



# The Criterion

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## Catholics' common beliefs are explained

Father James Heft gives an overview of the Apostles Creed, the first part of the catechism

By John F. Fink

An organization tends to disintegrate if there are not common beliefs. We Catholics need to emphasize the Creed more because this is where we have our common beliefs.

This was one of the ways Marianist

Father James L. Heft introduced the first part of "The Catechism of the Catholic Church" to pastoral and catechetical leaders of the Archdiocese of Indianapolis during a workshop on the catechism Feb. 16 at the Ramada Inn in Columbus.

This was one of the steps being taken to implement the catechism in the arch-

diocese. According to Bob Meaney, who heads a task force charged with the catechism's implementation, the catechism was first introduced in the fall of 1994 in three regional workshops. Since then about 700 catechists in the archdiocese have taken courses on the catechism.

Father Heft, who is provost of the University of Dayton, gave a three-hour overview of the catechism's treatment of the Apostles Creed. This is the first and largest part of the catechism, covering 264 pages. The other three parts of the catechism cover the liturgy, the Christian way of life, and Christian prayer.

In introducing his subject, Father Heft said that he has great respect for those who are teaching religion. Often, he said, the most difficult questions come from high school students.

He noted that the catechism is presented as a "point of reference," a compendium from which catechisms for various local regions of the church can be drawn up. He said it is not meant to be a text for high school religion classes, but that it should be used in those classes along with other materials prepared specifically for those to whom the teachers are talking.

Father Heft said that too many people actually are deists in their beliefs about God. They believe that God exists and that he will reward us at the end of our lives, but there is no thought about God acting in us. We don't think enough about Christ, he said, and Christ must be central to Christianity. We must have a personal relationship with Christ, he said.

After stating that more emphasis should be given to the Creed, he suggested that priests make it a point to refer to parts of the Creed in their homilies. He said that this might help those in the congregation to think about the Creed as they recite it instead of simply saying it by rote.

Father Heft said that "reason can know that God is; faith reaches the Trinity." He said that what moves people to believe is not intelligence, but love. He spoke about the hunger of the human heart for God, quoting from "The Confessions of St. Augustine," "Our heart is restless until it rests in you."

The catechism treats tradition and Scripture in paragraphs 74 to 100. Father Heft said that tradition is very important because "tradition is the way the faith is handed on." He continued, "Tradition is the living faith of the dead. Traditionalism is the dead faith of the living."

When it comes to Scripture, he said, we must remember that the church doesn't claim inerrancy in the Bible. It does claim that the Bible was written down under the inspiration of the Holy Spirit, he said, and the catechism tells us that the men who

wrote it "faithfully, and without error teach that truth which God, for the sake of our salvation, wished to see confided to the Sacred Scriptures." The church, Father Heft said, determines what is in Scripture for the sake of our salvation.

Father Heft stressed that we can believe only by receiving the free gift of faith and he quoted section 154 of the catechism: "Believing is possible only by grace and the interior helps of the Holy Spirit. But it is no less true that believing is an authentically human act. Trusting in God and cleaving to the truths he has revealed are contrary neither to human freedom nor to human reason."

The catechism teaches Catholic doctrine by examining the 12 articles in the Apostles Creed and Father Heft reviewed those 12 articles, giving special emphasis to those that refer to Christ, saying that Christ is the heart of catechesis. He is the Word of God, the Second Person of the Trinity, fully equal with the Father and the Holy Spirit.

"Why did the Word become flesh?" Father Heft asked, and answered in the words of the catechism, "In order to save us by reconciling us with God. . . . That we might know God's love. . . . To be our model of holiness. . . . To make us partakers of the divine nature."

He touched briefly on some of the early Christological heresies that denied either that Christ was fully God or that he was fully human. Even today, he said, there are those who give so much emphasis to Christ's divinity that they ignore the fact that he was also a human like us in every way except sin.

He spoke about the sections in the catechism on the Virgin Mary (487-507) with emphasis on the doctrines that Mary was "filled with grace" (her Immaculate Conception); that she was the mother of Jesus and, since Jesus was God, the mother of God; and that she was ever virgin—before birth, during birth and after giving birth.

Father Heft covered the sections of the catechism that teach about Christ's passion, death and resurrection. However, time began to run out as he reached the sections on the Holy Spirit, the holy Catholic Church, the communion of saints, the resurrection of the body and life everlasting, and he was unable to cover them in depth. He encouraged the participants to read the handouts he prepared for the workshop.

## Van available for handicapped religious



Photo by Margaret Nelson

Archbishop Daniel M. Buechlein blesses a handicap-accessible van being used by Father George L. Stahl. It was donated from the estate of Father Francis Buck to St. Vincent de Paul to be used for a new program to transport religious to ministry or recreational activities. The late priest's brother Robert Buck and Bob Landwerlen, president of the Indianapolis Council of SVdP were present for the blessing.

It will enable them to continue to serve and to travel to religious events

By Margaret Nelson

Thanks to a bequest from the estate of the late Father Francis Buck, handicapped priests, nuns and brothers will have a way to continue to serve—and to recreate.

The Indianapolis Council of St. Vincent de Paul recently began the new program by purchasing a van and installing a hydraulic lift that can move wheelchairs from street level to the inside of the vehicle. It can accommodate two people in wheelchairs and five others, including the driver.

Some men at St. Luke Parish in Indianapolis, who have offered to drive

the van, have been trained at St. Vincent New Hope. The men are ready to take Father George Stahl to visit shut-ins in accessible homes where he hopes to administer the sacraments, preside at home Masses and provide counseling.

Robert Buck (317-359-0220) is the brother of Father Buck, who was pastor of Our Lady of Lourdes Church. He has agreed to coordinate the program, along with Ray Benjamin (317-353-0795). Both are members of St. Vincent de Paul.

They are seeking requests for the use of the van from "our retired religious, who have given so much to our church." They will transport those with disabilities to religious events or recreational outings. And they would like to hear from more driver volunteers.

Later, the use of the van may be expanded to others with disabilities.

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### Condoms and AIDS

French bishops' report that says condoms may be necessary to prevent AIDS triggers differing reactions among both theologians and doctors.

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### Visit to Haiti

Two priests from St. Bartholomew Parish in Columbus find goodness, kindness, joy and a spirit of thanksgiving to God in their "twin" parish in Haiti.

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## Seeking the Face of the Lord

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



# Lent is a gift from the church

The popularity of Ash Wednesday is both intriguing and encouraging. Being signed with ashes continues to hold its attraction in our culture which generally stands against the very meaning of this ritual. "Repent from sin and return to the Gospel," or the more stark "Remember, you are dust and unto dust you shall return" are hardly the coinage of distorted individualism and secular materialism. Yet our churches overflow with folks seeking blessed ashes. Even the media give fleeting attention to the ancient practice.

What is it about receiving ashes that strikes a chord? Deep in our hearts we realize that to seek self as the goal of life is a dead end quest. Deep in our hearts we realize that all the riches and pleasures in the world don't give us peace of mind. Deep in our hearts we know that there must be a deeper meaning to life than chasing after career success. Deep in our hearts we realize there is a God and God isn't me, or us, or some thing.

If we allow it, deep in our hearts we also know that we forget. We know how much time and energy we spend chasing after meaningless goals. How often we slip into the unwitting conviction that somehow we are the center of all reality. Sometimes I put myself in God's place. Or sometimes I make a god of "the good life" or some other person who becomes my center, or some thing. If we allow it, we know deep in our hearts that sometimes the last voice we want to hear is God's voice.

I say "if we allow it" intentionally. I say "deep in our hearts" intentionally. Isn't it true that we spend so much of the journey of life chasing along the surface and taking every distracting exit ramp? We don't allow ourselves the opportunity to think about the end of the road or to feel the depths of which we are capable. We starve the spirit, the deeper cravings of our souls and minds.

Why do our youth suffer so much? They have far more "things" and opportunities than previous generations. They have virtually every physical pleasure, legitimate or not, available to them. Are they happier for it? They chase every possible avenue searching for some meaning. Why do we see so many broken families? Is the true meaning of life eclipsed by the pursuit of bigger homes, more cars, more things, rather

than uniting the family around the one thing that truly counts? The distractions that invite us to take the exit ramps off the path of authentic human life are many.

Does this sound like the dire sayings of the prophets of old, like Jeremiah? Yes. I guess our human family still needs reminders of what life is about and the "Jeremiad" is timely. As good-hearted but forgetful human persons, Lent is a timely gift from the church. Signaled by the signing with ashes, the liturgical season of Lent calls us to pay attention to the deeper needs of our hearts.

The church, echoing the Gospel, invites us to go below the surface of our ordinary preoccupations. We are invited to fast and abstain as a way to remember that there is a God and we must depend upon the true God. Fasting and abstinence from unnecessary food and drink can be a purifying experience that separates us from a materialistic chase for false gods, especially self.

The most important practice of Lent is spending more time in prayer, whether it be spontaneous or memorized prayers, or prayers in a book of devotions, or simply time spent in quiet before God. Prayer is the effective way to get below the surface. For many of us, time is our most precious resource, and it is truly a "spending." Like any human activity, prayer becomes a habit only if we plan a daily time and place to do it. If left to spontaneity, it won't happen with any consistency.

Although often ignored, union with God is the strongest human desire. Not to pray is to frustrate the strongest desire of the human spirit.

Prayer and fasting strengthen the generous understanding that God is God and I am not. This truthful "confession" helps one remember that "my" needs are not the center of all reality. Prayer and fasting move one to reach out in charity towards others. From authentic prayer and wholesome fasting flow the desire to live for others. And so charity, almsgiving, is the third Lenten practice to which the church invites us.

Prayer, fasting and extra good works lead us to admit and to confess our self-centeredness and thus return to the pathway of peace. Lent is a gift.

## Dates announced for opening of cemetery

Work continues on the new Our Lady of Peace Cemetery in the north part of Indianapolis. According to Gene Harris, executive director of Catholic Cemeteries, the entire cemetery, including the chapel mausoleum, will be completed by the middle or late June.

He said that burials will be made in the sections that are currently developed beginning March 18.

Office hours at the new cemetery will be Monday through Friday, 8 a.m. to 4 p.m., and Saturday from 8 a.m. to 1 p.m.

Our Lady of Peace Cemetery is the only Catholic cemetery in the northern part of the Archdiocese of Indianapolis or the southern part of the Diocese of Lafayette.

## Editorial Commentary/John F. Fink, Editor

# We no longer hear much about liberation theology

An article came across the Catholic News Service wire last week that asked the question, "Has liberation theology become irrelevant?" Perhaps that question reflects as well as anything the differences in Latin American politics today as compared with 10 to 20 years ago.

That is not to say that everything is fine in Central America now. I know that from having spent a week living with the Mayan Indians in Guatemala two years ago and from being in that country again last March. The inequities still exist and, indeed, the 40-year civil war in Guatemala is still not formally ended.

Today it is estimated that 78 percent of Guatemalans live in poverty. So do an estimated 70 percent of Nicaraguans and 57 percent of Salvadorans.

Just last May the Latin American

bishops, at their meeting in Mexico, called attention to the conditions in their countries—"extreme poverty, growing unemployment, unstoppable violence and myriad forms of corruption and impunity which sink millions of families into anguish and pain."

Nevertheless, things have quieted down considerably from the days when the Sandinistas were fighting in Nicaragua and the rebellion in El Salvador resulted in the assassination of Archbishop Oscar Romero in 1980 and the murder of six Jesuits in 1989. The pope's trip in 1983 was a tumultuous one that included a shouting match with Sandinista youth during a Mass and the pope's castigating of Father Ernesto Cardenal in Nicaragua.

It was a year after that trip that the Vatican issued the first of two documents on liberation theology. "On Christian Freedom and Liberation" appeared Sept. 2, 1984 and "On Christian Freedom and Liberation" was published April 5, 1986.

They were warnings against translating sociology into theology and advocating violence in social activism. They specifically condemned Marxist principles that had found their way into the theology of liberation and they stressed the primary spiritual nature and mission of the church.

