

Traditional theology always has insisted that any image or metaphor we use for God falls short of who God is. We find in human analogies only hints, clues about how we might begin to think about God.

As soon as we say God is like anything—father, judge, mother—the



magnificence of God explodes the word. God is so far beyond anything the human mind can devise.

We are not the first people to search for a variety of ways to think and speak about God. The Scriptures multiply metaphors for God as if to suggest that we need many ways to speak of the inexpressible God in order that each image, each metaphor may give us some fresh insight.

For instance, Isaiah describes God as a warrior—certainly not an image we would wish to continue today. In the next verse Isaiah compares God to a woman in labor (Is. 42:13-14).

Among other images, the Old Testament speaks of God as king, judge, creator, rock and fortress.

Luke, in Chapter 15, offers a pair of parables set one right after the other: the good shepherd who lost a sheep and the housewife who lost her coin. We are more familiar with the image of Jesus as good shepherd but we have yet to take the housewife image seriously.

What is important to remember is that we do not have a name for God. We use fragile human language. In trying to describe the God we have not seen, we use what is available—things and persons from the created order that in some small way remind us of God.

Nothing or no one created is sufficiently like God that we can say, "This is the image, the metaphor, that captures best who God is."

Father is a wonderful metaphor for God. In ancient times it was thought that fathers were the sole givers of life and so mirrored God.

Thomas Aquinas, in accord with the biology available to him, held that "mother" was not an appropriate image for God because mothers represented the principle of passive receiver. Mothers merely provided the womb's warmth and nourishing protection for the male seed that contained all that was necessary for new life.

Science has taught us differently. We know that life is passed on to the next generation through the loving interaction of both father and mother, and that each parent contributes genes. Each cooperates with God in creation.

I do not mean to suggest that parent metaphors are the only ones appropriate for God. They are simply one example.

Assigning maleness to God by insisting that "he" is the only pronoun appropriate for God borders on the heretical, even the sacrilegious. God is not she. God is not he.

He-ness is no more appropriate for God than she-ness. That may be the best outcome of this whole discussion.

Calling God "she" reminds us that all nouns and pronouns we use for God fall short, even calling God "he."

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To the Editor

Both genders are of equal value

Why do some people persist in believing unless women do things men do they are of lesser dignity and worth? All people should be treated fairly, but there is a difference between treating them fairly and treating them the same. When people are different, sometimes treating them the same is unfair. I feel true equality is equal appreciation of the value and dignity of each gender.

A woman doesn't have to be a priest to be of value to society or to God. Socially, there is so much out there that needs to be done. Why quibble over the mode of doing it? I don't think it matters to God so much what you do to serve him as it does the spirit in which you do it. The queen of heaven served God as a homemaker and mother.

I've never felt threatened or left out by what some call "non-inclusive language." I always assumed I was included because I am the feminine half of mankind. It was always understood to include women when referring to man as a species just as you include lionsess when speaking of lions as a species.

If both genders are of equal value and dignity, what does it matter if God is

revealed as masculine? Shouldn't we find a father God just as endearing as a mother God would be?

Sandra Dudley

Sumner

God holds women in high regard

I am a woman of the Catholic Church, and I respectfully follow the teachings of our church and our leader, the pope. I read all the letters concerning reactions to Pope John Paul's statement about women priests and I can appreciate the feelings of those women who were hurt and angered by the pope's affirmation of male priesthood.

Unlike women such as Dr. Mary Jo Weaver, who publicly denounced the authority of the pope, I do not believe Pope John Paul is an autocrat or a dictator. He is obviously a spiritual, faith-filled man, a true blessing to our church. I do not believe he makes any public acts or statements without first seeking counsel from the Holy Spirit. Therefore, God must not be directing the church toward women priests.

I must question why so many people

are in an uproar over this matter. Are these people who are so outraged and hurt women who have heard a calling from God to become a priest? Are these close friends of women who know God is calling them to become priests? Will all those who have received such a calling please band together and respectfully petition the pope while those whose mouths are open in anger and protest form their lips in prayer? Wouldn't prayer and discernment serve our community better than protests, pickets, or public defamation of the church?

When I read the Bible, I see that God holds women in high regard. Jesus called the women of his time to serve in the ways that they were able. Mary herself

risked stoning to accept the role of the mother of God. Do these messages have no meaning?

God has a plan for each of us, and we should seek and follow. God didn't call me to be a priest or a nun, though I considered both in my childhood. I am a proud wife and mother. I respect and admire our pope, our archbishop, and my pastor. I accept their authority because I know it comes from God. Their actions show I pray for those who have been hurt by his and other men in our church, but I pray also that the spirit of discernment currently in our church will be replaced with unity, fellowship and healing.

Christa Hoyland

Indianapolis

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues of concern to readers as long as those opinions are relevant, well-expressed, temperate in tone, reflect a basic sense of courtesy towards others and a willingness to hear the viewpoints of others, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. Letters from frequent contributors will not be used. The editor may also edit letters for length, grammar and style.

All letters become the property of The Criterion. The editor may share letters received for a reaction, clarification or verification.

Letters for publication should be sent to The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.



CORNUCOPIA

Hear me, I am Woman

by Cynthia Dewes

I'm too old to hypenate my name, even if it means that I'll be written off as a modern woman. So be it. For one thing, my name would be Oare-Dewes. If I told people that, they'd say "Dewes or what? Make up your mind." So you see, it's a no-win situation.

Some of my friends are "women who run with the wolves." I'm not sure what it means but I don't believe that's for me, either. The kind of wolf I wouldn't mind running with would be Ernest Hemingway or Clark Gable and I don't think those are the kinds of wolves these women have in mind.

Some of my less confident pals describe themselves as female eunuchs because they can't do everything men do. The logical answer to this is, why would anyone want to? But then, it's kind of a Freudian mess and I don't believe I want to get into that right now.

On the other hand, the assertiveness-training graduates tend to disregard gender entirely and overestimate what they can do physically. That's OK with me as long as I personally am not expected to lift equipment above my head, swing from ropes over water, do real push-ups, or sleep in tiny enclosed

places without my very own bathroom close by.

What's even more amazing to me is that certain women and, get the nerve of this, men actually write books about being women. On Oprah and Donahue they report to me and the world at large all kinds of secondhand observations about female physical stages and psychology and behavioral cycles. And they do this with a straight face.

What's even more amazing is that other women sit in the audience and nod their heads and cluck their tongues and indicate that they too have experienced these very things. They, too, have actually been women all their lives.

There's a great deal of this orchestrated whining and picking at emotional scabs in every public venue. Cheerleaders along the lines of Robert Bly, some with degrees and some just genetically zealous, urge women to beat the psychic drums and yell, get in sync with their biorhythms, or dig for suppressed memories.

When they've finished with that, they're supposed to listen to their hearts and take time to smell the roses and be kind to their inner child! Physicians of the Dr. Quack variety advise women to do yoga, eat strange foods, or treat themselves herbarily with plant extractions which can only be bought from them, by mail.

Maybe I'm out of step with this kind of stuff, (as we all know, this would not be the first time). Maybe I'm just too

(gasp) old to understand what a struggle it is to be "equal" in what is basically still a man's world. Maybe.

Or maybe I was lucky enough to have parents who loved me and let me know that I was an OK girl. Maybe I grew up having a pretty fair idea of my strengths and weaknesses, my rights and privileges in the human scheme of things, and most of all my value as one of God's own creations.

I'm too busy enjoying life as a woman to be seeking out mental health and sexual identity and those other things. Besides, it's boring.

check it out...

The Catholic Knights of America, a Catholic fraternal insurance society, held its 45th national convention in St. Louis, Mo. Elected to the national board of Trustees were Regina Lance, Tom Diebold, William Vorster, Mary Alice Jochem, Dee Arnold, Frank Janeczek and Walter Proehl. Lee Ray Jochem, Diane Stipp and Judy Nino represented the Archdiocese of Indianapolis.

St. Meinrad Archabbey Library is featuring an art exhibit of three volumes of *La Divina Commedia* (The Divine Comedy) by Dante Alighieri. The exhibit will run through July 29. The three volumes, *Paradiso*, *Purgatorio*, and *Inferno*, were given to St. Meinrad by a New York relative of one of the monks. The editions were commissioned by the Italian Dante Society in commemoration of the sixth centennial of Dante's death. The volumes contain Dante's poetry and paintings which reflect the text of the poem. There are only two other recorded copies of each volume found in the United States: at the University of Notre Dame and Princeton University. The exhibit is free and open to the public. For more information, call Barbara Crawford at 812-357-6501.

Thespian Troupe #2074 will present James Reuch's "For the Defense," on July 15-17 to be held at Cathedral High School, 5225 E. 56th St. All performances begin at 7:30 p.m. Admission is \$4 for adults; \$2 for children under 14. Jury members for the play will be picked from the audience.

The 1928 class of Our Lady of Lourdes Grade School will hold its 66-year class reunion on July 30 at the Marriott Hotel, 7202 E. 21st St., with a luncheon at 1 p.m. For more information, call Dorothy M. Sifferlen at 317-357-3492.

Footlite Musical Young Artists division will present "Guys and Dolls," on July 15-17 and July 22-23. Friday and Saturday curtain times are at 8 p.m. Sunday Matinee is at 2:30 p.m. All shows will be held in Hedback Theater, 1847 N. Alabama St. Cost is \$10 for adults; \$7 for students ages 7-18, and senior citizens over 65, and \$5 for children. For more information, call 317-926-6630.

Host families are now being sought for the AFS Intercultural Program 1994-95 school year. Students will be arriving

in Indianapolis the first or second week of August to spend the year as exchange students at area high schools. Students will come from more than 50 countries that are represented in the AFS program. AFS Intercultural programs, formerly known as the American Field Service, is the world's oldest and largest non-profit citizen-exchange organization with more than 100,000 volunteers worldwide. The students are chosen for the program in their home countries after a careful selection process. Students are currently waiting to be notified that a family has been located for them. AFS students will speak varying degrees of English and will be expected to participate fully as seniors at their new high schools. The students receive an orientation to American life prior to arriving in Indianapolis. They are medically insured by AFS and have their own spending money. For more information, call Sheila Jellison at 317-823-6130.

vips...

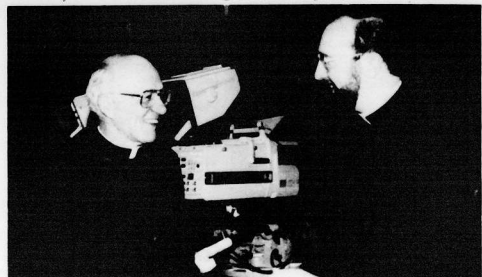
Frank Velikan, principal of Cardinal Ritter High School in Indianapolis, was honored by the Ritter Parents Club with an appreciation dinner on June 24. He received a Sagamore of the Wabash Award from Gov. Evan Bayh for distinguished service to the Indianapolis community as Ritter's principal. Larry Litzenhan, president of the Ritter Parents Club, presented the award. Velikan has served as principal at Ritter for 22 years.

St. John Church in Starlight announced the appointment of Kimberly D. Bright as director of child care ministries. St. John's Child Development Center is a full service credentialled facility which offers services to parents and their children from infancy on up. It offers before and after care, as well as a preschool program.

Caroline Schluge, a sixth grader at Our Lady of Lourdes grade school in Indianapolis, was chosen as one of 32 children statewide to attend the Ball State Institute for the Gifted in Mathematics. The institute is a one-week residential experience in mathematics. Emily Stant, also a sixth grader at Lourdes, was selected as an alternate.

Blessed Virgin Mary Sister of Charity Patricia Rocap, a native of Indianapolis and recently pastoral minister at St. Matthew Parish in Indianapolis, will celebrate her golden jubilee as a Sister of Charity of the Blessed Virgin Mary on July 16 with a liturgy and reception at Brebeuf High School. Sister Patricia's home parish is St. Joan of Arc in Indianapolis. She attended St. Mary of the Woods College before entering the Sisters of Charity, Blessed Virgin Mary in Dubuque, Iowa in 1944.

James J. Huter, parishoner of St. Paul the Apostle Parish in Greencastle, was recognized for 17 years as teacher, basketball coach and athletic director at South Putnam High School. Huter recently retired from those posts. He was honored with the Sagamore of the Wabash. Huter has served as a member of the board of directors of the Indiana High School Athletic Association.



PRIESTS ON TV—Fathers Lawrence Moran (at left) and Dan Mahan will be featured on the weekend devotional programs seen on WRTV, Channel 6, Indianapolis. The four minute inspirational messages are seen at the end of the broadcast day on Fridays and Saturdays; and the start of the broadcasting day on Saturdays and Sundays (Photo by Charles J. Schisla)



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REVEREND JAMES D. BARTON, PROPAGATION OF THE FAITH DIRECTOR

Siberia center trains people to work with mentally handicapped

by Peg Hall

Siberia, "Cold in Name, Warm in Heart," as its sign along a country road proclaims, is off on a new adventure.

This time it is a center to train house assistants in the philosophy and practicalities of operating homes for mentally-handicapped adults.

It is a logical extension of a mission to the handicapped by non-profit, non-denominational Anderson Woods, Inc., that began

with the opening of a summer camp between Siberia and St. Meinrad in 1978 and expanded with two residences, Lark and Martin House, in 1992. They were formerly the convent and rectory of St. Martin Parish.

The first group of five women trainees underwent 130 morning hours in class and 600 afternoon and evening hours of service in Lark and Martin Houses during an intense four-month program from January through May of this year.

The training center, Dove House of Anderson Woods, is housed in a new

double-wide mobile home in Siberia. It is the residence of the training center director, Benedictine Father Noel Mueller, and also houses two of the trainees, widowed sisters Louise Leasor and Rita Summers.

Others in the class were Audrey Howe and Benedictine Sisters Beata Mehling, house assistant of Lark, and Michelle Willett, house assistant of Martin.

Leasor and Summers are now at newly-opened Owl House in Bloomington, where they are participating in the opening of a second home, Raven. Howe floats among the three homes as needed.

The homes are modeled on L'Arche (The Ark), a concept of community living begun in France by Jean Vanier 30 years ago. In his book, "Community and Growth," Vanier says, "It is people that matter: to love and care for the people that are there just as they are."

"The fundamental attitudes of the community, where there is true belonging, an openness, welcome and listening to God, to the universe, to each others and to other communities," he says.

Father Noel and Judy Colby, one of the founders of Anderson Woods, taught the training course, which emphasizes development—first personal, then community and service.



DIRECTOR—Father Noel Mueller, training center director of Dove House of Anderson Woods, sits in front of the facility, located in Siberia. Dove House is the site of training of house assistants for the operating of homes for mentally-handicapped adults. (Photo by Peg Hall)



HELPING POOR—Kindergarten students in the Immaculate Heart of Mary, Indianapolis, religious education program, learn that their nickels, dimes and quarters can help the poor. They saved coins in their Holy Childhood Mission boxes from doing jobs around their homes. They talked about how much it takes to feed a child in Chile, buy a pencil for a Ghana child and vaccinate a youngster in Ecuador.

OUTSTANDING VOLUNTEER—Prudence Adair shows a plaque she received when the staff of the Catholic Social Services Crisis Center celebrated her 85th birthday. The plaque represents Adair's Excellence in Volunteerism as a United Way Black Expo Minority Volunteer nominee. As a member of Retired Service Volunteer Program, Adair serves the needy by working every Friday in the clothing room for the crisis center. (Photo by Margaret Nelson)



Expert volunteers such as a nurse, a mechanic, a veterinarian and an organic gardener taught parts of the course.

Howe said the idea is to provide a home in which handicapped people are supported so they can go as far as they can in every way.

Some of them need to play most of all, Howe said. Vanier writes, "When we've had oranges for dessert at L'Arche, we sometimes start chucking the peel about at the end of the meal. It is one way to bring people out of their isolation to express themselves joyfully—especially if they can't communicate with words. When a piece of orange peel arrives on their nose, they are delighted—and they throw it back."

Residents of Lark and Martin House sing in the choir, serve Mass and work in the food pantry, which is co-hosted by St. Martin Parish and Anderson Woods.

All residents hold down jobs. Four are in a sheltered workshop and two are "exceeding their wildest expectations" out in everyday workplaces, according to Howe.

Because the homes accept no federal aid, there is no more paperwork than in an ordinary household. There are animals to care for, chores to do, a garden to tend and produce to can and cook and eat.

Colby's vision of the next major expansion for the training center is to help groups of parents wanting to establish homes for their mentally-handicapped members.

For more information, write to the Dove House of Anderson Woods at H.C. 70, Box 65C, Bristow, IN 47515, or call (812) 357-2728. Or call Dave and Judy Colby at (812) 357-2325.

School is proud of Pacers, Emily

by Margaret Nelson

Photos on Page One

St. Matthew School hosted a Pacer Pride party Sunday as a tribute to the basketball team and one of its most courageous fans—Emily Seiler.

The second-grade student has fought cancer for a year. Emily is now on dialysis after both kidneys were removed. She is waiting for a possible kidney transplant.

When Emily's classmates learned that she had lost her hair from the treatments, they began the school year by wearing caps for a week. In fact, Father Donald Schmidlin

remembers the children wearing head coverings for the first school Mass last fall.

The daughter of Tim and Karen Seiler, Emily has worn the Pacer cap and cheered for the team all year.

On Sunday, Pacer mascot Boomer came to entertain the kids. He greeted Emily and had her by his side as he signed autographs for her schoolmates.

Later, Pacer power forward Antonio Davis brought a Pacer shirt for Emily and took a turn at signing autographs himself.

Students designed posters promoting the Pacers and showing their pride in Emily. Prizes were awarded for the outstanding poster and costume.

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SPOTLIGHT

TELL CITY DEANERY

Tell City Deanery parishes maintain identities and a working relationship

St. Boniface and St. Martin parishes are small but dynamic Catholic communities

by Peter Agostinelli

Members of St. Martin of Tours Parish in Siberia and St. Boniface Parish in Fulda have been under the ministry of Benedictine Father Jeremy King since 1992.

In many ways the pastor's ministry has brought some stability to the parishes. It also has helped bring them together. Father King keeps his residence at St. Boniface, which hasn't had a resident pastor since 1983. Priests from nearby St. Meinrad Archabbey had served the parishes before.

"One of the problems with not having a resident priest was that people kind of lost direction," said Father King, who also comes from St. Meinrad. "So I chose to live here. I could have lived at the abbey, but I wanted to be here."

The reaction has been positive. Father King said. A real interest in working together is apparent, and that works in combination with parishioners' strong family identity and loyalty.

Father King noted the Tell City Deanery's struggle with isolation from the rest of the archdiocese. But most area people are comfortable with the distance because of their strong local identity, he said.

The parishes share another thing—both count a lot of farmers in their congregations. Some parishioners work at St. Meinrad's Abbey Press, while others have jobs in the nearby towns, such as at the Benedictine monastery in Ferdinand or at St. Joseph Hospital in Huntington.

St. Martin Parish, located in northwest Perry County, is the center of Siberia's community. It fills that role because there is no actual town. The name "Siberia" really applies to the hilly countryside that stretches over the area around the parish.

