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Benedictines to serve Tell City parishes

St. Meinrad Archabbey to supply six priests for the 11 parishes in the deanery

By John F. Fink

St. Meinrad Archabbey has agreed to assume pastoral responsibility for the 11 parishes in the Tell City Deanery, effective Aug. 7.

The 11 parishes are now being served by six priests, three archdiocesan priests and three Benedictine monks from St. Meinrad. With St. Meinrad agreeing to assume responsibility for all six of the current priestly assignments, Archbishop Daniel M. Buechlein will be able to assign the three archdiocesan priests to other regions of the archdiocese. Those priests are Fathers Daniel J. Staublin, Anthony F. Hubler and John Schoettelkotte.

Archbishop Buechlein expressed his appreciation to St. Meinrad's Archabbot Lambert Reilly. "I am deeply grateful to Archabbot Lambert and the monks of St. Meinrad for once again showing their loyalty and dedication to our archdiocese," he said. "I care deeply about the people who live in the communities served by the 11 parishes of the Tell City Deanery, and I am very pleased that the historic relationship between Catholics in southern Indiana and the monks of St. Meinrad can continue in this new way."

The announcement of this new arrangement noted that St. Meinrad's offer to provide priests for the Tell City Deanery comes at a time when the archdiocese is greatly in need of additional priests. A three-year parish staffing plan shows that all deaneries have felt the impact of declining numbers of active clergy.

The announcement said that the additional priests provided by St. Meinrad will help the archdiocese maintain the current number of priests serving the people in the Tell City Deanery. It will also provide St. Meinrad with pas-

toral ministry assignments close to the archabbey.

At present, eight Benedictines from St. Meinrad Archabbey serve as pastoral ministers in the archdiocese. These include the recent assignments of Father Noah Casey as director of Ministry to Priests and Father Kilian Kerwin as pastor of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

The Benedictine priests who are already serving parishes in the Tell City Deanery are Father Sean Hoppe, pastor of St. Boniface, Fulda and administrator of St. Martin, Siberia; Father Isaac McDaniel, pastor of St. Isidore, Bristow and Holy Cross, St. Croix; and Father Alan McIntosh, pastor of St. Meinrad, St. Meinrad. Also, Father Jeremy King is dean of the Tell City Deanery.

Consultation meetings will be scheduled in the Tell City Deanery in order to gather information about each parish and to ensure a smooth transition of pastoral leadership. Archbishop Buechlein has asked all concerned in the deanery for their patient cooperation and prayerful support during this time of change.

The Tell City Deanery, bordering the Ohio River in southern Indiana, is one of 11 deaneries, and the smallest, in the Archdiocese of Indianapolis. Its 11 parishes serve approximately 6,759 people in 2,881 households.

Because of this area's proximity to St. Meinrad, a strong relationship has long existed between the monks of the archabbey and the Catholic people in the region. Pastoral ministers trained at St. Meinrad (including priests, men and women religious, and lay leaders) have provided pastoral care to the churches of the Tell City Deanery for many years. The people in the area have also been a major source of vocations and lay leadership for the archabbey.

Other religious orders also current provide priests to serve the parishioners of many of the parishes in the archdiocese. They come from the Conventual Franciscan Friars of Mount St. Francis, the Franciscan Friars of both the Cincinnati and St. Louis Provinces, the Society of the Divine Word, and the Comboni Missionaries of the Heart

of Jesus. Also, the Benedictine monks of St. Maur Priory in Indianapolis and priests of the Society of Jesus (Jesuits) have ministry assignments in the archdiocese.



Photo by Susan Blerman

Archbishop Daniel Buechlein answered questions during a Town Hall forum at the archdiocesan Young Adult Conference held Feb. 10 at St. Monica Parish in Indianapolis. The conference is highlighted on page 25.



CNS photo from Reuters

Pope John Paul II greets two Guatemalan children upon his arrival Feb. 5 in Guatemala City. His seven-day trip also included stops in Nicaragua, El Salvador and Venezuela. Coverage of his trip is on page 9 of this issue.

Fr. Eugene Hensell resigns as president of St. Meinrad Seminary

Benedictine Father Eugene Hensell has resigned as president-rector of St. Meinrad College and School of Theology. He will remain in this post until his successor is named at the end of the current academic year. He is in his 10th year in this position.

The announcement was made by Benedictine Archabbot Lambert Reilly, chairman of the board of trustees of the college and school of theology.

Father Eugene said, "I have been in a major administration position in our schools for nearly 15 years. During those years, as we worked to make our schools the best they can be, we've faced many challenges. I believe the mark of a good leader is knowing when it is time to move on. I think that time for me is now."

Father Eugene's new assignment will be to co-direct St. Meinrad's Continuing Education Program with Benedictine Sister Barbara C. Schmitz. He has con-

ducted retreats and workshops for this program and said that he anticipates an expansion of these opportunities in his new role. He said that he also will have a chance to return to teaching, something he has been able to do only on a limited basis during the last 15 years. "I look forward to returning to the classroom," he said.

A search for Father Eugene's successor will be conducted by the board of trustees. According to the schools' by-laws, the president-rector must be selected from the Benedictine community at St. Meinrad Archabbey. The trustees' search committee

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Message for Lent

Pope tells us we have an obligation to multiply the few loaves and fishes we have at our disposal to feed the hungry in the world.

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Weddings

Bridget and David Cleveland, who planned their wedding with the help of last year's wedding supplement, grace the cover of this year's.

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Seeking the Face of the Lord

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



The story of a life with dignity

Last week I wrote about the challenge to maintain the identity and presence of Catholic healthcare in these days where unbridled materialism and exaggerated notions of individual freedom prevail. I scan a lot of Catholic weeklies and this week I read a touching feature in *The Catholic Post* about a young couple from rural East Peoria, Ill. They chose to walk against the stream.

The story begins: "The obituary of tiny Emily Geier will tell you she lived for about 90 minutes after her birth on Saturday afternoon, Jan. 13. Her parents, Gary and Beth Geier of rural East Peoria, will tell you that those fleeting moments were just the golden part of life that, in reality, spanned nearly every day of their nine-month marriage. And the story of little Emily and those who loved her will tell you more about the sanctity of human life, especially pre-born life, than the best sermon or placard could ever hope. For this is the story of a mother's selfless love, and a young couple's commitment to life and their faith. . . . Emily's story is about a life with dignity. And it's a story about a death with dignity too."

A sonogram 16 weeks into the pregnancy showed that the long bones in Emily's arms and legs weren't visible, leading to an eventual diagnosis of skeletal dysplasia which meant the baby would almost certainly not survive outside the womb. Repeatedly, the doctors and technicians told the young couple that they had to choose: end the pregnancy by abortion, or carry the baby to term. The couple's decision was quick, firm and final. There would be no abortion.

The story in *The Post* goes on: "We gave her as much life as possible," said Gary. "Beth chose to deliver Emily by surgical C-section to give her daughter the time she had in the world outside the womb. Emily would not have survived a natural delivery. It had been arranged that, when Beth went into labor, not only the doctors and family would be called, but Father David Kipfer (her pastor) as well. 'I told them whatever I'm doing, I'll be there,' Father Kipfer related."

When Emily was born, she was immediately baptized by Father Kipfer and given to her parents. "That hour and a half was so precious," recalled Beth. "It was just like gold." The story reports that Emily at first was responsive, but became less so, weakened and went home to God about an hour and a half

after birth. She was given a Christian burial. Her parents have no regrets, in fact, they cherish precious memories.

I tell this story at length because it illustrates the possibility of strong Christian witness to the dignity of human life in a culture that fosters a culture of death. I don't know the courageous and generous young couple of this story, but I know others like them. I don't point a finger at individual doctors and technicians because I know that in many circumstances the medical community and even law requires that the option of abortion be told to mothers who experience troubled pregnancies. But many doctors and many medical technicians don't explain the possibility of experiences such as the Geiers'. So often, only the dire consequences of carrying to term are told and abortion is urged.

It is this positive and morally whole dimension of medical practice in challenging circumstances that Catholic healthcare offers our society. But we all need to know what tremendous pressure is placed upon our Catholic hospitals, doctors and technicians to choose the apparently less painful and less hazardous or, at least, easier and less invasive way to cope with a medical problem. We Catholics need to be more supportive of our Catholic hospitals, doctors and healthcare giving community.

The existence of our Catholic healthcare systems are threatened because in our society healthcare is looked upon as "an industry" and is thus driven by the profit motive. Insurance programs now determine which doctors and, ultimately, which hospitals we can use when in need. To the extent that we can influence such matters, we need to advocate for the option to be served by Catholic healthcare providers.

I also note the positive presence and support offered by the pastor of the Geiers as they made the choice for life and lived through the experience of Emily's birth, baptism and death. It is a reminder to us priests about the value of our pastoral care. It should also be a reminder to all of us as a community of faith, especially family members and friends, how crucial our presence and love are as we individually and collectively face the sufferings that come our way. We need to be there for each other in challenging times.

Editorial Commentary/John F. Fink, Editor

Laity: Stick with what we're qualified to do

In our Feb. 2 issue, we published a story about the results of a new survey of Catholics that is somewhat disturbing, but not really surprising. What was not surprising was the fact that increasing numbers of U.S. Catholics think lay people have a right to participate in church decisions. What is disturbing is the widespread belief that this participation should include doctrinal matters.

American Catholic laypeople in the 1990s are by far the most highly educated Catholics in history. They are accustomed to making their own decisions. Furthermore, our American culture has imbued all of us with strong feelings about democracy. It's only to be expected, therefore, that the survey found "a majority of the American Catholic laity is moving in the direction of wanting a more democratic church in which laypersons can participate at all levels."

But that participation must be in those areas where lay people are qualified to make decisions. It's true that more lay people are now getting advanced degrees in theology, and these people should be listened to in the areas of their specialized knowledge. But most lay people today, as educated as they are in secular subjects, seem less well educated in theology than were people of earlier generations.

Indeed, one of the reasons the church published "The Catechism of the Catholic Church" was precisely because of a recognized ignorance about doctrines the church has taught for nearly 2,000 years.

Most U.S. laypeople should recognize that they don't have the expertise to disagree with the church's positions on such

subjects as abortion, women priests and sexual morality. It's a form of intellectual pride for them to insist that they know better than the church when what they really mean is that the church's teachings are inconvenient for them.

It's one thing for educated lay Catholics to want more say in matters concerning parish budgets, and for them to take more active roles within parishes and dioceses, things they are qualified to do. It's quite another thing for them to want the right to say that sexual behavior outside of marriage, either homosexual or heterosexual, is OK, or that there's nothing wrong with advocating free choice in abortion. They are not qualified to make such decisions.

People educated as accountants usually don't consider themselves to be qualified to be engineers, or lawyers to be architects, or journalists to be doctors. Why, then, do those who are not trained theologians consider themselves qualified to disagree with what the church teaches?

This is the age of the laity in today's church and all indications are that lay people will be depended on to take even more active roles in the church in the future. Lay people with the proper credentials and qualifications should be listened to on doctrinal and moral issues just as much as similarly-educated clerics. But lay people should also understand and acknowledge their limitations.

Rather than going their own ways when it comes to matters of doctrine or morality, it would be better for lay Catholics to study "The Catechism of the Catholic Church" to understand why the church teaches what it does.

'Celebration of Life' dinner set

By Mary Ann Wyand

Father Frank Pavone, national director of Priests for Life, will be the keynote speaker for the "A Celebration of Life" dinner on March 1 co-sponsored by Right to Life of Indianapolis and the St. Gerard Guild. The dinner will be at the Westin Hotel in downtown Indianapolis.

The organizations also will honor two archdiocesan women for their dedication to the pro-life cause.

St. Rose parishioner Betty McKinley of rural Knightstown, a past president of Right to Life of Indianapolis during the mid-1980s, will receive the Charles E. Stimming Pro-Life Award and State Sen. Jean Leising (R-Oldenburg) will accept the Respect for Life Award for her pro-life work in the Indiana legislature.

McKinley has served two parishes, St. Thomas in Fortville and St. Rose in Knightstown, as the pro-life chairperson. She also is active in the Hancock County Citizens for Life organization.

Reservations for the dinner are \$25 a

person, and are due by Feb. 20 to Myra Stennock in care of 326 Arden Dr., Indianapolis, IN 46220. For more information, contact her at 317-257-4718. Proceeds from the dinner benefit the pro-life work of both sponsoring organizations.

An internationally-known pro-life speaker, Father Pavone was ordained in 1988 in the Archdiocese of New York by Cardinal John O'Connor.

In his current pro-life ministry, he travels throughout the United States preaching and teaching against abortion. He also discussed life issues with Catholic clergy in India at the request of Mother Teresa of Calcutta.

Father Pavone spoke in the archdiocese on Dec. 2 at St. Lawrence Parish in Indianapolis. He also met with archdiocesan youth following the National Prayer Vigil for Life on Jan. 21 in the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

Priests for Life is a national organization founded by Father Lee Kaylor of San Francisco. Since 1991, this officially recognized private association has maintained close contact with the U.S. bishops' pro-life office and with diocesan respect life coordinators.

It seeks to motivate priests to take more vocal and active roles in the pro-life movement and to speak out against abortion and euthanasia.

Corrections

In the caption under the photo in last week's issue of the six historians who will prepare a history of the archdiocese, the names of the two women were transposed. Sister of Charity Patricia Wittberg was on the left in the photo and Mary T. Haugh was on the right.

In the story "Fifth Graders Hear About Four Calls to Religious Life," Father Glenn O'Connor's name was misspelled.

We apologize for the errors.

The Criterion

02/16/96

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Fast and abstinence rules for Lent

Wednesday, Feb. 21, is Ash Wednesday, which marks the beginning of Lent. This solemn season is a penitential period that leads to the celebration of Easter, on April 7 this year.

Parishes throughout the archdiocese will begin the season of Lent with the blessing and distribution of ashes during or following the Ash Wednesday liturgies celebrated in their churches. Consult your parish's bulletin for what is being done in your parish.

Fast and Abstinence Rules

Ash Wednesday, Feb. 21, and Good Friday, April 5, are days of complete fast and abstinence. All the Fridays of Lent are days of abstinence.

Fast—Binds all over 18 and under 59

years of age. On the days of fast, only one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

Abstinence—Binds all over age 14. On days of abstinence, no meat is allowed.

Note: When health or ability to work would be seriously affected, the law does not oblige. When in doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

Easter duty is the obligation to receive Holy Communion sometime between the First Sunday of Lent and Trinity Sunday, June 2 this year.

Celebrating Black History Month

Fr. Boniface again portrays Frederick Douglass

By Margaret Nelson

Benedictine Father Boniface Hardin will again portray his look-alike at 6 p.m. on Saturday, Feb. 17, when Martin University in Indianapolis presents "Frederick Douglass: Suffragettes and Abolitionists Meet at Old Colored Convention."

The university president will have the help of faculty, staff, and students on stage when he portrays the 19th-century emancipated slave who became ambassador to Haiti. "It's amazing how this whole thing came about. There are a lot of people involved now," he said.

Rev. Henry Turner, the convenor of the Old Colored Convention, will be portrayed by George Taylor. Mynelle Gardner plays Anna Douglass. Father Boniface's assistant, Sister of St. Joseph of Carondelet Sister Jane Schilling, is Harriet Beecher Stowe.

Dr. Warren Lewis is John Brown; Yvette Ellis is Sojourner Truth; Ken Kern is William Lloyd Garrison; and Charyl Lidford will be Susan B. Anthony.

Liz Staton will be Charlotte Grimké; Sharon Brigham is Sarah Louisa Forten Purvis; Bobby Jean Craig is Margaretta Forten; Rose Lee Brown, Harriett Forten Purvis; and Phyllis Carr, Harriet Tubman. Khaber Sharuf and Andy Bauman are officers, Major Martin Delaney and Color Sgt. Andrew J. Smith.

The cast members—all volunteers—study their own characters and speak without a script. "They develop and become the characters," he said. "When 'John Brown' comes down the aisle, you never know what he's going to do," Father Boniface said.

"Frederick Douglass was an apologist for America," he said. "We who are priests and evangelists are apologists for the truth."

"I see the Christ figure in Frederick Douglass. He was a minister after he got free from slavery," said Father Boniface.

"Preaching goes on. We are able to touch people," he said of the plays that depict other people in Douglass's life, including his master.

The people in the cast experience someone else's zeal and determination, he said. "It is a very healing experience to be someone else. This is a real dramatization of moments in history. People are touched by it."

"He was the ultimate humanist," said the priest of Douglass. "I'm kind of the lightning rod."

He smiled, remembering previous performances: "I have to work to get a word in edgewise after these people get started." But he said, "I get to tie it all together at the end. There is a beginning, middle and end," he said. "We know when it is time to quit. We don't get carried away with ourselves."

"We give information and entertain at the



Benedictine Father Boniface Hardin (seated at left) portrays Frederick Douglass in a Martin University presentation on Saturday, Feb. 17. Mynelle Gardner takes the role of Anna Douglass and members of the staff and students portray other 19th-century figures important to Douglass.

same time," said Father Boniface. "People go away with thoughts about freedom and the need for children to be free."

"I give Frederick Douglass a second chance to say things," said Father Boniface. "I see the opportunity in this town to make a person who was never known now to become a very known person."

"I'm not an actor, but I'm trying to project his spirit—his message about justice, freedom, and equality," he said.

Douglass knew five presidents.

Benjamin Harrison is the one who appointed him ambassador to Haiti.

"I think Frederick Douglass' whole life was spent trying to make America work for all people," said Father Boniface. "He was a constitutionalist of the first order."

Music is a part of the presentation. The Indiana Arts Commission and the National Endowment for the Arts support the event. The admission cost is \$3.

Grayson Brown brings music, stories, faith to cathedral concert

By Margaret Nelson

Catholic liturgist Grayson Brown warned his 300-person audience Friday night that his SS. Peter and Paul Cathedral concert wouldn't be a performance. "That ain't what's happenin'," he said.

What was happening was Brown's clear message that loving God and neighbor are the reasons for going to church—and liturgy. And Brown sees no reason why the liturgical celebration should be anything but upbeat.

Ranging from storyteller to homilist to songleader, he dispensed such observations as: "There are a lot of people walking around and they die before they're dead." To the joy of the crowd he added, "And sometimes we see them at 8 o'clock Mass."

Encouraging the people to sing one of his compositions, "Been So Busy," Brown asked them to "move something" during the song. "If you find another note, sing it." The result was a vibrant harmony and a group of St. Augustine residents and sisters holding hands and swaying.

"A slave trader one day met Jesus" and

wrote "Amazing Grace," Brown said, starting to sing it with everyone joining in.

When he started his 1979 "Holy, Holy," the people were so familiar with it they joined him before he'd finished the second bar. Brown's "This Is the Day" was sung by the everyone, then women, men, choir members, and all took turns.

Brown wrote "Into Your Hands I Commend My Spirit" as an evening prayer, but he was asked by an Air Force officer if he could teach it to troops being deployed. "I never thought of that in a million years," he said. "But if you open yourself to the Lord, the Lord can do great things through folks like us."

One of his stories was about Father Clarence Rivers, one of the first African-American priests to write modern liturgical music. As a youth, Brown approached him with ideas of what he might do someday. Father Rivers dramatically said, "Stop it! Grayson, do something!"

In his Saturday workshop, Brown said, "Being in the presence of God should also be exciting." He suggested going beyond one-way conversations with God. "You would be surprised at the things God will tell you if you give him a chance."

"It will be comforting; it will be nurturing; it will be challenging. But God will speak to you," he said. Pointing out that people listen to everyone else, Brown suggested: "Listen to what someone who loves you has to say."

He said, "When I become pope, I'm going to post over every church door, 'Why Are You Here?' ... If I don't know why (I came), it's hard to know if I got what I came for."

Brown said that the reason people go to church should be summed up in the commandments to love God with all your mind, with all your heart, with all your strength, and with all your soul; and your neighbor as ourselves.

"Imagine if we celebrate someone's birthday like we celebrate liturgy," he said. At a birthday, people don't have excuses about not knowing the words, or ask why they have to sing, or if they have to sing the whole song, he said.

"When you love someone, you want to share things with them," said Brown. But he said the Catholic church is the only denomination he knows that has "a whole-sale exit after Communion, like they

couldn't wait to get away."

He said, "Every minister who works for the church should be coming from the same place. ... The prime role of a choir in a church is not to sing. Let everyone see how much you love God."