But too many people took the condemnation of Marxism as a softening of the church's preferential option for the poor. This was not true in 1984 and is not true today. During his trip from Feb. 5 to 12 this year, the pope stressed that, as he said, "There are other problems that remain to be resolved, first among them justice, real social justice."

He encouraged Nicaraguans to keep working for the more equitable distribution of goods, and he told the Salvadorans that "opposing political and economic ideologies such as Marxism and unbridled capitalism . . . are (both) foreign to your character and your human and Christian traditions."

He tried to make it clear that there is a difference between pressing for equal rights in society and promoting a program that he called "social struggle."

Perhaps we haven't been hearing as much about liberation theology as we once did, but we should remember that we all have an obligation to promote social justice and equality wherever injustice and inequality exist.

## Official Appointments & Announcements

Effective February 28, 1996

**Rev. Stephen W. Giannini**, currently part time associate pastor at St. Jude, Indianapolis, appointed pastor of St. Ann, Indianapolis, while continuing with his appointment as chaplain at Roncalli High School on a part time basis.

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

## Correction

Two photographs were inadvertently switched in the Feb. 16 edition of "Faith Alive!" The photograph of a woman crying should have gone with a caption explaining that "suffering is a normal psychological and spiritual reaction to unhappy life events." The picture of a man in a wheelchair competing in a race was supposed to illustrate the "Discussion Point" topic about how people can overcome life's disappointments. The Criterion apologizes for the error.



02/23/96

## Moving?

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# St. Rita celebrates with annual Black History Mass

By Margaret Nelson

Divine Word Father Chester Smith told the assembly at St. Rita's annual Black History Mass, "Don't leave here today without affirming our youth."

In fact, the young people of the parish did nearly everything at the Mass but preside. The whole choir was comprised of the youth, as were the roles of greeter, lector, and gift bearers. The procession began with young women doing liturgical dance.

Father Smith said that God is within each person, "not on some wall." He asked the young people to learn the seven black values now, "not wait until Dec. 26 to be about Kwanzaa. These values are going to save your life. You should celebrate black history every day."

Rather than having the attitude that is portrayed on television as funny, Father Smith said to "have faith in God, church and community." He said they "can do all things in Christ."

Suggesting that the assembly study their history he said, "You must understand that you are people of the first civilization. You have a rich legacy. You must understand the seeds and

blood of your people are in you.

"You have the creativity. Within you is the power of God," said Father Smith. "Don't allow things you watch on TV to control your mind. . . . You have the power to be the best you can be. Anything less is a sin against yourself."

"If you really want your sight restored," he said, referring to the homily, "you need to hang around the right people. When we hang around the right people, right things happens."

He said that history proves that belief in God is best. "Some folks have a vested interest in keeping us blind."

Father Smith said, "The right people lead you to church. . . . They listen and affirm you for who and what you are."

He noted that, in healing the man's sight, Jesus gave of himself in a similar way to the way he gave his life. And the man was honest. Father Smith said, "We have to stop denying what is wrong with us so that the Lord can help us."

"Can we wait on the Lord so the Lord can give us what we need?" asked Father Smith. "Can you wait on the Lord so the Lord can lay his hands on you? Don't wait on men and women to heal you. Your faith is your testimony. 'I can see Christ. He is my light and my joy.'"



Photo by Margaret Nelson

Divine Word Father Chester Smith is surrounded by the assembly he called to the altar during the annual Black History Mass at St. Rita. The youth of the parish took ministerial roles.

## ICC board appeals to Indiana lawmakers for education reform

By Coleen Williams

The Indiana Catholic Conference (ICC) board of directors has issued a call for education reform to Indiana lawmakers.

The ICC board statement, "A Tradition of Concern for All," was sent to all members of the Indiana General Assembly earlier this session. In the statement, the board emphasized that "proper education for all has been and continues to be a central theme of the Catholic Church."

Three primary concerns were expressed at the outset in the statement: the deteriorating moral behavior in the state "evident in the multitude of social ills and violence"; declining student achievement in Indiana in relation to the standards of first world countries; and that "all students with special educational needs have the right to

educational services whether they are in government- or non-government-sponsored schools."

The statement outlined eight guiding principles motivating their call for educational reform in Indiana. These principles include the right and obligation of parents for the education of their children and the duty of the state and local community to assist parents in the educational process of their children.

The ICC board appealed to Indiana legislators for reform, recognizing the responsibility of the legislature "not only to ensure meaningful reform but to create a system that guarantees the empowerment of educational leaders and classroom teachers: to collaborate with parents in implementing reform; and to provide for children who have an inalienable right to education."

## Sr. Jeanne Knoerle receives award

Providence Sister Jeanne Knoerle, chancellor of St. Mary of the Woods College and program director of the religious division of Lilly Endowment, received the 1996 Reverend Theodore M. Hesburgh Award from the Association of Catholic Colleges and Universities (ACCU) in February at its annual meeting in Washington, D.C.

The Hesburgh Award, named for the Holy Cross priest and former president of the University of Notre Dame, was established in 1989 and is given to persons who exhibit outstanding leadership in the field of higher education.

"Jeanne Knoerle's exceptional career makes her an excellent choice for this recognition," said Paul Gallagher, acting executive director of the ACCU. "As both president and now chancellor of St. Mary of the Woods College and as an executive with the Lilly Endowment, Sister Knoerle has been a strong and effective advocate for Catholic higher education."

Sister Jeanne served as president of St. Mary of the Woods College for 15

years. Before that, she was assistant to the president and an associate professor of Asian studies. During her academic career, she also taught at several Catholic secondary schools.

A Fulbright Scholar, Sister Jeanne received both a master's degree in journalism and a Ph.D. in comparative literature and Asian studies from Indiana University. She received a bachelor's degree in drama and journalism from St. Mary of the Woods College.

Former recipients of the Hesburgh Award include Jesuit Father Raymond Baumhart, director of evangelization and Christian life for the Archdiocese of Chicago; Ursuline Sister Alice Gallin, former ACCU executive director; and Father Timothy Healy, former president of Georgetown University.

The National Catholic Educational Association represents 200,000 Catholic educators serving at all levels of Catholic higher education. ACCU, its higher education department, serves the administrators in its 200 member institutions nationwide.

## Our Lady of Providence High School has new governance board

Recently, a new governance board for Our Lady of Providence Junior/Senior High School met for the first time.

The new board of directors will develop policy, assist with planning and development and set overall direction for the school. The board will have standing committees for development, marketing and public relations, educational planning, finances and facilities.

Members of the board are: Bud Bennett, Corydon; Kathy Brennan, New Albany; Sandra Brown, Jeffersonville;

Ron Carroll, Jeffersonville; Kevin Cecil, New Albany; Pete Corrao, New Albany; Don Day, Sellersburg; Dale Gettelfinger, New Albany; and Bob Koetter, Jr., Floyd's Knobs.

Other board members are Bob Larkin, Clarksville; Helen Martin, Sellersburg; Phil McCauley, Jeffersonville; Diane Murphy, New Albany; Mike Naville, New Albany; Nancy Reschar, Jeffersonville; Stephen Schmelz, New Albany; Franciscan Father Dismas Veeneman, Clarksville; and Father James Farrell, Jeffersonville.

## Franciscan Sisters' Oldenburg farm earns environmental award

Michaela Farm in Oldenburg has earned a national Award for Environmental Sustainability. The award will be presented during a ceremony on Feb. 26 in Washington, D.C.

The 142-year-old family farm of the Sisters of St. Francis has been selected for inclusion in "The Environmental Success Index," a resource that government agencies, community organizations and businesses use to learn about effective

programs.

Projects helping with energy efficiency, water conservation waste management, and protection of endangered species are screened by the National Awards Council for Environmental Sustainability for inclusion in the index. Renew America coordinates the awards council.

The sisters returned to managing Michaela Farm four years ago. Since that time, the farm has been recognized for earth healing efforts by moving beyond cleanup to establishment of organic gardens. These provide fresh vegetables for the retired sisters at the convent and farm residents.

The staff planted 10,000 native hardwood trees in eroded fields and built the first known strawbale house in Indiana. They have dredged the reservoir for future aquacultural use and conferred with bioregionalists and others who live simply on the land. The farm offers educational programs, as well.

Franciscan Sister Anita Brelage, administrator of Michaela Farm, talked about the volunteers and interns. "These people come back again and again to visit and work. They find a support system here for what they have committed themselves to do—to conserve the earth's resources and find their own inner healing," she said, adding that they tell their friends.

The farm is named for Sister Michaela Lindemann, the first farm manager and third superior of the Oldenburg congregation.

Those wishing to know more about the educational program or the March to October intern program may call 812-933-0661.

### The Criterion

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## Priest explains needs of Belfast parish

Father Malachy Murphy from St. Paul Church in Belfast, Ireland, will speak at Alverna Student Center at Marian College on March 1 at 7 p.m.

Father Murphy will talk about the situation in his parish, which is on the Falls Road dividing line that separates the two conflicting factions of Belfast. Because of 27 years of violence, many parishioners have moved away, leaving a poor congregation with fragile buildings. He is touring the Midwest to seek funds to build a new parish center.

One of Father Murphy's young parishioners, Catherine Hamill, spoke

about her experiences during President Clinton's visit to Ireland last December.

"We just ask that people come to meet him and hear what Father Murphy has to say," said Mark B. Caraher, president of the Kevin Barry Division #3 of the Ancient Order Order of Hibernians, which is sponsoring the event.

No reservations are required. There is no fee charged for the talk, but a free will offering will be taken.

Those with further questions may call Mark Caraher at 317-357-8027.



From the Editor/John F. Fink

# Lent is a preparatory period leading to Easter



Once again we have entered into the season of Lent. Lent affects different people in different ways. Some people hate Lent. They dislike the penances they associate with it and think it too somber. They want the practice of Christianity to be all sweetness and light. But that can't be.

Other people seem indifferent to Lent. They more or less ignore it, treating it no different from any other season of the year. Oh, they might grudgingly fast on Ash Wednesday and Good Friday (or at least make a half-hearted attempt at it), and they might abstain from meat on Fridays if they remember to do so, but that's about it. At best, they tolerate Lent.

Then there are people who look forward to Lent. They know that there must be a season for mortification and Lent provides the opportunity to lead a more spiritual life than they do the rest of the year. Perhaps they see Lent as a time to repent of some of the excesses they've enjoyed the rest of the year.

How does the church view the season of Lent?

First of all, it sees Lent as a preparatory period leading up to Easter. Without Easter, Lent wouldn't make sense. Mortifications don't have a spiritual meaning unless there is a spiritual goal. They are not like a diet or exercises that we do for our physical health. So Lent is seen as a preparation for the "passing over," the conversion from death to life, that Easter is.

Lent is an ancient season in the church because Easter was one of the first feasts. At first, though, the pre-Easter fast lasted only two or three days. Later it developed into three or four weeks. The concept of *tes-saracoste* (40 days in Greek) was first noted in the Canons of Nicaea after the church's first ecumenical council in 325. The 40 days' observance was obviously patterned on Christ's fast in the desert before his public ministry which, in turn, was patterned on the fasts of Moses and Elijah in the Old Testament.

People sometimes ask how we arrive at 40 days. At first, in the Eastern Church (where the church started), Lent was observed for five days a week for seven weeks. But that totaled only 35 days. In the fourth century, that was changed to five days for eight weeks. In the Western Church, though, Lent meant six days' fast per week for six weeks—36 days. In the seventh cen-

tury that was changed to 40 days by adding the days from Ash Wednesday through the Saturday preceding the First Sunday of Lent. This doesn't mean that the Sundays of Lent aren't part of Lent. It means that, back in the days when every day in Lent was a fast day, the Sundays were exempted. Today the season of Lent is actually 44 days because it ends with the Mass of the Lord's Supper on Holy Thursday.