The drive to Siberia is an interesting one. Whether exiting from Interstate 64 or coming up from St. Meinrad, you're just as likely to pass a tractor as you are a car. The farming population is prominent in this mostly German area, where many people are the fifth or sixth generation of their family to live.

Another characteristic of the area is the community pride that exists without any sense of provincialism. The people are friendly, and they like to work together.

St. Martin Parish dates back to 1869, when Benedictine Father Isidore Hobi of St. Meinrad Archabbey assisted community forefathers in establishing a log church and planning for a town. Within 20 years, the community developed a blacksmith shop, grain and feed mills, some taverns and a post office. All that's really left of those beginnings is the parish community.

The town originally was named Sabaria in honor of the birthplace of St. Martin of Tours. Postal authorities changed the name to Siberia in 1885.

That post office is now closed, so the community uses the postmark of Bristol. But the people have retained the identity of Siberia. A sign near the parish bears the greeting, "Siberia—cold in name, warm in heart."

St. Martin Parish enjoys the participation of lay ministers and volunteers. One program that benefits from this

involvement is St. Martin's Cloak, a program that provides food for about 200 families from five surrounding counties. The name comes from the biblical tale of St. Martin sharing his cloak with a beggar, who turned out to be Christ.

The food pantry provided by St. Martin's Cloak is open two Saturdays every month. St. Boniface parishioners also participate in the program.

Father King said St. Martin benefits from several Benedictine sisters who work at the parish. What's interesting is the sisters serve there as parishioners and not as staff members.

"They're not officially connected to our staff at all," Father King said. "They're parishioners, and that's been really good."

"We even have a priest from St. Meinrad living out at St. Martin. His assignment is to work with the residents of Martin House. He helps me, but he's not assigned as an associate or anything."

The participation in such programs is a positive sign for St. Martin. But Father King said he has had to tell parishioners some tough things.

"One of the first things I had to do as administrator of St. Martin was to tell them that in future parish staffing recommendations, they were slated to become a chapel," he said. "And I think the last few years they have shown themselves in many ways to be a model parish. They brought back a lot of activity."

Another change brought by Father King was the combining of St. Martin's Saturday evening and Sunday morning Masses into one Sunday morning Mass. Now the church is full every Sunday, the priest said.

In both parishes, people have taken on the responsibility of leadership pretty well. When you're sharing a priest, it means both places need lay leadership that's going to carry on with things. The pastor often has to be in one place and can't be at the other.

"It's good to know that there are people helping out. I can go back and forth because they're confident people, and that's a big relief. It's been good for both parishes."

Father King said the most active elements of both St. Boniface and St. Martin have been youth ministry and religious education. Both parishes have vacation Bible schools, and adult religious education is held monthly.

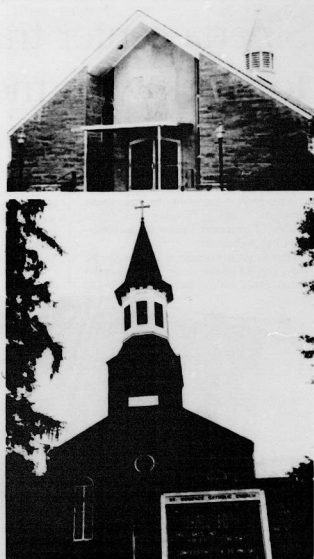
These types of programs have strengthened the parishes. And because one priest serves both, the two communities tend to do more things together socially. Father King offered this example: St. Martin's people often attend St. Boniface's parish picnic, scheduled for August 7, while St. Boniface people go to the shooting match put on by St. Martin in November.

One dynamic that also comes into play is the presence of St. Meinrad Parish, which is located about halfway between St. Boniface and St. Martin parishes. It poses an important consideration for St. Boniface and St. Martin with their Mass schedules.

Also, many families are mixed among the three parishes. "It can wreak havoc during first communions," Father King said.

Other geographic factors influence parish life. St. Martin is located in Perry County, while St. Boniface sits to the south in Spencer County. Because of the presence of several towns in these counties, the parish directories list parishioners under as many as five different local addresses.

The history of St. Boniface Parish, like that of St. Martin, reaches back to the mid-19th century and the



NEIGHBORS—St. Martin Parish in Siberia (top) and St. Boniface Parish in Fulda are served by one pastor, Benedictine Father Jeremy King. Even though another church—St. Meinrad Parish—sits between the two parishes, St. Boniface and St. Martin have grown together in recent years. But both parishes maintain separate identities and rich histories. (Photos by Peter Agostinelli)

settlement of Fulda by German farmers. In fact, the town supposedly was named because most of these settlers came from Fulda, Germany.

Father Joseph Kunkel, a missionary from Yugoslavia, established St. Boniface Parish in 1847. The priest was well known as a minister to the growing German population throughout southwestern Indiana.

The first church building lasted about a decade, but construction on a new building started around 1860. The parish was growing under its pastor, Father Chrysostom Fofa, but work on the new church was delayed by the Civil War. Workers eventually finished the new church, which was dedicated on June 5, 1866, the feast day of the parish's patron saint.

After a lengthy restoration, the parish church was named to the National Register of Historic Places in 1980. Only a few Catholic churches in Indiana are on the historic registry.

One story sticks out in St. Boniface's history. It describes Father Joseph Villinger, pastor from 1880 to 1926, who apparently took his time when celebrating the 8 a.m. Mass on Sundays. Services lasted as long as two or three hours, and that was regardless of whether Mass started on time or at 8:30 a.m. The priest also was fond of waiting for the late arrivals, who he would spot coming down the road. Some families supposedly packed sacks to help them through the long mornings.

Father King offered a more current story that depicts one side of this parish.

"At our daily Mass at St. Boniface, one-fourth of my congregation is over 90 years old," he said. "There are usually around 12 people at daily Mass, and three of them are over 90. And they're all women."

One recent project at St. Boniface was the replacement of the building's old roof. Father King said the effort, which the parish already has paid for, was a necessity as well as a good sign of parish vitality.

"We really wanted to make a statement that we want to be here and that we're committed to the future," he said. Other projects on the list include some refinishing work on the church's interior.

"The parish has made some strong statements," Father King said of St. Boniface. "It's not just Mass here. There are some important things that need to be done."

"Your church building says something about the community. The people are the living stones. But the church makes a statement about history and stability. When you've put major bucks into the building, you make a statement that you intend to be here well into the next century."

Indeed, there is a sense of tradition about St. Boniface parish. In fact, the parish predates St. Meinrad Archabbey, which is known as a cornerstone of Catholicism in southwestern Indiana.

In 1994, while both parishes share similar ethnic and agricultural traditions, they remain active and vital. And they're keeping alive their separate parish communities. The people are living their faith as they always have, Father King said.

Fulda, having the town, has one characteristic that binds people together as a community, he said. "With all people at Siberia, we talk about intentional faith communities. St. Martin is an 'intentional' faith community—you have to intend to go there. The only way the community is real is because the church is there."

"But people in Fulda tend to be members of St. Martin Church. So they're coming from two different perspectives."

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Pave the road to justice with new friendships

by Fr. Robert L. Kinast

After talking with the people who came
to its food and clothing center, one parish
discovered that many of its visitors were
prisoners looking for work.

With small grants from four other
parishes, that parish soon started a job
service for former convicts.

Another parish—one where I sometimes
celebrate Mass on Sundays—sponsors a
sister parish in Haiti.

Each year the parish sends a delegation of

parishioners to become better acquainted
with the Haitian people and their problems.
When the parishioners return, the delegation
gives a report to the parish at Sunday Mass.

On one occasion a member of the
delegation described the plight of the
Haitian people, explaining how corruption
and unjust government policies were contrib-
uting to the people's misery.

Afterward an irate parishioner ap-
proached me and said, "I came to church this
morning to pray, not to hear about all this
social activity."

Other parishioners overhearing this com-
ment did not agree. Neither would the U.S.
bishops.

In a statement titled "Communities of Salt
and Light" issued in November of 1993, the
bishops asserted, "It is in the liturgy that we
find the fundamental direction, motivation
and strength for social ministry."

They said, moreover, that "we cannot be
called truly 'Catholic' unless we hear and
heed the church's call to serve those in need,
and work for justice and peace."

In addition to affirming parishes which
practice social justice and giving examples of
them by name, the bishops' document
presented a framework for integrating social
mission into the life of the parish. Lessons
parishes have learned in carrying out the
justice ministry were listed and some of the
difficulties they had to overcome were cited.

Prayer and worship are basic to the
framework of parish social justice ministry.
This is "to make clear that we are one people,
united in faith, worship, and works of
charity and justice."

Among the lessons parishes have learned
are that social ministry should respect
diversity in the community and that there is
a need to practice what is preached in the
parish itself.

But what are the chief difficulties parishes
encounter? There is the tendency to treat social
ministry as separate from the rest of parish life,
for example, or to take partisan positions on
issues, which can cause divisiveness in the
parish. There are also the tendencies to try to do
too much or to assume that social justice is
someone else's responsibility.

Just what is social justice?
Social justice refers to the rights people
have as members of society and to society's
responsibility to organize itself to meet these
rights.

This leads to two broad areas of activity:

- Direct services to people whose rights
are violated.
- Efforts to advocate—promote—im-

provements in the organization and admini-
stration of society.

It is in the second area of social justice
ministry—advocacy—that parishes have
grown more active in recent years. Often
advocacy entails no more than organizing
parishioners to contact their legislators about
pressing issues.

There is, for example, the annual Offering
of Letters sponsored by Bread for the World,
a Christian organization that seeks justice for
the world's hungry people.

Business executives are brought together by
other parishes—like one I know of in
Chicago—to discuss how to use their profes-
sional positions to create a more just society.

Out of these gatherings, Business Execu-
tives for Economic Justice was formed. The
group publishes a quarterly report titled
"Hard Choices" in which Christian execu-
tives describe their efforts to bring justice to
the economic system in which they work.

Advocacy more and more is understood
today not as speaking "for" those whose
rights are violated but speaking "with" them
or supporting their efforts to speak for
themselves. One parish does this by using its
influence, or the influence of its parishioners,
to gain the opportunity to have someone
speak at public hearings on important issues.

The U.S. bishops' Campaign for Human
Development also fosters this approach by
requiring that the governing boards of the
organizations it funds include a certain
percentage of the people who are served.

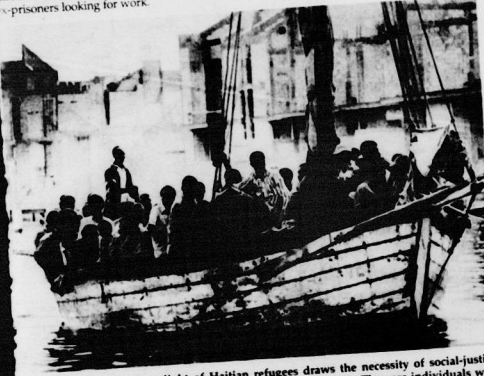
The first area of social justice ministry is,
of course, the most basic. It serves people's
right to food, clothing, shelter, health care,
and other necessities.

Closely coupled with these rights are the
means of achieving them. For that people need
adequate education, employment opportuni-
ties, access to resources, and fair treatment.

This is the area where parishes tradition-
ally have been most active. The biggest
change, however, is in the effort parishioners
make to get to know the people they serve, to
form personal relationships with them. An
example is the parish that sends delegates to
its sister parish in Haiti each year.

Another parish operates a variety of
social services in its community and invites
everyone who is served to the Wednesday
night liturgy and a potluck supper. This
enables parishioners and clients to meet each
other simply as people.

All this suggests that social justice is more
than a task to fulfill. It is an opportunity to
benefit by forming important new friendships.
(Father Robert Kinast is the director of the
Center for Theological Reflection at Madeira
Beach, Fla.)



SOCIAL JUSTICE—The plight of Haitian refugees draws the necessity of social-justice
action into focus. Refugees are not masses of nameless people. They are individuals who
possess God-given dignity. In recent years, the biggest change in parish action for social
justice is seen in the effort parishioners make to get to know the people they serve and to
form personal relationships with them. (CNS photo)

Bishops encourage parish service

by David Gibson

How do parishes promote social justice?

"Parishioners at Corpus Christi Parish in
Roseville, Minn.,... have set up a parish phone
tree with more than 30 members who call or
write their elected representatives on policy
issues affecting children and the poor."

That is one example of parish action for
social justice cited in "Communities of Salt
and Light: Reflections on Parish, Social
Mission," a November 1993 statement of the
U.S. bishops.

It also cited the "18 vocation reflection
groups sponsored by St. Martha's Parish in
Aron, Ohio. Open to all in the community,

the groups are organized by occupation—
lawyers, educators, counselors.... They
meet monthly to reflect on their work and to
discuss how they can apply their beliefs and
values to their workplaces."

The bishops' statement noted that at St.
Mary's Parish in Richmond, Va., "beginning
in junior high school every religious
education class selects a single social issue on
which to focus both direct service and
advocacy during the school year."

Then there is St. John the Baptist Parish in
Silver Spring, Md., where each Sunday
"parishioners bring donations of food to
Mass which are included in the Offertory
and later distributed through a food pantry."

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Parishioners offer heartfelt help

This Week's Question

What action for justice worked well in your parish?

"Twenty-five years ago our parish initiated a Meals
on Wheels program.... The need was so great that we formed
a coalition of churches. Today Manna Meals serves over 150
meals a day—entirely through volunteer efforts. And it's a
great ecumenical activity too." (Mary Virginia DeRo,
Charleston, W.Va.)

"Our parish is about 90 percent black with some whites
and mixed couples.... A main concern in our parish is our
relationship with each other. That is one of the gifts of the
black community—their warmth for each other. Everyone
gets along very well and the parish is welcoming. In this way
we get along with the mission to interracial harmony." (Betty Leone,
Silver Spring, Md.)

"Our parish has a family with twins. One of the twins has
leukemia. The closest treatment is in El Paso. The family has
spent a lot of time there. The whole parish has pulled
together to help. It has raised awareness in the Persian Gulf
health care crisis.... During the crisis in the Persian Gulf
we talked about alternatives to war. In our parish we're also
trying to set up safe havens for battered women." (Father Art
Roberts, Las Cruces, N.M.)

"We have a group called the Homeless Care Force. It

takes out hundreds of meals to the homeless wherever they
are, under bridges or along rivers or at crossroads where
they congregate to be picked up for day labor. It was started
by the St. Vincent de Paul group but it's grown into its own
separate ecumenical activity covering all San Jose." (Bob
Doss, San Jose, Calif.)

"We recently had an issue come before the state
legislature—a bill that would allow any doctor to open up an
abortion clinic. The parish mobilized to educate the
community.... We also had a community campaign
encouraging neighbors to talk with each other about the
issue. We got a lot of positive responses from the community
and narrowly defeated the bill." (Paula Amberg, Elkton, Md.)

"Our parish has adopted as a part of its mission to build a
family life center. During the week it will house a senior day
care center, run by the diocese.... It will have on-site medical
care as well as activities." (Rick Jansen, Scottsdale, Ariz.)

Lend Us Your Voice

An upcoming edition asks: How has the sacrament of the
sick touched you? If you would like to respond for possible
publication, write to Faith Alive! at 3211 Fourth St. N.E.
Washington, D.C. 20017-1100.



(CNS illustration by Cole Leary)

Kids' Views

Every person can help to improve the world

How can kids make a difference in our world?

Second-grade students at St. Bartholomew School in Columbus thought of a variety of ways that children can help improve the world.

Here are some of their ideas:

I can make a difference in the world. When people do not do the right things, I can teach them about the Lord. I can read the Bible to people that do not do good things. When I have free time I can visit the nursing home. I can help with the soup kitchen. When someone gets hurt on the playground, I can go get the teacher.

Brandon Malone

I'm in second grade and it's my job to take care of the world. I can stop people from polluting, stop people from smoking, and tell people not to do drugs. I can tell people about Jesus and how much he loves us. I can make posters that are about him.

Autumn Lynn Glass

I can make a difference in the world. I can love and care for people who need it. I can pray for the poor and the sick. I can help people make the right choice.

Kelly O'Neill

I can make a difference in our world by not polluting. I can believe in the Holy Spirit

and the Son of God. I can help people in other countries who are at war.

Kirsten Kenna Maple O'Neal

Even I can make a difference. I should love and care for others. I can pray for people who need it. I can tell people what's right and wrong.

Kerry Sullivan

I can make a difference in our world. I can ride a bike if I am not going far. I can buy things that can be reused or recycled. I can be peaceful and kind to other people.

Natalie Kennedy

I can make the world be a better place. I can help by being a good friend. If someone is sad, I can put a smile on their face. I can be a better person by helping others be better.

Jacqueline Pence

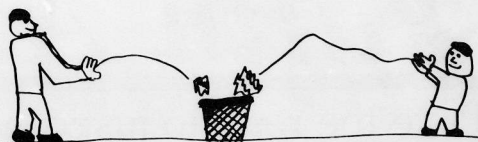
I can make a difference in our world by obeying the laws to choose right from wrong. I can love and care for others and treat others as I would want to be treated.

Brooke Wolford

As a Christian I can help pick up trash. I can help older people. I can help my friends when they are sad. Without God, we wouldn't be here.

Maria Argentina Souza

I can make a difference in our world. At



LOVE THE EARTH—Kids and adults can help the world become a better place to live by picking up litter and throwing it in trash cans. (Artwork by Mac DeClue)

school I can share my pencils and paper. I can share my toy at home. I can work hard to be a good student. When someone asks me to play, I can say "Yes!"

Dolly Vu

I can pick up trash that I see and not litter anywhere in the world. Littering does not help the world. We should not kill people. That is not good. God would not want us to.

Mac DeClue

I can make a difference in the world. I can help old people cross the street. I can clean up the house. We can help other people with homework.

Ben Green

I can make a difference. I can visit shut-ins. My friends and I can pick up trash. I can compliment my friends, family, teachers, and neighbors.

Seth Kirchner

I can take care of the air and water. I will not litter. I can also help other people who get hurt. I would tell an adult.

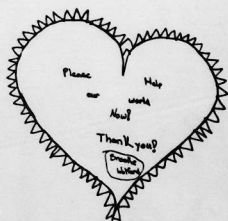
Tom Craft

I can clean up trash in my neighborhood. I can clean the ocean. Kids can help the earth. I can help people when they need it and pray for them.

Nate Gerth

I can make a difference in our world. I can teach people about Jesus and the Bible. I can teach people to be a good Christian. I want people to be good instead of being bad.

Pamela Pikus



HELP OTHERS—People need to love the world and work to make it a better place. (Valentine by Brooke Wolford)

I can make the world a different place. I could put up signs that say "Don't litter." I can love and care for people who have no family or friends.

Luke Davidson

I can make a difference in the world by using trash cans. If you walk, you will not pollute. Another way to make a difference is by living in peace. You can live in peace by being a friend to someone who needs one. I can make a difference even in second grade.

Ellen Renter

Archdiocesan Day of Prayer and Pilgrimage . . . August 15, 1994

... ITINERARY ...