"While, as a musician I want to sing the notes right, it is more important to communicate that love," said Brown. When

people try to join in, "I've seen song leaders who've forgotten why they're there. It's their Sunday morning gig."

Brown said that "at least we should give it a shot" when the priest says to go forth to love and serve the Lord.

"When you find that God has not abandoned you, you will sing your hearts out," said Grayson Brown.



Photo by Margaret Nelson

Liturgist and composer Grayson Brown leads everyone from very young dancers to residents of St. Augustine home in a song at his Friday night concert at SS. Peter and Paul Cathedral. He presented a workshop to music and other liturgical ministers on Saturday.

FR. HENSELL

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is expected to make its recommendation at its April board meeting. The president-rector is elected for a five-year term, which can be renewed with the approval of the trustees.

Archabbot Lambert expressed his appreciation for Father Eugene's service to the schools over the last decade. "The role of president-rector of St. Meinrad College and School of Theology is very demanding," he said. "Father Eugene has served admirably in that capacity through some challenging years and I expect that he will excel in his new assignment in continuing education. I especially appreciate the vision and dedication that Father Eugene brought to the process of broadening the missions of our college and school of theology in the early 1990s. Through his efforts, St. Meinrad is

better situated to serve the needs of the Catholic Church in the United States today and into the next century."

St. Meinrad College is a four-year undergraduate institution for Catholic men. With a student body of nearly 100 from around the country, it provides a program of formation in five basic areas: academics, spirituality, character development, service to the community, and physical wellness. While some students are beginning their priesthood studies at the college, others are taking advantage of the leadership emphasis in the curriculum in pursuing other vocations.

The School of Theology is a graduate-level institution offering master's degrees to priesthood students and religious and lay men and women. In addition to the nearly 100 full-time theologians, 50 part-time degree-seeking and continuing education students pursue courses in theology and pastoral ministry.

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From the Editor/John E. Fink

Two views of the church among Catholics



Last week I wrote about how the different generations of Catholics in the United States today view the Catholic Church differently. This week I'd like to explore another way that Catholics view the church differently.

These views can perhaps best be understood if I describe their extremes, although I believe that most people probably are between the extremes.

One of those views emphasizes a strong centralized church, with power emanating from the pope and the Roman Curia. Those with this view of the church stress papal prerogatives and the papal magisterium, with the bishops and all other Catholics following the pope with perfect fidelity. The term for Catholics as "the faithful" is an apt description for them.

The second view of the church emphasizes the role of the local church. It thinks in terms of decentralization and adaptation of the church to local cultures. Those with this view stress the role of the faithful, the *sensus fidelium*, and the collegial role of the bishops. At its extreme, those with this view see the pope as being unable to make authoritative pronouncements without the agreement of the world's bishops.

These two views of the church have been competing throughout most of its history. The Great Schism of 1054 was caused mainly by the refusal of the Eastern Church to recognize the authority of the pope. But that schism, which resulted in the Orthodox Church, was caused by events that went back as far as disputes over Arianism in the fourth century and later attempts by the patriarchs of Constantinople to assert their independence from Rome.

The view that favors a strong centralized church has a name—"Ultramontanism." It was historically important from the 17th through the 19th centuries. The name came from the Latin phrase meaning "over the mountains" or "on the other side of the mountain," a reference to the Alps and the fact that Rome lay on the other side. By the 1600s, Ultramontanism had become a movement among those Catholics who were eager to resist nationalist tendencies in local churches. The movement was especially opposed to Gallicanism in France, a theory that asserted the independence of the French Church from the authority of the papacy. Ultramontanism reached its fruition with the First

Vatican Council in 1869-70. This was the council that defined papal infallibility. Its documents made it quite clear that the pope did not have to have the agreement of other bishops before defining Catholic doctrine.

During the decades after Vatican I there was great stress on a strong papacy. Those who supported the pope began to call themselves "integral Catholics." They began to search out for denunciation those whom they considered less than Catholics. However, Pope Benedict XV, who was elected in 1914, condemned integralism in his first encyclical and dismissed the integralists from the curia.

To a great extent, the Second Vatican Council was a reaction against Ultramontanism. Its emphasis was on collegiality, the role of the bishops in sharing authority with the pope. After Vatican II, Pope Paul VI set up a number of structures to ensure consultation with the bishops.

The council's documents stressed the authority of the bishops in their dioceses as well as their responsibility to act for the good of the universal church. They made it clear that bishops are more than functionaries who must carry out orders from above. They said that bishops are not representatives of the pope but representatives of Christ in their dioceses. However, the documents were also clear that the pope doesn't have to consult with the bishops, that he has full, supreme and universal power over the church and that he can exercise that authority independently if he wants to.

The concept of collegiality is also applied to other forms of participation and co-responsibility by members of the church. Thus bishops have advisory bodies and pastors have advisory bodies. Collegiality means working together to promote the mission of the church. But it does not mean that all have equal authority.

If Vatican II was a reaction against the extremes of Ultramontanism, it was careful not to go to the other extreme that requires the papacy to follow the lead of the bishops or of the local church. Just as the historic Catholic Church insisted that the patriarch of Rome had a role of primacy over the patriarchs of Constantinople, Antioch, Alexandria and Jerusalem, so does the church today insist that the pope's primacy is not just one of honor.

We must strive for a united church but, to accomplish that, we must also recognize the different views Catholics have about the church.

Everyday Faith/Lou Jacquet

A mother's question: Does God listen to our prayers?

I enjoyed hearing from all who sent me Christmas cards during the recent holidays. One, however, proved more compelling than all the rest.



A woman whose son was my friend in high school sent a note updating her family news. She told me that her daughter (my friend's sister) had died of leukemia in her thirties. "I hope you'll pray for me," she said. "I've lost faith in a God who didn't answer all the prayers we offered up for her."

That is a difficult thought to respond to. Does God hear our prayers? Faith suggests that the answer must be yes; experience seems on occasion to suggest the reverse. Of course, if God answered every prayer as we wished, no one would ever die of cancer, no airplane would ever crash, no student would ever fail a test. Yet we know that for all those who pray fervently while a plane spins out of control, or because they or a loved one lies dying of cancer, or because they don't know the answers on an exam, airplanes still crash, students still fail exams, and those we love still die a devastating death.

So, is God indifferent to our prayers? Surely not. Thousands upon thousands testify to prayers heard and answered. Scripture agrees. The Old Testament tells the story of a loving God who freely chose to intervene in human history despite the unworthiness of his people; the New Testament confirms that a God who gave us his only son as redemption for our sinfulness could hardly be deemed indifferent to our fate.

Then why did that young woman die despite the countless prayers of friends and family? No answer that we might suggest can take away the pain of her death; nothing I might say in a letter would make her mother feel any less sorrow than she feels now. But we might begin with an oft-expressed thought that carries much truth: God's ways are not our ways. For reasons unfathomable to us but clear to the Almighty, some of what we pray for does not occur as we would have wished.

For reasons beyond our understanding, then, this young woman's time on earth was deemed sufficient. Perhaps God wanted her for greater things. At the very least, as I tried to reassure her mother in a note, her daughter's life had meaning and purpose. Surely the good she accomplished in her abbreviated years was but a foretaste of the life she now enjoys.

We are the people who believe in a responsive and loving God who continues to intervene in human history to our day. Ultimately, our faith calls us to be a people of great hope even in the face of deep sorrow and unanswerable questions. But who among us who has ever lost a loved one would say that it is easy to do so?

of the ideological spectrum—which have strong opinions about what is authentic Catholic practice. Conservative and liberal publications alike will argue with equal fervor about the pros and cons of inclusive language or about whether congregations should kneel or stand during the Eucharistic Prayer. They are all entitled to their opinions. But I marvel at editors like Tom Russell (and our own editor, Jack Fink) who have the humility and the good sense to let the bishops decide.

"This much is clear," Tom Russell says. "Where you see a lower case personal pronoun in reference to God in this paper, you can be sure that it indicates the highest respect there can possibly be. No amount of lower casing I can do can ever downgrade God." This is plain common sense. It is also Catholic wisdom at its best.

A View from the Center/Dan Conway

The practical wisdom of Thomas A. Russell

Tom Russell is the editor of *The Catholic Moment*, the weekly newspaper of the Diocese of Lafayette-in-Indiana. I first met Tom nearly 10



years ago when I worked for his diocese as a planning consultant, and from the very beginning I was impressed by his strong faith and his commitment to the church. I also enjoyed his hearty laugh and the practical, down-to-earth wisdom of his weekly editorials. Tom's approach to living and proclaiming the Gospel reflect a uniquely Catholic view of the world, and I have learned a lot from him over the years—about the mission of a Catholic newspaper and about the blessings and burdens of working for the church.

Tom Russell's editorial in the Jan. 21 issue of *The Catholic Moment* ("He and him") was a marvelous example of his practical wisdom. In response to a letter from a reader who was disturbed because *The Catholic Moment* no longer capitalizes personal pronouns when referring to God, Tom's editorial explained why the newspaper now uses lower case letters. "I've changed," he writes. "Always in the past I used upper case. I have been a holdout, noting that most every other editor on the face of the earth went to lower case long ago."

"My mind was changed," he writes, "upon reading a report from a recent meeting of the National Conference of Catholic Bishops. There the bishops themselves opted for lower case, despite strong interventions from some bishops." The editorial then points out that, when they are translated into English, most of the official documents of the church now follow the practice of using lower case letters for pronouns that refer to God. This includes trans-

lations of the Bible, the Sacramentary, documents from the Vatican and papal encyclicals!

Tom writes: "My correspondent had some obvious concern that I am not showing respect for God, that 'God is being downgraded' by these lower case letters. Please, I am not downgrading God," he says. "Many pious practices are part of the Catholic experience, but things change." He then cites several examples of "erstwhile common practices" that have changed in recent years such as the use of "thee and thou" in Scripture texts, people bowing their heads at the name of Jesus, and men tipping their hats when passing a church. All were common years ago, but have now become much less frequent.

"Sometimes it's hard to know what is the best thing to do," Tom says. "I had been acting on the authority of my teachers for the first eight grades, and using upper case." However, he explains, "When the U.S. bishops voted for lower case, I took that as authoritative for the way things ought to be done now."

Nowhere in the editorial does Tom give his personal opinion about the use of lower case letters. We could hazard a guess, but it would be beside the point. The point is how an editor decides what is acceptable practice for a Catholic newspaper: pious practice? common usage? church authority? And Tom's answer is clear. Piety gives way to common usage (and vice versa) when the bishops say so.

Are the bishops correct about this? Apparently some bishops don't think so. But that is also beside the point. This is not a grave matter involving the essentials of our faith. The point is that the bishops (and no one else) are responsible for determining what is authoritative Catholic practice, and the editor of a Catholic newspaper rightly looks to them when he or she has a question.

There are lots of Catholic journals today—on all sides

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Viewpoints

Sex education: Can parents do it?

Parents cannot fulfill their role in children's sexuality education with "one 'big talk' at puberty," says Father Kris D. Stubna, secretary for education in the Diocese of Pittsburgh. He thinks parents often are unprepared for the key role that a 1996 document by the Pontifical Council for the Family says is theirs in this area. But Father Stubna, general editor of Pittsburgh's chastity-education program, stresses that parents "have to take their role as educators seriously." Meg Gardinier, executive director of the International Catholic Child Bureau in New York, believes parents can rise to the challenge of children's sexuality education. But the challenge is large, she emphasizes; meeting it means parents must position themselves as the primary source on sexuality issues.

Parents have no choice but to do it

By Meg Gardinier

Given our morally complex world in which a range of sexual behaviors are considered socially acceptable, parents have no choice but to engage in an honest and informed dialogue with their children on sexual issues at an earlier age.

To do so, parents need to position themselves as the primary source on issues of sexuality so that children will be confident that they can come to their parents first with questions or concerns.

Can parents adequately rise to this challenge before the media, peers and other cultural norms influence our children in ways we consider unacceptable? Yes, but it's a big job.

First, parents must create an environment where open, frank and informed dialogue can take place based on the following principles: unconditional love, honesty, trust, learning to listen, respect for the child's inherent dignity, and consideration of the child's individual and developmental needs.

The global programs of the International Catholic Child Bureau offer some guide-

lines for fostering a healthy dialogue between parents and children:

1) As parents, we need to be clear on—and confident in—our own beliefs regarding sexuality and to model appropriate sexual behavior in our own lives.

Cambodian refugee mothers in an ICCB parent support group referred to the Khmer term for discipline, *San dap tnap*, which means a family whose domestic life is well organized physically, socially and morally. There are clear guidelines for daily life, social relations and behavior outside the home. As parents, we need to develop *san dap tnap* within our family.

2) If we respect our children as thinking individuals, we must learn to listen to them.

A Greek philosopher named Epictetus thought humans were given two ears but only one tongue so we could listen twice as much as we speak. Perhaps we need to employ the 60/40 rule: Listen 60 percent, speak 40 percent. To listen better to children, we must exercise the age-old virtues of patience and humility.

In addition, we need to read between the lines. An educator who works with street children in India once said, "We also need to listen to what children are not saying."

3) Realize that the family is the child's greatest resource. In the family children learn their first lessons of love, fidelity and respect for both males and females.

Pope John Paul II has called on Catholics to teach boys to acknowledge and respect the dignity of women. We must ask ourselves how we can teach boys to

respect girls and women, which is basic for a morally responsible attitude toward sexual behavior.

4) Parents also must help children develop resilience and the capacity to do well in spite of difficult circumstances. Those qualities come from skills such as learning to relate to people, to control impulsive reactions, to ask for help or clarification, to think through a problem.

But it is not enough to have skills. The child must be willing and able to use them. That is where self-esteem comes into play, when the child feels confident and good about himself or herself. This often prevents children from endangering themselves or their bodies in any way.

But this all takes time, the greatest gift we can give to our children. Parents must be available to their children not only for sex education but in all aspects of their lives.

But parents are too often unprepared

By Fr. Kris D. Stubna

Sex education, as the term is commonly understood, is miseducation.



For the past 20 years, schools in the United States have subjected millions of children to an ill-conceived tutorial in the techniques of sex and the sundry methods of disease prevention and contraception. These

programs give far more details than kids need, far earlier than they should have any use for them.

What is happening is no less than the sexual harassment and sexual abuse of our children.

Parents long have known that such sex ed is a failure. Sexually transmitted diseases are spreading among teens at an alarming rate and in ever-new varieties. Abortion has become a rite of passage for girls in many public schools. And alumni of the sex-educated generation seem much more likely to divorce than their ancestors, who had to muster through married sexual life without the board of education's help.

The church, in "The Truth and Meaning of Human Sexuality" released in December by the Pontifical Council for the Family, has shone a harsh light on this situation.

A devastating critique of secular sex

ed, the document also calls for strong education for chastity. "Truth and Meaning" reaffirms Catholic tradition that parents are their children's primary educators. It is the parents' living example of committed married love that ultimately will lead children to understand sexuality's true meaning and context.

Parents must take their role as educators seriously. "They are failing in their precise duty as Christian parents" if they do not give their kids adequate formation in chastity.

But as Bishop Elio Sgreccia, secretary of the pontifical council, made clear in remarks reported by Catholic News Service, "parents are often unprepared to give their children an explanation of sexuality within its proper context of morality, relationships and vocation."

Anyone with pastoral experience knows the difficulty he is talking about. Parents cannot educate children to chastity while themselves using contraceptives or stashing pornography in the nightstand. Telling your son to save sex for marriage while you slip a condom into his back pocket "just in case" is hypocrisy kids see through instantly.

No. Parents as educators must be authentic in all they do. They have to teach chastity by pursuing it themselves. Kids believe in chastity when they see it.

But parents also must witness by words, answering kids' questions honestly and as frankly as necessary. One "big talk" at puberty is not enough; it's nothing less than a dereliction of duty.

The church also has a role to play supporting parents—especially in Catholic schools and catechetical programs.

We need not teach sex techniques. The human species survived till the 1970s without sex ed. We'll survive in the future without it.

The techniques of chastity, however, must be taught. We are not born—and do not reach puberty—with faculties perfectly formed for faithful sexual lives. This is especially true in a culture the Vatican document describes as "sex-obsessed" and "overly eroticized."

Children need to hear the truth from the church—our proven tradition of doctrine, discipline and prayer.

Our history shows that chastity is livable and fulfilling. True love can wait. Our children are not animals whose actions are determined by hormones.

There is an economy of words and witness that provide the context for truly effective "sex education." It's called the family and the church.

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To the Editor

CRS activities in the former Yugoslavia

I wanted to bring to your attention the important leadership role that Catholic Relief Services (CRS) is performing in the former Yugoslavia in delivering humanitarian assistance.

CRS's activities in the former Yugoslavia have been and continue to be extensive. Since 1991, CRS programs in Croatia, Bosnia-Herzegovina and Macedonia have helped implement humanitarian, emergency and development activities valued at well over \$30 million. The primary targets and beneficiaries of CRS programs have been approximately 1.2 million refugees and displaced persons in the region to whom CRS has access through its local counterparts.

CRS programs in the region have focussed mainly on providing relief services to the most vulnerable populations. Other programs have been directed at the promotion of local health and local production capabilities as well as the encouragement of community development and reconciliation.

I am pleased that CRS recently signed a new cooperative agreement with the U.S. Agency for International Development, worth \$4.9 million, to carry out humanitarian assistance projects in six sectors in Croatia, Bosnia and Kosovo, including: health, hygiene and sanitation, shelter and winterization, agriculture, food relief and clothing.

As part of the intensified international effort to help the civilian and humanitarian reconstruction of Bosnia, CRS will undertake special projects in that area including the local production of winter coats and cheese, home repair and the provision of

heating and cooking fuels.

As you may know, the United States recently announced a \$85.6 million "quick impact package" of humanitarian and economic reconstruction assistance for Bosnia over the first 120 days of 1996. This is the first element of a planned \$600 million U.S. contribution over the next three years as part of an envisaged \$6 billion international effort. As part of this initial quick impact package, CRS will undertake a \$2 million program to provide U.S. AID-funded wheat flour to Sarajevo bakeries and its pasta factory.

CRS has several other important ongoing projects in the region. It is distributing agricultural commodities, including wheat flour, rice, oil and beans to needy areas of Croatia and Bosnia, including parts of Serb-controlled Sarajevo. CRS is also distributing \$7 million worth of medicines and medical supplies for refugees and displaced persons in Croatia. Finally, I understand CRS will implement a three-year trauma recovery program to promote the long-term reconciliation and recovery of refugees and displaced persons who have suffered war-related mental, physical and emotional trauma in Bosnia and Croatia.

I believe CRS continues to play a central and vital leadership role in U.S. and international efforts to provide humanitarian and developmental assistance to this war-torn region. In my view, the activities of CRS are an integral part of the critical task of the civilian reconstruction of Bosnia and Croatia.

Lee H. Hamilton
Ranking Democratic Member
Committee on International Relations
U.S. House of Representatives
Washington, D.C.

Light One Candle/ Fr. John Catoir

Our most precious possession

Have you met her or someone like her? A young woman with three children



recently abandoned by her husband. She's angry at him, at herself, at everyone around her. She's beginning to be sexually promiscuous and hates herself for it. She doesn't pray, doesn't go to church.

How can you help? Is it possible to reach her? Probably not directly and not right away. Indirectly you can help by praying for her. But chances are that unsolicited advice will be rejected. This is terribly painful for parents who want to help their troubled offspring, but it's a fact of life.

Or perhaps you have met him. A college student, 21, from a good religious family, has little use for the church. He thinks prayer is a waste, has no sense of direction, and lives his life pretty much as it suits him. One day he is stunned by the news that he has gotten a young woman pregnant. He panics and wants to avoid the problem. He fails to see any connection between his spiritual life and his present misery. To him it's just a question of bad luck.

How do you get through to him?

Again, you probably can't. But prayer has its way of penetrating even the most formidable opposition. Some people who appear to be the most hostile to religion are only covering up a deep longing within themselves. Everyone needs peace, joy and love. These are the fruits of union with God.

Life is consequential. It's also messy. We do in fact reap what we sow. Sometimes even those who sow good seed find that an enemy has spread bad seed. How important it becomes to keep the faith.

God made us in his image and likeness; a creation of spellbinding beauty. Out of the wonder of his mind we were formed. "In him we live and breathe and have our being." Because he is the vine and we are the branches, each of us is designed to reflect his joy, his strength, and his love. It's a question of being connected.