From the time of the early church, Lent has been seen as a time of fasting, prayer and almsgiving. In the earliest church, fasting included the wearing of sackcloth and ashes as an act of humility. Today that is still the message of wearing ashes on Ash Wednesday.

Although fasting today is required only on Ash Wednesday and Good Friday, we should all find some way to discipline ourselves during Lent. Food and drink seem to be the most popular things to give up, but perhaps for you some other good thing would be better.

The church offers many opportunities for more prayer during Lent. The best way to fulfill that part of Lent is to try to attend one or more weekday Masses, the most perfect prayer. Many parishes also offer the stations of the cross, the rosary or other special devotions during Lent.

But there are many things you can do at home, too. This Lent might be a good time to get in the habit of doing some spiritual reading every day—perhaps starting with the Gospels or other New Testament readings. Or perhaps you could read some of the writings of one or more of the doctors of the church.

From earliest days, the church encouraged almsgiving during Lent as a way for Christians to conquer tendencies toward self-centeredness and to think of others. Concern for others should be a year-long attitude, of course, but it can be helped through generosity during Lent.

The Archdiocese of Indianapolis helps with this aspect of Lent by scheduling four special collections during Lent: for Afro and Native American missions, for aid for churches in Eastern Europe, for the U.S. bishops' Overseas Aid (mainly Catholic Relief Services), and for the sacred shrines in the Holy Land. The collections are purposely scheduled during Lent because of our almsgiving obligation.

If we make the right preparations during Lent, we can be assured of a more meaningful Easter.

Matters Liturgical/Sherie Berg

# What the Christian Lenten fast and abstinence is all about

As we begin another Lent we are reminded that the church asks us to observe the ancient customs of fast and abstinence. In today's culture watching what and how we eat has become the national pastime. It seems that everyone we know is eating healthy, abstaining from red meat and fat, cutting cholesterol and calories. This ancient practice has exploded in popularity in our day.



But when the church asks us to fast and abstain from meat it does so for different reasons than Jennie Craig, Weight Watchers, vegetarians, or animal rights activists. Eating healthy is a religious act because our faith obliges us to take care of the physical bodies God has given us. But fast and abstinence for the Christian has other, deeper meanings.

As a child I gave up candy and desserts during Lent, a custom many still follow. And as a child, I saw this "giving up" as a penitential practice. I fasted from things I liked during Lent as a way of paying for my sins. Maybe a little suffering now would alleviate a lot of suffering in purgatory. This penitential aspect of fasting has always been part of the Christian tradition of fast and abstinence. Even before the time of Jesus, our ancestors in faith, the Hebrews, fasted in repentance.

"The Catechism of the Catholic Church" refers to fasting along with prayer and almsgiving as the interior penance of the Christian (No. 1434). But note that the catechism links fasting with prayer and almsgiving, and in so doing it gives us a better picture of what the Christian Lenten fast is all about. Jesus himself linked fasting with prayer and almsgiving in the Gospel of St. Matthew we read on Ash Wednesday (Mt 6:1-6).

After his baptism, Jesus went into the desert where he fasted and prayed for 40 days. When we fast during Lent we unite ourselves to that mystery of Jesus in the desert. We discipline our bodies so our spirits are free to pray. Fasting helps us to reflect on our lives as well as to express sorrow for our sins. For us, as for Jesus, fasting should be connected to prayer. The rumbling in our stomachs can remind us to turn our thoughts to God.

In addition to connecting fasting to prayer, Jesus and the church link it with almsgiving. In fact, in the Ash Wednesday Gospel, Jesus speaks first of giving alms, then of praying, and finally of fasting. Perhaps the order has some significance.

Early Christian writers emphasized such a strong relationship between fasting and giving alms that Christians were instructed to give whatever they would have eaten during their fasts to those in need. And we are still encouraged to do this. Our fasting is doubly productive when we make it a positive act of solidarity with the poor. In this way our hunger not only reminds us that many of God's creatures suffer from hunger every day, but helps alleviate that hunger.

And finally, besides being an act of penance, prayer and almsgiving, the Lenten fast has yet another dimension. This fast is a period of preparation. Lent is the final period of preparation for those who will receive baptism at the Easter Vigil, and the time when the baptized prepare to recite again our baptismal promises. In this way the Lenten fast is also the fast before a great feast—a time when we are too excited to eat, and we abstain from something so we will enjoy it all the more when the time comes. Thus the Lenten fast both heightens our anticipation and increases our enjoyment of the great feast of Easter.

A View from the Center/Dan Conway

# Taking a closer look at the permanent diaconate

The strategic plan for the Archdiocese of Indianapolis calls for a closer look at the possibility of establishing the permanent diaconate. Since this order was restored by Pope Paul VI in 1967, 155 of the 190 Latin and Oriental dioceses in the United States have ordained deacons. There are now 11,452 deacons serving in the United States. This represents 60 percent of all the permanent deacons ordained throughout the world.



What is a permanent deacon, and why doesn't the Archdiocese of Indianapolis have any?

A permanent deacon is an ordained minister (like a bishop or priest). He is called "permanent" to distinguish him from those deacons who intend to become priests and are therefore known as "transitional deacons." A permanent deacon may be married before he is ordained (although he cannot remarry if his wife dies), and he most often has a full-time job in addition to his diaconal ministry.

All deacons are ordained for a particular diocese (or religious order), and by reason of their ordination to the diaconate they are called to exercise the three-fold ministry of word, sacrament and service. The church teaches that deacons are "configured to Christ the servant" through the grace of ordination as a concrete, visible sign of every Christian's baptismal call to service.

Traditionally, the diaconate has been reserved for men, but the Vatican has indicated a willingness to explore the possibility of ordaining women as deacons. The Vatican Congregation for the Clergy is currently conducting a study of the permanent diaconate worldwide, but it's unclear whether the issue of ordaining women to the diaconate is one of the items being discussed.

Why doesn't the Archdiocese of Indianapolis ordain deacons (or allow those permanent deacons who are living here to function as deacons)? As I understand it, the priests and lay leaders who have been consulted on this issue—as recently as 1988—expressed concerns that the use of permanent deacons in parish and archdiocesan ministries might discourage the active participation of lay leaders, especially women. In addition, concerns have been expressed about mistakes that were made in other dioceses where candidates were not screened properly or did not receive sufficient formation in theology, liturgy or pastoral ministry. Rather than rush into the ordination of permanent deacons, archdiocesan leaders chose to emphasize the recruitment and training of lay leaders.

A recent study of the permanent diaconate in the United States by the National Conference of Catholic Bishops shows that there was some justification for the cautious approach taken by our archdiocese. At the same time, the study shows that during the past 27 years the ministry of permanent deacons has been a great blessing to parishes and dioceses in many different regions of the United States.

In my next column, I will offer some personal observations on the permanent diaconate—and the "pros" and "cons" of establishing it here. This will not be the last word on this subject, of course. As specified in the strategic plan, a committee led by Father Joseph Schaedel, archdiocesan vicar general, will explore the issue in depth (in consultation with the Council of Priests and Archdiocesan Pastoral Council).

Archbishop Buechlein has already said that he will not make any changes in our present policy until we have the results of the Vatican Congregation for the Clergy's study of the permanent diaconate, so it's likely that this will be a lengthy period of discernment.

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The Criterion





## To the Editor

## Media tolerance of anti-Catholicism

We recently sent a direct mail fundraising letter to prospective members asking them to notify various media outlets of their concern for media tolerance of anti-Catholicism. Unfortunately, the list was indiscriminately composed, the effect of which was to give the erroneous impression that the Catholic League may consider your outlet an offending party. Nothing could be further from the truth. Please accept my apologies if the wrong impression was conveyed, and please understand that this will never happen again.

William Donohue, President  
Catholic League for  
Religious and Civil Rights  
New York, N.Y.

(The mailing included a postcard to be sent to media urging them "to report on the growing tide of bashing against our church, Pope John Paul II and those who have devoted themselves to God's work." So far The Criterion has received 14 of the postcards, seven of them from people who live within the Archdiocese of Indianapolis, four from people in the Diocese of Gary, and three from people who live in Ohio.—Editor)

## Am I contributing to sin of materialism?

Over the past few months, the weekly readings from Paul to Timothy have stayed with me. Paul's insight into the evil worldly influences of his time, on God's chosen people, have almost been haunting. Current circumstances in our world beg the question that Jesus asked in his parable about the servants given different sums of money. Some invested it according to their talents, wisely, while one servant buried it. Ultimately, all were held accountable. To those given much, much was, and is, expected.

Today I beg you to ask yourself, how will I answer our Lord? Am I responsible for the sins of "what I have failed to do," or contributed to? Are my talents "buried" in the hassles of our modern world? Can we responsibly reason: "I am too busy. Work stinks and I am just trying to hold on. I would like to spend more time with my children and my spouse, but we have to eat. I want my kids to have the things that I never had. I would like to send my kids to a Catholic school, but I can't afford it?"

Many of us are very well educated, or have educated ourselves well to be efficient survivors. We examine food for its fat content, compare bulk to smaller packaging, brands to generic, and often share these insights with friends and family. We love our modern conveniences so much that many are taken for granted. Often we "just have to have that; it is too cool; our friends will be green with envy."

Please ask yourself, am I contributing

to, and/or magnifying this sin of materialism? Can my friends afford to compete? Should they have to compete? Am I contributing to the frustration and anxiety within a friend or neighbor's family? Kids won't understand. Did our Lord give my neighbor the same level of talents and opportunities as he gave to me? Do I have the right priorities?

Make no mistake, those blessed with such talents to earn the big buck have the greater responsibility. It is for you that I pray, because the camel will never pass through the needle's eye.

When you miss sharing your kid's next meal, homework, ball game, school play, or teacher's conference, you will be held accountable. Many buy their way out. In the eyes of your child this may work. But in the judgment of our Lord? Bear in mind the parable. It is so simple if we listen. Your friend or neighbor, according to his gifts, who can't compete and shouldn't, is also wronged by your monetary penance to your kids. The world's evils are so thoroughly hidden and intermingled that we are blinded. Those who are so blessed with such talents should see the profound example of evil (on several levels) in a kid's meal toy. Look! Read! Review your priorities! Get involved!

You will be astounded at the support you will find in your fellow believers. You will know that they are Christians by their love. Our Lord Jesus loves us all profoundly, but his love cannot be bought.

Jim Ritzmann  
Indianapolis

## St. Lawrence's odd biblical quotation

St. Lawrence Middle School chose rather an odd biblical quotation to headline its interdisciplinary study of whales. The line cited in the Jan. 26 *Criterion* article, "Hurt not the earth, neither the sea nor the trees," isn't an ecological sentiment. The rest of the sentence goes on to say: "until we put the seal on the foreheads of the servants of our God" (Rev 7:3).

This command is given to an angel, not a man. It orders a brief delay before the world is to be ravaged and consumed by God's wrath. Would students who bothered to look up the entire quotation conclude that Almighty God is ecologically insensitive? He did, after all, let animals and plants go extinct long before man came on the scene. Natural processes that he wills, such as volcanoes, do continue to harm the earth, sea and trees.

Thus I'm puzzled: Why didn't St. Lawrence embellish its cetacean "learning experience" with the most obvious biblical quote: "And God created great whales" (Gen 1:21, King James version)? After all, as the Book of Genesis tells us, it is creation by God that makes the universe good and presents it as an object for human stewardship.

Sandra Miesel  
Indianapolis

## We stand at the true end of the Dark Ages

Thank you to Sandra Dudley for sharing her feelings with us in her letter to the editor in the Jan. 26 issue ("The Culture of Death Is Destroying Us"). Every word was golden. It was a nice reminder that a few still try to think in mature, human terms. We can't be completely lost as long as some continue to wisely consider anger and hatred with God's truth.

If we widen our view we'll see our problems are not perpetuated by any single cause like abortion. Our problems rise from general causes and are accumulative. That may be why it's said that we must suffer for the sins of our fathers, and our

children will suffer because we were unwilling to bring the cycle to an end.