SATURDAY, August 13

Between 8:00 a.m. and 8:45 a.m., arrival at various deanery departure sites.

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Arrival at Hilton Hotel, Pittsburgh, Penn. for overnight.

TUESDAY, August 16

A tour of Washington: Viewing the Capitol, Arlington Cemetery, John Kennedy and Jacqueline Kennedy Onassis gravesites, Wreath laying at Tomb of the Unknown Soldier, Mount Vernon.

Evening is free.

SUNDAY, August 14

Departure for Washington, D.C.

Arrival at the Sheraton Premiere at Tyson's Corner, Washington, D.C.

Brief drive around Washington's major monuments by night.

WEDNESDAY, August 17

Depart for Vista Hotel, Pittsburgh, Penn.

MONDAY, August 15

Day of spiritual uplift at the Shrine. Includes "Tour of Faith", MASS WITH APOSTOLIC DELEGATE AND THE ARCHBISHOP, and an afternoon devotional service.

Evening banquet hosted by the Archbishop.

THURSDAY, August 18

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Snowbirds are a welcome addition to Florida parishes during winter

Winter visitors love the social events of Florida churches, but also lend a hand at work efforts

by Jeanine Jacob
Catholic News Service

Drive the interstates south of Tallahassee or Jacksonville any day in late October and early November and you'll see a colorful array of license plates on the cars ahead, such as the chilly blue of New Jersey or the snowy white of Quebec.

Red, yellow, green and orange—the leaves may be at their showiest in the northern states, but they are little match for the rainbow of tailfeathers on snowbirds headed for Florida.

Hotels raise Canadian flags and merchants spread the welcome mat.

Florida's Catholic churches also feel the impact of winter influx. A few of the state's seven dioceses even keep track of the difference in Mass attendance from summer to winter when the northern visitors come.

At Ascension Parish in Fort Myers Beach, the average Sunday congregation jumps

from about 1,700 in summer to nearly 5,000 in winter months, according to figures from the Diocese of Venice. The winter community nearly doubles at Sacred Heart Parish in Punta Gorda, another Gulf Coast town, and even tiny Miraculous Medal Parish on Pine Island about triples its Sunday Mass attendance.

Weekly Mass attendance throughout the Diocese of St. Petersburg, along the central west coast of Florida, increases overall about 35 percent to around 180,000 in winter, said diocesan real estate planner Steve B. Zientek.

The state's largest diocese, the Archdiocese of Miami, showed a difference of 131,000 persons attending Mass in October 1993 and in March 1994, according to census figures, said chancellor Father Tomas Marin.

The Diocese of Palm Beach doesn't track the seasonal pattern. But Ken Kelly, administrator at the diocese's Cathedral of St. Ignatius Loyola, said that February attendance there is almost double that of June.

The variations reflect the state's own figures for winter visitors. Teresa Sancho, a researcher at the Division of Tourism of the Florida Department of Commerce, estimated that about 41 million tourists entered the state in 1993, swelling the 14 million population. More than half of the visitors, 22.2 million, came between January and June.

While larger parishes see the biggest numerical increase, the state's smaller resort towns may feel the increase more sharply. Resurrection Parish in Miramar, in northwest Florida, is one such faith community.

Visitors from the southern United States visit Miramar for a few weeks in the summer. Winter brings snowbirds from Minnesota, Wisconsin and Canada, who make the vacation spot their six-month home.

Balancing the needs of transients and the year-round residents is a delicate job, said Resurrection Parish administrator Father Roy Marien. The tiny church used to add Masses to the Sunday schedule in the winter. But the parish now keeps the five-Mass schedule throughout the year to create more stability in the worshiping community.

In summer, attendance averages about 250 to 300 for each Mass, swelling to "standing room only" numbers between 1,000 and 1,200 in the winter, Father Marien said.

Making the winter visitors a part of the parish family is the goal of many Florida churches. At Holy Name of Jesus Parish, a beachside church in the east coast town of Indianlake, Father David Page said the church sponsors a monthly breakfast at which the snowbirds—mostly from New England and Canada—can get to know each other.

"They're very friendly and often comment on the feeling of community spirit about the parish," the pastor said.

Snowbirds flock to the senior-citizen parties and field trips at Our Lady Of Lourdes Parish in Dunedin, said Father James A. Larkin. "We get to know them a little better and they get a little more involved," the pastor added.

While winter visitors love the social events of Florida churches, they also lend a hand at the work efforts. "They like to get involved," Father Marien said of the parish's part-timers. Several take Communion to the elderly in a nursing home and visit patients

in an extended-care facility for those with Alzheimer's disease.

He finds especially impressive that some winter visitors are older than the Alzheimer's patients they comfort. "On the outside, they may look old," he said, "but they just keep going."

Stanley Duquette, who has come to Indianlake from Harper Woods, Mich., each winter for the last nine years, is one such worker. The 83-year-old retired life insurance agent was instrumental in getting Holy Name Parish's St. Vincent de Paul Society started in 1985 and has been active with it ever since.

"When I first came down here, they were starting," he said. "I thought they were rather green at it," the 2-year veteran of the society said, "so I thought I could contribute from my experience."

Besides home visitations, Duquette usually handles the phone for the parish or helps out at the food pantry. "I feel a certain gratification to help people in deep trouble," he said.

Another Michigan transient, retired railroad worker John Kelly, ushers at Resurrection Church each winter and visits nursing homes with the parish's Legion of Mary organization.

Kathy Capralla, a long-time Legion officer, welcomes winter visitors who, like Kelly, "jump right in" to the parish's charitable projects.

But, she said, the year-round residents have a special obligation to roll out a welcome mat to the visitors, not as tourists, but as members of the Body of Christ. "It is said to go any place and feel ignored," she said. "It is important that they know this church is for them and that they are part of the community."

"I tell the snowbirds, 'When you are here with us, you belong to us,'" Father Marien said.

Most snowbirds fly North when spring arrives, but a few remain as permanent additions to the Florida population. Rhonda Beettam, director of religious education at St. Raphael Parish in St. Petersburg, made annual trips from Toronto with her husband and three children for 10 years before moving. "It was good for the whole family. We'd been away from the church, but we made a break from the past and started over."

In Florida, she became active in a parish and then took a job with the Diocese of St. Petersburg religious education department. Later she became a catechist, coordinating family-based formation programs, and then a parish religious education director.

"I can really see God's hand in this move, not our doing," she said. "It was one of the best things we did in our lives."

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Questions to help assess retirement plans

Have a clear image of what you expect retirement to be like

by Mary Carity
Catholic News Service

For some people, the day of retirement means the beginning of a new life. For others, retirement may seem like the end of their productive lives.

There are numerous definitions of the word "retirement," as there are numerous forms of retirement and lifestyles that may change in retirement.

The possibility of creating a new life is exciting, but also can be frightening and stressful.

Some couples spend a great deal of time planning and dreaming of this special part of their life. They have set aside time to discuss and plan how they will spend their "sunset years."

Planning for retirement, with the same or greater commitment one would employ in planning for a major long-term project at work, is key.

Since couples will share retirement time together, it is in the best interest of each spouse to have a clear image of what he or she expects retirement to be like and build a retirement strategy to include those dreams and expectations. This takes time, patience, understanding and collaboration.

Even if you have a general idea of what your retirement years will look like, the following questions may provide a starting place for creating and/or amending your retirement plan.

• Can you define retirement? Even though this seems like an easy question, one partner may be looking forward to traveling around the world, while the other may



KNOW THY SPOUSE—As couples plan for retirement, they need to honestly evaluate their marital relationship and discuss their expectations for this new phase of their lives together. (CNS photo by Karen Callaway, *The Northwest Indiana Catholic*)

dream of spending the days gardening. Without facing this question directly and together, spouses could find themselves at crosspurposes and without the financial resources to make their dreams come true.

• Have you created a financial plan that will cover all expenses throughout retirement, such as housing costs, food, medical bills and discretionary income? Few retirees are able to continue at the same income they enjoyed before retirement. As well, you should remember to plan for inflation, which can eat away a significant amount of one's savings.

• Will you continue to live in the same house or apartment? A change in income may force the couple into a less expensive

living situation. If you're thinking of moving, discuss all options with your spouse and consider the effects of moving away from friends and family and an area in which you may have some emotional investment.

• Have you made a list of the things you want to do as an individual and a couple in retirement? The fun part of looking forward and planning for retirement is that you now have the opportunity to do what you have dreamed about doing when you had the time.

• Do you know what you will do with your time? Making up a brief outline of what a day, week and year in retirement will include can be a helpful exercise in

identifying areas that need more planning. For example, if you need to work part time, consider how you will find employment. When your spouse has work and/or other activities that don't include you, consider what activities you'll be doing.

• If you have more leisure time, will you contribute to the day-to-day chores of the household? Retirement may be a time to become more involved or to involve your spouse more in actively participating in running a household together.

• Have you considered becoming more involved with the church and/or volunteer activities? During the work years, there may not have been time to devote to helping others. Retirement provides the opportunity for people to reach out to others and experience the joy of giving.

• Do you know what your spouse will do with his/her time? The spouse may choose to continue to work out of necessity or out of enjoyment of career. The issue of accepting the other person's choices requires honest discussions, as it is key to the long-term happiness of each of you.

• Do you have a circle of friends with whom you are involved socially? In the process of aging, building a supportive, social network provides opportunities for sharing the good times and being there in times of need.

• Do you have anyone you can talk to about the changes involved in retirement? Studies have shown that retirement is a stressful time, as many times people have to face loss of career and the camaraderie of co-workers, change of routine and loss of income, among other things. Family, friends and professionals can help by listening and providing support.

There are many details and issues that are connected with retirement. By planning and asking difficult questions with your spouse on an ongoing basis, the life you have worked so hard to make possible can become a reality.

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Retiree finds 'second career' in diaconate

'Retirement is not just fishing and taking long walks. It's being there for people,' retiree says

by Mary Claire Gart
Catholic News Service

Many who are given the opportunity to retire while still in their 50s jump at the chance, looking forward to long days on the golf course or travels to far-off or exotic places.

Not Don Wehling of Chicago.

After a career of 33 years, he accepted an early retirement plan from his management job with an international insurance brokerage firm. Now he devotes his 9-to-5 weekdays—as well as weekends—to another job: his ministry as a permanent deacon.

"I went into the diaconate with the idea of doing this full time after retirement," said the 59-year-old. "But I didn't expect it this early."

Instead of heading into the office during the week, he commutes to Holy Family Health Center in suburban Des



SECOND CAREER—Deacon Don Wehling visits with residents at Holy Family Health Center in Des Plaines, Ill., where he is chaplain and director of pastoral care. After 33

Plaines, where he is chaplain and director of pastoral care. "It's the best decision I could have made," he said.

years in the insurance business, Wehling retired and now devotes weekdays as well as weekends to his ministry as a permanent deacon. (CNS photo by Jack Spratt)

But the decision did not come overnight. Before he retired from the insurance business, Wehling began to feel there was something missing in his job. "There was nothing more that I could give to the corporation," he said.

Seeing his colleagues experience the same problems he had witnessed years before, he wanted to say, "We've tried that already."

He also sensed that those new to the firm had a different sense of mission. "They talked bottom line and my idea had always been service."

When he was offered an early retirement plan, he decided to go into business for himself, working out of his home. Although the work did supplement his retirement income, it did not bring the fulfillment he had expected. "More and more, I realized this wasn't the direction I wanted."

He sought help from a counselor, who told him to take some time off and look at what he really wanted from life. Wehling realized that he was most fulfilled in his ministry as a permanent deacon at Chicago's St. Hilary Parish, where he had been serving since his ordination in 1987.

He enrolled in a clinical pastoral education course at a local Catholic hospital. During his study, he heard about the opening at the Holy Family Health Center. He joined the staff in March 1992.

The center, operated by the Sisters of the Holy Family of Nazareth, accommodates 280 residents ages 42 to 105, most of whom are Catholic.

Wehling has the help of 40 ministers of care who bring Communion to their former parishioners. "They allow me the time to make visits and to be available to the residents, their families and the staff," he said. "My beeper is on all the time."

In addition to being at the home Monday through Friday, Wehling returns on Saturday evenings to preach at Mass because he knows "what's been going on all week" and can incorporate these incidents in his homily.

Weekends may also find him preaching at his own parish. In addition to preaching, he also is involved in working in the Rite of Christian Initiation of Adults program and marriage and baptism preparation, coordinating lectors, conducting wake services and doing parish fund raising.

"It makes for a full plate," he said. "But I was able to do all these things while working in the insurance business. So why not continue?"

Wehling continues to take courses in pastoral care. Believing that education should not stop after retirement, he said too many retirees "don't go anywhere and just give up and vegetate."

Wehling credits the support of his wife and seven children for his new-found fulfillment. "They saw my frustration in just going through the motions at my job, rather than the excitement of the past," he said.

While he said he sits "in awe about how I feel," Wehling admits that some aspects of retirement are not quite as pleasant, such as reducing spending to make ends meet.

He will likely cut back on his work days when he reaches 65 years of age and begins collecting Social Security.

But Wehling isn't concerned about that now. Instead, he sees a great deal of room in the church for continuing service. And he sees other retirees who like himself "thought they wanted to fish, but have changed their minds and want to put their hearts and souls into something."

"Retirement is not just fishing and taking long walks," Wehling said. "It's being there for people."

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Retirees live in community where they once were seminarians

Present retirement community was built on grounds of the nation's first minor seminary

by Nancy Frazier O'Brien
Catholic News Service

When Joseph Hemler first approached the doors of St. Charles College in Catonsville, Md., as a high school seminarian in 1924, he had just completed eighth grade and was away from home for the first time.

"Little did I realize 70 years ago that I was going to wind up my days here," said Hemler, who decided against the priesthood years ago and now lives at Charlestown Retirement Community, built on the grounds of the nation's first minor seminary.

Hemler is one of several former students of St. Charles College who now live at Charlestown.

Thomas Crist, who attended the school from 1938 to 1940, remembers himself as "a frightened youngster just out of grade school" who didn't have an easy time adjusting to the rigors of seminary life.

John Flahaven, another Charlestown resident, has close family ties to the former seminary. His brother, Martin, enrolled in St. Charles College in 1931, the year after John did, and was ordained a priest of the Archdiocese of Baltimore. A nephew of his was in the last class before the seminary closed.

"I felt right at home when I came here," he said of his arrival at the retirement community in 1988.

The Sulpician-run college, offering four years of high school and two years of college, presented students with a rigorous course of studies and little chance for frivolities.

"It was a right tight life, worse than the Army," said Hemler, who worked for 26 years as a Baltimore mounted policeman before his retirement.

There were some 400 students at St. Charles in the 1920s and 1930s, with most rising each day at 5:20 a.m. A lucky few were allowed to "sleep in" until 5:40 a.m.

"You can imagine the wash room in the morning," Hemler recalled. "The whole dormitory wanted to get in at the same time."

The students took courses that included Latin, Greek, geometry, physics and religion; participated in study hall and choir; and had each Tuesday and Thursday afternoon off. But that didn't mean off the 110-acre campus.

"Sometimes we would get a group together and ask one of the priests to take us on a walk over to Halethorpe (about five miles away) or up to Frederick Road to get an ice cream sundae," said Flahaven, who spent his working life with a silver company.

Students went home only once during the school year, at Christmas, and visits from family were permitted only one Sunday a month for a couple of hours.

Crist remembers walks with priests and classmates to the Wilton Dairy Farm snack bar across the street from St. Charles College and to the pharmacy on Leeds Avenue. But it is an excursion within the seminary grounds that remains his most memorable.

"During my second winter there, I and another fellow—who also didn't become a priest—went to ice skate on the pond at the

farm," he said. "We didn't tell anyone." A group of girls from a local Catholic high school went skating at the same time, and when the seminary's prefect of discipline discovered them, "we were grounded for the rest of the year."

The college's one "luxury" was a swimming pool, but it was not heated. "Boy, was that water cold!" Hemler said. "You came out blue you'd be so cold."

Before it closed in 1977, when only about 50 students remained, St. Charles College had graduated 4,000 priests, 50 bishops and archbishops and four cardinals. The Sulpicians continue their work of training priests at St. Mary's Seminary in Baltimore, about 15 miles away.

Circumstances led both Flahaven and Hemler to leave St. Charles College after three years. Crist stayed only two years,

finishing his education at a local Catholic high school and then spending 37 years with the U.S. Postal Service after a stint in the Army.

Although their lives took different paths, the men agreed the decision to come to Charlestown in their retirement was favorably affected by the past experience of living on those same grounds. Hemler came in 1985, Flahaven in 1988 and Crist and his wife of 46 years, Dorothy, arrived in late 1993.

The retirement community now has more than 2,000 residents in a dozen buildings, some of them dating back to the seminary. The most impressive original building is Our Lady of the Angels Chapel, built over eight years beginning in 1915.

Although the Sulpicians sold the other buildings to Charlestown, they continue to own and maintain the chapel. Our Lady of the Angels Catholic Community, with some 630 members, is a fully functioning parish, with a pastor, pastoral associate, music ministers, parish council and several committees and offering a variety of services including daily liturgies.

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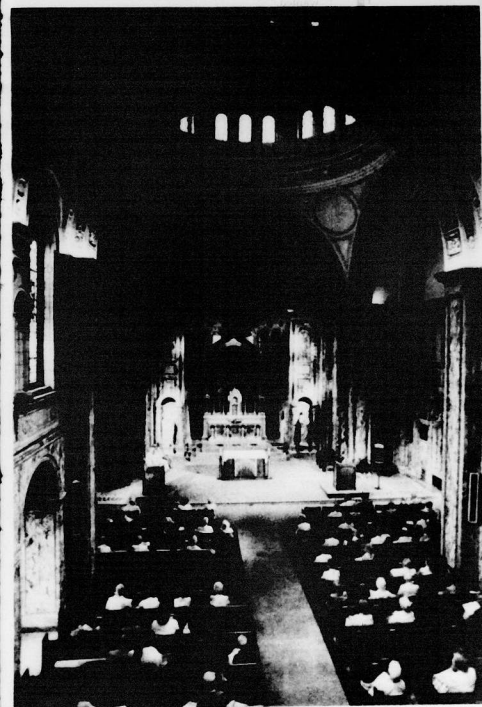
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CLOSE TO HOME—Retirees worship at Our Lady of the Angels Chapel in Catonsville, Md. Most of the 630 members of the parish are residents of the nearby Charlestown Retirement Community, which was built on the grounds of a former minor seminary. (CNS photo from Charlestown Retirement Community)

Careful use of medications is a prescription to good health

Drugs can affect people differently

by Catholic News Service

The development of new medications in recent years has led to mature Americans being able to look forward to healthier, more independent and longer lives than past generations.

In fact, according to the National Institute on Drug Abuse, less than half the medicines now in use were on the market 10 years ago.