When troubles come, people with faith—our most precious possession—know enough to turn to the Lord for help, to ask him for wisdom, peace and patience. "Seek and you will find." No one need be deprived of God's healing, loving friendship. Never be discouraged. There is always grace.

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

Cornucopia/Cynthia Dewes

It's hard to wait for judgment

Someday soon they're going to pin a big red "J" on my chest and drag me



around the streets to display my sin. Not a big red "A," mind you. That's Demi Moore's, or rather Hester Prynne's, department.

No, this "J" will stand for "Judgmental."

If you've ever taken the Myers-Briggs or one of those

other personality inventories, you know what that means. A judgmental person makes judgments based on certain standards and criteria, as opposed to the perceptive guy who is so busy looking at the big picture that he can't come to a decision.

The evaluators will tell you that the perceiving person is as necessary as the judgmental one, because we need an overall view in addition to short-term decisiveness for the best eventual result. In other words, one type of person's contribution is not superior to the other's.

The judgmental person, of course, knows better. He knows he's not just someone who's driven to effect closure, but is in fact society's prime mover. For example, the judgmental person decides that "We're having hotdogs and beans for dinner," and proceeds to put them on the table. Meanwhile the perceiving guy is still figuring all possible nutrition factors as he munches the 'dog set in front of him.

Just kidding. To be truthful, it's difficult for almost any personality type not to make moral judgments these days. The lowest of standards and the least criteria for such judgments are being met right and left, demanding action and confounding us as we try to schlep unobtrusively through life.

We hear about teen-age boyfriends who torture and murder their live-ins' children while the mothers are at work. Immediately, several judgments spring wickedly to mind: painful death, castration, banishment to some deserted Pacific atoll where the French persist in nuclear testing.

Or we read in the newspapers about kids carrying knives and guns to school and threatening other students and teachers. These are the same kids who can't read, spell or do simple arithmetic. So it's a struggle not to think we should fire superintendents or even basketball coaches if absolutely necessary, mandate McGuffey's readers, lock the fire exits and station policemen in every classroom.

The opinion surveys, psycho-babble and painfully intimate disclosures by perfect strangers which constitute a large portion of our media information these days tell us that kids are routinely abused, neglected, badly educated and amoral. With every new revelation of this kind it becomes harder to distract ourselves from unfashionable attitudes about the necessity for lifelong marriage and making cheerful sacrifices as parents.

Even national politics, domestic and international affairs strain our judgmental urges, what with venal personal greed, unconscionable racist and terrorist activities, and mass cruelty at every turn of the TV dial. It makes us wonder, where is Frank Capra when we need him?

So while the perceptive types are considering the cosmic meanings of all this, we judgmentals are fighting the urge to retaliate in kind. Aren't we glad that, in the end, judgment is mine, saith the Lord?



Terre Haute Mayor and Sacred Heart School in Terre Haute alumnus, Jim Jenkins poses with Father Anthony Volz, pastor, and school principal Providence Sister David Ellen Van Dyke S.P. during an activity to celebrate Catholic Schools Week Jan. 28-Feb. 3. Mayor Jenkins spoke to the children about his years at Sacred Heart and stressed the importance of education. The mayor was entertained by the school children with songs and was given a Sacred Heart School alumni sweatshirt.

Check It Out...

The Choir of SS. Peter and Paul Cathedral will present **Puccini's MESSA di GLORIA** at 2:30 p.m. Feb. 18 at the Cathedral in Indianapolis. The event is free to the public.

A one-day workshop will be offered for those who want to learn the method and principles of **Centering Prayer** Feb. 17 at Kordes Enrichment Center in Ferdinand. The program begins with registration Feb. 17 at 8:30 a.m. (EST) and concludes at 4 p.m. (EST). The fee is \$25 per person. Lunch will be available for \$5. For more information call 800-880-2777 or 812-367-2777.

The **University of Notre Dame Glee Club** will perform at St. Joan of Arc Church in Indianapolis at 7 p.m. Feb. 23. The 60-voice collegiate male chorus combines traditions of Notre Dame with high standards of musical excellence for a unique choral experience. The performance is free.

"Jogging to Jerusalem: The Road Less Traveled," a **men's retreat** will be offered Feb. 23-25, at Fatima Retreat House in Indianapolis. Facilitator Jesuit Father Joe Folzenlogen will apply Scripture stories to modern life. Father Folzenlogen is the director of evangelization for the archdiocese. The Retreat House is located at 5353 E. 56th Street. For more information call 317-545-7681.

"Holistic Tools for Spiritual Direction: Focusing," is the **first program in a series for spiritual directors** offered Feb. 20-23 at Kordes Enrichment Center in Ferdinand. The program will give trained spiritual directors the opportunity to learn the steps of the focusing process and how to use focusing in spiritual direction. The cost is \$250. For more information or to register call 800-880-2777 or 812-367-2777.

Marian College will be presenting the musical **"Cabaret"** based on the play "I am a Camera," at 8 p.m. Feb. 29, March 1-2, and at 2 p.m. March 3 in the Marian Hall Auditorium located at 3200 Cold Spring Road in Indianapolis. General

admission is \$8. Special rates are available for seniors, adults, and groups. For ticket information or for reservations call the theater box office at 317-929-0622.

"Soup for the Soul," a **retreat for youth ministers** will be offered at Fatima Retreat House March 5-7. The program will begin with registration at 6:30 p.m. March 5 and concludes March 7 at 1 p.m. The fee for the retreat, which includes sessions, two overnight accommodations, five meals, and handouts is \$95. Financial assistance is available through the Genesis Fund. For more information or to register call 317-545-7681. Deadline to register is Feb. 26. The center is located at 5353 E. 56th Street in Indianapolis.

Those wishing to better understand their dreams by recognizing dream symbols will get the opportunity at an **advanced dream workshop** Feb. 23-25 at the Kordes Enrichment Center in Ferdinand. The fee for the workshop titled "Archetypal and Alchemical Underpinning of Our Dream Work" is \$120 for resident and \$80 for commuter. For more information call 800-880-2777 or 812-357-2777.

For those needing a location for a **summer program**, Mount St. Francis Retreat Center in southern Indiana currently has space available. The center has two facilities that would be suitable for adult and youth programs. The Youth Center has space for up to 70 overnight guests in open dorm-style rooms located on two separate floors. The Main Center offers 53 bedrooms available on three floors. Both locations are air-conditioned and offer meeting rooms. Meal service is available. For more information contact Franciscan Father Kevin Przybylski or Cathie Schneider at 812-923-8817.

"It's Magic!" is the theme of **Cathedral High School's 19th annual Shamrauction**, a gala auction and buffet scheduled Feb. 24 to benefit the private Catholic secondary school in Indianapolis. Tickets are \$100 a person. For more information, telephone Cathedral at 317-542-1481.

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VIPs...

Indiana Cares, Inc., a non-profit, HIV/AIDS assistance and education organization and the Indiana Community AIDS Action Network (ICAAN) have named **Father Carlton Beever**, the director of the HIV/AIDS Ministry for the Archdiocese of Indianapolis, co-chair for the 1996 AIDS Walk and Festival. The

1996 Festival will take place Oct. 6, at Military Park located in downtown Indianapolis. More than 6,000 walkers, spectators, and volunteers are expected to participate. The event is Indiana's largest HIV/AIDS fund raiser and benefits the programs and services provided by ICAAN and Indiana Cares, Inc.

Five Sisters of Providence celebrate 50 years

They were good friends in high school at St. John Academy in Indianapolis

By Penny Blaker Mitchell

On the sparkling cold morning of Feb. 2, 1946, six young women from Indianapolis began journeys with the Sisters of Providence of St. Mary of the Woods.

Mary Margaret Bates, Elizabeth Jane "Betty" Bechert, Elizabeth Clarissa "Betty" Geiger, Mary Ida Mann, Mary Ann Martin and Maxine Teipen all were graduated from St. John Academy in June of 1945.

At graduation, each woman harbored secret thoughts of joining the religious community, but it wasn't until later in the year that they decided—individually—to become Sisters of Providence.

This year Sisters Mary (Mary Margaret) Bates, Anita (Betty) Bechert, Marie Alexis (Betty) Geiger, Adele (Mary Ida) Mann, and Mary Maxine (Maxine) Teipen are celebrating 50 years as Providence sisters. Mary Ann Martin left the order.

They work in a variety of ministries: • Sister Mary teaches music at Sacred Heart School in Terre Haute and serves as church sacristan at St. Mary of the Woods.

• Sister Anita supervises the Office of Records for the generalate offices at the motherhouse at St. Mary of the Woods.

• Sister Marie Alexis ministers as junior high coordinator and teacher of literature at Cardinal Ritter Junior and Senior High School in Indianapolis.

• Sister Adele ministers as chaplain with the pastoral care department at Luth-

eran Hospital of Indiana in Fort Wayne.

• Sister Mary Maxine lives in Indianapolis and ministers as alumnae relations manager for the Office of Congregational Advancement at the motherhouse.

"We were good friends in high school," Sister Anita said. "St. John Academy was an all-girls school downtown. There were about 44 in the graduating class of 1945, and seven went into religious life, five with the Sisters of Providence."

At graduation, she said, "none of us knew any of us were thinking about it. Then, in July, we were invited to a party for Mary Mann because she was planning to enter the congregation later that month. As we were talking, we discovered that each of us had been thinking about it."

Providence intervened. Mary wasn't able to enter the congregation until the next entrance date the following February, so the girls began their journey together. Accompanied by their families, they met at Union Station in Indianapolis on Feb. 2.

"At the railroad station in Terre Haute, Mary Mann slipped while getting off the train," Sister Anita said. "We spent the afternoon in the emergency room. We didn't arrive at St. Mary of the Woods until 6:30 p.m. Supper was over, but they ushered us to the dining room for cereal and fruit."

They professed first vows Aug. 15, 1948 and perpetual vows Aug. 15, 1953.

Through the years they have nurtured their friendship. They attend St. John Academy alumnae gatherings and will vacation in Florida before their June 29 golden jubilee celebration at The Woods.

"We plan to relax and just be together," Sister Anita said, and to reminisce about

"memories, memories, memories . . . all the changes in the community. That's what I've really enjoyed. Going from full habit to the dress we wear today. It has been a fantastic time to be living."

Sister Anita said she didn't join the order to become a teacher. "I was just dedicating myself to God for his service," she said, "but I became a teacher. My first year I was sent to Maryland, where I taught second grade and had 62 students."

Sister Marie Alexis said she was inspired to become a Sister of Providence by the sisters who taught at St. John Academy. She remembers the sisters' care and concern and their devotion to prayer.

"We would stay after school," Sister Marie Alexis said. "The sisters would be socializing with us, helping us and having a good time with us, yet at 4:30 p.m. they all went to prayer. It was very important to them. The other thing was that they were always there for us."

Sister Marie Alexis said she was the last of the group of friends to decide to join the Sisters of Providence.

"At that time, my mother didn't believe I would go through with it," she said. "But I did, and I would do it over again."

Sister Mary Bates taught music in Illinois, New Hampshire, Texas and the District of Columbia, and in the Indiana cities of Richmond and Washington. She also served several years with the Archdiocese of Washington in Washington, D.C.

Sister Mary entered the congregation from St. Patrick Parish in Indianapolis.

Sister Anita taught elementary and junior high school classes in Whiting and Fort Wayne, and at St. Andrew and St. Luke schools in Indianapolis and the former Holy Trinity School in New Albany. She also taught in Maryland, Illinois and California. Later she minis-

tered as an administrative assistant for the Life/Career Planning Center in Worcester, Ill., and as a word processor/bookkeeper at the Ministry Resource Center in Chicago.

Sister Anita entered the congregation from St. John Parish in Indianapolis.

Sister Marie Alexis taught at Sacred Heart School in Terre Haute, St. Ann School in New Castle, Precious Blood in Jasper, and in Vincennes. In Indianapolis, she taught eighth grade and served as principal at St. Simon School and as principal at Immaculate Heart of Mary and Holy Spirit schools. She also taught in Chicago and the District of Columbia.

Sister Marie Alexis entered the order from St. Patrick Parish in Indianapolis.

Sister Adele taught elementary grades at St. Patrick School in Terre Haute, and at St. Joseph, St. James and St. Philip Neri schools in Indianapolis. She also taught in Fort Wayne, Chicago and North Carolina, and ministered as a pastoral associate at St. Francis Hospital in Beech Grove.

Sister Adele entered the congregation from the former St. Francis de Sales Parish in Indianapolis.

Sister Mary Maxine taught seventh and eighth grades and commerce at Our Lady of Providence School in Clarksville, and also at schools in Fort Wayne, Hammond, and Chicago. She served as provincial treasurer and provincial at St. Gabriel Province House in Indianapolis, as vicar for religious in the Diocese of Covington, Ky., and as the first councilor with the Providence sisters' general administration.

Sister Mary Maxine entered the order from St. Roch Parish in Indianapolis.

They will join 21 other Providence sisters for their golden jubilee Mass on June 29 at the Church of the Immaculate Conception at St. Mary of the Woods.



Photo courtesy of the Sisters of Providence

Six 1945 graduates of St. John Academy in Indianapolis posed for a photograph on Feb. 2, 1946, at Union Station downtown before boarding a train that would carry them to new lives with the Sisters of Providence of St. Mary of the Woods. They are (from left) Betty Geiger, Mary Ann Martin, Mary Mann, Mary Bates, Maxine Teipen, and Betty Bechert.



Photo courtesy of the Sisters of Providence

This year, five of the St. John Academy graduates from the Class of 1945 are celebrating 50 years as Sisters of Providence. Sisters Adele (Mary Ida) Mann, Anita (Betty) Bechert, Mary Maxine (Maxine) Teipen, Marie Alexis (Betty) Geiger and Mary (Mary Margaret) Bates got together recently for a photograph in downtown Indianapolis.

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Sister nurtures faith in people with AIDS

By Margaret Nelson

The petition is powerful: "For John, Paul and Mike, and for all who will die of AIDS today."

The names above are not actual, but the real ones change daily as Providence Sister Ann Michelle Kiefer offers her prayers during Masses at SS. Peter and Paul Cathedral.

Sister Ann Michelle provides pastoral care through the Damien Center, an HIV/AIDS care coordination site at the former Cathedral elementary school.

Her pastoral care includes visits to hospitals, nursing homes, and prisons for clients who want to be connected with a church.

"The church's part is to be very reassuring. We do what we can to reconnect them with a spirituality they're comfortable with—because organized religion often hasn't been kind to them," she said. "I'm very proud of the church's presence."

Sister Ann Michelle remembers hearing a client's friend ask what he thought it would be like when he died—what he called coming to "the second part" of his life. "Without hesitation he said, 'Two big curtains will part. My grandmother will be there and lead me to the

arms of my loving God.'" He died very peacefully a few days later, she said.

"It does call you to understand fully what life is and what moving on to the next phase of life is," said Sister Ann Michelle.

"This is not to canonize all of our clients. But people have an image of a person with AIDS as being a total street person. In our minds, we separate the innocent from the guilty. We put children and women who unsuspectingly got it from their husbands in one category," she said, adding that this is not done with other diseases.

At the Damien Center, "We don't put the emphasis on how somebody got something. We put the emphasis on loving care for that person," said Sister Ann Michelle.

"There are those who are very supportive" of family members who have AIDS, she said. "I have seen it tear families apart. I have also seen it bring families together."

"My purpose in visiting clients is to see how they are doing," she said. "But it is typical for them to be concerned about me." She told how a man who died recently had offered a faith-filled solution for her own worries about her car.

"The work is extremely difficult to do. You deal with life and death," she said.

"But it is very rewarding. It is a privilege to be a companion to someone before he

goes to be with God."

Sister Ann Michelle said that the pastoral counselors encourage "folks to have things pretty well in order." They usually make arrangements with the mortuary and many clients are clear about what they want to happen at the funeral.

"We try very hard to have contact with the family of a client who dies. We need to address the issue of grievance more," said Sister Ann Michelle. She explained that the Damien Center's five-year plan provides for that.

"It is not in the scheme of things for parents to bury their children," she said. Usually it's the children telling their parents when they have to stop driving, watching so they get their medications straight, or arranging for home nursing or a nursing home, she said. "In this disease, the parents have to do these things."

She is offering a six-week grief program, "Caterpillar Kids," for children who are related to adults who have died. It's a St. Francis Hospice project.

Sister Ann Michelle is concerned with "all the orphans." For those who are surprised that the clients have children, she explained, "It is not—it never was—a homosexual disease. It spreads into all elements of family life."

"We have a memorial service the third Wednesday of every month for clients who have died during the past four weeks," said Sister Ann Michelle.

Strictly speaking, she said, people don't die of AIDS. Frequently obituaries read that the client died of a brain tumor or cancer and, she said, that's true. But other obituaries ask that donations be sent to the Damien Center, Indiana Cares, or Parkview Nursing Home, which take only AIDS patients.

Clients hear about the Damien Center in various ways—from doctors, friends, and sometimes they just call and ask what the center offers. Trained volunteers answer the phones.

"One thing we do not do is deal with third parties," said Sister Ann Michelle. "Even in the hospital, we don't visit people who are not clients. That's enough to keep us pretty busy. We try also to make home visits."

In a new program, Damien Center volunteers visit clients—with their permission—after they leave the hospital to see how they are getting along.

"They think when they get home they can do all these (unrealistic) things," she said. "A volunteer may be able to get additional help if the client wants it." She explained that hospital social workers are responsible for discharge plans, which include home care.

But sometimes, some of the clients' needs are unforeseen, or a person becomes weaker. "They may be at home—cared for by their family—when the medical care gets to a point that they can't keep up with it anymore."

Without recommending any agency, the volunteers let them know what is available. They can also recommend Meals on Wheels or Indiana Cares.

"More and more people are making the decision to remain at home," said Sister Ann Michelle.

They often go to church. "We hope the client goes to a loving faith community who are not prejudiced," she said.

The care coordinators help clients get in touch with Medicare, Social Security, and disability agencies. They are arranged in one place so people don't have to run around for services.

Legal services—dealing only with issues relating to HIV/AIDS—are available to the clients in a downtown Indianapolis office. The staff there helps with medical care, living will, power of attorney, and funeral arrangements.

There are other care coordinator sites throughout the state, this being the largest because it coordinates medical services. The Damien Center is the only one that offers pastoral care, which state grants don't usually cover.

The Sisters of Providence Ministry Fund helps Sister Ann Michelle and the Presbyterian Church sponsors Rev. Howard Warren, who is the other pastoral care staff person.



Sister Ann Michelle Kiefer, SP

"I am proud that the church has a retreat at Fatima," she said.

Sister Ann Michelle said that some of the Providence sisters pray for AIDS patients. It grew from a custom in which religious housing units adopted "retired" sisters and prayed for them.

Sister Ann Michelle and her roommate asked the sisters they were praying for to pray for AIDS clients. The project grew until there are now 48 sisters—some of them out on mission (still working)—each assigned to pray for a specific person with AIDS.

"All they know is their person's first name, and maybe one or two things about them—maybe their age," said Sister Ann Michelle, explaining that they don't even give the first name without the patient's permission. "We try to keep the sisters updated—like when the clients go into nursing homes." She said the sister is always informed about the death of the person they are praying for.

The sisters tell her: "For the first time, this (AIDS) is a person to me." Sister Ann Michelle said, "That's what a lot of people forget."

She said that the clients are excited that the nuns are praying for them. "After all, they know these girls are real pros," she said with a smile.

Sister Ann Michelle said that the fact that their clients are dying "gets to us, too. The day it doesn't get to me is the day I'll know it's time to leave this. If I ever become hardened to the deaths of—primarily young—people, it's time to leave."

"Yet, there is the reverse side—the joy you have of companioning people when they are that close to death," she said. "The fact that they have this in their lives helps you look at the events of your life in a different perspective."

At the Damien Center, the former classrooms of the elementary school have been divided into offices and meeting rooms. The only thing untouched is what was once the archbishop's office—before that was moved to the Archbishop O'Meara Catholic Center. The walnut paneled room is now used as a large meeting space.

Most recently, major changes have made the building more accessible to the physically challenged—a new ramp and an elevator. There are meeting rooms upstairs. "Clients like to get out and be with other AIDS patients," she said. "We're trying to make everyone comfortable." She said that the nameplates are also in braille, to help the deaf clients.

The Damien Center was originally opened as a care coordinator site when the late Episcopal Canon Earl Conner wanted a place to house the ministry and now-Evansville Bishop Gerald Gettelfinger suggested the present site.