One doesn't have to go far into history for comparative models, only reflect upon our recent past and remember that not so long ago our ancestors allowed to exist a world social climate in which terrorism and war thrived. Our grandparents allowed a climate suitable for World War I, when mustard gas and mechanized war became popular. Soon that insane World War II period was upon us. Hitler was responsible for the deaths of 20 million people during his 10-year rampage. Stalin murdered well over 60 million of his own. Mao topped Stalin by throwing away 100 million lives. That practice continues to this day in the form of infanticide—to give them population relief! Did they learn that from *Roe vs. Wade*?

In this bloodiest of all centuries the masses are subjected to depression, oppression, repression and suppression, humiliation and murder. Joe McCarthy, you may recall, gave us the Communist Scare in the 1950s. He harassed thousands of undeserving people for the sake of his job security. Millions lived in constant fear that some hateful neighbor might make an unfounded accusation against them.

It's a miracle that humankind survives. We busy ourselves making silly plastic gadgets, chemical food additives and medicines that seem not to improve our comfort. This nation has gone from trying to clothe and feed the world to totally nonproductive effort that can't be called work, and new is better than usefulness.

The current suicide rate is greatest among men over 50. It's sad that these sensitive, thinking and bewildered men, whose hopes and dreams have been destroyed, do not first open a line of communication with God before quitting us.

The symptoms of our sick society are too many to list.

What amazes me about abortion is that so many doctors can do that kind of work after they swear to "never do harm" and, "Nor will I give a woman a pessary to procure abortion." After all of their careful education and strenuous training, too many forget they ever heard of the Hippocratic Oath. Or do they merely trade it for cash?

Light One Candle/ Fr. John Catoir

## Leo Tolstoy was a great Christian

Leo Tolstoy is one of my favorite authors. In his youth the valor of military battle



excited him, but he had a conversion of heart and became an absolute pacifist in mid-life. His classic, "War and Peace," perhaps the greatest novel ever written, mocked Napoleon's grand design for world conquest, and inspired Ghandi to lead India

along the path of non-violent resistance to evil, the tactic which broke the backbone of English colonial rule. Tolstoy was born into an aristocratic family and lived a life of self-indulgence for years. He had only one wife, but many illegitimate children. Eventually, the meaninglessness of his lifestyle tormented him and he vowed to change. "I am vile and wretched," he wrote, "but I will gradually reform myself."

He began living a chaste life within marriage, and attacked men for their sexual promiscuity. He also challenged women not to submit to their demands. Although he admitted that absolute purity might be beyond our human reach, he insisted that if we keep striving for it, we will stay alive spiritually.

Tolstoy refused to allow his servants to wait on him, and came to admire the simple life of the peasants. He believed that true Christianity was to be found in the renunciation of privilege of the entire social system. To him urban poverty was a disgrace and a horror. Deploring the greed of the wealthy that caused so much pain for others, he urged everyone to live more simply.

Even marriage has become a throwaway convenience like styrofoam cups because we have forgotten what love is and how to exercise it. Teen pregnancies prove that. They search for their confused notion of love. Love is still an emotional attachment, you know, not to be found in pants.

We now stand at the true end of the Dark Ages, at a crossroad. We turn either into the Barbaric Age or we can turn to something better if we are willing to change the course our ancestors set for us and we have allowed to continue. We all must share some blame for our continuing problems. If you were here, you were partly at fault.

The majority of us claim a belief in God. Almost as many claim to be Christian yet practice none of Christ's teachings. We have a solution to all of our problems at hand. It can be found in the teachings of Jesus. You'll find them practical and simple.

I intended only to point out that none of our problems is isolated. Each is connected to all of the others and are accumulative to such a degree that most of us are overwhelmed. We can diminish the craziness with God's help. We can't do it without God's help, and a glance at our recent history of atrocities suggests that God won't do it without our help.

Michael Walker  
Columbus

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

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

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

As one of the wealthiest and most famous people alive at the turn of the century, Tolstoy denounced fame and wealth. "Do not seek wealth, it will only bring you servitude. Do not seek fame as the foundation of your ambition. It will crumble beneath you."

The self-perfection of the human spirit became Tolstoy's supreme purpose on earth. He looked at this world not as a place to pass through on our way to a better life, but as a testing place for the soul's growth. He believed we are all called to improve this world for the next generation. He renounced his own Russian Orthodox Church for its corruption and lack of commitment to the poorest of the poor.

In 1904 when Russia went to war with Japan, Tolstoy was outraged by the propaganda of both countries. He denounced them for deceiving their own people into accepting the war as good and necessary. For him, war was evil and a total waste. Six years later, heartbroken after suffering rejection and rebuke by the government and those who did not accept his radical views, he died in a railroad station near his home.

After the Russian Revolution of 1917, the Soviet Socialist Republic made its greatest mistake. It allowed Tolstoy's books to circulate freely at a time when all the Bibles in the land were confiscated and destroyed. His writings kept Christianity alive in Russia throughout those 75 terrible years of religious persecution. Tolstoy was one of the great Christians of this century, perhaps even a saint.

(For a free copy of the *Christopher News Note* "Saints: Past, Present, Future," write to The *Christophers*, 12 E. 48th St., New York, NY 10017.)





Cornucopia/Cynthia Dewes

## Leaping to conclusions in leap year

It seems to me that the notion of leap year says it all about the human race. It's a metaphor we could squeeze forever.



For one thing, we live in an ordered universe designed with such simplicity and at the same time such complexity that only a superior being (i.e. God) could've dreamed it up. I mean,

all this having happened by chance just doesn't compute when we're honest in look-

ing at the big picture.

So what do humans do when confronted with a single tiny facet of our orderly universe, namely keeping track of time? We tinker with God's neatly arranged sleep cycles, seasons, the movements of the sun and moon and all that, and finally come up with our own organization which we decide to call a calendar.

The only thing is, every four years we need to add a day to this calendar in order to make it come out right. Maybe it's just faulty arithmetic, but you get the impression that it's more like carelessly implanting a hiccup in the sands of time. It's a truly

bizarre and truly human solution.

Now, the "leap" idea is also interesting. And revealing. Who else besides human critters would think of this abstract fumbling with the concept of time as a leap into something?

Are we leaping into a new cosmic era? Or leaping off our naturally ordered planet into some wild blue yonder of time dimension? Are we somehow leaping past the constraints of God's and (wo)man's established plans?

And how come leap year is ordained as the time when ladies may ask gentlemen to marry them? Maybe not nowadays, but this quaint idea did prevail in times past when the roles of men and women were separate, not equal, and cast in stone.

Imagine some woman having to wait four years to ask her favorite man to marry her because the poor boob didn't have the brains to ask her to marry him during all that time? Pathetic. On second thought, maybe it was good that someone suggested marriage at all.

Perhaps there are other mystical implica-

tions in a leap year. What happens to the poor guy whose birthday is February 29, for example? If he's born on that date in a leap year, does he ever turn one? Or two? Or, for that matter, three, five, six or seven? Apparently he is doomed to age only in increments of the number 4.

This invisible personhood during the three years between birthdays must be rather traumatic, especially for pre-schoolers who expect an annual birthday party, and for their little pals who expect balloons, cake and ice cream. Perhaps it takes another kind of leap, a leap of courage, to hang on between February 29s.

For the older Leaper, this birthday might actually be a plus. When you turned 60 you could claim technically to be 15. Getting anyone to go along with that, of course, would be another matter.

Finally, leap years inevitably bring to mind the leap of faith which we're all summoned to make one day. Trying to explain the concept of time and its passing leads us to the ultimate questions: where did we come from? why are we here? what does it all mean? where are we going?

Somehow, a leap year nudges us into reflection. It proposes questions and forces answers, it inspires, amuses and stimulates.

And it sure beats that other human every-fourth-year invention: elections.



Franklin Mayor Herschel Cook reads to the first grade class at St. Rose of Lima School in Franklin during Catholic Schools Week (Jan. 28-Feb. 3). He discussed his job responsibilities and read to each class. His visit was a celebration of the community involvement that the school has with the city of Franklin. Also as part of the school's community relations, the students made cards for the residents at the nursing home across the street from the school.

## Partners in Planning to preserve our Catholic heritage

*A personal message from Jack Whelan*

In 1988, a small dream was born in the Church of central and southern Indiana—the dream of building a foundation that would grow over the years into a source of perpetual funding for all Catholic parishes, schools, and ministries of the Archdiocese of Indianapolis. A faith-driven, professionally-staffed foundation would accept and manage funds given by Catholics in wills and special planned gifts.

That was the beginning of the Catholic Community Foundation, Inc.

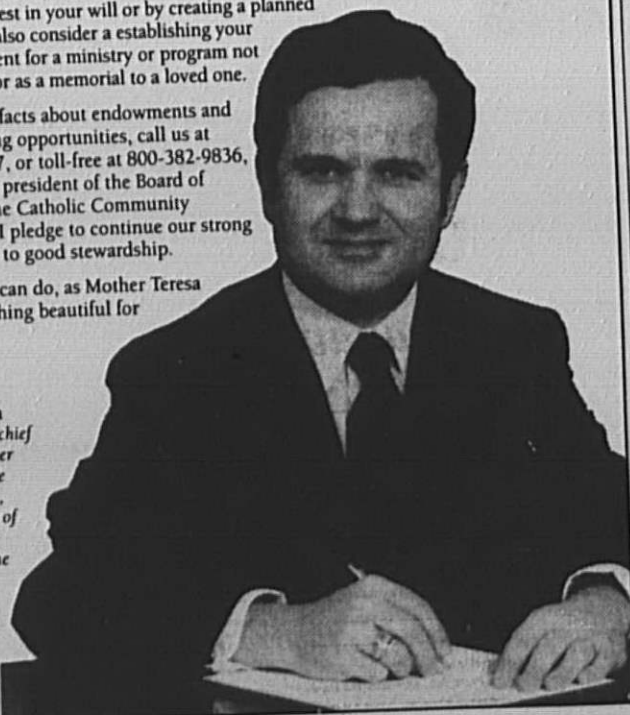
Today the dream is alive and reaching out into the future. People of vision have made a leap of faith, and now we have 150 endowments in our foundation with assets of \$21 million. It's a wonderful start, and we're grateful for God's blessing on our endeavor.

The Catholic Community Foundation ensures that our Catholic heritage will bless the lives of generations of Hoosier Catholics who will follow us. Through our foundation, you can become a partner in this work. Please support your parish and school endowments, or the endowment of your favorite archdiocesan ministry, by leaving a bequest in your will or by creating a planned gift. You may also consider a establishing your own endowment for a ministry or program not yet endowed or as a memorial to a loved one.

To get all the facts about endowments and planned-giving opportunities, call us at 317-236-1427, or toll-free at 800-382-9836, ext. 1427. As president of the Board of Trustees of the Catholic Community Foundation, I pledge to continue our strong commitment to good stewardship.

Together we can do, as Mother Teresa says, "something beautiful for God."

Jack Whelan  
president and chief  
executive officer  
of Golden Rule  
Insurance Co.,  
and president of  
the Board of  
Trustees of the  
Catholic  
Community  
Foundation,  
Inc.



### Check It Out...

St. Paul School in New Alsace is planning an all school alumni reunion April 13 and are seeking names, addresses, and phone numbers of those who attended the school. Contact Charlene Raunch through mail, 8766 Yorkridge Road, Guilford, IN 47022 or by phone 812-623-2699.

St. Louis Church in Batesville will host a ministry fair, Feb. 24-25 in the school gym. Thirty-four ministry information booths will be represented at the fair. The event will also offer games, refreshments and entertainment. Feb. 24 fair hours are from 6:30-9 p.m. for the booths, while games, entertainment and refreshments will be available until 10 p.m. Feb. 25 fair hours will be from 7 a.m.-12:30 p.m. with information booths, games, coffee, juice and muffins. The ministry fair is free.