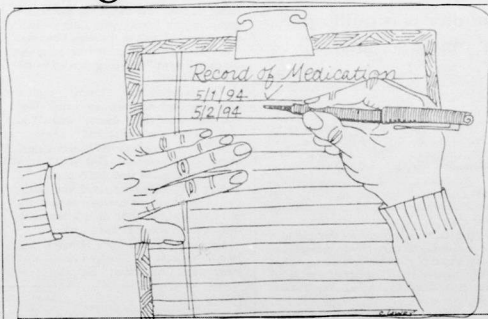
Medications are important to ease pain and discomfort, improve the way one feels, allow the body time to heal and gain strength and help one cope with chronic health problems. Medicines can now control or lessen the impact of many diseases—such as arthritis, diabetes, high blood pressure and some heart ailments—that were crippling or fatal in the past.

Yet medications are powerful substances which, if not used carefully, can have serious effects.

Drugs can affect different people differently. As well, people too often forget when or even whether they took medication, take medicine in wrong amounts or take it at inappropriate times.

New medications do not reduce the responsibility of the patient for major decisions about their health. Rather, the presence of more and newer medicines requires greater vigilance and responsibility in health care decisions. Remember, your health and care is at stake, values that are your responsibility, not someone else's.

There are things you can do to ensure that you're receiving the best health care for



yourself and using the medications you take safely and to the best advantage:

- Give clear information to your physician at each visit. Doctors and other medical personnel depend on you as the patient to supply complete and accurate information about how you are feeling. Bring to each doctor's appointment a list of what prescription and nonprescription medications you are taking as well as a list of any allergies or any side effects you have experienced from medications in the past.
- Keep track of your medications. You should have a place—a book, a pad or a chart—where you can see at a glance each day what medications you are to take, when to take them, how to take them, and if you have taken them.
- Prepare a list of questions before your

visit to the doctor. Often, patients don't get all their questions answered because they feel anxious, ill or tired, embarrassed to share intimate information, or feel they're a drain on the time of the physician. If there is anything you do not fully understand about your state of health, ask your doctor and/or nurse to repeat them or explain them more fully.

• Get a clear list of instructions from the doctor for properly taking any prescribed medicines. Before leaving the office, you should know what you are taking, when and how often you should take it, whether it should be taken before or after meals, how long you should take it, whether it will affect your driving and whether you should expect any side effects. Take notes on these instructions.

• Ask for information from your pharmacist. The pharmacist, an expert on prescription and nonprescription drugs, can answer questions related to their side effects, when it is unsafe to mix new prescription medications with over-the-counter medications, how to take and store medications, how to get easy-to-open caps rather than child-proof caps, and if there are generic medications that might save you money. Consider using one pharmacy, and in that way develop a relationship with the pharmacist and have a record of previous prescriptions in one store.

• Don't take more or less than the prescribed amount of any drug.

• If you are instructed to finish all of your medication, don't stop taking it just because your symptoms have disappeared. Sometimes the medication's work is completed days after you begin feeling better.

• Don't transfer medications to other containers. Your prescription medication bottle lists information, including date filled, expiration date, contents and instructions, that is key to your health. As well, some chemicals react with each other, making them ineffective.

• Don't take someone else's medications or give yours to another person, even if symptoms are similar or if you or someone else has taken that medication previously. Your doctor has prescribed your medication with you in mind for a specific condition.

• Don't keep old or expired medicines. Throw them away after the treatment for the specific ailment it is completed.

• Never take medications in the dark. Turn on the lights to avoid taking the wrong medication.

• Don't mix alcohol and medication.

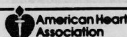
• Call your doctor immediately if you notice any uncomfortable side effects or new symptoms. Too many people have assumed, with deadly consequences, that the discomfort they were feeling was nothing to worry about.

• "Using Your Medicines Wisely: A Guide for the Elderly," a large-print booklet, is available from the National Clearinghouse for Alcohol and Drug Information, (800) 729-6886.

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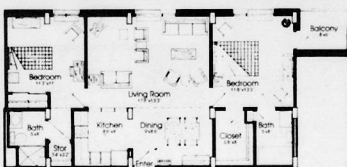
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Whatever happened to James & Loretta Key?

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

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What seniors should know about arthritis

There are more than 100 varieties and they vary in symptoms.

by Catholic News Service

Half of all people 65 years and older have arthritis.

There are more than 100 varieties of arthritis, according to the Arthritis Foundation. They vary in symptoms and treatment methods, and the causes of most forms are unknown.

Arthritis causes pain and loss of movement, and can affect the joints in any part of the body. It may be chronic, and the more serious forms generally involve inflammation, with swelling, warmth, redness and pain.

Among seniors, the three most common types of arthritis are osteoarthritis, rheumatoid arthritis and gout.

Osteoarthritis, sometimes called degenerative joint disease, is the most common type of arthritis in the elderly. It can range from a mild problem causing only occasional stiffness and joint pain to a serious condition with much pain and disability.

Osteoarthritis most often affects the hands, knees, ankles and hips. Early in the disease, pain occurs after activity and rest brings relief; later on, pain can occur with even minimal movement or while at rest. Scientists believe that osteoarthritis in the hands may have a genetic link, and it may occur in the knees from overweight and in the knees, hips and elbows from injuries or overuse.

Rheumatoid arthritis also varies in severity. Signs of this form of arthritis often include morning stiffness, swelling in three or more joints, swelling of the hands and wrists and swelling of the same joints on both sides of the body. It can occur at any age and affects women about three times more often than men.

Did you know that

1/2 of all people 65 years and older have arthritis.

Among seniors the three most common types are osteoarthritis, rheumatoid arthritis and gout.

Early warning signs are:

- Swelling in one or more joints
- Early morning stiffness that lasts more than an hour
- Recurring pain or tenderness in any joint
- Inability to move a joint normally
- Obvious redness or warmth in a joint
- Unexpected weight loss, fever or weakness combined with joint pain

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Its cause is believed to result from a breakdown in the immune system and may also be inherited.

Gout occurs often in young men and later in life by both men and women. It affects the toes, ankles, knees, elbows, wrists and hands.

An acute attack of gout is very painful. Swelling may cause the skin to pull tightly around the joint and make the area red or purple and very tender. Medication can stop gout attacks and prevent future attacks and damage to the

joints. People with gout can eat a normal diet, though alcohol consumption should be restricted.

Treatments for arthritis work to reduce pain and inflammation, keep joints moving safely and avoid further damage to joints. Aspirin and nonsteroidal anti-inflammatory drugs, such as ibuprofen, are medicines most often used to help relieve pain and reduce inflammation. Many people find temporary pain relief from use of heat or cold, such as soaking in a warm bath or applying heat or ice packs.

Exercise, such as a daily walk or swim, helps to keep the joints moving and reduce pain and strengthens the muscles around the joints. The advice of a physical therapist can be helpful in developing a personal program that balances exercise and rest.

Weight control also can help by keeping unnecessary stress off joints. Yet, it is important to remember that weight loss should only be done in concert with a physician.

Surgery is sometimes helpful to deal with osteoarthritis and rheumatoid arthritis when joints are so badly damaged that activity is severely limited and other treatments fail to reduce pain. Surgery may involve repairing or replacing damaged joints, especially hip and knee joints, with artificial ones.

Due to the recurring nature of arthritis, many seniors turn to quick cures or unproven remedies. Some of these remedies are harmful while others, such as copper bracelets, are not. Still, the safety of many of these is unknown. Look for clues that the product is unproven, such as the product is claimed to work for all types of arthritis and/or other diseases, is promoted by a celebrity as effective, is supported by research from only one study, or has labels that have no directions for use or warnings about side effects.

There are a number of common warning signs that you may have arthritis:

- Swelling in one or more joints.
- Early-morning stiffness that lasts for more than an hour.
- Recurring pain or tenderness in any joint.
- Inability to move a joint normally.
- Obvious redness or warmth in a joint.
- Unexpected weight loss, fever or weakness combined with joint pain.

If any of these symptoms lasts longer than two weeks, see your doctor or a physician that specializes in arthritis in order to be examined and to set up a plan for treatment.

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Can you afford retirement?

Financial planning can make the 'golden years' richer

by Mark Lombard
Catholic News Service

The myth of the golden years of retirement conjures up images of a life with few financial responsibilities and full of leisure activities and the resources to fully enjoy them.

Yet the gold at the end of a rainbow of a lifetime of hard work often is much less than was anticipated before retirement, shrunk by such factors as taxes, inflation, interest rates and expenses. In fact, it has been estimated that living expenses only decrease by about 20 percent when one retires, leaving about 80 percent that was earned during the last year of work needed annually to maintain the same lifestyle.

Also, according to the Social Security Administration, Social Security and pensions account for 44 percent of the income needed by retirees with at least \$29,000 of income in 1992.

If you're worried that you won't be able to afford the retirement of your dreams, you're not alone. According to a recent study commissioned by IDS Financial Services Inc., financing retirement is the No. 1 financial concern for most Americans.

With average life expectancy for men and women approaching 80 and with many taking early retirement, retirees need to plan to have enough resources for an extended period of time.

"People have to start saving for retirement as soon as they can," said George Rotelli, certified financial planner at IDS Financial Services Inc., based in Minneapolis.

"If you start saving 30 years before retirement, you certainly don't have to save as much each month as you would if you started 10 years before retirement," he said. Yet, most 25 to 35 year olds "usually don't look at retirement," he added. "They look at buying their first house."

Those entering retirement have to be aware of the impact that inflation can have on the funds set aside for the so-called "golden years," said Rotelli, who works from the IDS office in



FINANCIAL PLANNING—A retiree checks his monthly bank statement and prepares to pay bills. Workers today should start saving for retirement as soon as they can to ensure that they will have enough money set aside to cover their future financial needs. (CNS photo by Mary Ann Evans)

South Burlington, Vt. The dollar saved for retirement 20 or 30 years ago certainly doesn't buy as much today as it did then, he added.

"In retirement, the price of things is going to go up," he said. "If you've got monies that aren't being used to generate income, part of those monies should be placed in areas that can hedge against inflation."

Rotelli said that planning for retirement requires asking

some pointed questions, including: "How old will I be when I retire?"; "Where will I live?"; "Am I going to travel or be involved in other activities?"; and "How much will it cost for normal living expenses?"

After deciding these issues, one needs to examine how to pay for it, Rotelli said. He recommends that the retiree or retiree-to-be look at all financial assets, including:

- Pension and the options that one's pension provides, such as lump-sum payments or deferred payments.
- Social security payments, including anticipated cost-of-living increases.

- "Qualified assets," including tax-deferred savings in IRAs, Keoghs and 401(k) plans.

- Other savings maximizing these assets by placing them in income generating accounts can allow the retiree to draw off little or none of the principal.

If one is not saving at a rate that will allow those retirement goals to be met, the services of a financial planner may be needed, he said. The financial planner "becomes a conduit," he said. "They set you in the right direction, get you thinking about the things you should be thinking about and then determining where the gaps are."

The reason that people don't plan for retirement, according to Rotelli, is that they don't know what they're going to do in 30 years or whatever length of time it is until their retirement. "Plan for something and act on it," he said, adding that financial adjustments before and during retirement should be done on a regular basis.

Jerry D. Todd, chair of the Decision Support Department and head of the Financial Services/Risk Management Program at St. Mary's University in San Antonio, agrees.

"The time to start preparing is now," he said. "The best time to prepare for retirement is when it is the furthest thing from our minds, that is, when we are still young."

He recommends the following six steps to move toward "a financially secure retirement":

- Create a savings program to meet retirement financial goals.

- Contribute regularly to your retirement.

- Consider inflation when setting retirement goals.

- Take advantage of tax-deferred plans whenever possible.

- Diversify your investments. "Don't put all of eggs in one basket."

- Start saving now, if you have not yet done so.

IDS Financial Services has available the booklets "How to Make the Most of Your Retirement Dollars" and "Winning at Retirement." Contact IDS Financial Services Inc., IDS Tower 10, Minneapolis, MN 55440, (800) 343-4420.

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Developing a healthy spirituality can be vital to a happy retirement

Ignore spiritual dimension of retirement and the 'golden years' can turn into brass

by Gerald M. Costello
Catholic News Service

The plan-your-own-retirement kits available from insurance companies or senior citizen organizations can be useful for those trying to cope with this major change in lifestyle. This is especially true for the growing number of people coaxed into retirement sooner than expected.

The kits usually cover what seem to be all of the essentials, such as income requirements, health care, living arrangements and investments.

But rarely do they touch on the most important factor of all—the spiritual dimension of life after retirement. Ignore it and the "golden years" can quickly turn into brass.

Many writers and experts on aging have pointed out that seniors often find a renewed interest in their spiritual life. Retirees usually have more time on their hands. Often that time is spent on life's more important issues, such as reflections about the past and curiosity about what lies ahead.

"I feel as if I should be concentrating more on my spiritual life and getting ready to face my maker," wrote one diocesan newspaper reader who is retired. "I do some volunteer work and I know that's good, but I guess I'm just looking for something deeper."

"The body slows down so we can take care of the spirit," said Redemptorist Father Richard Ochiltree, a retreat-house director in the state of Washington. "In midlife we begin our inward journey, begin to understand who we are, to discover our true value, especially before God."

How does someone get started on all this? How, for example, can someone start to pray better in order to get closer to God? "Formula prayers are important, always have been and always will be," Father Ochiltree said. "But then go beyond that to talking with God about your life and your concerns, as you would in developing a personal friendship by talking. Speak to God as a friend. That's how we relate to people. That's how we need to relate to God."

Spend time with the Bible, he suggested, advising seniors to read the words of Scripture, reflect on them and then "talk" to God about what they seem to mean.

Developing a healthy spirituality can be vital to a happy retirement, as there seems to be a close correlation between good spirituality and good health. In fact, the World Health Organization in 1985 called for the "spiritual aspect" to be part of health considerations in general, urged the incorporation of meditation into the education system, and recommended that health care be in the hands of those sympathetic to the spiritual dimension.

But why is spirituality and

health connected? People who are spiritually mature—content to place their concerns in God's hands, confident of his love and mercy—are able to deal with all of life's problems better than those who are spiritually ill.

This means, among other things, that illnesses associated with excessive worry—heart disease, high blood pressure and stress-related ulcers—are less likely to strike those who are unburdened with needless concerns. While very few people meet the classic standard of being

"without a worry in the world," those who are spiritually healthy are certain to have fewer worries and have a better chance of being physically healthy as well.

Those same people make life easier for people around them by being more content with and accepting of what God has given them.

Loneliness? Sure, it's a problem for many older people. But someone spiritually mature can handle it, knowing that closeness to God can compensate for the absence of friends or family. The same holds true for dealing with pain, anger, jealousy or even serious illness. The person who has learned to "let go and let God provide" will have found a serenity that transcends temporal concerns.

The benefits of developing a healthy spirituality in one's retirement years are many and obvious. In fact, it might seem as if it's something like a practical tradeoff: "I'll work on my spiritual life so that my retirement will go a lot more smoothly than it would have otherwise."

Yet, according to Father John Catoir, director of The Christophers, "The goal of spirituality transcends self-interest: concerns about health and happiness. The goal of spirituality is the love of God. We love him not for what he can do for us, but for himself alone."

For seniors, that love for him and his love for us should be the most comforting thought of all.



DEEPENING FAITH—A woman prays during a candlelight vigil service in Somerville, Mass. With more time to focus on their relationship with God, many seniors view retirement as an opportunity to renew the spiritual dimension of their lives. (CNS photo by Lisa Kessler)

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Savvy seniors travel safer, enjoy it more

Tips the 'smart traveler' should employ in order to experience relaxing and enjoyable travel

by Joseph Kenny
Catholic News Service

Many retirees find they are able to enjoy opportunities to travel as they never have before. The availability of time and discretionary income make travel attractive and accessible.

Yet, seniors also are seen as easy marks, more vulnerable to hotel and travel security and safety problems, said travel consultant Virginia Duncan.

Duncan, former director of the Greater Milwaukee Convention and Visitors Bureau in the late 1970s and a member of the Wisconsin Governor's Council on Tourism, recently completed a nationwide tour promoting "Tips for the Woman Traveler," a public-service campaign sponsored by Budget Inns.

Security is of great interest to the mature traveler, she said. "Mature travelers have been more security conscious because they are more conscious of it in daily life."

The anxiety caused by concerns for the safety of one's self and one's property can be allayed by making knowledgeable decisions about where to stay and using "good common sense," Duncan said.

She recommends the following tips the "smart traveler" should employ in order to experience traveling that is relaxing and enjoyable:

- Do research and ask questions ahead of time to determine the hotel's commitment to

safety. "There are safe places to stay and there are unsafe," she said.

"Every security expert on the topic will say, No. 1, don't stay anywhere where guest room doors open to the outside—to the parking lot or, on multiple floors, on balcony walkways. You want to stay where it is most

secure—where the guest room door opens to a well-lighted interior corridor," she said.

Rooms open to the outside are much easier for someone to break into because an intruder does not have to gain access and can operate unseen and because hotel guests can be easily observed entering or leaving, she noted.

- Ask about door locks. "Too many places have a self-locking door and that's it. You want a dead bolt, or double-locking dead bolt. A chain and peep hole on the door is a must," Duncan said.



TRIP PLANNING—Participants in an Elderhostel program at Capitol College in Washington plan a sightseeing trip. Seniors who travel can enjoy themselves more if they make knowledgeable decisions about where to stay and if they use common sense when it comes to personal safety. (CNS photo from Elderhostel)

- Stay at establishments that use the computer-coded plastic-card key rather than the metal key with the room number on it. The card system is safer, she said, because the computer code is changed after each guest leaves and because the room number isn't on the key.

- Consider hotels that have 24-hour desk management. The front desk "protects you from people coming in who shouldn't and can provide you assistance," Duncan said.

- Use parking facilities that are well-lit and adjacent to the hotel rather than underground parking where there is a long, lonely walk to an elevator. "If there's anything about the area or parking lot that makes you uncomfortable, cancel your reservation, check out and find some other place," Duncan said. "There are good places, security-minded places to stay."

- Ask for a new room if the front desk clerk announces your room number while others are present.

- Don't assume that more expensive the room rate the more safe the establishment. A recent study in Corporate Travel magazine found that 41 percent of thefts from rooms were in luxury hotels and only 4 percent from rooms in economy lodgings. The travel consultant noted that many economy hotels are preferable from a safety standpoint because they have no public access—no meeting rooms, restaurants, bars, conventions or wedding receptions—and no reason for anyone from the public being there except guests.

"Take an active role in your safety. Keep your guard up and stay alert," Duncan said. "The good news is there are ways to protect yourself, ways to make informed decisions."

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Program demonstrates that you're never too old to learn

Elderhostel offers seniors a chance to spend a week at a college

by Edgar V. Barmann
Catholic News Service

Retirement too often is viewed as a time to sit in a rocking chair, take an afternoon nap, watch television and reminisce about a meaningful and productive past.

But for many seniors, retirement has brought new opportunities for personal growth and development through a classroom experience.

Elderhostel has demonstrated to thousands of retirees 60 years and older that they are never too old to learn. While tour-related organizations and activities offer travel and friendship, Elderhostel goes a step beyond, offering "senior" students chances to spend a week on college campuses or a retreat. They can attend a conference or go to a nature center to study topics as diverse as the lives and music of Beethoven and Tchaikovsky, Civil War history, genealogy or the natural sciences.