She commented about why she uses the petitions at daily Mass. "One of the reasons I do that is that I don't think people realize the epidemic proportions this has gone to. The people I pray for are just the people I know about."

"That doesn't begin to represent the deaths caused by AIDS in this city, the county, or the state of Indiana on that day," said Sister Ann Michelle.

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Pope offers Latin Americans advice for healing

In trip to four countries, he says that peace requires a changed approach to economics, politics and human rights

By Cindy Wooden, Catholic News Service

CARACAS, Venezuela—To Latin American countries lacerated by civil war and social injustice, Pope John Paul II offered advice for binding wounds and reuniting people.

During his Feb. 5-11 trip, Pope John Paul praised Latin America's progress toward lasting peace, but insisted the process could be completed only with a conversion to solidarity and respect for human rights.

True conversion to Jesus and faith in his victory over death must fill the region's people with strength to follow the path of peace and justice, he said.

"The message of my visits is always the Gospel, which is good news, but there are also reproaches, strong words, proclamations and counsels," the pope said on the airplane as he began his four-nation trip.

Civil war has become mainly a memory and a history lesson for the region's people, but the poverty and social injustice which contributed to decades of death still linger.

Visiting Guatemala, Nicaragua, El Salvador and Venezuela, the pope said that without a changed approach to economics, politics and human rights, Catholics would not live up to the demands of their faith and could not guarantee peace and prosperity for their children.

True peace, he said in Guatemala, "is a gift of God and the fruit of dialogue, a spirit of reconciliation, a serious commitment to holistic development along with solidarity reaching all sectors of society and, in a particular way, of respect for the dignity of every person."

Guatemala is the only Central American nation that has yet to sign a definitive agreement ending its civil war, although President Alvaro Arzu announced peace talks would resume almost immediately.

"Stop the thunder of war," the pope said, arriving in the country.

Arzu told the pope Guatemalans are filled with remorse for having made their homeland "a nation bloodied by injustice and armed conflict."

Pope John Paul traveled by helicopter Feb. 6 to Esquipulas, the Guatemalan town where in 1986 the presidents of Central America agreed on a regional plan for ending their civil wars.

The accords were signed in the Basilica of the Holy Christ, a shrine which houses the "Black Christ of Esquipulas," a smoke-darkened crucifix that is the object of popular devotion throughout Central America.

Visiting the shrine and preaching on the

power of Christ's crucifixion, the pope summarized his message to the church in Central America: With the passing of war, church workers must focus more intensely on the spiritual lives of the region's Catholics.

But leaving behind direct confrontations with or active involvement in the area's governments, the church must continue to teach its code of moral and social ethics, the pope said.

"Reconciliation with God, reconciliation among the children of God," must be the inspiration of the church's work, he said.

Pope John Paul urged the people to draw strength from the memory of church workers killed in the region's wars precisely because they took seriously their Christian obligation to serve and defend the poorest and weakest members of society.

In Guatemala, where some 30 percent of the population belongs to Protestant churches or evangelical sects, the pope prayed the example of those "heroes of the faith" would encourage people to lead back those who have left the church of their ancestors.

Pope John Paul's message of a need for reconciliation was even stronger in El Salvador, where he prayed at the tombs of the late Archbishops Oscar Romero and Arturo Rivera Damas.

Archbishop Romero was assassinated in 1980 by members of a military death squad as he celebrated Mass. Archbishop Rivera Damas died in 1994 after years of active involvement in the Salvadoran peace process, which culminated in 1992.

"God places before you two roads from which you must choose the future of your nation: the way of death or the way of life," the pope said Feb. 8 during his San Salvador homily.

While the war and death-squad activity has ended, Salvadorans are still deeply divided, disputes over land continue and a highly organized crime wave has swept the nation.

"Evil is still lurking in many hearts," Pope John Paul said at the Mass. "Sin is the ultimate cause of personal and social disorder, all forms of selfishness and oppression, violence and vengeance."

The pope called on Salvadorans to start a "revolution of love" based on Jesus' Sermon on the Mount.

"The gift of the Spirit makes it possible to love our enemies, to do good to those who hate us and pray for those who persecute and slander us," he said.

The pope had the same message for the people of Nicaragua six years after they voted the Marxist-inspired Sandinistas out of office and ended their civil war.

While the pope rejoiced at the changes, he encouraged Nicaraguans to keep the



CNS photo from Reuters

Hundreds of young people petition Pope John Paul II for the canonization of San Salvador's assassinated Archbishop Oscar Romero Feb. 8 in San Salvador. The youths gathered outside the tomb of the slain religious leader while the pope prayed there.

dignity of the human person at the center of their policies, working for the more equitable distribution of goods and for a political and economic system that would leave no one on the sidelines.

But the wars in El Salvador and Nicaragua were not fueled only by the failures of Salvadorans or Nicaraguans, he said.

"These problems were coming from the tensions between the two superpowers struggling against each other, making the poor suffer and not recognizing their sovereignty," he told reporters on the airplane.

"In this part of the world," he said in San Salvador, "there was a constant, often violent struggle—with vast strategic importance—between opposing political and economic ideologies such as Marxism and unbridled capitalism."

Both, he said, "are foreign to your

character and your human and Christian traditions."

In Venezuela—an oil-rich, bustling, developed country—Pope John Paul kept his focus on the need for building a new economy based on solidarity and a new political order where corruption would become a thing of the past.

He began the Feb. 9-11 stop on the shores of the Caribbean with an address to inmates at Venezuela's most notorious prison. The pope told the inmates—like he told politicians and business leaders later in the day—to "open your hearts, accept the challenge of conversion."

At Mass on the final day of his trip, the pope told Venezuelans they must make Jesus the center of their lives and turn away from the modern idols of wealth, power, selfishness, violence and corruption.

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CNS photo from Reuters

Highland Indians of Mayan ancestry march to the site for Mass with Pope John Paul II Feb. 6 in the town of Esquipulas in Guatemala.

Pope John Paul's message for Lent

Multiply the few loaves and fishes at our disposal

By Pope John Paul II

"Give them something to eat." (Mt 14:16)

Once again the Lord is calling us to follow him along the journey of Lent. Each year all the faithful are invited to respond anew as individuals and as a community to our baptismal vocation and to bear fruits of conversion.

Lent is a journey of evolving, creative reflection which inspires penance and gives new impetus to every aspect of our commitment to follow the Gospel. It is a journey of love which opens the hearts of believers to our brothers and sisters and draws them to God. Jesus asks his disciples to live and to radiate charity; this new commandment of love represents the authoritative summation of the Decalogue entrusted by God to Moses on Mount Sinai.

Each day we encounter people who are hungry, thirsty or sick, people who are outcasts or migrants. During this season of Lent we are invited to pay greater heed to the suffering written on their faces, faces which challenge us to acknowledge the various aspects of poverty that continue in our time.

The Gospel makes it clear that the Redeemer is especially compassionate to those in difficulty. He speaks to them of the Kingdom of God and heals the body and spirit of those who are in need of care. He then says to his disciples, "Give them something to eat." However, the disciples realize that they only have five loaves of bread and two fish.

Like the disciples in Bethsaida, we today are aware that the means at our disposal are certainly insufficient to meet the needs of the nearly 800 million people who suffer from hunger and malnutrition, and who still struggle, on the threshold of the year 2000, for survival.

What can we do? Do we leave things as they are, and

resign ourselves to being helpless? This is the question that, at the beginning of Lent, I would like to pose to each member of the faithful and to the whole church.

The crowds of starving people—children, women, the elderly, immigrants, refugees, the unemployed—raise to us their cry of suffering. They implore us, hoping to be heard. How can we not open our ears and hearts and start to make available those five loaves and two fish which God has put into our hands?

If each one of us contributes something, we can all do something for them. Of course this will require sacrifices, which call for a deep inner conversion. Certainly it will involve changing our exaggerated consumerist behavior, combatting hedonism, resisting attitudes of indifference and the tendency to disregard our personal responsibilities.

Hunger is a great tragedy afflicting humanity. We urgently need to acknowledge this fact and to offer resolute and generous support to the various organizations and movements founded to alleviate the sufferings of those who risk death from starvation, giving special consideration to those people not reached by government or international programs. It is necessary to continue the fight against hunger both in less-developed countries and in highly industrialized nations where, unfortunately, there is an ever-growing gap separating the rich from the poor.

The earth has the resources necessary to feed all humanity. We need to learn to use them intelligently, respecting the environment and the rhythms of nature, guaranteeing fairness and justice in business dealings and ensuring a distribution of wealth which takes into account the duty of solidarity.

Some might object that this is a grand and unachievable utopia. Yet the social teaching and activity of the church demonstrates the contrary: Where men and women turn to the Gospel, this project of sharing and solidarity becomes a remarkable reality.

Even as we witness the destruction of great quantities of products necessary for human life, we are saddened to see the disturbing spectacle of long lines of people waiting their turn at soup kitchens or around convoys of humanitarian organizations committed to distributing needed supplies. Even in great modern cities, it is not uncommon to see people sorting through refuse bins once the local markets have closed.

When we consider scenes such as these, symptomatic as they are of profound contradictions, how can our hearts fail to rebel against them? How can we not feel spontaneously moved to Christian charity? Authentic Christian solidarity, however, is no mere transient feeling. Only as the result of a patient and responsible training from childhood on does solidarity become a fundamental personal attitude which affects all our actions and areas of responsibility. A general process of consciousness raising is needed, a process capable of involving society as a whole.

The Catholic Church, in full cooperation with other religious denominations, seeks to offer her own distinctive contribution to such a process. This is a fundamental work of human promotion and of fraternal sharing, one which requires that the poor themselves be involved, in whatever way they can.

Dear Brother and Sisters! I entrust to you these Lenten reflections, so that you can ponder them as individuals and as a community under the guidance of your pastors. I urge you to take significant practical steps which are able to multiply the few loaves and fishes at our disposal. This will provide effective help in addressing the various forms of hunger and will be an authentic way of living this providential period of Lent, a season of conversion and reconciliation.

As you carry out these demanding resolutions, I gladly impart to each of you my apostolic blessing as a pledge of strength and consolation. May the Lord grant us the grace to set out generously, in prayer and penance, on the path towards the celebration of Easter.



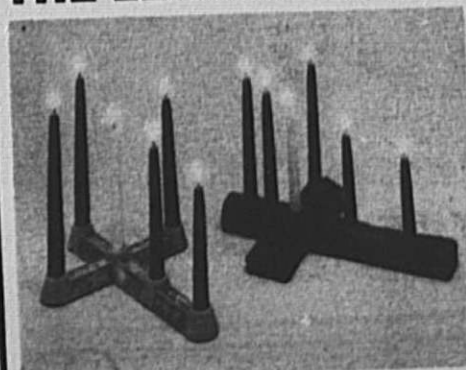
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Media don't convey competing views of women, Alvare says

By Nancy Hartnagel, Catholic News Service

WASHINGTON—Media coverage of two international conferences failed to communicate to the public competing views of the appropriate and desirable roles for women in the modern world, according to Helen Alvare, the U.S. bishops' pro-life spokeswoman. She addressed a gathering of bishops Feb. 1 in Dallas.

Alvare referred to two recent U.N. conferences—one on population and development in Cairo, Egypt, in 1994, and the other on women held last year in Beijing. In both Cairo and Beijing, members of the media focused on such issues as abortion, contraception, population theories, gay rights, genital mutilation and women's property rights, she said.

"By focusing on sex issues," she said, "they missed the dramas played out over issues of critical, practical importance to women the world over—education, poverty, physical suffering from war, immigration crises, domestic abuse, disease and substandard health care."

She described the "unnoticed" competing world views. In the first view, women are seen as individualistic actors in a market economy. This view is "permeated with a strong sense of the past oppression of women" by men and by their children, so marriage and motherhood are suspect, Alvare said. Religion, with "its generally male leadership" and messages about "children, family and home responsibilities" is also distrusted.

Those who hold such a view of women "seek absolute equality with men translated as achieving the same outcomes," she said. Consequently, "women must be freed up to have success in the same way that men have it"—freed from bounds imposed by marriage, motherhood and religious institutions.

The other world view, promulgated by the Holy See, begins "with its support for the inherent dignity and equality of women," said Alvare.

To achieve progress for women, "the Holy See did not propose a model of 'equality as sameness,'" she said, but rather "a model of complementarity."

Complementarity "asks society to reflect upon women's unique relationship with new life and the special rights and responsibilities raised by this reality both for women and for the society," Alvare said. In the Vatican view, women have a rightful place in the public square and the larger society will have to make accommodations so "women can exercise their rights and responsibilities both to family and to the public square."



Flower girl Amanda Perry decides to kiss ring bearer Brandon Blystone after the wedding ceremony. Both are from Terre Haute.



Flo Callahan adjusts her daughter's veil moments before Bridget and David's wedding liturgy. The Callahans are members of St. Mary of the Woods Parish.



Newlyweds Bridget Callahan and David Cleveland pose for a wedding photograph near the altar of the Church of the Immaculate Conception at St. Mary of the Woods. The Cleverlands are now members of St. Christopher Parish in Indianapolis.

Weddings

A Supplement to The Criterion

Engaged to be harried? Here are coping skills

The way Americans are married causes a great deal of stress for all parties involved

By Susan Matthews, Catholic News Service

Danielle Howley had close relationships of the engagement kind in high school.

"I worked in a bridal shop," she said. "I wanted to elope after what I saw there."

Seeing brides under too much stress convinced her that a wedding wasn't all satin and romance. But then her boyfriend, Martin Howley, proposed, and she gladly ventured into wedding territory.

He excitedly told her, "I want hats and canes, the works."

From that point, the couple set upon making one compromise after another in their plans. The parish staff, friends and parents, all with the best of intentions, "had a hand" in the wedding, she said.

Married in September 1994 at St. John Bosco Church in Hatboro, Pa., the couple's small, romantic, candlelight ceremony followed by a buffet reception somehow became a large, electric-light ceremony, followed by a sit-down dinner reception for more than 250 guests. Related concerns, such as a job change for her, the purchase of a home and the pursuit of further education, also placed stresses upon the couple.

A month before the wedding, even Howley himself wondered whether all of the accompanying stress of getting married was worth it.

Joanne McGuigan, a marriage and family therapist, believes that the way Americans are married causes a great deal of stress for all parties involved—emotionally, financially and socially. "More individualized wedding receptions where things don't have to fit the mold could ease the burden on couples," she said.

Stress, however, can be constructive, she added. The engagement is "a time when the relationship becomes a little more intense," she said. "Differences begin to emerge between the couple."

"I worry when couples say they've never had an argument. You know that means somebody is repressing differences with their partner," she said. "To say you don't differ on anything is unrealistic and you're not going to go through life like that. I think it's important that couples find out how to resolve problems during the engagement."

Mutual respect, she said, can best help couples resolve their differences "in a way that doesn't control the other person."

Once a couple gets their own problems under control, the mix of families can throw new challenges to be faced. "The two need to support each other, but they have to remember their parents are going through major changes, too," McGuigan said. "It's part of this whole process of learning to live in peace with each other."

Some couples wrap themselves in the plans for the wedding and deny deeper

problems that may affect the marriage, according to Sharon Kirk, assistant professor of communications at LaSalle University in Philadelphia.

"Whenever there is a big change in life, we tap into core issues," she said. "When touching into happiness on such a deep level, you're going to touch other issues you may not have resolved from childhood, or fears such as abandonment or that you're going to become so enmeshed in this relationship that there might be loss of self."

Losing herself in a relationship concerned Howley. That issue and others didn't get addressed until the couple participated in an Engaged Encounter weekend.

The marriage preparation course was a shower gift to Howley, who dreaded the experience. "We had the worst attitude going into it, and ended up having the best time with some really cool couples," she said.

The Howleys got a chance to discuss issues that "wouldn't normally come up during a dinner out," she said.

"Talk always breathes life into a relationship. It untangles the knots," said

Kirk. "Love is never enough; you have to talk."

Michael Sharp agreed that talking was crucial in lessening the stress of the engagement period. Sharp claimed that he contracted stress from his wife, Colleen, prior to their wedding in May 1994 at St. Patrick Church in Philadelphia.

Coordinating the church, reception hall and photographer dates and times, among other issues, became a never-ending cycle, Sharp said, adding that mounting bills for the wedding day also weighed in.

"She exuded stress—it was pouring out of her body," he said. "My stress came from her. She was always on my back about being involved. But I didn't need to be (because) she had it all under control."

He tried to ease her stress by talking things out. "I made myself available, too," Sharp said.

After the wedding, they were able to joke about the challenges they faced and the stresses they encountered. Through it, they learned a valuable lesson—after communication, laughter might be the best medicine for dealing with stress.

With this ring: Pope Innocent III gets credit for the two-ringed bride



CNW photo by Michael Hoyt

The ring, a worldwide wedding symbol, dates back centuries to faith and superstition.

By Carol Zimmermann, Catholic News Service

The fear of not having the wedding rings at the marriage ceremony could be a bride's and groom's greatest phobia, second only to the realization that they are about to make a lifetime commitment.

Such trepidation over a small circular piece of jewelry might seem a bit extreme to some. But to most people, that ring is the most enduring, ever-present symbol of the big day.

And during the ceremony itself, which is so rich in symbolism, wedding rings have the organ music, floral bouquets and bridesmaid dresses, with their dyed shoes to match, beat by a long shot.

Whether antique or modern, jewel-studded, plain or hand-crafted, wedding rings are a major part of nearly all wedding ceremonies across the country, both civil and religious.

Although wedding rings cross denominational lines, they were initially a Catholic creation. Pope Innocent III, who declared that a waiting period was to be observed between betrothal and marriage, gets the credit for the two-ringed bride. Prior to his declaration, the gap between betrothal and the wedding was very narrow, and women were only given the simple betrothal ring.

According to liturgical practices in the 1500s, the priest blessed the ring before the groom presented it to his bride while saying the words, "With this ring I thee wed; With my body I thee worship; And all my worldly goods with thee I share; In the name of the Father, the Son and the Holy Spirit. Amen."

As he made mention of the parts of the Trinity, the groom touched the

bride's three left fingers and then placed the ring on the third left finger—where women of English-speaking cultures continue to wear it today.

Of course, other theories abound about the ring finger. Ancient Greeks believed there was an artery in that finger leading straight to the heart. And it has been noted that the third finger is purely a symbolic choice for the ring because it's the hardest finger to lift independently.

All of the traditions and theories of the ring include the symbol of the ring itself—likened to a circle of love with no beginning or end.

In Catholic wedding ceremonies, wedding rings are blessed by the priest immediately after the couple professes their vows. The bride and groom typically place the ring on each other's finger while saying the words, "Take this ring as a sign of my love and fidelity. In the name of the Father, and of the Son and of the Holy Spirit."

To ensure the bride and groom don't show up empty handed, bridal books recommend the following tips:

- Sew a fake ring onto the ring bearer's pillow.

- Have the best man keep the bride's ring in his pocket (checked first for holes).

- Have the maid of honor wear the groom's ring on her thumb.

But should the ever-forgotten or lost rings be the fate of the bride and groom, they are advised to borrow one from a friend or relative and then have the real ones blessed later.

After all, the couple's ability to improvise and cope with the unexpected ultimately says more than the circular pieces of jewelry.



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Music at the wedding ceremony is integral to prayer, not a frill

Sometimes couples need a strong reminder that the wedding ceremony is not a show, it's worship—it's a sacrament

By Barb Frazee, Catholic News Service

Couples planning their weddings should choose music "appropriate to the occasion," remembering that the ceremony is a community celebration, according to several liturgists and musicians interviewed by Catholic News Service.

A song seen as "good music" does not mean it is suitable for a liturgy, said Joan Turel, director of worship for the Diocese of Scranton, Pa.

"It's not just something added as a frill—it's a part of our prayer—an integral part of our prayer," she said, adding that the text of the music is important.

David Haas, a composer and co-author of the wedding planning packet, "When Love Is Found," said there "has to be some evangelizing done with couples" to instill a sense of appreciation for the wedding ceremony.

"It is not 'their day.' It is not 'their wedding,'" said Haas. Sometimes, he added, couples need "a strong reminder that this is not a show, it's worship—it's a sacrament."

Turel said that when a couple planning a wedding

A couple can recall Scripture passages used in their wedding

By Fr. John J. Castelot

Couples planning their wedding can select the readings they want from a wide variety of Scripture passages. Years later they may have good reason to recall those readings and return to them.