New Albany Deanery Catholic Charities is sponsoring its annual Lip-Sync Extravaganza, March 3 at Joe Huber Barnyard Bash in Starlight. The event will begin with a buffet dinner at 5 p.m. The show will follow at 6:30 p.m. Tickets are \$15 for dinner/show and \$6 for the show only. For ticket information call 812-948-0438 between 9 a.m.-4 p.m.

A day of reflection for persons living with HIV/AIDS, their friends, partners and caregivers will be offered March 9 at The Hermitage, 3650 E. 46th St. in Indianapolis. The program will begin at 10 a.m. and conclude at 3 p.m. The cost, which includes lunch is \$10. For more information or to register call 317-631-4006 or 317-425-9466.

### VIPs...



St. Luke School—Indianapolis students in grades 1-6 created their own inventions for their "Invention Convention." First place winners in front row are: Lucy Gilmore, Peter Knerr, Anne Leipzig, and Michael Rydell. Back row: Thaya McGonigal, Bradley Schrage, Mark Kaehr, and John Scheidler.



# Columbus priests visit their 'twin' parish in Haiti

*'I saw goodness, kindness and joy. There was a spirit of thanksgiving to God that was unbelievable'*

By Millie Harmon

When Jesus told us not to worry about worldly goods, but to consider how beautifully the wild flowers grow, he must have envisioned the people of Haiti, who, despite poverty and oppression, reflect beauty in their devotion to God.

It is an image Father Stephen Banet, pastor of St. Bartholomew Parish in Columbus, holds in his mind following his trip to St. Bartholomew's "twin" parish in Haiti.

"Before Mass, as I waited to join the entrance procession, I looked at the congregation," said Father Banet. "All were dressed in their Sunday best and all the little girls had ribbons in their hair. It was as though I was looking at a field of beautiful flowers."

This January, Father Banet, Associate Pastor Father Christopher Craig and parishioner Judy Harpenau visited St. Anne, Limonade, Haiti.

The parishes "twinning" in 1993 under the Haiti Parish Twinning Program, a non-profit organization that joins Haitian parishes with American or Canadian parishes for spiritual and financial support.

Traveling with them, and visiting their twin parish, were St. Malachy of Brownsburg's Kevin Smith, Mary Catherine Gibson and Debbie Armenta.

Today, Haiti is the poorest nation in the Western Hemisphere. But amidst poverty and ruin live a people who never lose faith nor dignity, according to Father Craig.

"I expected to see sad people with no self-esteem," said Father Craig. "Instead, I saw goodness, kindness and joy. There was a spirit of thanksgiving to God that was unbelievable."

Eighty percent of the Haitian people are Catholic. French and Creole are spoken. Nutrition and health are poor. One child dies every 20 minutes in Haiti.

Many of Limonade's people live in homes with dirt floors. There is no electricity or running water. A family might have a goat or pig. Some can afford bottled water. The nearest phone is 20 minutes away in Cap-Haitien.

They have few possessions, but the people take great care in personal appearance, the priests said. Sunday is treated with great respect and everyone dresses up to give glory to God, they said.

Both priests concelebrated Mass with St. Anne's pastor, Father Jules Anantua and his brother, Father Joachim, pastor of Rose of Lima in Grande Riviere du Nord. Though language was sometimes a barrier, it was not a hindrance to meaningful liturgy, Father Banet said. "That's the beauty of Catholic worship," he said. "The Eucharistic Prayer is universal in any language."

Many traveled a great distance to Mass, which was filled with liturgical dance of young children and young adults, and music, he said.

"When we first twinned, we asked what they needed," said Father Craig. "They requested musical instruments. We sent them, but questioned it. Having witnessed their liturgies, we understand. These people sing from their hearts."

Father Banet said, "Throughout the ages, it's through song that we told stories and found release and hope. Music has given St. Anne real life as a parish."

When the Hoosiers arrived in Haiti, they stayed at the Visitation House in Port-au-Prince, the capital city of more than a million people, 70 percent of whom live in poverty.

Ron Voss, who heads the twinning program, runs the modest hotel where parishioners stay before traveling to their twin parishes. Voss took the group on a pilgrimage of 14 stations, marking injustice and tragedy. They have become sacred places for they signal hope arising from injustice, Father Banet said.

"The stations try to familiarize visitors with Haiti," Father Banet said. "They tell the journey of persecution and steps taken to demoralize people. But out of it, the people rose up."

Father Craig remembers the station of St. Jean Bosco Church. He said he picked up a piece of stained glass window there, shattered during a bloody massacre only a few years ago.

Another station was Cite Soleil (Sun City), a slum section of Port-au-Prince, built on a landfill. In 1993, 1,600 homes were burned there and 27 people were murdered. Homes are being rebuilt.

Family Is Life Orphanage for homeless boys, the last station, was burned to the ground during the coup that ousted the former president, Jean-Bertrand Aristide. It too is being rebuilt.

Judy Harpenau, chairperson of the committee which spearheaded twinning with St. Anne, described life in Limonade:

"If you are 7, you may or may not attend school. You harvest and sell vegetables. There are few toys. But even as a child, you will know about God."

It's common to attend school every other year, she said. A 15-year-old girl may find domestic employment. College is rare. Jobs are scarce. A young man has no promising career.

Industrial investment is needed to change Haiti's poverty, the three said.

Base communities are groups that meet to discuss the Gospel in terms of how the community might support a need. "It's a great example of how the people are not sitting back, waiting for help to come," said Father Banet. "They are seeking a way to make life better for their people."

How can the twinning program help? When parishes twin, prayers and funds support spiritual, educational, medical and family needs. "Money goes directly to the parish," said Father Craig.

St. Bartholomew's Catholic school and religious education students sponsor 17 children educationally for about \$320 a year for each child. The priests and Harpenau met all 17 children during their visit.

Support also has gone to the nutrition centers, St. Anne's three chapel locations, and medical supplies. People in medical careers are urged to give time and talent.

Knights of Columbus Council No. 1414 donated money for a roof. St. Anne also built a new floor, concrete walls and a dividing wall for its school.

One of the most difficult visits was to Mother Teresa's home for malnourished babies. Some are abandoned; some have AIDS or tuberculosis. Children with parents stay two to three months.

Father Banet and Craig and Judy Harpenau helped care for these babies. "We'd pick up the children and hold them and try to put them down. They



Father Steve Banet poses with some of St. Anne's parishioners.

would cry and cling to you," said Father Craig, "and hold out their hands begging you to pick them up again."

It was a reminder of how Jesus identified with the poor and also respected children, he said.

"We need to take away those things that blind us from seeing God and his ways," said Father Craig. "These things are like clouds."

St. Bartholomew's leadership eagerly supports Haiti. "It is part of our Gospel to extend God's word," said Father Banet. "We need to put our faith into action."

Wisely using the blessings of American life, explained Father Banet, is a way to keep all that Jesus held as truth: God cares for us and is never absent. Every hair is counted. It's important that we aren't possessed by things; we are the treasure in God's eyes, he said.

"When you look at the evening stars and realize they are the same the world over, you know that we are a people together," said Father Banet. "We should want to sustain what all people need to maintain personal dignity and self-worth."

And Haiti's great love of God can feed those who hunger for happiness in a materialistic world, he said. It's mutual support.

Haiti has an unlimited supply of human energy, he said. After one homily, Father Jules spontaneously suggested the people sing a song. The children chose one which reflects the depth of their faith and their story of hope: "Don't sit down, stand up! Join hands; let's work together."

(More information about parish twinning is available from Haiti Parish Twinning Program, 208 Leake Ave., Nashville, TN 37205. Tel. 615-356-5999.)



Father Chris Craig stands with children of an orphanage for homeless boys.

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# Parish Profile

Indianapolis East Deanery

## Lourdes Parish is a landmark in Irvington

By Mary Ann Wyand

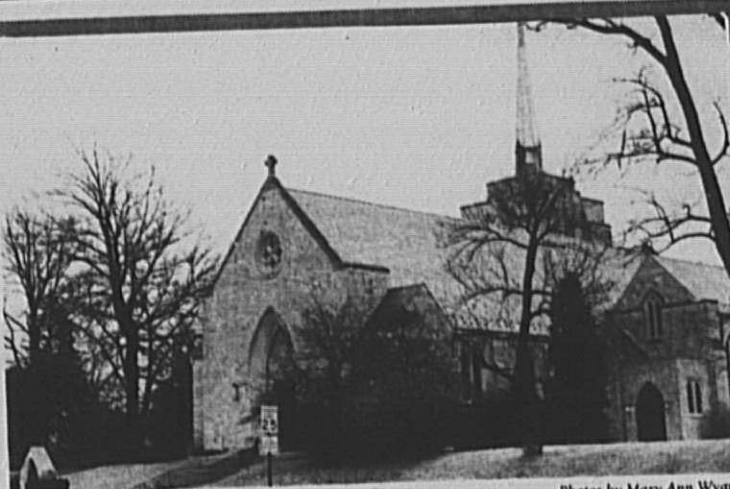
Bells toll the hour on a crisp February morning, calling people to Our Lady of Lourdes Church in Indianapolis.

The Indianapolis East Deanery parish is known for its devotion to Mary, hospitable faith community, beautiful church architecture, and welcoming bells.

Since its founding on East Washington Street in 1909, the parish has become as much a part of the historic Irvington community as U.S. 40, the old National Road, which fronts the church property and, in Indianapolis, is also named for America's first president.

Irvington was incorporated as a town in 1873 in eastern Marion County and annexed by a rapidly growing Indianapolis in 1902. It continues to be a unique geographic community united by generations of the same families still living there.

The former site of Butler University south of Washington Street brought education-minded people to the area who named some of the residential brick streets for 19th century literary greats like Ralph Waldo Emerson and Nathaniel Hawthorne. Some of Irvington's winding brick streets continue to add charm to the diversity of architectural styles and wooded lots there.



Photos by Mary Ann Wyand

Our Lady of Lourdes Parish in Indianapolis was built in 1909 in an historic community on the Old National Road. This area of Indiana's capital city is still known as Irvington.

Ecumenism is a way of life in Irvington, which is home to 15 churches within four square miles. Lourdes parishioners regularly participate in Irvington Ministerial Association and Irvington Community Council activities with their neighbors from other faith traditions.

Each Thanksgiving, Our Lady of Lourdes Parish hosts an ecumenical holiday dinner for people who are alone or poor. The free meal is made possible by volunteer support from parishioners and members of other Irvington churches.

And on one Advent Sunday every year, Irvington residents light thousands of *luminaria* in the yards of churches and homes to welcome the Christ Child.

Founded in 1909 by Bishop Francis Silas Chatard, Our Lady of Lourdes Parish was named for Mary a year after the Catholic Church officially recognized the Marian apparitions at Lourdes, France.

Founding families originally worshiped in a large home on property purchased from the Cusak Estate. As the parish grew, parishioners borrowed chairs from a nearby funeral home for Masses. Soon it became necessary to build a combined church and school building west of the present structures. That building was razed some years later to make room for parking space beside the newer facilities.

The second parish church was constructed in 1941 to be "the House of God" and "inspire the desire to worship," architect

Edward Schulte said in an article about the stately Tudor and Norman Gothic structure built of Kankakee limestone from Illinois and topped with heavy-gauge Vermont slate.

Inside, the imposing wooden nave resembles the hull of a ship and is a striking testament to the word's origin. Symbols of the sacraments adorn ceiling panels above the altar. A rose window dedicated to Mary and a small Lady Chapel adjacent to the main section of pews pay tribute to the parish's patroness.

Currently, the parish shares an administrator, Father George Henninger, and a youth ministry coordinator, Michele Burgess, with nearby St. Bernadette Parish, which was founded from the southern portion of Lourdes' boundaries.

This recent sister parish arrangement makes sense for spiritual as well as temporal reasons, Father Henninger said, since Bernadette experienced the Marian apparition at Lourdes.

About 750 families now worship at Lourdes, he said, and all three weekend Masses are always well-attended.