Elderhostel rents retreat and conference centers and college classrooms and dormitories and utilizes college faculty members to present the weeklong courses. Since it was founded at five New Hampshire colleges in 1975, annual enrollment has climbed from 220 to 290,000 in a network of 1,900 educational and cultural centers in almost 50 countries.

There are no transcripts, tests, homework or grades. No previous college work is required. There also are no fancy accommodations; bathrooms are sometimes "down the hall." But it is an affordable experience, with prices ranging from \$285 to \$350 a week, including room and board, snacks and field trips. Costs are considerably more outside of the United States and Canada.

"This is a great program for the old folks," said Jesuit Father James Balb, director of Ignatius House, an ecumenical retreat center in Atlanta which serves as the site of several Elderhostel programs every year.

The 79-year-old priest gave a talk covering the spiritual exercises of St. Ignatius and the history and characteristics of

the Jesuit order. He found most of the 44 seniors in a recent class "very inquisitive."

"They were not a captive audience," he said, "and were much more receptive than college or high-school-age students."

Two of the students were Helen and William Stempsey of St. Joan of Arc Church in Orleans, Mass. Among their courses were sessions on ecology, which included a visit to a geosphere, and world religions. The Stempseys, both retired jewelers, had a particular interest in the Ignatian-centered course because their son, William, is a Jesuit priest studying at Georgetown University in Washington.

"Programs like these keep older people from sitting around and stagnating," said Mrs. Stempsey. "This was our first Elderhostel, and it won't be our last."

According to Sister for Christian Community Ursula Dowling, director of noncredit programs at St. Leo College in St. Leo, Fla., the students are "a super group of people, who participate in class far more than college students."

Sister Dowling taught a course designed to develop more sensitivity to the handicapped. "They chose the course, they want it, and they go all out in class," she said. "The atmosphere is great."

Evaluation sheets turned in by the retirees after the course indicated that "they loved it and really appreciated the week," she said.

Elderhostel organizers report that participants enjoy the camaraderie, congenial social environment and the sharing of living quarters, meals, classes and activities. Oftentimes, lasting friendships are formed with fellow hostellers.

Joe and Virginia Roth, parishioners of St. Thomas More Church in Brooklyn, Ohio, are repeat Elderhostels, taking courses in Bluegrass music, Kentucky history and horse racing at the University of Kentucky at Lexington, and American history and current events at the Jesuit-run LeMoyne College in Syracuse, N.Y.

"We thoroughly enjoyed the informative classes and meeting interesting people from various parts of the United States and Canada," Mrs. Roth said. "We're planning to go again."

Among other Catholic colleges and universities participating are: Notre Dame and St. Mary's College in Notre Dame, Ind.; Bellarmine in Louisville, Ky.; University of Scranton in Scranton, Pa.; University of Dayton in Dayton, Ohio; and Fordham University in New York. Elderhostel is active in



LEARNING ABOUT WILDLIFE—A naturalist teaches traveling "senior" students about wildlife on Kangaroo Island during an Elderhostel trip to Australia. Elderhostel, a program for retirees who are at least 60 years old, offers educational and cultural experiences at some 1,900 institutions, including Catholic colleges and universities, in almost 50 countries. (CNS photo from Elderhostel)

Catholic renewal or retreat centers in places including Houston, Winter Park, Fla.; Scottsdale, Ariz.; Pineville, La.; Las Cruces, N.M.; and Madison, Wis.

The non-profit organization is financed by corporate and foundation gifts and grants and student fees.

Catalogs offering course and college information are available at public libraries or by contacting Elderhostel Inc. at its national headquarters, 75 Federal St., Boston, Mass. 02110, (617) 426-7788. In addition, there are Elderhostel offices in almost every state.

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SIXTEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, July 17, 1994

Jeremiah 23:1-6 — Ephesians 2:13-18 — Mark 6:30-34

by Fr. Owen F. Campion

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

Along with the prophecies of Isaiah and the prophecy of Ezekiel, the book of Jeremiah is regarded as one of the major prophetic works of the Old Testament. Part of this is because it is a book of some length, at least by scriptural standards. (It has 52 chapters. Hosea has 14 chapters, Joel only three.) However, it is not only length that sets Jeremiah apart. It also is a matter of its power and eloquence.



Jeremiah was a man whose faith surely was severely tested. He actually witnessed the capture and destruction of Jerusalem. He saw people faithful to God being arrested and deported.

Sadly in the course of human history, many others have watched the terrible destruction of cities and the awful abuse of people. The experience always has been traumatic. What made the experience especially daunting for a man such as Jeremiah was the fact that Jerusalem was regarded as not just another human community. It was not just the kingdom's political and administrative center and the national capital. Jerusalem was the city of God. The people were God's people. Did the collapse and destruction of Jerusalem, the defeat and exploitation of the people, mean that God had forsaken them?

Surely some among Jeremiah's contemporaries believed that these dreadful events meant God was no longer the protector and savior.

In his prophecy, Jeremiah did not overlook the misery of the people and the ominous implications of their poor fortune. But he assured them that despite all the heartbreak and hardship, God still was with them. In the end, God would redeem them. Their sins, not God, had created their misfortune. The merciful God, however, would rescue them from the effects of their sins.

The reading this weekend ends on a hopeful note. Employing the imagery of sheep-shearing, a livelihood so common in Jeremiah's time among God's people, the prophet assures the faithful that God will send them a redeemer.

Sheep-shearing and shepherds enter the story as a critical reference to the kings and leaders of the people. By foolishly dealing with pagans, by flirting with sin, Jeremiah insisted, these unworthy kings and leaders brought havoc upon the land and its people.

The Epistle to the Ephesians supplies us with the second reading. It is a magnificent testimony to the glory and identity of the Lord, typical of the language of this beautiful epistle. For those of us far from God, Jesus has brought us near.

St. Mark's Gospel, the source of the Gospel reading, also turns to the imagery of the shepherd. In the story, the people are in great need—great spiritual need. Jesus looks upon them from afar. He is on a boat. But the Lord has pity for them. They are without a shepherd. Jesus, of course, is the Good Shepherd.

Reflection

Tragically, 82 years ago, the marvel of world shipbuilding, the White Star Liner "Titanic," struck an iceberg off the coast of Newfoundland, and within four hours was on the bottom of the Atlantic Ocean along with 1,512 passengers who had been aboard as she raced from Southampton toward New York.

It was a tragedy of historic dimensions. It also was a great defeat for the art of building ships. The best scientific minds had thought of many things to make a ship fast, efficient, and luxurious, but they had not imagined a collision like this one.

Now, in 1994, as in 1912 or 1500 or 3,000 B.C., humans are limited. We suffer. We lose heart. We die. We so easily prove that we are sheep without a shepherd.

We are sheep without a shepherd because we have pushed our shepherd away from our shore. Our shepherd is Jesus, the Good Shepherd. He is God's gift to us, the "righteous" one promised by the prophets. He draws us to God, ending all distances. In the Lord, we find peace and hope. We have eternal life.

Daily Readings

Monday, July 18
Seasonal weekday
Micah 6:1-4, 6-8
Psalm 50:5-6, 8-9
16-17, 21, 23
Matthew 12:38-41

Tuesday, July 19
Seasonal weekday
Micah 7:14-15, 18-20
Psalm 85:2-8
Matthew 12:46-50

Wednesday, July 20
Seasonal weekday
Jeremiah 1:1, 4-10
Psalm 71:1-6, 15, 17
Matthew 13:1-9

Thursday, July 21
Lawrence of Brindisi, priest and doctor
Jeremiah 2:1-3, 7-8, 12-13
Psalm 36:6-11
Matthew 13:10-17

Friday, July 22
Mary Magdalene
Song of Songs 3:1-4 or 2 Corinthians 5:14-17
Psalm 63:2-6, 8-9
John 20:1-2, 11-18

Saturday, July 23
Bridget, religious
Jeremiah 7:1-11
Psalm 84:3-6, 8, 11
Matthew 13:24-30

SAINT OF THE WEEK

St. Bonaventure was known for both his holiness and brilliance

by John F. Fink

St. Bonaventure, whose feast is today, July 15, was known for both his holiness and his brilliance. He is a doctor of the church, known as the "Seraphic Doctor" because of the spirit of his writings—seraphic coming from the word "seraphim," one of the choirs of angels. He is also known as the second founder of the Franciscan Order.

Bonaventure was born in Bagnoregio, a town in central Italy, in 1221. He studied at the University of Paris and it was there that he produced one of his best-known works, "Commentary on the Sentences" of Peter Lombard, which covers the whole field of scholastic theology.

He entered the Franciscan Order, was ordained a priest, and taught theology at the University of Paris. While there he and a fellow student, Thomas Aquinas, were opposed by a man named William of Saint-Amour, who tried to get them and other members of mendicant orders (Franciscans and Dominicans) excluded from the university. The matter reached the attention of Pope Alexander IV, who appointed a commission of cardinals to check into the matter. The Franciscans and Dominicans were eventually exonerated and William of Saint-Amour was exiled from France.

Bonaventure and Thomas Aquinas were good friends who received their doctor of theology degrees together on Oct. 23, 1257. In later years, however, Bonaventure was to be a severe critic of some of Thomas's theology, especially his ideas on the soul and body. Theologians disagreed back in the 13th century just as they do today.

Among Bonaventure's writings were some mystical works—"Concerning Perfection of Life," which he wrote for the Poor Clare nuns; "Soliloquy," and "Concerning the Threshold Way."

In 1257 Bonaventure was chosen the minister general of the Franciscan Friars Minor. He was not quite 36 when he was elected and he retained the position for 17 years. When elected, he found the order torn by dissensions, some of the friars wanting religious severity and others wanting more leniency.

Bonaventure wrote a letter to the provincials of the order in which he made it clear that he wanted a disciplined observance of the rule of St. Francis. This was a middle road between those known as the

Spirituals and those who had relaxed the rule too much.

Bonaventure called five general chapters of the order during his 17 years as minister general. At the first one, at Narbonne in 1260, he proposed a set of constitutions for the order, which was adopted by those at the chapter. This is why he is known as the Franciscans' second founder.

In 1265 Pope Clement IV asked Bonaventure to become Archbishop of York, but Bonaventure was able to convince the pope to accept his refusal. Eight years later, though, Pope Gregory X appointed him cardinal-bishop of Albano. He also ordered him to prepare the various issues to be dealt with at the Second Council of Lyons.

The world's best theologians were asked to be present for the council. Thomas Aquinas died as he was traveling to Lyons. Bonaventure was the outstanding figure at the council.

Between the second and third sessions of the council, Bonaventure held his last general chapter of the Franciscan Order, at which he abdicated. Shortly after, he died quite suddenly. Pope Gregory X and all the fathers of the council were shocked on the morning of July 15, 1274, to learn that Bonaventure had suddenly sickened and died—four months and one week after Thomas Aquinas' death.

Bonaventure was canonized in 1482 and declared a doctor of the church in 1588.

MY JOURNEY TO GOD

LIFE IS A DANCE

Feel it. Don't always stay on flat feet. Accept the aches and pains. Put your whole self into it. Have fun. Do your best. Stand tall. Make it look easy. Trust your intuition. Meditate.

REFRESH YOURSELF. Take breaks. Learn new steps. Stretch. Concentrate. Don't be afraid to fall. Recover quickly. Change the tempo. Alter your rhythms. Solo sometimes. Experiment with different styles. Be open to new ideas. Appreciate the talents of others. Take care of your body. Bless yourself. Stay in touch with the Spirit. Be at peace. Celebrate each performance. Make routines meaningful. Express yourself. Take leaps of faith. Dream. Show emotion. Save the memories. Keep it simple. Practice. Improvise. Be graceful. FLY. Land gently. Make changes. Work hard. Sweat. Learn from others. KEEP IT FRESH. Repeat what's good. Teach children. Be a child. Keep your balance. Be centered. Remember, pas de deux take two. Change roles. Don't forget to breathe. Shine even as an understudy. Expect no applause. Accept roses graciously. Respect your limits. SHARE YOUR GIFTS. Do it because it's right. Be grateful. Don't rely on mirrors. Make each night opening night. SMILE. Expect magical moments and miracles.

(Original text © Linda Short, St. Luke Parish, Indianapolis, from the GLAD Collection, 1994.)

Christ's words, actions
express respect for women

by Pope John Paul II
Remarks at audience July 6

In our catechesis we have seen that Jesus' words and actions, which are something new with respect to the prevailing customs of his day, express his esteem for the dignity of women, his admiration for their faith, and his decisive openness to their indispensable cooperation in the task of evangelization.

The church honors all those women who, down the centuries and today, bear witness to the faith and effectively transmit it, creating a Christian environment in the family and in society.

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Entertainment

VIEWING WITH ARNOLD

'The Lion King' evolves into coming-of-age tale

by James W. Arnold

Well, at least you can't complain that the new Disney animated feature, "The Lion King," has messed up some beloved classic fairy tale. This is studio boss Jeffrey Katzenberg's own fairy tale.

Or so the hype goes, that the idea for "Lion" was born on a plane trip where Katzenberg and other Disney geniuses were called for each other the exact time and place when they "grew up." Thus, "Lion" is the first of 32 Disney cartoon features to be invented without the help of some pre-existing tale or story. Except for "Bambi," it's also the only one without any human characters.

Yet probably the most obvious about what the movie is that it doesn't seem new, that it's like you've seen it before. It's the prototype coming-of-age tale, even if it's about lions and other wild creatures somewhere in Africa. It also borrows freely from Genesis, the Arthurian legend, "Hamlet," and even "Roots."

Not surprisingly, it won't give you the same level of experience as any of those. But it will recycle for you the formulas for previous Disney successes:

• headstrong youthful protagonists who get in trouble by ignoring the wise advice of their elders;

• a memorable villain who is sometimes smarter, hamnier, and has better lines than anyone else;

• also funny minor animal characters, who talk like popular comedians and will end up as dolls in souvenir shops in Anaheim or Orlando;

• singing and dancing—this time to music written by Elton John—with bi-

zarré choreography that often provides the most creative visuals.

And, of course, a popular moral that nobody can disagree with—like, face your responsibilities.

The result is another sentimental, entertaining myth that adds little to the treasure of the world's literature or cinema, but will add considerably to the bank balances of Disney stockholders.

These productions are now on an annual creative assembly line. (Next year, it's back to pre-existing concepts, with "Pocahontas.")

The new hero introduced in "The Lion King" is Simba, a cute lion cub prince. Spirited but not too bright, he's easily seduced by his wicked uncle, Scar, into a trap that results in the death of his kindly father, Mufasa, the king. Simba is meant to be killed, but he escapes to a distant jungle, where he tries to forget his past and grows to an adult with a couple of goofy new friends, a warthog (Pumbaa) and a meerkat (Timon).

The on-screen death of the father lion, another Disney first, is confronted honestly enough. (The cub finds the body, and crawls pitifully under daddy's lifeless paw.) But it's not a Christian view of death, even in metaphor. Eventually, Rafiki, the baboon who serves as tribal wise man, tells Simba, "Your father lives in you," and conjures up a ghastly vision who, as in "Hamlet," inspires the kid to go back and battle his uncle for the throne.

Among other notable characters are Nala, the little girl lion who grows up to become Simba's lioness queen; three rascally hyenas who cackle and wisecrack as the villain's comic assistants; and Zazu, an always worried tropical bird who is too full of advice as the king's loyal aide and a frequent butt of pranks.

(Zazu has one of the best lines, in a rare example of a Disney self-deprecating inside joke. Zazu is singing sadly, and Scar demands something more cheerful. Zazu



'LITTLE BIG LEAGUE'—Veteran actor Jason Robards and newcomer Luke Edwards are part of what the U.S. Catholic Conference calls "a likeable cast" in "Little Big League." The USCC classifies it A-II for adults and adolescents. (CNS photo from Castle Rock)

starts on a chorus of "It's a Small World," but Scar interrupts: "Anything but that!"

As always, the voices are a key aspect of the adult entertainment in a Disney feature. The main trouble is an improbable mix of accents. As Mufasa, James Earl Jones has probably the most regal voice in world history, but why should Simba sound like Matthew Broderick and Scar like deliciously elegant Jeremy Irons? (Did his mother travel to England?) Zazu (Rowan Atkinson) is also inexplicably British, while Whoopi Goldberg and Cheech Marin are hyenas of even stranger origins.

Robert Guillaume has only a few lines as Rafiki, but they're done with infectious glee. The most fun for everybody is likely to come from Ernie Sabella, as the very basic but lovable warthog, and Nathan Lane, who plays the meerkat with some of the self-preservation and wise-guy instinct of Bugs Bunny. Aside from the opening/closing anthem, "Circle of Life," which has a definite African pop, Sabella and Lane perform John's bounciest tune, "Hakuna Matata," about their laidback and unstressful life in the jungle.

The artwork is occasionally lush (the opening scenes of the creatures and habitats of Africa are almost as good as some from

"Out of Africa"), and the two major violent passages (the death of Mufasa and the final fight between Simba and Scar) are richly textured in their imaginative manipulation of terror and disaster.

Finally, though, the technology fails to make this "Lion" more than a modest child's entertainment. It is neither astonishing or profound, familiar in character and incident, with little depth beyond the comfortable and predictable.

(Some scary moments for the very young; satisfactory musical fare for children and accompanying adults.)

USCC classification: A-I, general patronage.

Recent USCC

Film Classifications

Baby's Day Out	A-II
Ciao, Professor	A-III
The Conjugal Bed	O
Forrest Gump	A-III

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

'The New Holy War' examines civil rights of gays

by Henry Herz
Catholic News Service

"Bill Moyers' Journal" looks at the bitter battle over civil rights between some evangelical Christians and the homosexual community of Colorado Springs, Colo., in "The New Holy War," to be rerun on Friday, July 22, from 10 p.m. until 11 p.m. on PBS. (Check local listings to verify the program date and time.)

The issue stems from last year's passage of an amendment to the Colorado Constitution denying homosexuals the right to claim discrimination at the local level in jobs, housing and public accommodations.

A legal challenge to the amendment is heading towards the U.S. Supreme Court, and other states have similar amendments on their 1994 ballots.

Colorado Springs is known to some as "Vatican West" because it is the headquarters of several dozen Christian media ministries.

Moyers talks with some of their representatives as well as local evangelical leaders about their reasons for supporting passage of the amendment.

Beyond their rejection of homosexuality as sinful, some charge that there is a "gay agenda" aiming at subverting America's "traditional" values.

In talking with Moyers, gay rights activists countercharge that these evangelicals are using propaganda to stir up homophobia.

Along the way, Moyers asks whether there is any way for a possible compromise over the issue of civil rights and, of course, he finds none.

After exploring the depths of this "moral divide" in Colorado Springs, Moyers briefly extends it to the national scene, saying that it is one that has even "divided" mainline churches.

Citing a rise last year in hate crimes against homosexuals, including several deaths, Moyers adds that "violence against gays offends many Christians."

In the rough cut previewed, Moyers makes no reference to the position of the Catholic Church on the civil rights of homosexuals.