Why? Because the original commitment of marriage must be renewed repeatedly. After all, the two people who made that original commitment don't remain the same forever. Sometimes they change so much that they become virtual strangers to each other!

Married life begins in a community ritual. Two people proclaim their love and commitment publicly.

Later on, recalling that "big day" is just one of many ways couples have for keeping their commitment alive. Wedding photos play a role here, helping to keep that day alive. But this also is where the Scripture readings chosen for the wedding can come into play.

The readings set the tone for everything that happened. The readings chosen were the ones that meant the most to the couple.

These were "their" readings. So it proves supportive to recall the readings later when adjusting to yet another reality of life together.

Many couples chose the scriptural account of their creation in God's image. This reading helps a couple to view their love in a fuller context: Their ongoing love is creative, and is meant to mirror God's constant love for people and especially for them.

The story of creation reminds the couple of their need for each other—that it is not good for them "to be alone" (Genesis 2:18). Clinging close to each other, "the two become one body," secure in their mutual love and support.

If a couple reflects back on the reading from the Song of Songs, they draw strength from these strong words: "For stern as death is love, relentless as the nether world is devotion; its flames a blazing fire. Deep waters cannot quench love, nor floods sweep it away."

A favorite scriptural passage with many couples is St. Paul's hymn to love which boldly asserts: "If I have faith great enough to move mountains, but have not love, I am nothing."

I "am" nothing: Without a willingness to love, people have no meaning.

But love is not some ethereal abstraction. It occurs and gets expressed in the give-and-take of everyday life.

How? In ways like these: "Love is patient, love is kind. Love is not jealous, it does not put on airs, it is not snobbish. Love is never rude, it is not self-seeking, it is not prone to anger; neither does it brood over injuries" (1 Corinthians 13:1-8).

That's a helpful checklist on love! Recalling it years after a wedding serves as a supportive reminder to couples of what their life together is all about!

(Father John Castelot is a Scripture scholar, author and lecturer.)

suggests a song she feels is inappropriate, she tries to put it in perspective for them.

"Just as you wouldn't dance to 'Ave Maria' at the reception," so some songs more suited to a reception may not be appropriate for a wedding, she said.

Michele Becker, a liturgical musician who has served as a consultant for the Diocese of Green Bay, Wis., said that if a couple suggest songs she feels are inappropriate, she will list them on a separate sheet of paper. Sometimes, she said, it eases their frustration if she hands them the "rejected" list of songs and says, "hand this to your band," so the band members know what songs are special to the couple.

All three musicians said it is important to involve the community in the music.

"It's a marriage within the community; it's not just 'my day,'" Becker said.

She added that she tries to give a couple options to put their own stamp on the day. For instance, she said, she will tell them what parts of the Mass should be sung, but will let them choose the version. A skilled pastoral musician is useful in helping a couple choose.

"It really takes a tactful person, but also someone who's excited" to get people interested in sacred music, she said.

Haas said he often begins working with a couple by asking, "What do you want your liturgy or wedding ceremony to proclaim?" or "When the people leave the ceremony, what do you want them to say about the liturgy?"

The most important music is not the solos, but "music in which the assembly, the congregation takes part," he said.

"Often the congregation who comes are reduced to an audience, passively watching," rather than participating, he said, adding he believes that that is the reason more people often attend the reception than the wedding.

Haas said couples can base their wedding music on the Sunday Masses—assuming they have had a good experience with Mass.

Although he prefers sacred music to secular songs,



he said liturgical musicians "have got to be able to compromise."

Turel agreed that exceptions are made to the sacred-music-only rule. For instance, a bride or groom from another country might want a song that is traditionally sung at weddings in his or her country. Or, she added, a dying grandmother's favorite song might be permitted before the ceremony.

Becker said if a couple really wants a song that she feels is inappropriate, she tells them to talk to the pastor and tell him why it is important to them. If the pastor agrees with the couple, she said she will play the song.

Most pastors know the couples better than the musicians do, she said. A pastor might approve a piece, telling the musician, "That's where they're at, and I don't want to turn them away."

Sister Ann Rehauer, associate director of the U.S. bishops' Secretariat for the Liturgy, said most dioceses have guidelines for wedding music, and some offer books or pamphlets with approved selections.

Some parishes have lists of songs from which to choose, and some musicians will make tapes of music to help the couple make their selections.

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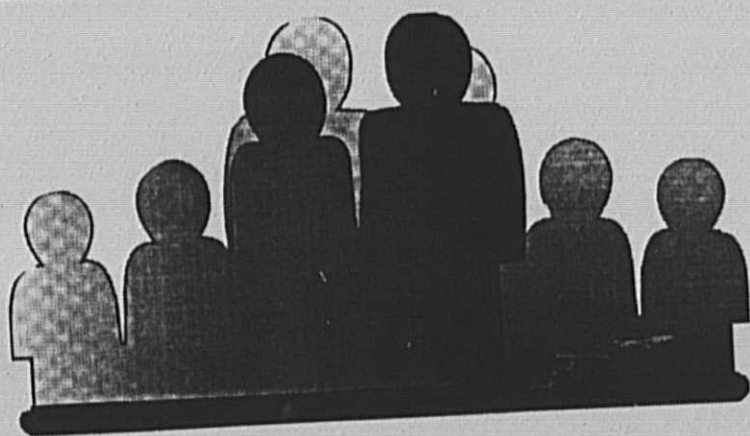
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BLENDED FAMILY

Working out marital conflicts over trivial stuff that only seems important

By Steve and Christine Botos

"What's the assignment?"
 "To write something about resolving marital conflict."
 "Hmm," my wife Chris mused. "I have some ideas. Let me think about it, and I'll jot some notes later."
 What appeared in my folder the following morning was remarkable. It was a list of some of our own conflicts. (And I hadn't been able to think of one.) More to the point: The list concerned arguments—arguments I'd lost.
 Well, not exactly. I'd inflicted damage, seeing quite clearly the pain in her face, as well as the looks of the children. And I had felt it myself, the double-edged sword of anger.
 I don't like remembering those conflicts, for they come back so crisp and clear, knotting my stomach and flushing my face with embarrassment.
 Anger has its place, we're told. It must

be so, since it lurks so close to the surface. And the strength of it!
 Anger overcomes its host with amazing vigor. It slams doors and breaks dishes, propels bodies out for long walks, and strings together litanies of stupid, hurtful words or stinging silences.
 Too bad it doesn't help lose weight somehow!
 What are they about, all those arguments?
 Stuff. Sometimes important, but often trivial stuff that only seems important at the time.
 Early in our marriage that stuff was about time with our respective families. Where would we spend our holidays? That was an easy one: They were spent in the car, moving up and down the road to someone's house to eat too much, too fast, and to move on.
 Later the stuff concerned me becoming my father, making the same arguments I'd hated as a child. And then, to my amazement, defending my position.
 Silence followed. Lots of silence. Chilled air and soft footfalls.

Transition from one family into another is as difficult for children as for adults

By Mary T. Carty, Catholic News Service

All newlyweds dream of living happily ever after. Unfortunately, death or annulment can end a marriage, often leaving a spouse as a single parent. If single parents marry again in the church, the couple's resulting blended family can become a harmonious mixture of beautiful hues in a watercolor

painting. But it can also be like throwing ingredients in a blender, pressing the button, and mixing the elements noisily.

Life may become more complex for the new blended family. The transition from one family into another is as difficult for the children as it is for the adults. Both take on new roles—the adults, as stepparents, and the children, as stepchildren as well as stepsisters and/or stepbrothers.

The decision to combine two single-parent families by marriage raises some important issues. First, the couple must commit themselves to a long-term relationship, and not attempt to meet a short-term goal, such as providing a sec-

Chris began writing notes. "Here's how I feel," she would begin.

Feel? This isn't about feelings, I'd think. This is about transcendent philosophical dogmas that are irrefutable! But I did write back.

The indefensible, irrefutable looked pretty foolish in black and white. I would couch my points more cleverly so that surely she would see the error of her ways.

"But this is how I feel," she would write back.

Eventually, the storm abated, the waters calmed. And, well, I hate to write letters anyway.

But writing to each other brought closure. And resolution of the argument brought reconciliation for us.

A peaceful comfort would replace the stony silences of the household, and before long even the children would become more relaxed.

What a difference an apology can make! How powerful is this soft force which blunts the edge of anger. And

which of these two, argument or reconciliation, is from God?

Both. Both are the faces of love. Both reflect the energy of God. Both must be used wisely.

To anger without restraint is destructive, but always to be the dominated one has its own painful downside.

The children witness our arguments, rightly so in my opinion since as teenagers they are often the source of our present conflicts regarding discipline and permissiveness.

They benefit from the conflicts, we think. They see that anger can be controlled, that communication is vital. They understand that reconciliation is sacramental—sacred beyond measure.

They are not good at it yet, although the anger side seems to be doing pretty well. But we're working on it.

Not a bad way to end an argument: working on it.
 (Steve Botos is the family life coordinator in the Diocese of Wheeling-Charleston, W.Va.)

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ond parent for a child or children.

The most challenging factor involved in the process may well be successfully carrying out the role of stepparent, a term that brings with it horrible images from childhood fairy tales. Adopting the term "co-parent" and viewing the new responsibility from that perspective provides a positive place to begin.

The two factors that impact upon co-parenting are attitude and strategy. An open, caring, empathetic, honest and accepting attitude will foster a safe atmosphere for children.

If parents and children can let go of the myth of the perfect family and face the fact that the co-parent relationship will probably never be as strong as the relationship with biological parent, family members will not try to accomplish what may be impossible. They can turn to creating relationships that are helpful, caring and loving.

The style and philosophy of parenting is a critical issue. The more co-parents can work together, the better chance the family has of building a strong bond.

Yet, it is crucial for co-parents to realize that they must support their agreed-to family ideals and continue to monitor how closely those beliefs are connected to practice. Congruence between word and deed in a traditional family is difficult enough. But when there is another parent with a different family history and the presence of another biological parent in a different household, the living situation can be confusing for the child and frustrating for the parents.

The couple thinking about joining two households together also must reflect on other repercussions of the marriage.

The location of the home for the new blended family is a major issue. Both families could move into a new living space in which everyone would start out on an equal footing. Otherwise, one single-parent family must move from its home and leave familiar neighborhood and friends. The other family gains a new parent and sibling(s), but now has to share the house, toys and the parent.

The transition is not easy. There will

be opportunities for love and caring, but family members may experience resentment, jealousy and fear.

The strategy of how to deal with the overwhelming list of details of day-to-day living should be discussed and a strategy formulated before marriage. Among the issues to face are: responsibilities for chores; child care; financial responsibilities; children's schedules; the practice of religion; the observance

of holidays; the relationships between in-laws and the blended family; and visitation times with other parents.

The guidelines will need to be adjusted later to conform to different circumstances, but at least the original guidelines will serve as a reference. From that point, the children can work with parents to take an active role in coming to agreement to make changes to the household lifestyle, when needed.

Despite all of the challenges, couples can make the blended families work. Taking the time to address important issues and actively planning for the kind of family a couple would like to create takes time, energy, patience, openness and commitment to communicate.

Treating all members of the family with respect and working together as a team should build a strong foundation for building a loving and caring family.

In-laws need not be a joke or a sore spot in a marriage

Couples should agree as to how much they want to interact with their parents

By Peggy Weber, Catholic News Service

Everyone has heard the many jokes about in-laws. But getting along with the family members of one's spouse or future spouse is really not a joking matter.

Certainly, a sense of humor helps in any relationship. But mothers-in-law, fathers-in-law and other in-laws need not be a joke or a sore spot in any marriage.

"In-laws need not become outlaws," said Sister of St. Joseph Dorothy Santarpia, a family counselor at the Office of Catholic Charities of the Diocese of Springfield, Mass.

Sister Dorothy said that many of the couples she has counseled have had difficulties with in-law relations. "When I do any form of counseling, I always look into the family of origin," she said. "Who we are as adults is intrinsically a part of the family from which we came."

"In marital counseling, often problems stem with relationships a spouse has had with his or her parents," she said. This does not mean that children don't get along with their parents, she noted, adding that sometimes the opposite is true.

For example, some couples have difficulties when one spouse is upset because

the other spouse is overly close to their family of origin, she said.

"I have counseled a couple who was having trouble because a daughter was very close to her mom and the husband felt left out," she said. That person, she added, has to examine why they are so attached to a parent.

At the time of beginning their life as husband and wife, the couple should come to an agreement as to how much they want to interact with their parents, Sister Dorothy urged.

"A couple needs to see one's in-laws on friendly terms with a reasonable visiting schedule," she said, adding though that a couple should try to be independent of their parents in terms of needs.

Another area of difficulty in a marriage is interference from in-laws, the counselor said.

"This happens quite often after children are born," Sister Dorothy said. "Grandparents often voice opinions on how children are to be raised."

"But if in-laws want to be in on a newly formed family, they should give advice only when they are asked," she added.

She said that when a couple has a disagreement, they should not run to their parents with their problems. And, she added, if they do turn to their family members, the in-laws should not take sides.

When a couple has a disagreement, they should not run to their parents with their problems. And if they do turn to their family members, the in-laws should not take sides.

"It's not a problem of the parents. It is a problem for the couple and they have to resolve it or find an objective or neutral intermediary who can help," she said.

Sister Dorothy also suggested that couples work out small matters with in-laws before they get bigger. For instance, she said that couples should discuss what a husband or wife should call one's in-laws. Perhaps the mother-in-law wants to be called "Mom," or the spouse is comfortable calling future in-laws by their first name.

"All that should be worked out during the courtship," she said.

She stressed that husband and wife are marrying each other, not the spouse's parents. "You don't have to love your in-laws, but you have to give them some respect," she said.

However, she acknowledged that, no matter how hard some people try, there will be in-law problems. "But," she added, "a marriage does not have to be in turmoil if one party is not in good standing with their in-laws."

In-law relationships are as varied as are marriages. They all work differently, but they all can work, according to Sister Dorothy. The key, as in all good relationships, is communications. Talking things out and keeping the lines of communication open will keep in-laws from becoming outlaws.

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Wedding attire is a matter of style

By Sharon Roulier, Catholic News Service

On the day of a wedding all eyes are certainly on the bride—and more specifically on what the bride and her attendants are wearing.

Wedding dresses vary widely in style. From mermaid mode to Cinderella chic, it's all a matter of personality and preference.

Along with the size and time of year in which the wedding will take place, the formality of the bridal party's attire dictates the style of the wedding. Because trends and styles differ in fashion, one should consult with bridal and formal wear shops as to the attire for traditional formal day or evening, semiformal day or evening, or even the informal.

Whatever the style, it is important to begin to shop for a gown and attendant's dress as early as possible, according to Dan Licita, president of Bride Line, a complimentary referral service for brides in New England based in New Haven, Conn.

While noting that there is a gown for every bride and a price range for every gown, Licita said that most run from \$500 for an off-the-rack dress or discontinued style to more than \$2,000 for a special order or custom designer fashion.

It is usually the bride's choice as to the style of her gown and that of her bridesmaids' dresses. "Although it's a nice gesture to invite the opinions of your bridesmaids as to the selection of their dresses," Licita said, "it is wise that for your initial shopping trips, you limit the opinions to your mother and maid of honor."

Normally the bridesmaids' dresses are the same style

and color. The bride may want her maid or matron of honor to be dressed a bit differently or she may give her a larger or different bouquet to carry.

"Keep in mind every one of your attendants as you begin shopping and picture how they will look in the outfits," he suggested.

When choosing the dress for a flower girl, it can match those of the bridesmaids or it can be white to match more with that of the bride. The dresses for the mothers of the bride and the groom should complement the bridal party as well as each other.

When shopping for that perfect gown, Licita also suggests the following tips:

- Be sure that the gown and dresses are ordered to be ready well in advance of the wedding in case alterations are needed.
- Shop several stores and attend shows that feature gowns and dresses so that you may see them modeled.
- If ordering through a catalog, be sure to get the correct make and stock number of the gown and check refund policies if it does not match your expectations.
- Shop price. The same gown may vary in price from place to place.
- Take note as to the alterations, ordering and refund policies of the bridal shop as well as the flexibility of each shop you visit.
- Inspect the seams and stitches to be sure of the quality of the gowns.
- The bridal gown and attendants' dresses are just one of the many expenses involved with planning a wedding. To keep the cost under control, Licita advises the following:
 - Rent your gown or attendants' dresses.
 - Buy a sample dress or one from a discontinued line.
 - Buy a simple gown. Beads and frills raise the price. If you want them, you can purchase the materials and have them added on by a friend or by yourself.
 - Wear a wedding gown which has been kept in the family. This provides both savings and sentiment.
 - Select dresses which the bridal party can reuse in other situations.
 - Borrow shoes or wear a pair of white dress shoes you already own rather than purchasing them.



CNS photo by Marlene L. G. Desautels

Finding the perfect gown and bridesmaids' dresses takes planning but needn't break the budget.

The selection for the groom, best man and ushers is a bit more simple. The best bet is to compare selection and price at several formal-wear shops and then have the entire wedding party rent from the same place. This will not only ensure that the tuxedos match exactly, but that all are ready at the same time, eliminating unnecessary delays or mishaps.

When shopping for tuxedos, inquire about possible discounts or one free rental for the amount of business that the wedding will bring into the shop.

With proper planning one can keep wedding attire costs down, making it affordable—and fashionable—for all.

Marriage anniversary: a day to celebrate fully

Mary T. Carty, Catholic News Service

Wedding anniversaries are an annual reminder of the special day which brought two people to begin a life together.

The wedding anniversary can be a great opportunity for a husband and a wife to renew love and commitment to each other, acknowledge gratitude of support given during the past year, celebrate the good times and events and face any problems with a new sense of hope.

As each spouse may have a different opinion on how to celebrate anniversaries, it would be best early on in a marriage to discuss how to observe that event. Marriage will change and grow with time and, no doubt, anniversary celebrations will change as well.

Among possible ways to celebrate are:

- Share your wedding album with the children or other family members.
- Tell friends or your children the stories about how you met and courted.
- Choose a very special card and personalize it or, better yet, make one.
- Have a wedding picture silk-screened on a T-shirt or coffee mug.
- Take a vacation day and walk on the beach or hike in the woods, holding hands.
- If money and child care allow, go away for a minivacation to get reacquainted, enjoy each other's company and dream about the future.
- Discuss the major events and accomplishments of the year since your last anniversary.
- Have a Mass of Thanksgiving said and/or renew wedding vows.
- Give a gift that can be shared. Concert or theater tickets, record-club memberships, and dance or cooking classes are sure ways to share special time together.

Yet a couple might also use the anniversary as a time to face difficulties in the marriage and choose to get some help, if it is warranted. Taking a step like this is difficult and requires courage, but may save the marriage in the long run.

Ultimately, the anniversary day is an opportunity to assess where you as a couple have been together, to celebrate that special bond you share together and to find ways to grow stronger together in the future.

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'Sense and Sensibility' is hypnotic love story

If something in pop culture has to be hot, why not Jane Austen?



We're just over the TV miniseries of "Pride and Prejudice." Two widely divergent adaptations of her novels hit movie screens last year ("Persuasion" and "Clueless"), and now it's "Sense and Sensibility," a winner already of end-of-year critical accolades and a major contender for Oscars.

Entertainment Weekly put it all in focus recently by naming Austen, who died in 1817, one of the 12 top entertainers of 1995.

You can debate the reasons, some more obvious than others. Pretty good writing, especially considering "Sense" was a first novel written before age 20 about elegance and civility in everyday life (though only masking the inner cruelties). It's easy to yearn for a time when young guys carried around personal copies of Shakespeare's "Sonnets."

In her six books, Jane wrote about relationships in a way that seems closer to middle-class experience than in today's novels and films. Most of us, when "dating" and deciding whom to marry, deal with Austen-ish issues—common sense vs. passion, character vs. potential change, money vs. less money, my family vs. hers, living here vs. living there. Al Pacino and Sharon Stone movies seldom deal with that stuff.

Her heroines make decisions and pay the price, but survive to make better ones, usually by steering a classic, middle course. "She was basically an ancient Greek," according to one fervent admirer. "They believed in moderation in all things. She creates a small, ordered universe where good triumphs."

Austen also has a special appeal to

women in her dead-on honest description of women's lives in her times. In "Sense," the sister heroines, Elinor and Marianne Dashwood, are dislocated and downwardly mobile because their father's inheritance by law has passed to their brother. (His wife wants all of it for herself.)