A plaque near the stone Our Lady of Lourdes Grotto outside the church provides a one-sentence description of this thriving and close-knit parish. It reads, "Dedicated Sept. 30, 1984, a gift of the parish for 75 years of countless blessings from our beloved patroness."

Marian devotions have been a revered faith tradition at Our Lady of Lourdes Parish



Our Lady of Lourdes Parish staff members include (front row, from left) Lucile Morand and Dorothy Hammond, who work part-time as parish secretaries, and (second row) Father George Henninger, housekeeper Dorothy Barkley, part-time secretary Mary Liddy and pastoral associate Charles Eble. Benedictine Sister Mary Nicolette Etienne is the school principal, and St. Bernadette Parish staff member Michele Burgess serves Lourdes as the part-time youth ministry coordinator.

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for eight decades. Parishioners recently honored Mary with a huge bouquet of roses on the feast of Our Lady of Lourdes. And during the Feb. 11 Mass, Father Henninger dedicated a restored statue of the parish's patroness which formerly graced the St. James Chapel in Indianapolis.

New parishioner Christine Mascari, who joined the Catholic Church last Easter, replastered and painted the statue of Mary as a labor of love for the parish. After it was placed in the church's Lady Chapel, someone anonymously draped glass rosary beads in Mary's hands.

Mascari's devotion and enthusiasm is typical of Lourdes parishioners, Father Henninger said. Since he was named administrator of the Indianapolis East Deanery parish in 1994, the Secena Memorial High School graduate said he has felt blessed to be a part of the close-knit Lourdes family.

"The Marian statue represents a lot," he said. "It's symbolic of this parish's journey and of the protection of the Blessed Mother, how she has watched out for this group of people. The parishioners emulate her so much. We have tremendous community support here. Anything you ask the people to do, they do it so lovingly."

The opportunity to restore the Marian statue over a period of four months was "an answer to prayers" and "a spiritual experience," Mascari said. "I had prayed to have a closer relationship with the Blessed Mother, and then this statue arrived in my life."

Now Mascari, a talented artist, serves Lourdes as the parish sacristan and as the coordinator of arts and environment.

"Lourdes is the most beautiful, traditional parish," she said. "I just love this faith community."

Parishioner Carol Milam also loves "the community spirit at Lourdes."

Milam grew up in a small town and said she appreciates the close-knit Catholic community and the dedicated parish staff.

"The children adore Father George," she said. "During school Masses, he walks down the aisle to speak to the children in ways that reach each child. He talks with them on their level. It's the same way with Benedictine Sister Nicolette (Etienne), the principal. The children adore her. Having a young priest and a young principal who are so good with children is a blessing."

Lourdes Parish "has every aspect of family living," Father Henninger said. "Because so many people have assumed leadership roles within our community, Lourdes is experiencing lots of revitalization. We've got about 750 families now. Our parish is very much alive and moving, and I'm so proud of these people. They're a happy group to be with, so my ministry here is a lot of fun."

Longtime parishioners Joseph and Mary Lou Spiegl believe Lourdes Parish is unique because many parishioners have maintained "family roots" for as long as four generations.

"Everybody knows everybody," Mary Lou Spiegl said. "It's a very friendly place, and we're growing quite a bit now. People move to Irvington and put down roots" and

often stay for years.

"It's a Christ-centered parish," Joseph Spiegl said. "We have a great devotion to the Blessed Mother. We have a Marian grotto, and we say the rosary as a group in May and October. If you want to grow spiritually and at the same time become active in your faith in your daily lives, then bring your family to Lourdes. It's a community parish, and a family-oriented parish. We do things as a big family."

Parish secretary Dorothy Hammond describes Lourdes Parish as her home away from home.

"I just love it here," she said. "I feel really peaceful when I'm in church. I've been here all my life, and I can't imagine being any place else."

Lourdes parishioners minister to the children living at the nearby Marion County Guardian's Home, visit residents of an Irvington nursing home and other area shut-ins throughout the year, and assist with the work of the parish conference of the St. Vincent de Paul Society.

Parish volunteers also staff a weekly Monday night bingo game and restaurant in the school gymnasium and cafeteria, which raises about \$200,000 annually to help support the parish's educational ministry.

"The school is an important part of this community," parish secretary and bookkeeper Lucile Morand said. "It really is a parish school because all of the parishioners contribute to the support of the school. The church subsidizes the school."

Our Lady of Lourdes and St. Bernadette parishes share Rite of Christian Initiation of Adults programming as well as some other religious education classes, pastoral associate Charles Eble said, and parishioners also participate in Indianapolis East Deanery programs with members of other neighboring parishes.

"We've always tried to put a broader image on religious education," Eble said. "One future goal of the parish is to enhance our ongoing adult religious education. We also want to focus more on programs and activities for senior members of the parish. We're already blessed with a strong advocacy group for the school."

Plaques prominently displayed in the school entryway pay tribute to the priest who founded the school as well as to a number of Franciscan sisters who staffed the school for decades.

"Our Lady of Lourdes School is dedicated in memory of Msgr. James Hickey, the pastor from 1956 until 1972," a plaque explains, "under whose direction the school was built."

The Sisters of St. Francis of Oldenburg "guided the spiritual and academic excellence of the students" for 80 years, another plaque notes. A third plaque praises Franciscan Sister Mary Inez Schuman, who served the parish as principal from 1970 until 1987.

Now two Benedictine nuns minister at the school with lay faculty members.

Since Benedictine Sister Mary Nicolette Etienne was named principal three years ago, enrollment has grown from 321 chil-



Photos by Mary Ann Wyand

Atiar joining the Catholic Church last year, Our Lady of Lourdes parishioner Christine Mascari volunteered her artistic talents to restore this statue of Mary which formerly graced the St. James Chapel in Indianapolis. The Marian statue was dedicated Feb. 11, the feast of Our Lady of Lourdes.

dren to 400 students. About 70 percent of the school children are Catholic.

"We hope to increase enrollment to 420 students next year," Sister Nicolette said. "We're also looking at how we can help our students with special needs and how we can improve discipline and better foster Christian values and morals."

The school's growth and financial stability stem from the hard work of dedicated faculty members, devoted parents, and committed parishioners, the principal said. "We have a good working relationship between the parish and school. We work hard together. The parish has supported the school 100 percent."

Students are enjoying the school's new computer laboratory, she said, and are still talking about how the Cadet football team won that division of the Catholic Youth Organization's city championship last fall.

Signs posted in classrooms and hallways remind students of the school theme to peacefully "Build the Kingdom of God," she said, "because we're all put here on earth to make it a better place."



When Father George Henninger moved from Austin, Texas, back home to Indianapolis, he brought his three Labradors with him, much to the delight of Our Lady of Lourdes School children.

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Benedictine Sister Mary Nicolette Etienne, the principal of Our Lady of Lourdes School, comforts kindergartner Paula Maher, who has a sore finger, during a recent break from physical education activities. Classmate Cierra Ball checks out her friend's injury. Enrollment at Our Lady of Lourdes School has increased from 321 children to 400 students in three years.

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# Father Bob takes over a bank vault

By Frank Jasper

Franciscan Father Bob Sieg didn't give up his vow of poverty, but he does have the combination to a giant vault with a 5,000-pound steel door.

"Our parish couldn't afford to build a new parish hall," said Father Bob, pastor of Sacred Heart Church in Indianapolis.

"When Bank One was for sale, the parish decided that we should purchase it for our parish meetings and outreach.

"Too bad they took all the money with them," he added with a smile.

The bank is located at Meridian and Morris streets, three blocks away from Sacred Heart Parish.

"Our parish has been handicapped for the past three years, since we tore down

our 100-year-old school," said Father Bob. Sacred Heart School was next to the church and served a variety of functions until it had to be demolished because of the costly repairs it needed.

Sacred Heart is a 120-year-old congregation on the south side of Indianapolis. The neighborhood has changed and so have the people. Many of the former parishioners have moved to the suburbs, but there is still a vibrant Christian community that calls Sacred Heart home.

"I'm so proud of the people of Sacred Heart, because they have the courage to take a big risk and move in a new direction that will allow us to reach out even more to serve the needs of local residents," said Father Bob.

He indicated that the renovations of the bank and planned outreach depend on a successful stewardship campaign that will generate sufficient funds to get the project off the ground.

Sacred Heart parishioners plan to cooperate with St. John Church and local community development efforts.

Father Bob and the people of Sacred Heart have worked successfully with Concord Community Center and the Community Development Corporation to bring new housing and renovations to the neighborhood. They supported Habitat for Humanity in building four new homes in the area. Another new project is scheduled to begin soon.

"Every little bit helps," said Father Bob. "We want to be good neighbors, take care of the area and build it up so that people can feel proud to live in our part of town. Having the bank will help us carry out our mission in the area."

When asked what he was going to do with the vault, Father Bob rolled his eyes. "I don't know. It's built like a bomb shelter. So I guess we'll just have to let it sit there as a conversation piece and store the Ladies' Society quilts in there." He did admit that he was tired of the drive-in confession jokes people make about the outside teller windows.

Father Bob believes in taking creative approaches to the problems facing the church and society. He relates well with the local residents. He inspires hope in the people of Sacred Heart Parish and the south side neighborhood.



Photo by Fr. Frank Jasper, OFM

Franciscan Father Bob Sieg, pastor of Sacred Heart Church in Indianapolis, stands by the vault in the old bank the parish purchased as a meeting space.

## Communal penance services are set

Parishes throughout the archdiocese will have communal penance services, with individual confessions, during Lent. Most of them, however, will take place later during the season.

Here is a list of the services scheduled within the next two weeks which have been reported to *The Criterion*.

### Bloomington Deanery

March 6, 7 p.m. at St. Lawrence Parish, Lawrenceburg

### Bloomington Deanery

March 3, 7 p.m. at St. Martin Parish, Martinsville

### Seymour Deanery

March 10, 7 p.m. at St. Ambrose Parish, Seymour

### Terre Haute Deanery

Feb. 26, 7 p.m. at St. Joseph, Universal

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# French bishops say condoms may be necessary to prevent AIDS

*Statement triggers reactions from theologians and bishops who give differing assessments of the report*

By John Thavis, Catholic News Service

ROME—In a major report on AIDS, French bishops said condom use may be a necessary but insufficient means of preventing the disease—a statement that set off a week of reaction and reflection among church and medical experts.

Theologians and bishops gave differing assessments of the French report. In Rome, one theologian called it morally ambiguous while another said it was part of a legitimate debate on a complex issue.

Leading French doctors praised the report as a welcome advance in church thinking, but the head of an Italian Catholic medical association was critical, saying condom use is morally wrong and scientifically unsafe.

The Vatican had no official comment on the document in the week following its publication Feb. 12.

The French bishops, meanwhile, stressed that the report did not contradict church teaching. They noted that it encouraged greater emphasis on abstinence from sexual relations, fidelity in marriage and sex education programs.

They said too much media attention was focused on condoms, ignoring much of the social and pastoral advice contained in the 235-page document. Titled, "AIDS: Society in Question," it was drafted by the Social Commission of the French bishops' conference after two years of consultation with theologians, doctors and AIDS associations.

The report said that in the case of adults who cannot abstain from sexual activity and who are in danger of contracting AIDS, a condom could be used to avoid infection.

It noted that public health officials and "many competent doctors affirm that a good-quality condom is currently the only method of prevention. In this respect, it is necessary."

The document, however, said the condom is insufficient in removing all risk of AIDS infection and fails to address the root causes of the disease's spread. The report opposed advocating condoms for adolescents, saying that makes it harder for youths to understand their sexual identity and makes it easier for them to give in to their impulses.

Bishop Albert Rouet of Poitiers, president of the Social Commission, said the document reiterates what several French bishops have already said.

"When an adult, as mature as one can be in this domain, considers he can't do without sexual relations and there is a danger, it's better he use that condom. That's obvious," he said in a French radio interview.

The report said that because the church was suspected of being totally opposed to the use of condoms, it was accused of working "in favor of death." In fact, it said, the church's position is more nuanced.