As Moyers concludes, this is an issue that will continue

to divide communities no matter how the Supreme Court might rule on it at some future date.

TV Programs of Note

Monday, July 18, 8-9 p.m. (PBS) "Guatemala" From the "Rough Guide" travel series, the documentary on this Central American country looks at the plight of orphaned children living in the street, social dilemmas facing native Indians, and an underwater tour of the world's second largest barrier reef in neighboring Belize City, Belize.

Monday, July 18, 9-10 p.m. (CBS) "Murphy Brown." In this repeat of a sitcom episode, Jim Fiedler recalls his early reporting days and the English pub he frequented, then he decides to invest in a piano bar that his colleagues discover is not the neighborhood establishment he had in mind.

Monday, July 18, 10-11 p.m. (CBS) "Northern Exposure." In this repeat of a sitcom episode, the friendship of Ruth-Anne (Peg Phillips) and Holling (John Cullum) is sorely tested when they learn Holling's grandfather ate Ruth-Anne's grandfather in order to survive the great blizzard of 1897.

Tuesday, July 19, 9-10 p.m. (PBS) "Seapower: A Global Journey." The third of six episodes of "Trade Winds, Trade Wars" examines how seapower affects economics and innovation and how consumer goods flow easily from Asia to the West through the efficiency, speed and low cost of container freight, thus freeing manufacturers from needing home production bases.

Wednesday, July 20, 8-30 p.m. (CBS) "The Nanny." In this repeat of a sitcom episode, the master's (Charles Shaughnessy) childhood nanny (Cloris Leachman) visits the family, usurping nanny Fran (Fran Drescher) and babying her now-grown charge.

Wednesday, July 20, 8-9 p.m. (PBS) "Missions to the Moon." This PBS special traces the triumphs and tragedies of America's Apollo space program. Neil Armstrong's walk on the moon, two tragic Soviet missions, and a historic handshake in space. Martin Sheen narrates the documentary.

Wednesday, July 20, 10-30-11:30 p.m. (PBS) "The Great Comet Crash." This special presents live coverage of the collision of the Comet Shoemaker-Levy 9 with Jupiter—a collision expected to have an estimated force of 100 million megatons of TNT. The program features images of Jupiter

captured by the Hubble space telescope and commentary from scientists and artists about the event.

Friday, July 22, 9-10 p.m. (CBS) "Burke's Law." This mystery series repeat takes private investigator Pete (Peter Barton) to the opening of a desert spa owned by his prankster pal (Rick Dees), who is found frozen to death on the hottest day of the year.

Friday, July 22, 9-10 p.m. (PBS) "Arthur Fiedler: Just Call Me Maestro." The rebroadcast of this award-winning 1979 documentary celebrates Fiedler's 50 years as the conductor of the Boston Pops Orchestra, and airs on the centennial of his birth.

TV Film Fare

Sunday, July 17, 9-11:43 p.m. (ABC) "Mississippi Burning." Released in 1988, this fictionalized version of the 1964 murder of three young civil rights activists in Mississippi focuses on the conflict between two FBI agents (Gene Hackman and William Dafoe) over how to handle the investigation. Director Alan Parker powerfully recreates the brutal racist climate of the times, but the questionable virginal tactics used to crack the case may confuse those unfamiliar with the real events. The film presents an unrelenting atmosphere of violence and racist rhetoric, together with much profanity. The U.S. Catholic Conference classification of the theatrical version was A-IV for adults, with reservations. The Motion Picture Association of America rating was R, restricted.

Monday, July 18, 8-10 p.m. (Fox) "King Ralph." In this 1991 film, the throne of England is inherited by a good-hearted American slob (John Goodman) who chases a common shogri (Camille Coduri) much to the dismay of his most proper royal secretary (Peter O'Toole). Writer-director David S. Ward's clash-of-cultures comedy is a lightweight effort, equal parts affable and forgettable. The movie includes occasional vulgar expressions, double entendres, and a flash of rear nudity. The U.S. Catholic Conference classification of the theatrical version was A-II for adults and adolescents. The Motion Picture Association of America rating was PG, with parental guidance suggested.

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

QUESTION CORNER

Laity can offer blessings for the sick

by Fr. John Dietzen

Q I have become confused about the sacrament of the sick. A friend of mine, in our church, started a prayer group. As part of their prayer, they anoint sick people with oil. Unless I'm mistaken, only a priest should do this.

Quite a few churchgoers in our community claim they have seen the Blessed Virgin and now have healing powers.

Please explain who is authorized to anoint with holy oil. Can an ordinary priest bless the olive oil and consider it holy oil? (California)

A I'm not sure all your concerns can be answered satisfactorily here, but a few things can be said that should be helpful.

It is important first to recognize that the sacrament of

anointing of the sick is not the only form of spiritual, mental and physical healing in the Christian and Catholic spiritual storehouse.

Prayer for and with sick persons, blessing them with the sign of the cross on the forehead, are among ways of petitioning God's healing that can be used anytime by anyone.

They acknowledge our Lord's presence in the midst of suffering, his saving power over all evil and hurt, and his desire to free us in every way possible from the effects of our human weakness and limitations.

Everyone, not only a priest or deacon, is free and encouraged to use them whenever possible, either one on one or with others who share this faith.

The church has, in fact, specific ritual prayers and blessings that may be used by lay people as well as clergy. They are found primarily both in the official ceremonies for "Pastoral Care of the Sick" in Chapter 1 of that volume and in Chapter 2 of "The Book of Blessings" published by the Vatican a few years ago.

Nothing is said in either of these rituals that would exclude using appropriate symbols (for example a candle, a crucifix, or even oil) during such nonsacramental ceremonies for the sick.

From my experience, however, and apparently from yours, utilizing oil in these kinds of blessings easily causes some confusion in distinguishing them from the sacrament of anointing.

The sacramental anointing of the sick, as one of the seven

sacraments, holds a special place, of course, in the church's care for those afflicted with illness.

Particular formulas and ministers (priests and bishops) are designated for the prayer of faith, laying on of hands, and anointing with oil which bring the healing and prayer power of the entire body of Christ on earth into focus for a sick fellow Christian.

The oil of the sick is one of the three holy oils blessed explicitly for use in the sacraments of baptism, confirmation, holy orders, and anointing of the sick, and should normally be used only by those administering these sacraments.

All these oils are blessed by the bishop each year at a special Chrism Mass on Holy Thursday or at another time around Holy Week.

If necessary, however, any priest may bless the oil of the sick during the anointing liturgy itself (Pastoral Care 21 and 140).

One final note: Many Catholics are still unaware that holy oils no longer need to come from olives. Since olive oil is sometimes impossible or difficult to obtain, oil from any plant (corn, soy beans and so on) may now be used for the sacraments (Pastoral Care 20; Blessing of Oils, Introduction).

(A free brochure answering questions Catholics ask about marriage annulments is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Send questions for this column to Father Dietzen at the same address.)

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FAMILY TALK

Memory joggers help combat forgetfulness

by Dr. James and Mary Kenny

Dear Dr. Kenny: I think I'm losing my mind. Or more specifically, I'm losing my memory. I go into a room and forget why I went there. I'm cooking dinner and can't remember whether I put in a certain ingredient. I am supposed to give someone a message and it slips my mind. I am 75 years young. I don't want you to say that my brain is shrinking or that memory loss is a sign of old age.

I want to know what to do. I want to know how I can handle this memory problem. I am otherwise in good health and am happy. (Chicago)

Answer: Blessings on you for your positive attitude. What a delight to hear that you see memory loss as a developmental problem to be solved as best you can rather than as a sign of deterioration.

First, consider the cause of your problem differently. Many experts on human memory today do not believe in the "loss" of memories. Rather, they would describe your problem as a failure of an item or event to get stored in memory when it happens.

In other words, your problem may be that certain events are not imprinting. They happen, but they don't get coded in memory. They cannot be recalled because they were never really put there in the first place.

If you understand your problem this way, then a good method to deal with it is to make events more vivid, especially those facts that you will want to recall later.

You need methods for mentally underlining events when they occur, strategies to make sure things get coded and "saved" as they happen.

Here are three simple strategies:

- Learn to use all your senses. Don't just see things or say them. In addition, ask yourself what an event tastes like, smells like, feels like, and sounds like.

- Doing this will have the added benefit of living your daily life in a poetic way. The more senses that you can involve in an experience, the more likely it is to be firmly encoded and available for recall.

- Take notes as you go. Don't be embarrassed to write things down. Don't count on your recall. Amplify your memory by encoding things on paper.

- Keep a small spiral notebook in your pocket or purse. Check off the ingredients as you put them in the stew. Write down any messages you are asked to deliver.

- Surprisingly, this will make you more apt to remember the messages. But even if you don't, the notebook will be your backup system.

- Keep a daily calendar. Buy one that has a separate page for each date. The calendar also can function as a kind of diary if you list special events and other news of the day, in addition to appointments and reminders to return telephone calls or run errands.

Calendars also are helpful tools to use in planning your week, with space to record a television show you want to watch on a certain night, as well as a reminder to pick up dry cleaning.

- Use memory connections. When you want to remember something, connect it mentally with something else. For example, if you want to recall five things to do, make up a word that includes the first letter of each thing you must do. Or make up a brief poem.

A good memory connection or memory jogger involves associating the item to be remembered with everyday events. For example, if you are to call your daughter around noon you might repeat to yourself several times, "Phone Jan Lunch."

Or put an item in your pocket that will remind you.

Remember that every person, no matter what age, forgets things in the course of a busy day. It's a human failing.

Each age has its own joys and its own problems. Your problem at 75 is to make sure that important events are properly encoded and stored for recall. Open up your senses and try to make impressions more vivid. Enjoy!

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Bensenville, Ind. 47078.)



Sponsor a child at a Catholic mission for just \$10 a month

This is Marta. She lives in a small village in the mountains of Guatemala. Her one-room house is made of corntalks with a tin roof and a dirt floor. Her father struggles to support his family of six on the \$30 a month he earns as a day laborer.

Now you have the opportunity to help one very poor child like Marta through *Christian Foundation for Children and Aging* (CFCA), the only Catholic child sponsorship program working in the 23 desperately poor developing countries we serve.

For as little as \$10 a month, you

can help a poor child at a Catholic mission site receive nourishing food, medical care, the chance to go to school and hope for a brighter future. *You can literally change a life!*

Through CFCA, you can sponsor a child with the amount you can afford. Ordinarily it takes \$20 a month to provide a child with the life-changing benefits of sponsorship. But if this is not possible for you, we invite you to do what you can.

CFCA will see to it from other donations and the tireless efforts of our dedicated Catholic missionaries that your child receives the

same benefits as other sponsored children.

To help build your personal relationship, you will receive a picture of your sponsored child, information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. Become a sponsor today!

CFCA
Catholic Child
Sponsorship



☐ Yes, I'll help one child:

☐ Boy ☐ Girl ☐ Teenager ☐ Any in most need

My monthly pledge is:

☐ \$10 ☐ \$15 ☐ \$20 ☐ \$25 ☐ Other \$ _____

I will contribute:

☐ monthly ☐ quarterly ☐ semi-annually ☐ annually

☐ Enclosed is my first contribution of \$ _____

☐ I cannot sponsor now but I enclose my gift of \$ _____

☐ Please send me more information.

YES

Name (please print) _____

Address _____

City/State/Zip _____

Phone _____

Financial report available on request. Donations are U.S. tax deductible.

**Christian Foundation for
Children and Aging**

CFR 1794

One Elmwood Avenue / P.O. Box 3910
Kansas City, KS 66103-0910 / (800) 875-6564

Member: U.S. Catholic Mission Association, Nat'l Catholic Development Conference,
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Stewardship Council, Nat'l Catholic Council for Hispanic Ministry

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 15

Holy Cross Parish, 125 N. Oriental St., will hold Kaleidoscope, a multicultural appreciation celebration, from 6-8:30 p.m. For more information, call 317-637-2620.

July 15-16

St. Lawrence Parish, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

July 15-16

The Providence High School Alumni Association will hold its annual Julyfest with the Marlins from 7 p.m. to 1 a.m. Admission is \$5. For more information, call 812-945-3350.

July 15-16

St. Lawrence Church, 46th and Shadeland Ave., will hold a super rummage sale from 7 a.m. to 6 p.m. on Friday and from 8 a.m. to 2 p.m. on Saturday. All proceeds will go to St. Vincent de Paul Society.

St. John Church Hwy. 421 - Osgood, Indiana ANNUAL

CHICKEN DINNER

Sunday, July 17, 1994

Mass - 10:00 AM

Serving 11 AM until 4 PM (EST) (Slow Time)

Adults - \$6.00 Children under 12 - \$3.00
CARRY-OUTS AVAILABLE

Quilts • Prizes • Games

Country Store

Beautiful Handmade Crafts

Drawing at
4:00 PM

A PERSONAL INVITATION

TO TRAVEL WITH FATHER HAROLD KNUEVEN IN 1995

"MY PERSONAL LENTEN JOURNEY"

SPEND PALM SUNDAY IN ROME

Attend Outdoor Mass with Pope John Paul II

April 3 through 10, 1995

\$1849 per person DOUBLE OCCUPANCY \$225 Single Supplement

and

"I WALKED TODAY WHERE JESUS WALKED"

A SPIRITUAL JOURNEY IN THE HOLY LAND

June 2 through 13, 1995

\$2289 per person DOUBLE OCCUPANCY \$350 Single Supplement

Optional add-on ROME for 1 day and 2 nights, including a PAPAL AUDIENCE
\$250 per person DOUBLE OCCUPANCY

For reservations or information, return the attached coupon. Reserve your trip by OCTOBER 1, 1994 and receive a \$50 pp DISCOUNT! Sign up for both trips and receive ADDITIONAL DISCOUNT!

I am interested in _____ please send me information.

Name _____

Address _____

City/State/Zip _____

Home Phone (_____) _____ Work Phone (_____) _____

Send to: Rev. Harold L. Knuenen, Our Lady of the Greenwood,
335 S. Meridian St., Greenwood, IN 46143

ALL INTERESTED TRAVELERS! You are cordially invited to our "EVENING: Wine and Cheese Parties... July 21, July 30, August 11, August 20... 6:30 to 8:00 p.m. Our Lady of the Greenwood Church. Come, taste & see these exciting lands & meet the folks who make our trips possible. Call (317) 888-2561 to say "I'll be there."

Fr. Harold L. Knuenen

☆☆☆

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

☆☆☆

St. Patrick Church, 936 Prospect St., will host its regular card party at 2 p.m. in the parish hall. Euchre and Bunco will be played. Admission is \$1.25.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

July 18

A special Mass and evening of hospitality for separated and divorced Catholics at St. Monica Church at 7 p.m. For more information, call 317-637-1586.

☆☆☆

Holy Cross Parish, 125 N. Oriental St., will hold Kaleidoscope, a multicultural appreciation celebration, from 6-8:30 p.m. For more information, call 317-637-2620.

July 18-22

St. Joan of Arc Parish, 4217 N. Central in Indianapolis (Marion County) will present storytelling of the parables from 9:30 a.m. to 12 p.m. for children in grades 1-8. The event will be held in the school building. Cost is \$5 per child. For more information, call Mary Anne Schaefer at 317-756-0516.

☆☆☆

Christian Leadership Institute will be held at Marian College. For more information, call the Office for Youth and Young Adult Ministry at 317-236-1439.

July 19

The Senior Mass and Luncheon will be held at 10:30 a.m. at St. Peter and Paul Cathedral. Lunch will follow at the Archbishop O'Meara Catholic Center.

☆☆☆

The prayer group of St. Lawrence, 46th and Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

☆☆☆

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

☆☆☆

The St. Philip Neri Parish Neighborhood Walk Group will meet at the church at 6 p.m.

July 19-20

Little Flower Parish, 4720 E. 13th Ave. in Indianapolis, (Marion County) will hold Marketplace BD 24 (Bible school) from 6:30-8:30 p.m. For more information, call David Burkhard at 317-357-6352.

July 20

St. Luke Church Christian Service

© 1994 Catholic News Service



Commission along with Estate Planning for Persons with Disabilities (EPTD), will sponsor a seminar, "Planning for the Fu-

ture," at St. Luke Church, 7474 Holliday Drive East, from 7:30-9:30 p.m. For more information, call 317-637-1586.

(Continued on page 27)

ST. MARTIN - YORKVILLE, INDIANA

PICNIC

- SATURDAY, JULY 23, 1994 -

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 513-367-0921

- SUNDAY, JULY 24, 1994 -

Country Style Chicken Dinner

Serving: 11:30 AM-5:00 PM (EDST)

Adults: \$6.00

Children 2-12: \$3.00

✓ Lunch Stand ✓ Booths

✓ Games ✓ Quilts

✓ Beer Garden

✓ 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 to North Dearborn Rd. to New Alsace; turn right on Yorking Rd.



Mount Saint Francis Retreat Center



(located in beautiful Southern Indiana, on Highway 150 West, minutes from I-64 and Louisville)

Men's Retreat

August 12-14, 1994

Wisdom, Age and Grace:

A Day for Grandparents

September 10, 1994

Men's Charismatic Retreat

September 23-25, 1994

FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:

CALL: (812) 923-8817 OR WRITE: Director of Retreats,

Mount Saint Francis Retreat Center

101 St. Anthony Drive, Mount Saint Francis, Indiana 47146

Mount Saint Francis Retreat Center is an apostolate of the Conventual Franciscans

(Continued from page 26)
call 317-471-4220. The seminar is free and open to the public.

☆☆☆
Holy Cross Parish, 125 N. Oriental St., will hold Kaleidoscope, a multicultural appreciation celebration, from 6-8:30 p.m. For more information, call 317-637-2620.

☆☆☆
Our Lady of Lourdes Parish's Catechetical Team will hold an educational religious series on world religion from 7-9 p.m. in the school cafeteria. Sara Koehler will lead the series entitled, "Encounter with Three of the World's Great Religions." For more information, call the church rectory at 317-356-7291.

July 20-22
A retreat for Directors of Religious Education will be held at Fatima Retreat House. Franciscan Sister Norma Rocklage will lead the retreat. For more information, call Fatima at 317-545-7681.

July 21
Our Lady of the Greenwood Parish will hold a "Euro-Evening" wine and cheese party for all those interested on taking trips to Rome and the Holy Land with Father Kneuen in 1995. The event will be held from 6:30-8 p.m. For more information, call 317-888-2861.

☆☆☆
Chatham High School will host

"The Chatham Open" golf outing at the Links Golf Club in New Palestine. Cost is \$50 per person. For reservations, call Marianne Flynn at 317-254-5436.

☆☆☆
A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

☆☆☆
St. Roch Parish, 3600 S. Pennsylvania St., will hold a family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

☆☆☆
Holy Cross Parish, 125 N. Oriental St., will hold Kaleidoscope, a multicultural appreciation celebration, from 6-8:30 p.m. For more information, call 317-637-2620.

July 21-23
St. Christopher Church, 5301 West 16th St., Speedway, will hold a festival with dinners beginning at 5 p.m. each evening. For more information, call the parish office.