Their only options are marriage or chilly spinsterhood, but their relative poverty makes them unlikely choices for either rich or poor men. For all the women in the film, men and potential husbands are constant considerations, and its both funny and pathetic.

The screenplay is adapted by Emma Thompson (who also stars as Elinor), with her typical mischievous wit. (Woman enters London house for first time in months, spots parrot, says, "You're alive, I see.")

The story follows the Dashwoods' rising and falling fortunes.

Elinor, in her cool and sensible way, falls for the shy would-be clergyman, Edward Ferrars (Hugh Grant), but his nasty sister is determined to prevent it. Romantic Marianne (lovely Kate Winslet) is pursued by two men, and foolishly prefers the dashing Shakespeare fan, Willoughby (Greg Wise), to the dignified, reliable, utterly dedicated Colonel Brandon (Alan Rickman).

It's worth noting that only women are allowed to be "romantics." In choosing Willoughby over the colonel, Marianne is clearly choosing heart over head. But from Brandon's infatuated perspective, he is a romantic hero on a par with Cyrano de Bergerac.

Eventually and convincingly, things work out as they should for both, but not before a crisis when the heartbroken Marianne nearly dies. Having learned of Willoughby's flaws, she wanders off in the rain and collapses after a marvelously theatrical moment when she stands on a hill-



CNS photo from Columbia Pictures

Actress Demi Moore as Annie finds herself caught in the web of the mob's psychotic hit man in "The Juror." The U.S. Catholic Conference classifies the suspense film A-IV for adults, with reservations.

side repeating Shakespeare's lines of stubborn romantic faith: "Love is not love/Which alters when it alteration finds..."

Among the film's many joys is the rare portrayal of closeness between sisters. Director Ang Lee, who was born and educated in Taiwan but studied film at N.Y.U., shows a strong grasp of family bonding that gives "Sense" emotional as well as wry comic power.

In some respects, the world is divided between Elinors and Mariannes, the poles of human temperament. In the end, Elinor knows she could not live without Marianne, and Marianne learns to respect her sister's down-to-earth wisdom.

The film is mostly talk, as you'd expect, but the actors convey, with a delightful ease, the tortuously polite restraint that prevented people of this period from expressing their true feelings. E.g., if Edward could speak to Elinor as most of us do today on the telephone, or passing around the chips at a party, there would be no story. When Elinor finally learns the truth, and that her hopes are realized, she responds with choked sobs of joy, evoking awesome power.

Lee tried to give the interiors a Venetian look, with some success, but the sweeping outdoor vistas—unavailable in Austen's books—are even more hypnotic. Within the camera frame, this world still lives. Lee and writer Thompson sum up Austen's moral point in an inspired final shot, with the charismatic but flawed Willoughby, on a distant hillside astride his white horse, watching the wedding celebrations he can never join.

(Elegant, civilized, funny and moving; highly recommended for youth and adults.)

USCC classification: A-II, adults and adolescents.

Film Classifications

Recently reviewed by the USCC

Beautiful Girls	A-III
Broken Arrow	O
City Hall	A-III
Nueba Yol	A-III
White Squall	A-III

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

'The Promised Land' details 30-year black migration

By Henry Herx and Gerri Pare, Catholic News Service

Between 1940 and 1970, more than 5 million African-Americans left the rural South for jobs and a chance for a better life in the industrial North.

The social, political and cultural dimensions of their migration are examined in the five-part series "The Promised Land," to be rerun on Monday through Friday, Feb. 19 to Feb. 23, from 10 p.m. until 11 p.m. each night on cable's Discovery Channel. (Check local cable listings to verify the program dates and times.)

The comprehensive series begins with "Any Place But Here," which documents the impoverished living conditions and demeaning social strictures facing blacks in the South, including the Ku Klux Klan and the threat and reality of lynchings.

By the end of the program, viewers have a clear understanding of what motivated this vast number of people to leave their homes in the South for the uncertainties of life in the North.

The second hour, "Sweet Home Chicago," examines the city that was to be the destination beckoning so many of the era's black migrants.

The reason for this is that Chicago was the last stop on the Illinois Central Railroad, a day's journey away from the Mississippi Delta.

Episode three, "Standing at the Crossroads," examines the good life and the bad in Chicago from the 1940s until 1963.

"More Angry Than Afraid," the fourth program, covers 1965 through 1968, crucial years in the civil rights movement, highlighted by the tragic assassination of the Rev. Martin Luther King Jr.

The final episode, "The Walls of Jericho," looks at present-day Chicago, where violence and racism have shattered the dream of the "Promised Land" but not entirely

destroyed the hope and idealism that the city once represented to black Americans.

The series is mainly the story of rural blacks in the Delta and what happened to them and their families in Chicago.

It is also the story of a rising black middle class and the difficulties in becoming accepted in the mainstream of American life.

Though there is plenty of archival film footage and contemporary visual materials, the series makes extensive use of interviews with a small number of people who recount their experiences in this great migration.

The result is a personal history of a recent era which makes it come alive in human terms for viewers.

Based on Nicholas Lemann's 1991 book of the same name, the series is a co-production of Discovery Productions and BBC-TV.

Narrated by actor Morgan Freeman, written by Mark Hayhurst, and produced by Anthony Geffen, "The Promised Land" calls attention to a little-noted but significant chapter in the struggle of African Americans for their share in the American dream.

TV Programs of Note

Sunday, Feb. 18, 7-9 p.m. (Family cable) "Night of the Twisters." In this drama, a boy (Devon Sawa) and his estranged father (John Schneider) pull together when a natural disaster threatens their family.

Sunday, Feb. 18, 8-9 p.m. (PBS) "Pandas of the Sleeping Dragon." This rebroadcast of a "Nature" program looks at the giant panda of China, as well as other species unique to the area, such as the golden monkey, the tufted deer and the bamboo rat.

Monday, Feb. 19, 9-11 p.m. (NBC) "A Secret Between Friends: A Moment of Truth Movie." In this drama, a mother (Lynda Carter) fights to save her daughter's life after the girl (Katie Wright) makes a pact with another teen (Marley Shelton) to lose weight at any cost.

Monday, Feb. 19, 10-11 p.m. (CBS) "The Late Show with David Letterman." Primetime Video Special II." Clips from the late-night program's video segments feature Steve Martin and assorted skits with Hoosier comedian David Letterman.

Monday, Feb. 19, 10-11 p.m. (HBO cable) "The Journey of the African American Athlete." Part two of a sports documentary covers black athletes from 1950 to the present day.

Monday, Feb. 19, 10-11:30 p.m. (PBS) "Frederick Douglass: When the Lion Wrote History." This rebroadcast is a comprehensive documentary about the journalist, author, social critic and former slave who was a leader in the abolitionist movement in post-Civil War America.

Wednesday, Feb. 21, 8-9 p.m. (NBC) "Cutting Edge: The Future of Crime Fighting." In this special, host Richard Belzer examines the newest scientific technology that police departments across the country are using to solve crimes.

Wednesday, Feb. 21, 8-10:30 p.m. (PBS) "The Churchills." This documentary chronicles the public and private lives of one of Britain's most celebrated political dynasties over three generations.

Wednesday, Feb. 21, 10:30-11:30 p.m. (TBS cable) "Summit '96." Actor Malcolm Jamal-Warner leads a discussion with young African-Americans in the spotlight on the responsibilities of being a role model.

Friday, Feb. 23, 9-10 p.m. (PBS) "A Third Choice." This special examines America's emerging political landscape in light of the country's national experience with third parties and independent candidates, with particular emphasis on the 1996 presidential election.

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

Seventh Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 18, 1996

- Leviticus 19:1-2, 17-18
- 1 Corinthians 3:16-23
- Matthew 5:38-48

The Book of Leviticus supplies this weekend's liturgy with its first reading.



Modern Christians are accustomed to seeing the entire Bible, from Genesis to the Book of Revelation, as a unit, and they see each book generally as possessing a dignity equal to all the others. After all, the benediction of the church in selecting these works to the exclusion of others implies such equality in majesty.

Such is misplaced reverence. However, the same view does not pertain throughout modern religion nor throughout modern Christianity. Judaism, of course, does not accept Christian revelation. Judaism also holds paramount the first five books of the Bible, together called the Pentateuch from the Greek word for "five."

While the prophets spoke in God's behalf and hold a greatness of their own, the Pentateuch, or the "Torah," to use the most appropriate Jewish term (a term evolved from the Hebrew word for "law"), is God's fundamental revelation, the "constitution" of Jewish faith.

Leviticus is among these five great books of the Torah. Its name associates it with the Levites, the tribe of Levi, from which came the priests of the Old Testament. Understandably, the book is heavy with ritualistic requirements.

In this reading, however, while the message is God's law, the emphasis is not upon formal worship but upon frame of mind. The reading here urges, through Moses, the great voice of God on earth in ancient pious Jewish eyes, that no one should hate another, nor be vengeful, nor hold a grudge. It was a fitting prelude to the Lord's command to love others.

St. Paul's First Epistle to the Corinthians once more this winter season provides the liturgy with its second reading.

In understanding this text, it is important to remember the context. Paul wrote when few people were regarded to have an essential and uncompromised dignity. After all, many were slaves. Women had no rights. Very few were citizens, as was Paul, so they existed ultimately only to serve and enrich the powers that were.

By contrast, Paul tells his readers, some of whom surely were female and certainly some were slaves, that each was a "temple," or dwelling place, of God. Each belongs to Christ, and Christ is God.

St. Matthew's Gospel furnishes this weekend liturgy's Gospel reading.

An echo of last week, this Gospel passage calls for more than mere lip-service in following the Lord's obedience to God. It calls not just for submission to God's law of regard for others. It also calls for love of others.

Reflection

Just as it is wise to construct the context in which Paul wrote First Corinthians to understand the epistle's message, so it is good to recall the general setting from which sprang the Gospels.

Not only were individual persons judged solely upon the accidentals of their lives, their good fortunes, their gender, their connections, but the times embraced a culture which made Christianity ridiculous probably to the vast majority of people. Very shortly it came to be seen as a menace to the good order of things.

In other words, the times did not seem to be best for urging onward a bold, outspoken, assertive Christian witness. Yet the New Testament readings this weekend, building upon Leviticus, call for assertiveness. They insist upon bold, committed action.

Christians must love others, not merely tolerate others. Not only must Christians revere others, but they must love others.

The Lord allows no exceptions in the powerful message today from St. Matthew's Gospel. The law lives. Leviticus enshrines God's law as it has proclaimed it for more than 30 centuries. The particulars no longer apply, but the essential message endures. God is supreme. In God's sublimity, we Christians are called to love, without exception, all those who indeed are the temples of God in our midst.

Readers may submit prose or poetry for consideration

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer with Lenten or Easter themes for possible publication in the "My Journey to God" column.

Please include name, address, parish, and telephone number. Send material for consideration to the "My Journey to God" column in care of The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

My Journey to God

Everywhere

Every touch of the fresh morning breeze on my cheeks is God's kiss, sent to me on the wind.

Every sound made by the wind blowing through the trees is God's Word, coming to me in a whisper.

Even on the coldest and darkest of days, when it seems the sun will never again shine, I see God when you look at me and smile.

By Joa R. Myers

(Joa Myers is a member of St. Gabriel Parish in Indianapolis.)



CNS Photo

Daily Readings

Monday, Feb. 19
James 3:13-18
Psalm 19:8-10, 15
Mark 9:14-29

Tuesday, Feb. 20
James 4:1-10
Psalm 55:7-11, 23
Mark 9:30-37

Wednesday, Feb. 21
Ash Wednesday
Joel 2:12-18
Psalm 51:3-6, 12-14, 17
2 Corinthians 5:20 - 6:2
Matthew 6:1-6, 16-18

Thursday, Feb. 22
The Chair of Peter, Apostle
1 Peter 5:1-4
Psalm 23:1-6
Matthew 16:13-19

Friday, Feb. 23
Polycarp, bishop, martyr
Isaiah 58:1-9a
Psalm 51:3-6, 18-19
Matthew 9:14-15

Saturday, Feb. 24
Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

The Shaping of the Papacy/John F. Fink

Sixtus IV built the Sistine Chapel, began secularization of the papacy

Pope Sixtus IV was important in the shaping of the papacy because he built the famous Sistine Chapel, founded the Sistine Choir, established the Vatican Archives, and is considered the second founder of the Vatican Library.

He transformed Rome from a medieval into a Renaissance city, rebuilding whole stretches of the city, and erected the Sistine Bridge over the Tiber River. He attracted to Rome the greatest painters and sculptors of his age and improved church music.

Despite these and other accomplishments that we will mention, Sixtus IV is also the pope who began a line of pontiffs who secularized the papacy.

His ambition was to make the papacy as powerful as the leading Italian states of Florence, Milan, Venice and Naples. To do so, he pursued a policy of systematic nepotism and matrimonial alliances, much as civil rulers have always done. Six of the 34 cardinals he created were nephews (one only 17 years old at the time), and three other nephews married the daughters of the king of Naples, Duke Galeazzo Sforza of Milan and the duke of Urbino.

That he would become so worldly-minded was unexpected when he was elected pope in 1471.

The former Francesco della Rovere was a Franciscan, in fact was elected the general of the Franciscan Order on May 19, 1464. He was a prominent theologian who had lectured at universities in Padua, Bologna, Pavia, Siena and Florence and had written treatises on the Precious Blood and the Immaculate Conception.

Therefore, his active involvement in temporal affairs as pope was a real contrast to the devout Franciscan and theologian the cardinals thought they were electing pope.

He spent vast sums of money on grand entertainments as well as on the members of his family.

He also spent lavishly on equipping a fleet of ships to do battle against the Ottoman Turks. Hoping to launch a new crusade, he tried to gain the support of Europe's rulers, but found little interest. He did manage to recover Otranto, Italy from the Turks in 1482, but that was mainly because of the death of Sultan Mehmet II.

Perhaps the worst episode in which Sixtus allowed himself to become involved was the Pazzi conspiracy of 1478.

The Rovere family was an enemy of the Medici family of Florence. Lorenzo de Medici, called The Magnificent, was the foremost personality of Renaissance Italy. Sixtus' nephews, Giuliano (who would later become Pope Julius II) and Girolamo, plotted Lorenzo's assassination. When the

attempt was made, Lorenzo was wounded but not killed. However, his brother, Giuliano de Medici, was killed.

The result was a two-year war (1478-80) between the Holy See and Florence. The pope also encouraged the Venetians to attack Ferrara, which they did. Then Sixtus changed sides and turned his forces against Venice.

The wars were more or less settled with the Peace of Bagnolo of 1484, but it did not result in the territorial gains that Sixtus and his nephews hoped.

Pope Sixtus IV also had trouble in Spain. The Spanish sovereigns, Ferdinand and Isabella, extorted from him the right to nominate bishops by threatening to convoke a council.

At their request, too, he established in 1478 what was to become the infamous Spanish Inquisition. Its aim was the rooting out of insincere converts among the Jews and Moors who had recently been brought under Christian control.

In 1482, Sixtus recognized that the Inquisition was abusing its powers and tried to check the abuses. In 1483 he confirmed Tomas de Torquemada as the grand inquisitor, but he turned out to be extremely cruel. The Spanish Inquisition eventually became known for its brutal torture and executions. It continued in existence until 1834.

Sixtus' diplomacy with other secular rulers did not fare well. In France, King Louis XI firmly upheld the Pragmatic Sanction of Bourges of 1438 which gave the church of France control over appointments. In 1475 a French ordinance was passed which required royal approval of papal decrees in France, an ordinance that Sixtus denounced but to little avail.

Sixtus tried to negotiate with Ivan III of Russia for the reunion of the Russian church with Rome, but with no success.

While mostly involved in temporal matters, Sixtus did sometimes attend to spiritual matters.

In 1476 he approved the feast of the Immaculate Conception with its own Mass. In 1482, as a good Franciscan, he canonized the Franciscan theologian Benaventure. Also, as a good Franciscan, he greatly increased the privileges of the mendicant orders, the Franciscans and the Dominicans.

By 1482, some prelates had become unhappy with the papal abuses and tried to reconvene the Council of Basel to have him suspended. Sixtus responded by banning appeals to general councils.

Sixtus IV died on August 12, 1484 and was buried in the Vatican Grottoes. His tomb was decorated by Antonio del Pollaiuolo and is considered a masterpiece in bronze.

The Active List

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

February 16

Marian College Chapel, Indianapolis, is hosting a series of monthly "Teaching Masses" presented by Fr. Joe Folzenlogen. Topic is "To Evangelize As Jesus Did." Praise and worship will begin at 7 p.m. followed by Mass. Refreshments will be served. For more information, call 317-927-6900.

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

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

February 17

The Family Life Office will present "The Care and Feeding of Support Groups," a training and enrichment opportunity for peer ministry leaders, from 8:30 a.m.-12:30 p.m. to be held at the O'Meara Catholic Center. Fee is \$10. For more information and to register, call 317-236-1586 or 1-800-382-9836.

St. Susanna Parish, Plainfield,

will hold an auction and raffle for a car beginning at 5:45 p.m. in Zore Hall. Event will also feature dinner and door prizes. Tickets are \$100 and can be purchased by calling 317-839-3713.

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

Bishop Chatard H.S., Indianapolis, will hold a Monte Carlo starting at 6:30 p.m. in the school cafeteria. Pre-sale tickets are \$10, or \$12 at the door. Dinner and door prizes will be featured. Proceeds will benefit the school's football program.

Marian College Chapel, Indianapolis, and the Catholic Charismatic Renewal Center will hold a workshop entitled "Exploring Methods of Personal Prayer" from 8:30 a.m.-noon. For more information, call 317-927-6900.

Our Lady of Lourdes, Indianapolis, will hold its First Annual Pre-St. Patrick's Day Celebration Dance from 8:30 p.m.-12:30 a.m. Cost is a \$5 donation at the door.

February 18

Sacred Heart Parish, 1530 Union St., Indianapolis, 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. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Mary Church, Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

St. Patrick Parish, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Parish, Indianapolis, will hold a Mass with a sign language interpreter at 11 a.m.

St. Anthony Parish, Clarksville, will hold Apostolate for Family Consecration "Be Not Afraid" from 6-7 p.m. The Novena title for this week is: "Capacity for Holiness?"

St. Paul School, Sellersburg, will hold its annual Sausage Social starting at 4 p.m. Adult dinner is \$4, child's dinner is \$2. Bingo will follow at 6 p.m.

The Women's Club of St. Patrick Church, Indianapolis, will hold its monthly card party at 2 p.m. in the Parish Hall. Admission is \$1.25.

Fatima Retreat House, Indianapolis, will hold "Challenges in Raising African American Youth" from 8:30 a.m.-3 p.m. Fee is \$20. For more information and registration, call 317-545-7681.

St. Christopher Parish, Indianapolis, Singles and Friends will celebrate February birthdays starting with 10:30 a.m. Mass followed by a luncheon at the Old Country Buffet on Lafayette Rd. For more information, call Michelle at 317-299-8967 or Will at 317-328-8186.

Holy Spirit Parish, Indianapolis, Singles and Friends Christian Classics Discussion Group will meet at 7 p.m. in the Parish Center. This Sunday's topic is "Mere Christianity."

Mary's Rexville Schoenstatt Center, Madison, will hold "Growing In Our Faith" series at 2:30 p.m. with Mass following at 3:30 p.m. This week's topic is "Instrument Spirituality." The center is located .8 mi. E. of U.S. 421 S. of Versailles. For more information, call Fr. Burwinkle at 812-689-3551.

Little Sisters of the Poor and St. Augustine's Home, 2345 W. 86th St., Indianapolis, will hold a Holy Hour to pray for vocations starting at 4:15 p.m. with exposition of the Blessed Sacrament, rosary, prayer and Benediction.