Like many church leaders who commented on the text, the report drew a sharp distinction between those who are honestly seeking protection against a grave risk and those who are propagandizing for sexual irresponsibility.

Pope John Paul II's in-house theologian, French Dominican Father Georges Cottier, said the use of condoms to prevent AIDS was a legitimate topic for theological debate. But he warned against making a myth of the condom's effectiveness in preventing disease, which is less than 100 percent.

He also said some pro-condom campaigns are in effect campaigns for sexual permissiveness, straying from what they "ought to be—campaigns of pure information and, at most, distribution to stricken sectors that have no defense" against AIDS.

Another moral theologian who frequently writes for the Vatican newspaper, Italian Father Gino Concetti, said the French bishops' position was ambiguous. He said there was a difference in meaning between what is necessary and what is "morally legitimate."

He said the Vatican could not accept the proposition that the use of condoms was a moral good without contradicting its entire teaching on the family and sexual relations. What the French bishops were saying, he said, was that condom use could be tolerated by the church in certain circumstances, but it could not be morally licit.

Dutch Cardinal Adrianus Simonis, commenting on the French report, said he opposed the indiscriminate promotion of condoms in anti-AIDS campaigns, because he thought it encouraged sexual promiscuity.

But he said that in a particular situation within marriage, for example that of a husband with AIDS and a wife uninfected with the disease, using a condom may be seen as a legitimate form of "self-defense."

In Spain, officials of the bishops' conference criti-

cized anti-AIDS campaigns based on condoms and said their use by married Catholics goes against church teaching on procreation.

At the same time, they said condoms may be an acceptable "lesser evil" for sexually promiscuous single people.

"For those who live promiscuously and outside of Catholic norms, use of condoms can be considered tolerable, although this is not the ethical ideal," said Archbishop Fernando Sebastian of Pamplona, vice president of the bishops' conference.

"Those who do not comply with moral law should at least take the precaution to avoid infecting others," he said.

In France, Dr. Luc Montagnier, one of the people who discovered the AIDS virus and a consultant to the French bishops on their report, said the bishops' position marked an important evolution in the church's teaching. He said most doctors agree that condoms alone are not the answer to AIDS, but feel they should not be excluded for religious reasons.

Dr. Marc Gentilini, president of the French Catholic Doctors' Committee, also praised the report as "progress" and said it cleared up ambiguities.

But Italian Dr. Domenico di Virgilio, president of the Italian Catholic Medical Association, criticized the French bishops. He said use of condoms was morally wrong and, because of its failure rate, unsafe.

An editorial in the French newspaper, *Le Monde*, called the report "better late than never." It called on the bishops to make their message heard, especially in Africa, where AIDS is widespread.

(Contributing to this story were Agostino Bono in Rome, Barry James in Paris and Jeff Sellers in Madrid.)



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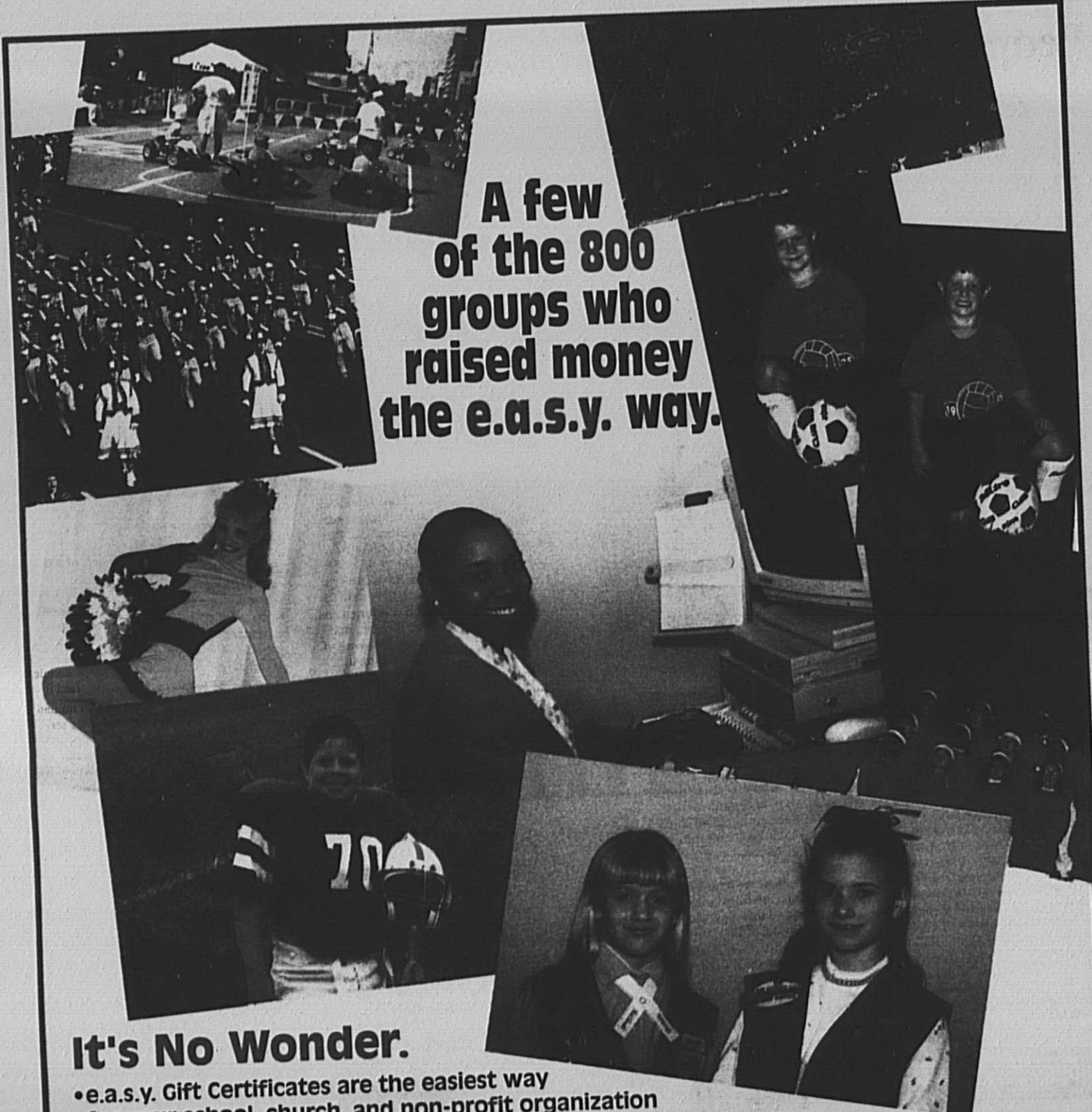


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# Faith Alive!

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## People build 'a culture of life' in ordinary ways



CNS photos, from bottom left clockwise, by Mimi Forsyth, Michael Hoyt, David Strickler and Nancy Wiehock

The "culture of life" is not an idea or a concept. It's a happening which is evident in the care that is given to others in ordinary ways and in the "community" that is formed in the process.

## God calls Christians to ponder life

By David Gibson

Numerous social influences are more than willing to instruct us on what it means to be alive—really alive—and how to get that way.

We are urged to eat or drink or smoke or wear this or that! We are told to be impetuous and successful, no matter what!

But what do you think? I ask that because it seems to me that in "The Gospel of Life," a 1995 encyclical, Pope John Paul II invited people to seriously ponder what "life" is all about.

Taking the notion of "life" for granted just won't do, it seems.

People who reverence life are characterized by a certain "outlook" that sees the "deeper meaning" of things, the pope said, an outlook arising from faith in the God who "created every individual as a 'wonder.'"

Noting that "we have become a people for life, and are called to act accordingly," the pope said that if people live according to the "Gospel of Life," they will see that "a sincere gift of self (is) the fullest way to realize our personal freedom."

I think that people who are alive are somewhat spirited people. But what Spirit are we talking about? What is the Spirit in them?

(David Gibson edits "Faith Alive!")

By Mary Miller Pedersen

Joan and Frank alternate middle-of-the-night turns at calming their colicky newborn baby. Both follow a release-time schedule at work to see to the needs of their three children.

Then there is Martha. After 51 years of marriage to Pete, he suffered a crippling stroke which left him paralyzed. Martha feeds and bathes her husband and helps him with other daily needs.

Sue is a young mother of two small children. She is undergoing chemotherapy treatments for melanoma and is weak and unable to care for her home and family. Her husband, extended family, and friends take turns looking after the children and taking Sue to the hospital.

Family members, supported by others, nurture, protect and preserve human life in ordinary ways every day. They live out the Gospel in simple ways.

"The Gospel of Life," Pope John Paul II said in his 1995 encyclical of that name, "is to be celebrated above all in daily living, which should be filled with self-giving love for others" (No. 86).

A newborn baby knows instinctively if his or her life is revered. The way the infant is fed, diapered and comforted communicates this. The home is meant to be the cradle for life, a place for learning of life's sacredness and experiencing it.

Few parents who have witnessed the miracle of their own child's birth would deny the awesomeness of a new life. But the service of life within families—of having or adopting babies—means sacrificing to feed and clothe them, educate and discipline them, and teach them to pray and to form a Christian conscience.

We find this service of life in families of means and little means. In "Amazing Grace, the Lives of Children and the Conscience of a Nation" (Crown Publishers, Inc., New York, 1995), Jonathan Kozal investigated the lives of families living in extreme poverty.

His work indicates that the South Bronx grandmother raising her crack-addicted daughter's children in a rat-infested apartment serves life by foraging for their food and walking the children to and from school to protect them from drug dealers.

It is no easy task for families to become what they are called to be, communities of love and life. Like larger institutions of church and state, families face obstacles in their efforts to rever-

ence life from birth to old age.

• One important obstacle which permeates our culture is extreme individualism. This me-first mentality works against the church's teaching about the brotherhood and sisterhood of all people.

As Pope John Paul put it in "The Gospel of Life" last year, "The God of the covenant has entrusted the life of every individual to his or her fellow human beings" (No. 76). We're all in this life preserver together, a "people" of life, not just individual followers of Jesus.

Some Catholic Christians, caught up in society's individualism, tend to act alone in the service of life. But the Gospel is given to God's people as a whole; it supports our individual efforts and draws us into common action to defend the life of our neighbor, "especially when it is weak or threatened" (No. 77).

No one can sustain this effort alone. We need support to build a culture of life.

• A second obstacle is materialism. Being a people of life requires that we "foster in ourselves and others a contemplative outlook," the pope said (No. 83).

This outlook creates an attitude of wonder—a contemplative stance toward every human individual as God's unique creation. But it is a challenge to retain a contemplative stance in the midst of rampant commercialism and advertising that entices us to put things over people.

Families taken up with a hectic schedule of doing and acquiring things may find it difficult to reflect on the wonder of human life as gift. But that is what gives our service of life impetus and meaning.

• A third obstacle is the loss of traditions and rituals surrounding important life changes like birth, growth into adolescence, leaving home, marriage and death.

Rituals and traditions help families to reflect on the sacred dimensions of life's ordinary transitions and crises. They put us in touch with the meaning and value of life at moments when life is changing.

Families who celebrate life in joyful and sorrowful moments rediscover and renew their ability to revere and honor every person. Being a family is a vocation, a calling to serve and celebrate together.

To create a culture of life, families are called to heroic acts of service and at the same time to simple daily acts of sacrifice and love for each other and for neighbors.

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

## Discussion Point

### Listening is good way to share life

#### This Week's Question

In the course of daily existence, can people really "share life" with others? Tell of one ordinary way this is done.

"Yes, you can, by showing people the respect that you feel toward them and treating them with the courtesy you expect to be treated with." (Jay Matthews, Erie, Pa.)

"I work with people who are in crisis situations, and every day we try to help them improve the quality of their lives. I think we're able to 'share life' with them by listening to them and (referring) them to other sources of help if we're not able to help them ourselves." (Jennifer Bacevich, San Antonio, Texas)

"Yes, I think you can by just simply being a friend, by being there when someone needs to talk, so they're not alone." (Darby Helms, Aberdeen, S.D.)