July 22
St. Lawrence Parish, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

July 22-23

St. Anthony, 316 N. Sherwood Ave. in Clarksville, (Clark County) will hold a parish picnic on Friday from 6-11 p.m. and on Saturday from 5-11 p.m. For more information, call Janice Estep at 812-252-2290.

July 23

St. Martin Parish, Yorkville, (Dearborn County) will hold its parish festival featuring a prime rib dinner from 5-8 p.m. for more information, call Philip Darling at 812-487-2711.

☆☆☆

St. Malachy Women's Club, 326 N. Green St. in Brownsburg, (Hendricks County) will hold a garage sale and luncheon from 9 a.m. to 4 p.m. for more information, call Colleta Kosiba at 317-852-3195.

☆☆☆

The Young Widowed Group will

go to Nashville for dinner and play. Meet at Meridian St. and Stop 11 Rd. in the NBD parking lot at 2:30 p.m. For more information, call Vince at 317-898-3580.

☆☆☆

A pro-life rosary will be prayed at 8:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

July 24

St. Martin Parish, Yorkville, (Dearborn County) will hold its annual church picnic beginning at 11:30 a.m. A family-style chicken dinner is featured. For more information, call Philip Darling at 812-487-2711.

☆☆☆

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., beginning at 1 p.m. with ongoing formation classes. At 2 p.m., formation classes for new members will be held, followed by a Benediction and service at 3 p.m. A business

and counsel meeting will follow. For more information, call 317-637-7309.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆☆

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

☆☆☆

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-336-5110.

☆☆☆

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 welcome. For more information, call 317-872-6047.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m.
TUESDAY: St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K. of C. Council 6138 Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m.
WEDNESDAY: St. Anthony, 6:30 p.m.; K. of C. Council 437, 1305 N. Delaware, 5 p.m.
THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K. of C., American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRI- DAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m.
SATURDAY: K. of C. Council 437, 1305 N. Delaware, 4:30 p.m.
SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.



"The Festival That's Tops in Food"

JULY
21st-22nd-23rd

ST. CHRISTOPHER CHURCH

5301 West 16th Street — Speedway, Indiana

FUN — GAMES — RIDES

\$5,000⁰⁰ in Awards Given Away

ST. BONIFACE — FULDA, INDIANA
5 Miles South of St. Meinrad on 545

PICNIC

SUNDAY
AUGUST 7TH
11:00 AM - ?

Chicken or Beef Dinners
Homemade Turtle Soup

**TOTAL CASH PRIZES
\$2,000**

PLUS:
114 ADDITIONAL AWARDS & MANY HOMEMADE QUILTS

**FUN & GAMES
FOR THE WHOLE FAMILY**

ST. MARTIN — YORKVILLE, INDIANA

PICNIC

— SATURDAY, JULY 23, 1994 —
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 513-367-0921

— SUNDAY, JULY 24, 1994 —
Country Style Chicken Dinner

Serving: 11:30 AM-5:00 PM (EDST)

Adults: \$6.00 Children 2-12: \$3.00

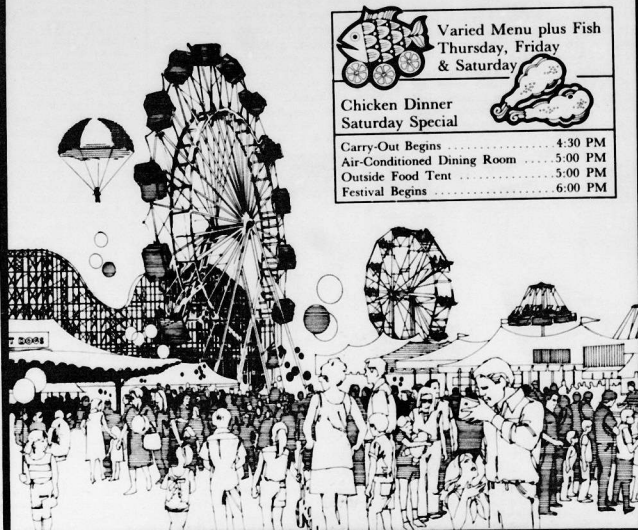
Reservations: (812) 487-2846

✓ 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 to 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

CYO camp draws 1,400

by Peter Agostinelli
and Mary Ann Wyand

Every summer, the Catholic Youth Organization camping program in Brown County brings youth from throughout the archdiocese together for fun-filled weeks of horseback riding, swimming, fishing, canoeing, handicrafts, archery, and a variety of other outdoor recreational activities.

Since 1943, kids have been coming to CYO's Camp Rancho Framasa during June, July and August for traditional camping experiences and the chance to make new friends. This year's program attracted 1,437 campers. Many parents who bring their children to CYO camp also were campers years ago.

Last month, Archbishop Daniel M. Buechlein journeyed to the rural Nashville campgrounds owned by the archdiocese to visit with CYO campers and celebrate an opening Mass on June 9 to officially mark the beginning of the new camp season.

While there, Archbishop Buechlein told CYO camp director Kevin Sullivan he would give CYO a financial donation to renovate the camp's chapel. Sullivan said the facility will be a place for staff members and campers to pray or spend reflection time.

"The archbishop told us that kids get mixed messages about prayer," Sullivan said. "This way there will be something here for people who want it."

Workers will start fixing up the chapel this fall, he said. Among the projects will be repositioning the altars, cleaning up the stuary, and fixing parts of the floor.

Another upcoming project at CYO camp will be some work out in the woods, which the camp has in great amounts.

Camp officials recently received word that a large part of its woods—more than 300 acres—is now classified as forest.

This new designation will allow camp officials to start work on things like timber sales, replanting, and other forestry activities, Sullivan said. Officers from the Department of Natural Resources will be working with the camp staff on these projects.

One of CYO's newest camping programs is a special shortened version of the traditional camp geared for the very young child, and Sullivan said the Sassafras Camp has been a popular addition to the camping season for both kids and parents.

The shortened week helps younger campers get used to being away from home and living in a camp atmosphere, he said. "It helps relieve the anxiety that comes with being a first-time camper."

Sullivan said he started thinking about scheduling the abbreviated camp for youngsters after so many parents called to ask if CYO offered anything shorter than a full week. The shorter camp also is more affordable.

After an initial week in June, a second week of Sassafras Camp was offered this month. Sullivan said 30 kids attended the first week, and about 60 children were scheduled for the second week.

This co-ed camp is designed for children aged 7 through 10. Campers arrive on a Wednesday morning and leave on a Friday evening.

Sullivan said the Sassafras Camp provides a better taste of regular camp activities than the weekend camps offered by CYO in the fall.

For older children, the traditional camping season at Camp Rancho Framasa includes weeks set aside for co-ed camping and other dates reserved for all-boys or all-girls camps.

At the conclusion of a recent girls' camp, St. Barnabas parishioner Catee Lane of Greenwood asked camp counselor John Bordenkecher to sign her T-shirt.

Bordenkecher, a St. Anthony parishioner from Indianapolis, said he likes working at CYO camp during summer breaks from his studies at Wabash College in Crawfordsville. He will be a junior there this fall.

"It's great," the first-year counselor said about the CYO camping program. "It's a lot of fun. I like the camp-out on Monday night. We help the campers cook dinner in the woods."

Catee said she had a lot of fun all week and especially liked the camp-out and the talent show, when she had a chance to dress up as a 70-year-old woman.

"My favorite memories were when we went on the camp-out," she said. "There were two big storms, one on our first night and one after the talent show on Wednesday, but we mostly had sunshine."

Christ the King School seventh-grader Jayne Coffeen of Indianapolis also mentioned the camp-out as her favorite memory.

"One of my favorite moments was when I fell asleep and I heard something rattling," Jayne said. "I looked up and we had two little raccoons that wanted to swing on our trash bag. They wanted to take it with them, so they took it! They were hungry."

Jayne said she also liked talking with other campers about friendship and "how we felt during the week."

She plans to return to Camp Rancho Framasa next summer to participate in the Counselor in Training Program.

St. Pius School fifth-graders Mary Shikany and Beth Borgert of Indianapolis came to camp together and shared a cabin.

"We climbed a 40-foot tree," Mary said, "and that was pretty fun. We got a little homesick, but I was glad to be here. Everything was pretty fun, and I made some new friends."

For Beth, campfire was a special time of the day. "I liked being with everybody," she said. "It was really fun."



FRIENDS—Christ the King School seventh-grader Jayne Coffeen of Indianapolis holds Harley, one of the CYO camp dogs, on July 1 as she prepares to leave Camp Rancho Framasa after a fun week of camping. Ruthie, the camp chicken, and Shelby, the camp pig, are other popular pets at the archdiocese campgrounds near Nashville. (Photo by Mary Ann Wyand)



AUTOGRAPH TIME—CYO camp counselor John Bordenkecher from St. Anthony Parish in Indianapolis autographs Catee Lane's T-shirt on the last day of an all-girls' week at Camp Rancho Framasa near Nashville. Catee is a member of St. Barnabas Parish and lives in Greenwood. (Photo by Mary Ann Wyand)

CYO still has tickets for annual Kings Island Day

Tickets are still available for the Catholic Youth Organization's 11th annual Kings Island Day on July 27 at the Paramount amusement park near Cincinnati.

The event promises to be a family affair. CYO executive director Edward J. Tinder explained, and families will enjoy the reduced price of admission.

By purchasing Paramount Kings Island tickets through the CYO office, Tinder said, families can realize a savings of 30 percent off each ticket.

Adult tickets which regularly sell for \$25.95 can be purchased for only \$17, he said, and tickets for children who are 3 through 6 years of age are discount priced at \$15.50 each. Tickets for senior citizens also cost \$15.50 each. Children aged 2 and under are admitted free.

New in 1994 at Paramount's Kings Island is a "Days of Thunder" ride, Tinder said, which is billed as an exciting NASCAR racing simulator featuring a state-of-the-art projection system.

Music-lovers will enjoy an all-new show program called "Lights! Camera! Action!" presented by the Paramount on Ice professional figure skaters which pays tribute to musical scores from Paramount movies.

Last year, about 2,000 youth and adults from the Archdiocese of Indianapolis participated in CYO Kings Island Day.

Tickets may be purchased by sending a check for the total number of tickets requested to the CYO Youth Center office at 580 E. Stevens St., Indianapolis, Ind., 46203.

CYO officials will make tickets directly to the person who placed the order. To ensure their arrival by mail, all tickets must be ordered by July 21 or picked up at the CYO Youth Center.

The tickets are only good for July 27, Tinder said, and all groups must provide their own transportation to the theme park.

Roncalli High School junior Douglas Barman of Indianapolis is the recipient of a \$1,000 scholarship from the Indianapolis chapter of Executive Women International.

The scholarship program encourages students to pursue careers in business-related fields.

Roncalli High School senior Robert Roller of Indianapolis is a recipient of a National Merit Scholarship for collegiate study at the University of Miami in Ohio.

Cathedral High School senior Allison Hampton of Indianapolis is the recipient of a National Merit Scholarship for collegiate study at the University of Toledo in Ohio.

Cathedral High School students Eric Augenstein, Andre Couvillion and Joe Woodruff of Indianapolis were recognized by the Indiana Department of Education recently for exceptional performance in the 1994 Indiana State Mathematics Contest.

They were among 116 students who represent the top 5 percent of the participants from throughout Indiana who competed in Algebra I and II, Geometry and comprehensive mathematics testing.

The awards were presented by the Indiana Council of Teachers of Mathematics. The honorees were greeted by State Superintendent of Public Instruction Suellen Reed, who challenged the students to learn all they can while in high school because this instruction will influence their entire lives.

Roncalli High School in Indianapolis is now participating in a student financial aid program for students at the Indianapolis South Dearborn interschool high school.

For information about the financial aid program, telephone Roncalli High School at 317-787-8277.

Roncalli High School speech team members Amy Weisenbach, Danni Lynn, Matt Dexter, Nicole Bedwell, Chen Kattau and Lori Shouten of Indianapolis earned recognition at the state speech competition this year.

Amy earned a fourth place in broadcasting. Danni finished in fifth place in impromptu. Matt qualified for the U.S. extemporaneous, and Nicole qualified for oratorical interpretation. Chen was named a first alternate in broadcasting and Lori was selected the first alternate in U.S. extemporaneous.

Young Adult Scene

Skip Holtz isn't trying to be like his dad

By Mark Nacimovich
Catholic News Service

STORRS, Conn.—Skip Holtz, the University of Connecticut's new football coach, realizes "I'll probably always hear that I'm Skip Holtz's son no matter what I do."

That Skip Holtz's proper name is Louis L. Holtz Jr., and that he worked at the University of Notre Dame under his father as an assistant coach for the last four years could muddy the waters.

"I'm Skip Holtz. I'm not trying to be Lou

Holtz. I'm trying to be the first Skip Holtz, all I want to be is myself," he said.

In an interview at the university's Storrs campus with *The Catholic Transcript*, newspaper of the Archdiocese of Hartford, Conn., the younger Holtz asked the question before it could be asked of him.

"What's it like to be your father's son? He's dad. So my dad's on television a little bit more. People know who he is; it doesn't make him any different. He's still dad to me," said Holtz.

"He's still the one who used to beat my rear end when I stepped out of line as a little kid. He's still the one that I look up to as my father and somebody I admire for his values and principles not because he's a coach but because he is my father."

"What's it like?" Holtz continued. "It's all I know; he's the only father I've ever had."

Holtz, 26, has been involved with football since high school in Arkansas, a Bible Belt state where he recalls seeing few other Catholics.

He played two years at the University of Notre Dame, then took assistant coaching positions upon graduating in 1986, first with Florida State University, then at Colorado State University before returning to the University of Notre Dame.

He worked under his father there for four years, spending two years as a wide receiver coach and two as an offensive coordinator.

"Being with (Florida State's) Bobby Bowden, (Colorado State's) Earle Bruce and Lou Holtz, I've learned from three of the best in the business," Holtz said.

"Common characteristics between the three, I think, are: fundamentals—you don't win with mirrors, you win with hard work; busting your rear end in trying to improve as a football team; and

you win with attitude—with a positive attitude."

Holtz took the head coaching job at the University of Connecticut in December. Now a head coach like his father, Holtz is also like him in that he is a practicing Catholic.

"Family values, church, reading the Bible and having the belief has always been something that I've been raised on," he said.

Holtz added he "got more in tune" with his faith while a student at the University of Notre Dame, though he had always attended Sunday Mass and had gone to CCD classes.

"Going to Notre Dame, it became something instead of just Mom waking me up to go to church," he said. Rather, it

"became something that I wanted to be a part of my daily life."

Holtz's job at the University of Connecticut brings the family full circle. Lou Holtz was an assistant there at the time Skip was born. But dad never stayed long at one place. "By the time I was in the eighth grade, I had lived in seven different states," he said.

Skip's dad, talking to *The Catholic Transcript* via telephone from South Bend, Ind., had nothing but praise for his son.

"It was difficult to be the coach's son, but he was well-accepted by all the coaches and the players, too," Lou Holtz said.

"He made an excellent contribution to the (football) program. Skip Jr. was fun to be around. I'm going to miss him."

IUPUI Newman Center news

The IUPUI Newman Center has some summer activities coming up. On Friday, July 29, a group will head to Cincinnati for a day of roller-coasters and entertainment at Kings Island. The group will leave the Newman Center, 1309 W. Michigan St., at 8 a.m. Discounted tickets are \$20.75 per person. If you are interested in attending the

trip, call Sherry or Karen Budnick at the Newman Center at 317-632-4378.

The IUPUI Newman Center have also planned a camping retreat near Batesville for the weekend of August 5-6. Cost is \$10. The topic will be "Religion in the '90s and How it Applies to Us." For more information, call Michael Augustine at 317-684-1807.

Catholic colleges lead the way in graduating athletes

By Catholic News Service

KANSAS CITY, Mo.—Catholic colleges set the pace among NCAA Division I schools for college athlete graduation rates, taking eight of the top 10 slots.

Two of the schools, Providence and Marist, have had 100 percent graduation rates since 1987. They are the only NCAA Division I schools to have done so.

The statistics, released June 30 in Kansas City by the NCAA, also showed that athletes' graduation rates are at par or better than the general student population. Athletes graduate at a 57 percent rate, compared to all students at 56 percent.

After Marist and Providence, the other Catholic schools with high graduation rates were Georgetown and Holy Cross, with 95 percent; La Salle, 94 percent;

Manhattan, 93 percent; and Xavier and Boston College, which tied with Lehigh and Colgate at 92 percent.

The NCAA survey, which included 300 schools, included only those students who received athletic scholarships.

Under the study's terms, 1987-88 freshmen were allowed six years to get their degrees. It showed that women athletes graduated at higher rates than men, and that black athletes made the most improvements in graduation rates.

It was the second such study conducted since the imposition of Proposition 48, passed in 1983 by the NCAA and implemented for the 1986-87 school year.

Under Proposition 48, incoming college athletes must have a C average in college preparatory courses and meet minimum scores on college entrance exams.



NEW FOOTBALL COACH—Louis L. "Skip" Holtz Jr., son of famed Notre Dame coach, is the University of Connecticut's new football coach. (CNS photo from the University of Notre Dame)

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Rev. Robert Borchertmeyer
Little Flower Church
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Indianapolis, IN 46201

BOOK REVIEWS

Cancer is a deadly word

CANCER AND FAITH, by John Carmody. Twenty-Third Publications (Mystic, Conn., 1994). 144 pp. \$9.95.

Reviewed by **Jessit Father Denis Dirscherl**
Catholic News Service

Cancer is a deadly word.

The mere mention of cancer scares people. In its myriad forms it is everyday reality for thousands of humans of all ages. There is hardly a family that does not have a relative who is currently battling the illness or a dear one who has died from it.

John Carmody, senior research fellow in religion at the University of Tulsa, is battling cancer.

He has survived the disease so far, and was able to serve up "Cancer and Faith," a little book on his painful experience and his consequent reflections.

The book is broken down into segments of two to three pages, sermonettes of sorts, each on a different portion of his struggle to deal with this dreaded affliction.

Readers will immediately find themselves, especially those suffering from similar maladies, caught up in dialogue with the author. They'll nod in affirmation, shake their heads in disagreement, or simply sympathize with the conflict and turmoil that the writer has endured and is still anticipating.

At bottom, no one can deny the "account." It is the author's

life, his gut-wrenching spiritual pilgrimage. This point is brought home in the author's emphasizing the fact that "I am my body," while accusing God of his "death sentence."

At the mercy of his doctors' and staffs' expertise—reduced sometimes to merely getting through the suffering and the pain, finding it difficult on occasions in separating imagination and reality—the author goes through a wide spectrum of mood swings. One of the often-returning themes of the book, stated differently, is the relation of his attitude toward "God's will."

Each reader may have his or her own expression of what this phrase—"God's will,"—will mean.

•What is God's will?

•What is abandonment?

•What does it mean to battle cancer?

The account of Carmody's struggle is made all the more poignant in that he witnessed the death of his own father from prostate cancer—"wasting away," as he puts it.