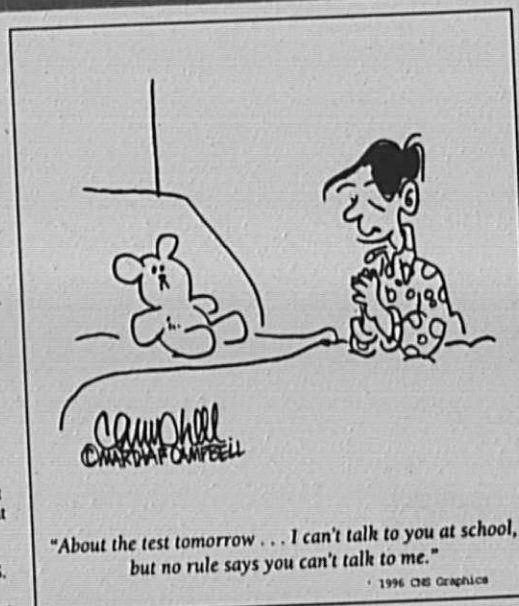
February 19

The Young Widowed Group, sponsored by the Archdiocesan Family Life Office, will meet from 7-9 p.m. at St. Matthew Church, Indianapolis. For more information, call 317-236-1586 or 1-800-382-9836.

St. Francis Education Center, 8111 S. Emerson Ave., Indianapolis, will hold STEP (parenting for all ages) program presented by the Family Growth Program of Catholic Social Services from 7-9 p.m. For more information, call 317-236-1522 or 317-236-1526.

February 20

St. Lawrence School, Indianapolis, will host "Taste of the



Town" from 6-8:30 p.m. Enjoy food from 30 fine restaurants. Tickets are \$15. Adults only. Proceeds to benefit the school technology program. For tickets and more information, call 317-543-4923.

The prayer group of St. Lawrence Parish, 4650 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.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

February 21

Beech Grove Benedictine Center will hold "Centering Prayer Introduction," a form of meditative prayer from 9 a.m.-5

p.m. For more information, call 317-788-7581.

Beech Grove Benedictine Center will hold "Centering Ash Wednesday Retreat," for those practicing centering prayer, from 9:30 a.m.-5 p.m. For more information, call 317-788-7581.

The Archdiocesan Catholic Social Services, Indianapolis, will hold a 12-week group series for "Adult Survivors of Childhood Sexual Abuse" from 6:30-8:30 p.m. For location and additional information, call Linda Loheide Clarke at 317-236-1500.

At Immaculate Heart of Mary Church a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th

—See ACTIVE LIST, page 23

HOLY TRINITY CATHOLIC CHURCH — POTICAS

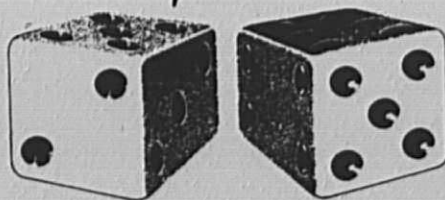
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Sr. Antoinette Purcell, OSB
Fr. Clement Davis
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March 1-3
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Rev. Canon David
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March 29-31
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Fr. Matthias Neuman, OSB
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The Active List, continued from page 22

and Central Ave., Indianapolis. All are welcome.

St. Francis Hospital and Health Centers' Hospice Office, Greenwood, will hold a free Bereavement Support Group series for adults who have lost a loved one from 3-4:30 p.m. and from 6:30-8 p.m. For more information and to register, call 317-865-2092.

Calvary Cemetery, Indianapolis, will have Mass at 2 p.m. in the chapel. All are welcome.

St. Michael Church, 3354 W. 30th St., Indianapolis, will hold a Lenten Fish Fry from 5-7:30 p.m. Adult dinner is \$4.50, child's dinner is \$3. All are welcome.

February 22

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Mass. Everyone is welcome.

The Family Growth Program of Catholic Social Services, Indianapolis, will hold STEP (parenting for all ages) and "Children of Divorce—Pizza and Me" programs from 6:30-8:30 p.m. to be held at the O'Meara Catholic Center and St. Paul Episcopal Church, 10 W. 61st St. For more information, call 317-236-1522 or 317-236-1526.

Marian College, Indianapolis, will hold STEP (parenting for all ages) program from 7-9:30 p.m. For more information and location, call 317-236-1522 or 317-236-1526.

February 23

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

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

St. Simon Parish A.C.T. team, 8400 Roy Rd., Indianapolis, will be host to Fr. Al Ajamie who will speak on Charismatic Spirituality as part of its Lenten Friday night program series from 7:45-9 p.m.

St. Roch Parish Men's Club, will hold a Fish Fry from 5-7 p.m. The dinner will be held in the school cafeteria, 3600 S. Meridian St., Indianapolis. Carry-out will be available.

St. Michael Church, 3354 W. 30th St., Indianapolis, will hold a Lenten Fish Fry from 5-7:30 p.m. Adult dinner is \$4.50, child's dinner is \$3. All are welcome.

St. Paul Elementary School, Guilford, will hold a Lenten Fish Fry from 4-7:30 p.m. in Father Walsh Hall. Adults: \$4.50, children 10 and under: \$2.25. Sponsored by the Booster Club.

February 24

Cardinal Ritter High School, will hold a Monte Carlo in the school cafeteria from 7:30-11:30 p.m. Free admission. Proceeds to benefit the Booster Club.

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

Beech Grove Benedictine Center will hold "Discipleship and the Journey of Faith" presented by Benedictine Father Hilary Ottensmeyer from 8:30 a.m.-3:30 p.m. For information, call 317-788-7581.

Roncagli High School, 3300 Prague Rd., Indianapolis, will hold its annual reverse raffle starting at 7 p.m. in the school cafeteria. Tickets are \$35 which includes dinner, drinks, and raffle ticket. Proceeds will benefit the Roncagli High School Booster Club. For more information, call Dave Gervasio at 317-787-8277.

February 25

Sacred Heart Parish, 1530 Union St., Indianapolis, 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. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

St. Lawrence Church 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Anthony Church, Indianapolis, will hold a Mass in

Spanish at 3:30 p.m. St. Mary Church, Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

St. Patrick Church, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Parish, Indianapolis, will hold a Mass with a sign language interpreter at 11 a.m.

St. Anthony Parish, Clarksville, will hold Apostolate for Family Consecration "Be Not Afraid" from 6-7 p.m. The Novena title for this week is: "Purgatory on Earth."

The Sacred Heart Fraternity of Secular Franciscans, Indianapolis, will hold its service and Benediction at 3 p.m. followed by a social and business meet-

ing. For more information, call Ben Cerimele 317-888-8833.

The Indianapolis Catholic Homeschooling Apostolate will meet at 1:30 p.m. at the St. Louis de Montfort Parish Hall, 11441 Hague Rd., Fishers. For more information, call 317-862-3848.

Beech Grove Benedictine Center will hold its ninth annual Swim-A-Thon from 8 a.m.-noon. Proceeds will benefit the center. For more information, call Cindy Grenoble at 317-788-7581.

The Catholic Golden Age Club will meet at 2 p.m. in the Archbishop O'Meara Catholic Center, Indianapolis. New members welcome. For more information, call Dorothy Cunningham at 317-872-6047.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

All schools are obliged to teach religious values, the pope says

By John Thavis, Catholic News Service

VATICAN CITY—All schools, parochial or public, have a responsibility to teach religious values, Pope John Paul II said.

Such values respond to the spiritual dimension present in every student, the pope said. He made his remarks at a Sunday blessing Feb. 4, as he reviewed what the Second Vatican Council taught about educating youths.

"In the educational process, moral values and religious values have particular importance. These obviously have a specific significance in church schools, where disciples

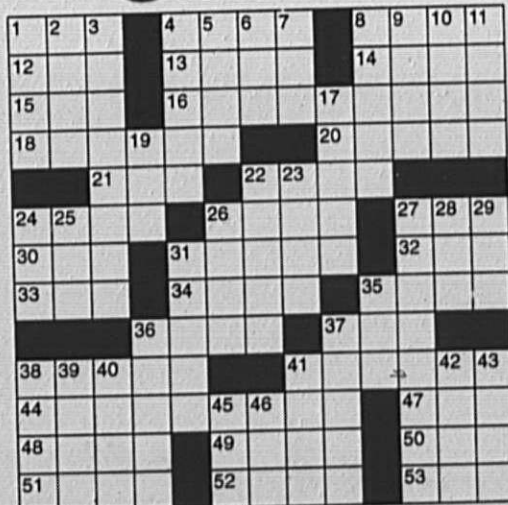
of Christ are formed, but they cannot be missing in any formation program," he said.

He said schools teaching religious values should respect religious freedom, but also try to answer students' deepest questions and respond to their spiritual awareness.

While Vatican II taught that parents are the first teachers of their children, he said, precise educational responsibilities fall to the church, the state and civil society.

He said people today have a basic "right to school," and it is up to the state to make sure this right is fully respected. Civil authorities should do so by instituting state schools and by supporting private schools that offer a valid education, he said.

Catholic Crossword



ACROSS

- 1 Bit of butter
- 4 Singer James
- 8 Evergreens
- 12 Geber's father (1 Ki 4:19)
- 13 "The — of the temple was rent" (Mat 27:51)
- 14 Takes advantage of
- 15 "Mercy and truth are — together" (Psa 85:10)
- 16 Of superior merit
- 18 Inventor's need
- 20 Bread spreads
- 21 Established
- 22 Uncertain
- 24 Glass containers
- 26 Ill-mannered child
- 27 Mud house
- 30 "Let — those that seek thee rejoice" (Psa 40:16)
- 31 Insane
- 32 Jehoshaphat's father (1 Ch 3:10)
- 33 "Arise, go thy —" (Luke 17:19)
- 34 Bear malice toward
- 35 "So they — it up" (Micah 7:3)
- 36 Evergreen tree

DOWN

- 37 "Take up the — and walk" (John 5:11)
- 38 Dispute
- 41 "The grass withereth, the flower —" (Isa 40:8)
- 44 "I am — and wonderfully made" (Psa 139:14)
- 47 Maiden name word
- 48 Totals up
- 49 Pouting grimace
- 50 Lord, bow down thine —, and hear" (2 Ki 19:16)
- 51 "He — from the dead" (1 Co 15:12)
- 52 Grew old
- 53 Medics (Abbr)
- 1 Place for garbage
- 2 Region
- 3 "Peter went out, and wept —" (Luke 22:62)
- 4 "There is one — unto all" (Ecc 9:3)
- 5 Student's book
- 6 Spasm
- 7 Pub beverage
- 8 "For her grapes are — ripe" (Rev 14:18)
- 9 "Lo, — four men" (Dan 3:25)
- 10 Attorney General Janet
- 11 Fast jets, for short
- 17 "O how — are their eyes!" (Psa 30:13)
- 19 Road curve
- 22 Extremely angry
- 23 Daunt, fluster
- 24 "With the — of an ass" (Jud 15:16)
- 25 Pie — — mode
- 26 Ground out or wheat
- 27 "Their heart was —" (Mark 6:52)
- 28 "For unto — child is born"
- 29 Faucet, spigot
- 31 Joel's rank (1 Ch 6:12)
- 35 Got married
- 36 "No money in their —" (Mark 6:5)
- 37 Barked
- 38 "I will save thee from —" (Jer 30:10)
- 39 Decorate again
- 40 Jacob's son and namesake
- 41 Chimney channel
- 42 "Your karchiefs also will I —" (Eze 13:21)
- 43 "Restore all that was —" (2 Ki 8:6)
- 45 Actress Thurman
- 46 Captain's record

Answers on page 27.

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Youth News/Views

St. Patrick girls still play basketball together

By David Delaney

Terre Haute North High School has enjoyed a fine girls' basketball team this winter. At season's end, the team posted a 17-3 record.

In tournament action, they lost to Terre Haute South High School, which later claimed the North Montgomery Regional championship on Feb. 10. (Cathedral High School's Lady Irish also advance to the "Sweet 16.")

School officials and fans can thank St. Patrick School in part for the team's success. Five members of the squad learned their basketball skills at the Catholic grade school.

St. Patrick School graduates Gina Hancewicz, Sarah Haley, Katie Burdick, Sarah Clark and Emily Shagley play varsity girls' basketball for Terre Haute North. Two members of the school's junior varsity squad, Lucy Kelly and Laura Haley, also attended St. Patrick School.

A good part of this success is a tribute to

volunteer coach Tony Clark, who has been coaching the St. Patrick girls' basketball team for about five years.

Clark has the pedigree for the job. He attended Springs Valley High School in French Lick and played basketball with former National Basketball Association star and Boston Celtic guard Larry Bird. Then Clark and Bird moved on to Indiana State University to join the men's basketball team there.

When Gina, Sarah, Katie, Sarah and Emily were seventh graders, Clark coached their American Athletic Union team to the state AAU finals as an age-group entry.

The St. Patrick AAU girls' teammates were soon in high school and, with other team members, they compiled a 9-1 record to win the county championship.

Somewhere along the way, Bird gave Clark basketball advice about coaching a team that Clark has found very helpful.

"He said the harder you work them in practice," Clark remembered, "the easier the games are."

That's pretty good advice, Clark said, so

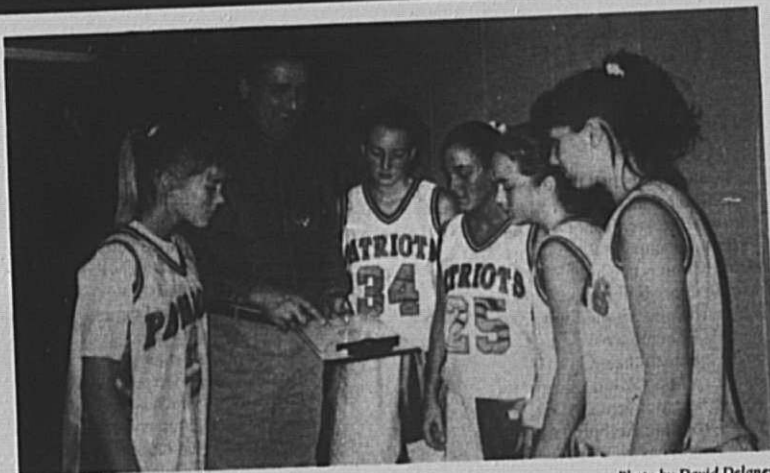


Photo by David Delaney

Volunteer coach Tony Clark discusses strategy with (from left) Emily Shagley, Sarah Haley, Gina Hancewicz, Sarah Clark and Katie Burdick, St. Patrick School graduates who now play basketball together at Terre Haute North High School.

he applies that philosophy to coaching.

The contingent of girls from St. Patrick School is the largest block of players representing any one organization at Terre Haute North High School.

Steve Higham, Terre Haute North's girls' basketball coach, praises Clark's efforts.

"Tony has taken a real interest in this team," Higham said of the talented squad

which includes Clark's daughter. "He's put in a lot of hard work and dedication."

The girls also have "put in a lot of hard work and dedication." In addition to excelling on the basketball court, they have performed exceptionally well in the classroom. Every girl on the team earned recognition on Terre Haute North's honor roll this past semester.

Archdiocesan Youth Conference will focus on peace

"Peace the World Together" is the theme for the 1996 Archdiocesan Youth Conference scheduled April 13-14 at the Ramada Inn in Indianapolis.

Conference speaker Mike Patin, the director of youth ministry for the Archdiocese of New Orleans and a nationally-known speaker, will blend humor with his keynote address on the theme of peace and faith.

"The conference theme was chosen by the Archdiocesan Youth Council as a follow-up to the 1995 National Catholic Youth Conference and the National Catholic Youth Stand Against Violence," Tony Cooper, associate director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, explained. "The national conference last November focused on the problem of violence and the effects of violence on young people. Now we want to follow through with that theme and move on to positive solutions."

Cooper said Patin's keynote address and a variety of conference creative sessions will address "what we can do in a positive way as young church to be peacemakers."

Conference fees are \$42 for each high school age student before the March 8 early registration deadline or \$47 a person for late registrations between March 8 and March 15, which is the final deadline.

Each conference participant receives a free T-shirt. Fees cover overnight accommodations at the Ramada Inn as well as conference expenses. All meals are "off site" at eight nearby restaurants. Meals are not included in the fee.

For registration information, contact parish youth ministry coordinators or Beth Ann Newton at the archdiocesan Office for Youth, Young Adult and Campus Ministries at 317-236-1439 or 1-800-382-9836, extension 1439.

Cooper said about 600 youth and adult leaders from throughout the archdiocese are expected to attend the annual conference, which is hosted by the Indianapolis East Deanery this year.

"I think young people come to the Archdiocesan Youth Conference for a variety of reasons," he said, "but one thing that past participants always seem to comment on is how many new friends they have made from other parishes and towns. The conference gives youth a view of the bigger church, and it's a great place to meet other Catholic teen-agers."

Conference activities appeal to high school age youth on a variety of levels, Cooper said. "Our opening ceremonies and our keynote speaker, Mike Patin, will really get the kids fired up. He's very funny, and he'll keep them laughing. He uses humor in a way that helps bring home the call of Jesus Christ to each one of us."

Patin will address the conference theme of peacemakers, Cooper said, in a way that shows youth how peace begins "in your heart first, then within your own family and with friends and classmates, at school, in your neighborhood, and in your community."

After discussing what youth can do to work for peace on a personal level, Cooper said Patin will talk about "practical ways that young people can make a difference and be Christ's messengers of peace to a troubled world."

Bishop Chatard High School senior Rich Linden and Brebeuf Preparatory School senior Nick Countryman, both of Indianapolis, have been named to the 1996 Scholar-Athlete

Team by the Central Indiana chapter of the National Football Foundation/College Football Hall of Fame.

They will be honored as outstanding scholars and athletes during a Feb. 17 banquet at the Indianapolis Athletic Club. Guest speakers are Ball State football coach Bill Lynch, Butler University's All-American running back Arnold Mickens, and Indianapolis Colts linebacker Trev Alberts.

Cathedral High School senior Shannon Oglesby and Brebeuf Preparatory School junior Gretchen Scherer, both of Indianapolis, are 1996 Prelude Award winners.

Shannon earned her performing arts award in the vocal music category and Gretchen won the top prize in the visual arts category in the 12th annual Prelude Awards competition for Marion County high school students. Each winner earns a \$2,000 scholarship for collegiate study, and each recipient's high school receives a \$500 cultural enrichment grant to further the school's cultural programs.

The Children's Museum of Indianapolis hosted the Prelude finals on Feb. 2 at the museum's Lilly Theater. The awards were announced during a Feb. 3 banquet at the Westin Hotel in Indianapolis.

The Prelude Awards are sponsored by The Children's Museum of Indianapolis, The Children's Museum Guild, and the Penrod Society.

Youth ministry coordinators Joyce Rowland from St. Gabriel Parish in Connersville and Kevin Smith from St. Malachy Parish in Brownsburg have been selected as recipients of the 1995 Indiana Youth Investment Award presented by the Indiana Youth Institute.

Rowland, Smith and 23 other Hoosiers will be honored for outstanding service to youth during a March 5 luncheon in Indianapolis.

Lianne Somerville, director of youth services for the Indiana Youth Institute, praised Rowland and Smith for their dedication to youth.

"We are all richer for the investment that Joyce and Kevin have made in Indiana's young people," Somerville said. "We look forward to honoring them."

As award recipients, Rowland and Smith will benefit from networking and training opportunities from the Indiana Youth Institute and will receive a scholarship of up to \$1,000 for professional growth and development.

Right to Life of Indianapolis will sponsor a teen oratory contest open to high school juniors and seniors on April 13 at Cardinal Ritter High School in Indianapolis.

Teen-agers who are interested in competing in the pro-life speech contest should contact Gayle Kominski at 317-845-4353 before the March 31 registration deadline.

The area winner receives a cash award of \$200, a plaque, and other prizes, and advances to the state contest on May 4 in Indianapolis.

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Young Adult Scene

Archbishop answers questions at Town Hall forum

By Susan Bierman

Young adults had the opportunity to voice their concerns during a Town Hall forum with Archbishop Daniel Buechlein at the Indianapolis Archdiocesan Young Adult Conference held Feb. 10 at St. Monica Parish in Indianapolis.

Despite unseasonably warm weather, over 200 young adults ranging in ages 18 to 39 attended the archdiocesan Office of Youth, Young Adult, and Campus Ministries sponsored event. The participants from the Archdiocese of Indianapolis as well as those from surrounding dioceses within the state and from Kentucky, Tennessee, and Ohio came to the forum with questions for the archbishop ranging in topics from purgatory and women priests to homosexuality.

Before answering questions Archbishop Buechlein told the young adults how impressed he was with the attendance at the conference.

"I am delighted to see the fantastic turnout this afternoon and such a beautiful afternoon—I am sure some people would like to just as well be outside too," he said.

The archbishop gave full attention to the questions and answered each with precise clarity.

The following are some questions and answers taken from the forum.

Q: Do you believe the people in heaven and purgatory can really see what's going on down here on earth—also do you believe that there are a lot of people in purgatory?