Still, the author is willing to keep up the good fight to the end. "Like a cocky bantamweight, I want to jump into the ring and begin my battle with death."

And yet the heavy toll is obvious, for on other occasions he asks, "Why have you made us for ruin?"

We all weaken, wither and die, eventually.

Cancer, certainly, is not the choice of the majority. But this

included here, unless they are natives of the archdiocese or have other connections to it.

•**AYERS, Midge M.**, 77, St. Mary, New Albany, June 26. Sister of Jake Meisenholder, Joseph Meisenholder, George T. Meisenholder, Charles E. Meisenholder.

Johanna Haller, Mary L. Blunk and Lerue Rainbold.

•**BALLOCK, William**, 90, Sacred Heart, Clinton, July 3. Father of William J. and Mary Ann Gregory, brother of Mary Corner and Anna Loukota.

•**BATTA, Valerie E.**, stillborn, St.

selection of reflections by Carmody might make the battle more intelligible, more spiritual, and even, possibly, successful.

(Father Dirscherl, a retired Air Force chaplain, coaches and teaches at Lehman High School, Sidney, Ohio.)

(At your bookstore or order prepaid from Twenty-Third Publications, 185 Willow St., P.O. Box 180, Mystic, CT 06355. Add \$2 for shipping and handling.)

Books of interest

By Richard Philbrick
Catholic News Service

Here is a list of books of particular interest to Catholic readers.

•**"In the Path of the Masters,"** by Denise Laidner Carmody and John Tully Carmody. Paragon House, \$22.95, 232 pp. An enlightening look at the spiritual lives of the world's four most influential religious founders: Buddha, Confucius, Jesus and Muhammad.

•**"The Tree of Life,"** by Father Land E. Murphy, Doubleday, \$12.00, 194 pp. Subtitled "An Exploration of Biblical Wisdom Literature," this is a paperback edition of a widely praised work of biblical scholarship.

•**"Desire and Delight,"** by Margaret R. Miles, Crossroad, \$15.95, 144 pp. This new reading of St. Augustine's "Confessions" utilizes contemporary rhetorical analysis and critical theory to produce pleasant and plausible insights.

† Rest In Peace

Please submit in writing to our office by 10 a.m. Mon. The week of publication: be sure to state date of death. Obituaries of

archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order: priests and brothers are

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Anthony of Padua, Morris, June 24, daughter of Roger and Diane Batta; sister of Brandon, Amanda and Victoria; granddaughter of Anna Mae Ehrhart, Richard and Martha Batta.

•**BECHER, Lucille**, 72, St. Meinrad, St. Meinrad, June 27. Mother of Harold; mother of Cindy Brockman and Nancy Berumen; grandmother of six.

•**BOYLE, Catherine Gilday**, 87, Little Flower, Indianapolis, June 29. Mother of Michael, Joseph and James.

•**BRUNMETT, Grace**, 68, St. Anne, New Castle, July 6. Mother of Lowell and Steve; sister of Orvel McGowan, Geneva Elfridge, Arlene McGowan, Anne Belle Russell.

•**BUCK, Zimmerman, Wilma Marie**, Pauline Roberts, Emily Dice, Betty Landis and Carolyn Colvin; grandmother of two.

•**COLOMBO, Joseph**, 84, Sacred Heart, Clinton, July 5. Husband of Mary Desanto Colombo; father of Ramon and Ken; brother of Charles and Albert.

•**DWINGER, Roe L. Fasbinder**, 82, St. Louis, Batesville, July 1. Mother of Gerald Fasbinder; sister of Carmel Hochel, Martin Brockman, Mary Hurt, Franciscan Sister Henrietta Marie Brockman, William Brockman, and Joseph Brockman; grandmother of seven; step-grandmother of three; great-grandmother of 12.

•**FISHER, Joseph J.**, 83, Holy Family, Richmond, July 2. Husband of Katherine; father of James, Thomas, Jack and Robert; grandfather of 16; great-grandfather of 23.

•**GUTZWILLER, Frank T.**, 68, St. Louis, Batesville, July 6. Father of Tony, Mark, John, Ronald, David, Cindy Leising and Donna Nickerson; brother of Hilda Bartling, Betty Jo Schaefer, Alfred and Harold; grandfather of seven.

•**HOLLINS, Erma Rowland**, 71, St. Rita, Indianapolis, July 2. Sister of Clarence Rowland and Lawrence Rowland.

•**KNOX, Richard J.**, 86, Holy Family, Richmond, July 27. Husband of Wanda Staats Knox; father of John J. Knox; grandfather of two.

•**LUTGRING, Leo Gilbert**, 78, St. Mark, Perry Co., June 28. Husband of Virginia Lutgring; father of Leo Jr., Veinda Simon, Joseph, Rosemary, Flaminio, Martha Beyke, Patrick and James; brother of Alfred, Sydney, Donald, Margaret Frazier, Geneva Gohman, Irene Bok, Frances Bette Lutgring and Dorothy La Grange; grandfather of nine.

•**MAIDEN, Marie C. Hartley**, 74, Holy Name, Beech Grove, June 21. Aunt of Donald Hartley, Joan Hartley, Danny D. Hartley, Richard Cheesman, Ruth Lutch and Robert Hannan.

•**McKAY, Mary E.**, 107, Sacred Heart, Clinton, July 6. Mother of Thomas F. McKay and Elaine Goldman.

•**METZ, Alfred George**, 75, Holy Guardian Angels, Cedar Grove,

June 27. Husband of Mary Ann Metz; father of Alfred, Jr., Timothy, Diane Wiedel and Karen Patterson; brother of Fred Metz, Thomas Metz and Rita Smith; grandfather of 12.

•**OLIGER, Dorothy L.**, 75, Holy Spirit, Indianapolis, June 28. Mother of Robert; sister of George Cack, Helen Harbeck, Clara Walker and Alonzo Harbeck; grandmother of four.

•**RICKE, Laura**, 87, St. John the Baptist, Gosport, June 30. Mother of Richard and Rita Chastain; grandmother of eight; great-grandmother of 13.

•**ROBERTS, James T. "Tommy"**, 82, St. Luke, Indianapolis, July 4. Father of Rita McCreary and Rex Roberts; grandfather of five; great-grandfather of nine.

•**ROBERTS, William J.**, 83, Little Flower, Indianapolis, June 25. Husband of Dorothy Calkins Roberts; father of William J. Roberts; step-father of Scott Miller and Charles Miller; brother of Thomas Roberts; grandfather of seven; great-grandfather of eight.

•**ROTHERGER, Frank F.**, 85, St. Paul, Tel. City, July 3. Father of Irvin, John, Albert, Lonnie, Tina Mullis, Betty Knapp and Marie Mitchell; grandfather of 18; great-grandfather of 27.

•**SCHERSCHER, Scott**, 17, St. Barnabas, Indianapolis, June 15. Son of Sam and Cindy; brother of Brian and Theresa.

•**SCHNEIDER, Irene A.**, 87, St. Mary, Tel. City, July 5. Mother of Madeline Murphy, Mary Frances Lincoln, Catherine Hargis, Bertilla Everly, Casper Schneider and Pius Schneider.

•**SHAUGHNESSY, John J.**, Sr., 70, Sacred Heart of Jesus, Jeffersonville, June 26. Husband of Doris; father of John, Jr., Dennis, Mike, Kathy and Erin Ward; brother of Neome Shaughnessy and Peggy Nagel; grandfather of 12; great-grandfather of one.

•**SIMMERMEYER, Ed**, 87, St. Mary of the Rock, Batesville, June 26. Father of Jerome, Mark, Toni Klug, Bernice Lorenz, Jean Meer, Mira Auliers, July Nobbe and Carol Lewis; brother of Clara Schebeck; grandfather of 43.

•**SPRINGER, Maurice**, Sr., 75, Holy Name, Beech Grove, July 5. Husband of Regina V. Willoughby; grandfather of Robert E. Thomas J. Maurer, Jr. and Barbara Steward; brother of Joseph, Frank, Robert J. and Virginia M. Gearn; grandfather of four; great-grandfather of two.

•**STEMLE, Lillian E. Orem**, 86, St. Mary, New Albany, July 4. Wife of Joseph M.; mother of Pam A. Ackis; step-mother of Linda Hubler, Joseph M. Stemle, Jr., and Richard A. Stemle; grandmother of 19; great-grandmother of 39.

•**THORNBAL, Leo**, 91, St. Mary of the Rock, Batesville, July 2. Husband of Anna; father of Mildred Cutler, Thelma Eckstein and Ruth Seider; grandfather of ten; great-grandfather of six.

Invading Haiti: no support from just war theory or from activists

They fear it would do more harm than good to democracy movement

by Patricia Zapor
Catholic News Service

WASHINGTON—Military intervention in Haiti might succeed in removing the de facto rulers, but will do more harm than good to the struggling democracy movement, say several Catholic observers of the country's politics.

President Clinton in early July sent warships and 2,000 Marines to the waters off Haiti. He previously had made it clear military action was an option for forcing out the officers who have ruled the country since a 1991 coup.

But Mercy Sister Mary Healy, executive director of the Washington Office on Haiti, questioned whether the administration's stated motive of protecting the 3,000 to 4,000 U.S. citizens there is a legitimate reason to send in Marines.

"The fact is most of the Americans who are there decided the time the airlines pulled out that they were in for the long haul," said Sister Mary. In keeping with the trade embargo, U.S. airlines ended all flights to Haiti in June. Many Americans left behind are working with relief agencies providing food and other care to the poor.

Sister Mary said the people of Haiti and their ousted president, Father Jean-Bertrand Aristide, oppose military action that they fear would cost their country the freedom to choose its own independent nation.

Neither the particulars of Haiti's situation nor the Catholic Church's teachings on "just war" would justify U.S. military action in Haiti, said Thomas Quigley, Latin American Affairs Director for the U.S. Catholic Conference's Department of Social Development and World Peace.

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- 1 Cardinal's acts
 - 6 Corsairs
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 - 14 Baby food
 - 15 Roman amphitheater
 - 17 "Tweedle gazelle"
 - 18 "But there weren't a mist from the earth..." (Ge 2:6)
 - 19 Fictional beach resorts
 - 20 Amtrak (Abbr.)
 - 21 Ancient Persian
 - 24 Long time
 - 25 Editor's mark
 - 27 Official proclamations
 - 28 Assessor of churches
 - 31 "I shall be called Woman" (Ge 2:23)
 - 32 Swiss river
 - 33 Ties
 - 36 Discipline
 - 38 Church service
 - 40 Made in the image of God
 - 42 Chicago stadium
 - 43 Trumpeter Hart
 - 44 Main artery
 - 46 Father (Abbr.)
 - 47 "and she bare a..." (Ge 4:25)
 - 49 Plan easily
- DOWN**
- 1 "no pleasant bread..." (Da 10:3)
 - 5 Ornamental charm
 - 9 Jewish teachers
 - 15 Father of Methuselah
 - 16 Daub
 - 1 "Ye have plowed wickedness, ye have sown iniquity" (Isa 10:13)
 - 2 Devil's aide
 - 3 Musical note
 - 4 And others (Lat)
 - 5 Baseball's World
 - 6 Regulations
 - 7 Time periods
 - 8 "Abram said to Lot let there be strife" (Ge 13:8)
 - 9 Harlot's
 - 10 Bedroom sounds
 - 11 Froth
 - 13 Pile about
 - 16 Tokyo, formerly
 - 22 Flapjacks
 - 23 Reverbifications
 - 25 Rebells bring
 - 26 Jewish scroll
 - 28 Asian religious
 - 30 Sweet potato
 - 37 "and she bare a..." (Ge 4:25)
 - 39 Killed by Job

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"The moral question has not been raised much," said Quigley. Among the church's criteria for evaluating moral justification for war are questions of whether all other means of ending a conflict have failed and whether the effects of war would produce evils and disorders greater than the evil to be eliminated. In the case of Haiti, even the economic sanctions meant to force the de facto rulers to step down haven't been sharply tested, he added.

"The church here would—as would the church there—have a very hard time squaring any military action," Quigley said. Haiti's Catholic bishops have called for an end to the trade embargo, saying it is more harmful to the already suffering poor people than the rules it is meant to force out.

Wilfred Sapiro, coordinator of Haitian issues for Pax Christi USA, said military action to push out Lt. Gen. Raoul Cedras, head of the military, Port-au-Prince Police Chief Michel Francois and their key allies would be a disaster for his homeland's grass-roots democracy movement. Leaders would be unable to organize and rebuild a government under those conditions, he said.

Given time to rally grass-roots leaders and bring together others who have fled to exile in the United States or France,

the Haitian people would be in a position to support Father Aristide on his return to power, believes Sapiro.

"If the international community can force the military to stop the repression, and quickly, the grass-roots leaders can regain strength and the transition can be easier," said Sapiro.

Networks organized around Haiti's Catholic parishes remain strong despite the killing of thousands of Father Aristide's supporters and the exodus of thousands more to safer places, said Sister Mary.

Although most Haitian bishops have not supported Father Aristide's political involvement, the parish-based organizations that helped make him the country's first democratically elected president survive.

The local church democracy movement is alive and well in Haiti," Sister Mary said.

Pax Christi, the church-based international peace movement, is among organizations pressuring the White House to seek solutions other than military intervention, whether by the United States alone or a multinational force.

Former Pax Christi USA president Auxiliary Bishop Thomas J. Gumbleton of Detroit in mid-June joined the first of a series of weekly protests at the White House of U.S. policy on Haiti.

Instead of military intervention, the protesters urge Clinton to offer Haitians temporary protected status in the United States and to create safe havens for those who flee the island nation. In early July the White House was negotiating to arrange safe havens, where Haitians may stay without formal immigration processing for a limited period of time.

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Eastern Europe's ex-communists retaking power

'There is still a totalitarian view of humanity on the part of neo-communist-style political parties,' said Cardinal Glomp

by Agostino Bono
Catholic News Service

ROME—Many ex-communists in Eastern Europe are winning through the ballot box the political power they lost almost five years ago when massive popular dissent caused the Soviet bloc to collapse around them.

Using the tools of democracy, ex-communists are relabeling themselves as democratic socialists and riding into office on a wave of popular discontent over tough economic conditions.

The situation is worrying church people. Many see it as a temporary phenomenon, though, as inexperienced noncommunist politicians suffer initial failures in trying to transform decades of highly centralized state power into a more free-wheeling capitalist system.

The long-range concern of many is not that communism will return through its recycled leaders, but that ex-communists will simply replug an authoritarian mentality into the new political system, threatening religious freedom and democratic guarantees.

'There is still a totalitarian view of humanity on the part of neo-communist-style political parties,' said Cardinal Jozef Glomp of Warsaw, Poland, in mid-June. 'They are still against the faith and against the church,' he said.

Last September, ex-communists and their allies won Polish parliamentary elections, replacing a government formed by members of the Solidarity movement, which led the political

crusade against communism—although Lech Walesa, the founder of Solidarity, still holds the symbolically important elected post of president.

So far in 1994, ex-communists have won elections in Hungary and Moldova. They also did well in local elections in districts of the former East Germany.

This builds on election victories by ex-communists in previous years in Latvia, Lithuania, Romania and the Ukraine. In many other countries, the top government official is also someone who came up through the communist party, although leaving it before the collapse of the Iron Curtain. One of these is Russian President Boris Yeltsin.

After the collapse of communism, many church leaders feared this would happen because communists were the only politically prepared people. They had the only political party, and it had a well-run organization.

Ex-communists 'have shown themselves to be a skillful, diligent and intelligent opposition force,' in regions of the former East Germany, wrote the Rev. Friedrich Schorlemmer, a Lutheran dissident during East Germany's communist years.

'An important reason for their success at the polls is that as a result of unification, millions of people have lost their jobs, fear losing their homes and feel like degraded supplicants,' he wrote after local June elections in which ex-communists won many local offices.

In the long run, however, many church people see

democracy coming out ahead and a role for the church in helping develop values such as respect for human dignity necessary for a flourishing democracy.

Pope John Paul II's visit to the Baltics last September is often seen as laying the foundations for church action and education programs in former communist countries. The pope, while strongly criticizing Marxism, also criticized unbridled capitalism and asked for a serious study of Christian social teachings as a way of filling the ideological void left by the crumbling of communism.

Polish philosopher Leszek Kolakowski, who was thrown out of the Communist Party in 1968, is also a critic of uncontrolled capitalism and a democracy that lacks a 'civic spirit' and is reduced to just majority rule. But he sees these as preferable systems to those practiced by communism.

'A society that finds in cupidity its main motivation is obviously abominable. But it is infinitely better than a society based on forced brotherhood,' he said.

Kolakowski also sees an important role for the church in forming values for the nascent East European societies. He praises the pope's emphasis that freedom cannot be limitless, but must be subject to moral rules.

'I love the church which does not want to rule the state, which lends its voice to important social questions and which teaches people how to behave with regard to others,' he said. 'All this is possible without violating democracy. But not without conflicts, naturally,' he said.

Vatican accepts ARCIC clarifications

by Robert Nowell
Catholic News Service

LONDON—The Vatican said the answers to concerns it raised over an Anglican-Catholic document on Eucharist and ministry apparently end the need for further study of differences between the two churches on these key issues.

Cardinal Edward Cassidy, president of the Pontifical Council for Promoting Christian Unity, said in a letter to Bishop Cormac Murphy-O'Connor of Arundel and Brighton, England, and Anglican Bishop Mark Santer of Birmingham, England, that the responses to its concerns 'greatly strengthened' an ecumenical agreement. The bishops co-chair the Second Anglican-Roman Catholic International Commission, called ARCIC II.

The letter caps a process begun by the final report on Eucharist and ministry issued by the first Anglican-Roman Catholic International Commission, ARCIC I. The Vatican expressed a number of concerns about the report, including the sections on ministry and Eucharist, made public in a response issued in 1991.

The job of clarifying those matters was left to ARCIC II, the successor commission to ARCIC I.

One Vatican concern was over what is called the reservation of the Blessed Sacrament—as in cases when hosts consecrated during Mass are set aside for use outside the liturgy.

ARCIC II noted that reservation is not the issue. It is practiced by both churches to provide hosts for the sick and dying, for example. It said differences between Anglicans and Catholics have arisen in other uses for reserved hosts—such as adoration of the Blessed Sacrament.

But ARCIC II said that while some Anglicans find it difficult to endorse such extralitururgical devotions, there still should be no problem for them to accept Christ's presence in the consecrated hosts being used.

'Differences in practice do not necessarily imply differences in doctrine,' it said.

In his letter commending the clarifications, Cardinal Cassidy said the Holy See 'was concerned not with the question of devotions associated with Christ's presence in the reserved sacrament, but with the implications of diverse Anglican practice regarding reservation itself and attitudes toward the reserved sacrament.'

In its 1991 response to the ARCIC I document, the Vatican also noted that Anglican ordination of women affected ARCIC I's claim to have reached substantial agreement on ministry and ordination.

However, ARCIC II said that 'we are confronted with an issue that involves far more than the question of ministry as such. It raises profound questions of ecclesiology and authority in relation to tradition.'

ARCIC II noted that those issues are being considered in the current dialogue.

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