A: As we say in the Apostles Creed we believe in the communion of saints. We believe yes, that first of all when we die it's not the end of everything. In fact we believe that life is only changed and this one is only a vestibule. Do they see. I don't know. Yes in a

certain sense. I truly believe for example, my mother is deceased and I can sense at different times her presence to me. But does she physically see with eyes like I have? We don't know what the glorified body is. We know that there is a glorified body, we don't know what that means. But does the spirit in us that yearns for God that wants communion and all of this? This spiritual dimension of us—certainly continues and certainly I believe that—that kind of presence our sisters and brothers in the faith are present to us in that spiritual sense—which is very real. Just because we can't see it ourselves doesn't mean it's not real. (What is purgatory?) What that means is a state wherein our imperfection is purified. That's why we pray for each other after we are gone.

Q: While women are doing everything in the church, how can we continue to say women cannot be ordained?

A: The first answer I am going to give is maybe an analogy to help you understand. Back in the '60s when the Mass was being revised there were questions why do we have to use... bread it doesn't look like bread, why not just a loaf of bread. Why do we have to use wine, why can't we use whatever, coke, beer, because those are more meaningful symbols in our day? Some even said pizza. The church has been scrupulous all through the ages in trying to do what Christ did. We worry about what's called the integrity of each sacrament. Each sacrament has what technically is sometimes called matter of form. Water has to be used for baptism—it has to flow on the head. The words I baptize you in the name of the Father, Son, Holy Spirit, must be said or we won't have the sacrament. The matter of form for the Eucharist is a loaf of bread, and wine. When we come to priesthood, because Christ is considered to be the celebrant of the Eucharist, and because he delegated the apostles to take his place doing

that, there is the constance of the constant teaching of the church. Therefore it has to be a male who is ordained to stand there, sit there, be there in place of Christ—that's been the constant teaching. What has John Paul II said recently, because there is a lot of questioning about the fact that there are many ways in which ministry is being done and women are as good in ministry as men are and all of that. There has been a lot of questioning of this teaching, and he simply said in so many words, I and no one else can change what's in the constant of the church over the ages because we believe that's what Christ established. I can say this—the teaching on who can and cannot become priest is not based on old men who are power hungry trying to protect what they are doing. That's generally the brush that we get painted with. It's not that. We are conscientious people. The role of women needs to be studied more.

Q: Can you tell us about your call to the priesthood?

A: The first invitation came from my fifth grade teacher. I didn't like it at all, because she embarrassed me in front of some girls. My eighth grade teacher, by then I had declared that I wanted to be a priest, said to everyone there 'Buechlein will never be a priest because he likes the girls too much.' My family used to say to me 'You are going to be the priest in the family.' And I used to say, well, I have something to say about that—to myself. Then when I went to the seminary they were taking bets about how long I would last there. The final yes came when I was 21 years old. I had gone through—I am what they call a lifer. I went through minor seminary which we used to have in those days. It was in the major seminary that I said yes, I think God is really calling me to this. But there was a whole discernment process. Three times I was on the verge of packing my suitcase and going

home and once already packing. The issues were first of all I thought I would never be worthy enough to be a priest and in a sense that's true, but then I finally figured out there probably wasn't anyone who was worthy to be a priest if you really look at what needs to be done. The second was I didn't think I could ever speak in public, I used to shake so bad, when I was up in front of my classmates and elsewhere I thought that I can't do it. If I had known then what was going to happen, I probably would have been out of there. The third reason was that I wanted to be married and I knew who I wanted to marry. I went to see a wise old monk at St. Meinrad who sat me down and said just think about it awhile. And eventually it came clear, and it was like this is what God wanted.

Q: What does the church teach about homosexuality?

A: We need to be very clear on what the church teaches about homosexual orientation. The first position of the church would be that nobody, no human person should define herself or himself primarily on the basis of sexual orientation. The second thing the church teaches about someone who has a homosexual orientation is that it is not the ordinary condition of a human person. That is not to tag or name someone as abnormal—that's not the way the church feels. It's not the ordinary situation of a human person to be homosexually oriented. The teaching on whether or not acting out homosexually is morally acceptable relates to the church's whole understanding of the function of sexual expression. Acting out sexually is—the purpose is three-fold (one being) to express the unity of a committed married couple. Any sexual act outside of marriage union—any other sexual activity—is considered inappropriate and therefore immoral. And it's in that context that homosexual acting out is considered immoral.

Conference takes young adults "Into the Light"

By Susan Bierman

Through his songs and words of praise over 200 young adults from the Archdiocese of Indianapolis and from surrounding diocese in the state and Kentucky, Ohio, and Tennessee were able to journey "Into the Light" at the Young Adult Conference held at St. Monica Parish in Indianapolis Feb. 10.

Traveling from New Orleans conference keynote speaker David Kauffman mixed words of praise with enthusiastic spiritual upbeat songs combined with keyboard and guitar to challenge the hearts of the participants ranging in age from 18 to 39.

Kauffman invited the young adults to sing along and clap their hands during his performance. At one point he asked them if they were ready for a challenge. The young adults replied "yes."

"All right, that's good because I want to sing a couple of songs to you that make me nervous every time I sing them," he said.

He explained that the songs remind him that the light sometimes accosts him and he doesn't like it. He told a

story about when he was younger and his mother would come into his room in the morning to wake him to go to school. "She would flip on the light in my eyes and I am like what's the deal," he said. Even though he knew this was coming each morning he said it still accosted him.

"That's how sometimes the light of Christ I think hits us—that's how sometimes it hits me and I am really not interested in it at that point—if you are just smacked in the face with the truth and with the light—I am turning the other way because dark is nice and comfy at least for a while—I don't like being accosted by the light," he said.

He went on to tell his listeners that he believes that it was truth that killed Jesus. "He was into telling the truth and exposing people into the light," he said.

Kauffman then sang two songs that he wrote for the movie "Dead Man Walking"—for which he has written several songs. The movie is currently in theaters. He said these songs journey a person through the light and darkness of two people. One person who is on death row and the other—a mother of the murdered victim.

The young adults listened attentively as Kauffman sang the words to the first song titled "Dead Man Walking"—the song he said leads its listeners into the darkness of this person who is on death row for killing.

"I have a heart that is just like yours. It works its will now as it did before—65 beats a minute or more. But I haven't got a soul that my heart beats for—I'm a dead man walking."

The second song deals with a mother's plight and how she can't figure out how she has so much anger and wants this person dead and at the time she knows it will not bring her daughter back.

"I lost my baby she was my only one. Two senseless people put her under the gun. They took what was sacred they took all that she had then they left her for dead. And now they want to kill the criminal and part of me agrees that such a bad man doesn't deserve to breathe. Still the better part of me says no—just because I don't want to become what he was."

Sponsored by the archdiocesan Office for Youth, Young Adult, and Campus Ministries, the day-long conference themed "Into the Light," allowed participants to attend two workshops of their choice. Among the workshops were varied topics of interest for both the single and married young adult.

The Archdiocesan Young Adult Conference is planned



Photos by Susan Bierman

David Kauffman was keynote speaker at the conference.

to be an annual event. The conference next year is scheduled for Feb. 1 at the Indianapolis Convention Center.

The event is another way the archdiocese is fulfilling the spiritual needs of the young adult.

Michelle Mazza, member of Holy Rosary Parish in Indianapolis, believes the Catholic Church has taken measures to include singles. "I don't think the church has forgotten about the singles—I think the singles forget about the church."

She said the church gives singles accessibility but "we don't step into it—we don't take it at times."

Mazza explained that if a young adult has questions about their faith they can go to their parish, Newman Centers, or the Catholic Center.

"There are things for us out there, so we don't feel forgotten. But we forget that the church is there for us sometimes."

Mazza who said she came to the conference mostly to "just check out the attitude of the single people," said she liked that the participants had the opportunity to choose the workshops in which they attended.



Photo by Susan Bierman

Young adults participated during the keynote presentation at the Young Adult Conference.

Question Corner/Fr. John Dietzen

Can she return to being a practicing Catholic?



Q Our youngest daughter got pregnant and was married in a Protestant church, at the suggestion of a priest.

She wants to return to being a practicing Catholic, but keeps getting mixed signals about what's right to do and what can be done.

She is 21, wants to remain a Catholic, acknowledges her mistake and wants to get on with her life. (Texas)

A From the information you give, nothing prevents your daughter and her husband from having their marriage

validated in the Catholic Church, which would allow her return to full sacramental life.

This would require her husband's cooperation, of course, in pursuing the prescribed preparations and repeating their vows. If their relationship is at all a loving one, that should present no problem.

Pre-marriage preparation programs are not excessively long or complicated. They are necessary, however, which is probably the reason the couple decided not to wait.

Ask them to talk with a priest where they live and follow his advice. There's no reason they should be receiving mixed signals if they're talking to the proper knowledgeable people.

Q I know A.D. is Latin for *anno domini*, the year of the Lord, and B.C. is English, before Christ. Is it the same in other languages? (New Jersey)

A Germans use *anno Domini* in some official documents, but usually it is *v. Chr.* or *n. Chr.*, *vor* (before) or *nach* (after) Christ. The French have *av. J.-C.* or *ap. J.-C.*, before (*avant*) or after (*après*) Jesus Christ.

The practice of dating events before or after the birth of Christ began with a Roman monk about 1,500 years ago. Before that, dates were based on historic happenings or events connected with important personalities.

(Questions should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

Rest in peace

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

ALTH, Vetha R. (Hearne), 76, St. Pius X, Indianapolis, Feb. 1. Aunt of 20 nieces and nephews.

AMOS, Robert L., 67, St. Jude, Indianapolis, Feb. 5. Husband of Grace (Martin) Amos; father of R. Michael, Joseph M. Amos, Carol A. Lathrop, Tamara A. Zaula, Mary J. Barnett; brother of James Amos, Elizabeth Simonich, Mary Emmons; grandfather of five; step grandfather of two.

ASHCRAFT, Frieda Mae, 73, Holy Spirit, Indianapolis, Feb. 5. Wife of Claude "Bud" T. Ashcraft; mother of Tom, Patricia Ashcroft, Rosemary Warman, Claudia J. Maynard, Dot Anderson; grandmother of eight; great-grandmother of four.

BOONYMAN, Mary Josephine, 89, St. John, Bloomington, Jan. 31. Mother

of Robert, Richard Bonyman; sister of Eleanor MacLeod; grandmother of four.

BUCKLER, Jerome A., 79, St. Gabriel, Connersville, Feb. 1. Father of Rita, James, David Buckler, Agnes Baca, Pauline Fuller, Diane Harmer; brother of Thomas, Paul, Edwin, Francis Buckler, Martha Dirkhising; grandfather of eight.

CORRIGAN, Henry J., 52, St. Christopher, Indianapolis, Jan. 11.

CURRY, Zelda "Peggy" (Kincade), 75, St. Patrick, Indianapolis, Feb. 6. Mother of Joseph Curry, Judy Hufford; sister of Lester, Harold Kincade, Jo Ann DeLong, June Reynolds; grandmother of six; great-grandmother of two.

EVARD, George W., 69, Holy Spirit, Indianapolis, Jan. 30. Brother of John H., Louis F. Evard, Catherine Boehm.

EWBANK, Fern E., 82, St. Mary, Rushville, Feb. 4. Mother of John H. Ewbank, Diana Swales, Patricia Clark, Rhonda Levesque, Barbara Rodney, Sara Stearley, Anita McCrory; sister of John Jordan; grandmother of 11; great-grandmother of five.

FACHINGER, Alberta A., 96, St. Mary, Lanesville, Feb. 4.

Mother of Adam Fachinger, Evelyn Blum, Rose Hussung; sister of Irene Helm; grandmother of seven; great-grandmother of seven; great-great-grandmother of three.

FLANIGAN, Thomas W., 77, St. Pius X, Indianapolis, Jan. 31. Husband of Mary V. (Owens) Flanigan; father of Thomas J., Terrence O., Timothy L., Donald J., Maureen Flanigan, Marybeth Parry, Mary Jo Powell; brother of Rosemary Hemming; grandfather of 12; great-grandfather of one.

FLINN, Frank, Jr., 85, St. Peter and Paul Cathedral, Indianapolis, Jan. 30. Uncle of Michael H. Cline.

GOODMAN, Edward W., 77, St. Anthony, Clarksville, Jan. 4. Husband of Eileen Goodman; father of Albert, Thomas, Carl, John Goodman, Mary Peckirrell, Annette Coxon, Marlene Knight; brother of Helen Henderzahn, Catherine Douglas; grandfather of 20.

GOODMAN, John E., 63, St. Mary, Lanesville, Jan. 27. Husband of Nora Evelyn Goodman; son of Rosetta Goodman; father of Jack, Dale, Michael, Steven Goodman; brother of Harry, James Goodman, Lorita Flora, Norma Yeager, Rosetta Neal; grandfather of eight.

GORHAM, Mary Elizabeth (Lime), 79, Holy Trinity, Colorado Springs, Dec. 24. Mother of Michael, Stephen P.

Gorham; sister of Paul, John F. Lime; grandmother of five.

HOF, Katharina, 87, St. Michael, Greenfield, Feb. 4. Mother of Ernestine Dillon; sister of Anna Hadersbeck, Maria Maurer; grandmother of three; great-grandmother of six.

HULL, Vivian A. (Wease), 65, St. Anthony, Indianapolis, Feb. 5. Mother of Ken, Daryl, Ernie, David, Billy Hull, Patty Waring, Linda McGovern, Brenda Irvin, Vicky Flick; daughter of Katherine Venus; sister of Harlan, Buddy Wease, Ruth Wise, Betty Phipps; grandmother of 24; great-grandmother of five.

HYNES, Josephine (McAllister), 76, Holy Spirit, Indianapolis, Jan. 31. Mother of Barbara Powers, Carol Albert, Mary Helen Edwards, Patricia Ours; sister of Margaret Parish, Helen Albershardt, Robert McAllister; grandmother of 17; great-grandmother of three.

JONES, RICHMOND E., 82, St. Mary of the Knobs, Floyds Knobs, Jan. 29. Husband of Josephine Jones; father of James C., J. Christopher, Joanne C. Jones, Judith C. Nelson, Janice C. Chippis; brother of Kelly, Lucas Jones, Callie Egle, Hallie Dixon Cleo Calhoun, Frances Midden; grandfather of 10.

KELLEY, Lawrence W., 84, St. Mary, Rushville, Feb. 7. Uncle of several nieces and nephews.

KEPPLER, J. Fred, 80, Holy Spirit, Indianapolis, Feb. 1. Husband of Evelyn (Moss) Kepler; father of Thomas, Dr. Ed, Bob, Nancy Kepler; stepfather of Dr. James Thomas, Susan Vandenberg, Margie Schaefer; grandfather of 27; great-grandfather of 16.

KING, Kathryn M. (Connaughton), 84, St. Christopher, Indianapolis, Feb. 3. Mother of Leo J., Thomas F., John T., Mary E. Mahoney; stepmother of Joseph W. Jr., Michael W., Rosemary F. King, Sharon Cooper, Nora Petraits; sister of John B. Connaughton; grandmother of 11; step-grandmother of 22; great-grandmother of 20.

LACUNZA, Grace, 85, St. Pius X, Indianapolis, Feb. 2. Wife of Victor Lacunza; mother of Henry, Richard Orejuela; sister of Alfred, Anthony Saavedra; grandmother of four.

LAKER, Robert A., 62, Holy Name, Beech Grove, Jan. 27. Husband of Marlene M. (Callahan) Laker; father of Maureen A., David H., Dale R., Daryl E. Laker; brother of Elizabeth Batta; grandfather of nine; great-grandfather of one.

LOEFFLER, Bernard, 87, St. Matthew, Indianapolis, Feb. 4. Father of Jo Ann Blackwell; grandfather of four; great-grandfather of six.

LOEHRLEIN, Linus J., 73, St. Meinrad, St. Meinrad, Jan. 26. Brother of Hubert Loehrlein, Irene Vaal, Pauline Fulk; uncle of several nieces and nephews.

MCCULLOUGH, Richard V., 63, St. Christopher, Indianapolis, Jan. 22. Husband of Rosemary McCullough; father of Richard, Dennis McCullough, Mary Wilkerson; brother of Francis, John, Rev. James McCullough, Irene Hopkins, Rita Tiplady; grandfather of five.

MICHAEL, Brittany Leigh-Ann, Infant, St. Mary, Greensburg, Feb. 10. Daughter of Forrest Jr. and Angela (Koons) Michael; sister of Clayton Springmeyer, Tyler Michael; granddaughter of Forrest D. Michael Sr., Cindy Michael, Art and Pat Koons; great-granddaughter of Maude Michael, Bud and Ruth Parish, Herschel and Thelma Wilson, Lawrence and Suzana Koons.

MILLS, Ellen M., 75, St. Mary, New Albany, Feb. 4. Mother of Barbara Harrell, Geraldine Glotzbach, Ellen Roller, Harriet Nordhoff; sister of Edith Richards; grandmother of 19; great-grandmother of 28.

REED, Burnetta A., 56, St. Joseph, Shelbyville, Feb. 5. Husband of Robert D. Reed; mother of Charles R., Morris D. Reed; sister of Ernie L. Alvey, Catherine Chambers, Geneva Hidgon, Effie Clemons, Lilly Mae Sandlin, Helen Clemons, Wilma D.

Spinnet, Mary Faye Van-Metter. Grandmother of one.

RITZI, Clarence L., 85, St. Peter, Brookville, Jan. 31. Husband of Clara Ritzi; father of Clarence Jr., George Ritzi; brother of Stella Schoettelkotte.

RODMAN, Mary C., 79, St. Mary, Lanesville, Jan. 27. Wife of Kent Rodman; mother of Karen, Alan Rodman, Mary Alexander, Rita Hunchman, Eugene Lilly, Vincent Lilly; sister of Helen Poff; grandmother of 21; great-grandmother of 38.

SCHAEFER, George, 84, St. Meinrad, St. Meinrad, Jan. 27. Husband of Helen (Bosler) Schaefer; stepfather of Carol Schwindel; brother of Edward Schaefer, Martha Peters.

SCOTT, Catherine Johanna, 75, Our Lady of Lourdes, Indianapolis, Feb. 1. Wife of Roy Scott; mother of Roy Joseph, William Edward, Thomas John, Robert Patrick Scott, Catherine Ann Hamilton, Alice Marie Lauman, Mary Patricia Bone; sister of Josephine Fontaine; grandmother of 16; great-grandmother of four.

SUMMERS, Margaret Jane, 90, St. Christopher, Indianapolis, Jan. 24. Great aunt of Jennifer Hill.

TIERNEY, D. Isabel, 82, St. Gabriel, Connersville, Jan. 31. Mother of Patricia T. Utter, Nancy S. Roberts; grandmother of four.

TOWNE, William Duffy, 63, St. Joseph, Shelbyville, Jan. 31. Husband of Charlotte Towne; father of William D. Towne Jr., Cynthia Webber; grandfather of three.

WHITE, Richard Dudley, 69, St. Andrew, Richmond, Jan. 29. Husband of Margo (Burden) White; stepfather of Tim Lewis.

Providence Sister Margaret P. Foley dies at Woods Feb. 2

Providence Sister Margaret Patrice Foley, 85, died Feb. 2 at St. Mary of the Woods.

The Mass of Christian Burial was celebrated on Feb. 6 at the Church of the Immaculate Conception with Benedictine Father Conrad Louis presiding.

The former Catherine Norma Foley, born in Olive Hill, Ind., entered the congregation in 1937, professed first vows in 1939 and final vows in 1945.

Sister Margaret Patrice served as a cook and performed other ministries at St. Patrick and Assumption parishes, and at Ladywood High School in Indianapolis; St. Mary, Richmond; Providence Retirement Home, New Albany; and St. Mary of the Woods. She also served in the Lafayette and Evansville dioceses, as well as in Illinois.

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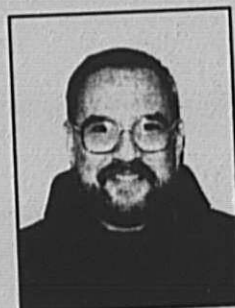
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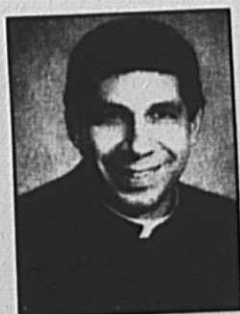
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