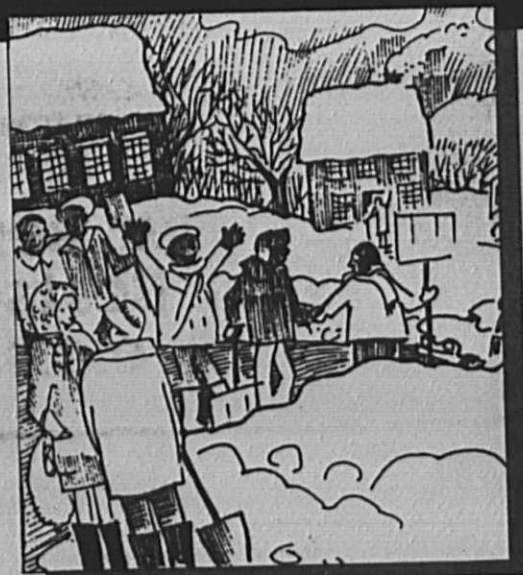
"I work on the switchboard in a nursing home, and in the evening some residents call down just to talk. We share short conversations about their families or their lives when they were younger. Listening to people is a simple way to get to know them and to share life with them." (Chris Ellis, West Seattle, Wash.)

"We 'share life' by radiating Christ through our actions, smiles, concerns and simple conversation. If Christ is the focus of our lives, he will shine through us!" (Barbara Causey, Gold Hill, N.C.)

#### Lend Us Your Voice

An upcoming edition asks: Recall an Easter that remains special in your memory. Briefly, what happened that day?

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



CNS illustration by Caole Lowry



# Entertainment

Viewing with Arnold/James W. Arnold

## 'Dead Man Walking' is powerful film about faith

"Dead Man Walking" is only secondarily a movie about the death penalty. Its first dramatic question is about the limits of faith and commitment—whether one can be an instrument of grace in the most extreme circumstances.

The emotion you feel is not pity for a condemned criminal, or sorrow at what happens in the name of justice, though inevitably there's some of that. More crucially, there is the joy that the gutsy nun-heroine has achieved something genuinely religious: She has reached a dying man with a valid image of Christ and Christian love.

So irony of ironies, Susan Sarandon, the raised Catholic, eldest of nine, Catholic U. theater major who has since gone her own way, winds up not only starring as a nun in one of the better religious movies of our time but also makes it work.

Consider the film's most beautiful moment. Two people are talking in a death row cell in Louisiana State penitentiary. In the last hours before execution, against all odds and previous statements, a murderer has broken down and told the truth about his crimes. He's ready to die with dignity, but afraid. He asks for the comfort of music.

His counselor, Sister Helen (Sarandon), says she can't sing. He insists. Bravely, in quiet cracking voice, she sings a verse of "Be Not Afraid." The scene is done in closeup, with hope (the only adequate word) on her face and in her eyes. It's as if you've never heard the song before.

Everybody helps make that scene, including writer-director Tim Robbins, actor Sean Penn (as hard-shelled convict

Matt Poncelet), and the off-camera crew. But it's Sarandon who makes it great, not bathos.

"Walking" is based on Sister Helen's book about her work with death row prisoners near her home base in New Orleans. While some characters and details are fictionalized, the potential for very bad melodrama is avoided. One reason is the film was Sarandon's idea, and she wanted to portray this nun fairly as "a real person."

The result is a moving (though understated) expression of both her humble humanity and often ignored or distorted Catholic social ministry. This is surely among the best American-made films that can be called "religious." It may be "the best" ever about a religious person.

A delicate achievement (in the political climate of 1996) is its willingness to face with understanding those who resist the church's teaching on the death penalty (just about everybody in the movie). Sister Helen's compassion reaches out to them all, but it's not "easy."

She listens and learns, she mourns with them. Remarkably, this movie speaks for the heroism of compassion. The hero is someone who has the courage to be simply "there," motivated by unconditional love. When the miracle finally happens, it's not because of science, or an action hero who uses force to save or heal. It's because of—genuine, not sentimental—patience and kindness.

Every point-of-view has its say. One of the film's major motifs is fitting together the psychological contradictions: anger at outrageous crime, love for the innocent young victims and their shattered families, and yet empathy for the criminal who willed it all to happen. The horrible event has disconnected them all from grace.

The crime is described dimly in repeat-



CNS photo from Gramercy Pictures

Actress Susan Sarandon plays St. Joseph Sister Helen Prejean and Sean Penn plays convicted murderer Matthew Poncelet in "Dead Man Walking," based on the nun's real life experiences as a death-row counselor. The U.S. Catholic Conference calls the film a "thoughtful, sobering experience" and classifies it A-III for adults.

ed from-a-distance flashbacks. Director Robbins makes his only statement subtly, in the brilliant execution by lethal injection sequence. Cutting from the murdered bodies to the killer's body, from a poignant high angle, suggests a genuinely Catholic message: All killing is evil.

Another thread in a complex tapestry is the conflict between the softspoken nun, who so clearly represents the image of Christ, and the veteran prison chaplain, whose long experience has led him to adopt instead the values of the community, with his references to "an eye for an eye," "bleeding hearts" and (of course) "they're all con men."

Hollywood, to its credit, does not make pro-death penalty films. That's one of the things the Recording Angel may cite in its favor on judgment day. So the canon is filled with great "anti" films—among them "The Ox-Bow Incident," "I Want to Live," and "In Cold Blood."

Probably the pro-death penalty movies are the vigilante films—the Eastwood, Bronson, Stallone, Van Damme epics. The bad guys never get brought to trial.

We enjoy seeing them judged and blown away in one nice fluid motion.

The "anti" masterpieces—and "Walking" is in that ballpark—serve a more subtle religious function. Capital punishment, in at least semi-civilized society, is the only time man faces death on a prescribed schedule.

That moment forces us all to contemplate why we're here as well as where we're going.

(Outstanding treatment of relevant life and spiritual issues; recommended for mature youth and adults.)

USCC classification: A-III, adults.

### Film Classifications

Recently reviewed by the USCC

Angels & Insects	A-IV
A Midwinter's Tale	A-III
Mr. Wrong	A-III
Muppet Treasure Island	A-I
Rumble in the Bronx	A-III

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

## St. Joseph sister works to end capital punishment

By Peter Finney Jr., Catholic News Service

NEW ORLEANS—Televising executions, a tactic some death penalty proponents favor to deter criminals, could work against the death penalty itself, according to the nun whose book on capital punishment is the basis for a new movie.

St. Joseph Sister Helen Prejean said bringing executions into their living rooms would so repulse people that they would demand an end to state-sanctioned killing. "The more you bring it close to people, the quicker you've got a chance to abolish

it," said the Louisiana nun who gained prominence two years ago by writing "Dead Man Walking," an account of her ministry to death-row inmates.

Sister Helen, who used to teach the poor in a Baton Rouge housing project, now chairs the board of the National Coalition to Abolish the Death Penalty.

"As long as something stays in the abstract, you can do anything," she told *The Clarion Herald*, newspaper of the New Orleans Archdiocese. "Nobody knows that better than pro-death penalty people. They want to make it antiseptic."

The film, starring Susan Sarandon as

Sister Helen and Sean Penn as Angola death row prisoner Matthew Poncelet, recently opened nationwide. It presents the moral issue in riveting detail, she said, but is not "a polemic" arguing only one side.

In the movie, Poncelet is a composite of death row inmates the nun has counseled since 1980. He shows no remorse for the lover's-lane murder of a young couple.

Sister Helen said the film's director, Tim Robbins, had that insight about the Poncelet character.

"He needed to be as guilty as sin and someone who had done a terrible crime and wasn't remorseful or sympathetic," she said. "He's about the hardest human being you could picture to love."

In the movie, Poncelet has one moment of revelation about himself.

Sister Helen said the film raises the questions, "What does unconditional love mean and what does the message of Christ mean—and can we fry him?"

The movie also shows the suffering of the victims' families, she said. "We wanted to be very fair." One family seeks revenge and remains unchanged, but the father in the other family "is trying to work his way out of all the rage and revenge, and at the end of the film, we are praying together in a chapel."

In one scene, her mother cannot understand why she would want to be spiritual adviser to a murderer when she was doing good work teaching the poor. In real life, Sister Helen said, she wasn't "drawn" to this work as much as "caught" by it.

The United States and Turkey are the only NATO countries that permit execu-

tions, she said, and 70 percent of U.S. executions occur in five Southern states. Eighty-five percent of the 3,000 U.S. prisoners on death row are there for killing whites, while 90 percent of murder victims in New Orleans are blacks. She said polls show that 80 percent of U.S. citizens support the death penalty in cases of heinous crimes, but the number drops to 50 percent when surveys include the option of life in prison without parole.

Last year Sister Helen received an honorary doctorate from the University of Glasgow, Scotland, for her efforts to abolish the death penalty. And she is buoyed by the criticism of capital punishment in the papal encyclical "Evangelium Vitae" ("The Gospel of Life") and in "The Catechism of the Catholic Church."

"The pope really moved this forward," she said, "because he said with the penal institutions we have now, we don't need to kill people."

Sister Helen sent a copy of her book and the film to the pope and hopes he will make a video message for the United Nations supporting a worldwide moratorium on the death penalty.

She believes the death penalty should be as hideous to Catholics as abortion.

"Life is a consistent thing and we must be for life from the beginning to the end," she said. "That's the moral question of this film. What do we do with people who are not innocent?"

Having a moral bedrock means that "nobody's permitted to kill," she said. "I believe this is close to the heart of Christ. It's at the essence of Christianity and what kind of people we are."



CNS photo from Gramercy Pictures

During the filming of "Dead Man Walking," actress Susan Sarandon (left), St. Joseph Sister Helen Prejean, and writer and director Tim Robbins talk about a scene. The movie is based on a book the nun wrote about her ministry to death row inmates in New Orleans.



First Sunday in Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Feb. 25, 1996

- Genesis 2:7-9, 3:1-7
- Romans 5:12-19
- Matthew 4:1-11

The Book of Genesis provides this first Lenten weekend with its first reading.



Few scriptural passages are as magnificent, broad, detailed, and compelling in their lessons as are the first chapters of the Book of Genesis.

Written in a time very long ago and based upon oral stories even older, they reflect the

best scientific learning of their time.

However, these great biblical readings often must be understood as well-meaning, but grossly uninformed. But we should not ignore the genuine majesty of what they say by putting them in a context very foreign to them.

Every word in this weekend's passage is important. Each verse teaches. For example in the first verse, "God" is obvious enough. So is "man." What produced man? God made humans from "the clay of the earth." They are not angels. God "blew" the breathe of life into humans. All, therefore, depend on God for life, for who can survive without respiration?

As the passage proceeds, each word in each verse is as critical.

Anyone, certainly any Catholic, would make for himself or herself a very good investment simply by buying a biblical commentary in a good Catholic bookshop and then following its explanation of the Book of Genesis word for word.

This Lenten weekend's reading continues to remind us that while God created all, humans themselves brought sin, death, anguish, and so on into their own lives because they yielded to the devil's temptation to them to pursue their selfish inclinations.

Their sin, therefore, critically disrupted life. For all the ages in which humans have dwelt on earth, selfishness and the insecurity that leads to pride have been their undoing.

St. Paul's Epistle to the Romans offers us the second scriptural reading this weekend.

In this reading is one of the very, very few biblical verses authoritatively interpreted by the church. The Council of Trent defined Romans 5:12 to mean that Jesus, as Redeemer, as Son of God voluntarily crucified to reconcile humankind with God, eradicated the effects of sin. In Jesus, humans have access to eternal life.

St. Matthew's Gospel provides the Gospel reading for this weekend's initial Lenten liturgy.

In this reading, Jesus is, of course, the central figure. But the devil is the other figure.

The church teaches as dogma that indeed the devil exists, once an angel who was lost forever by the personal sin of rebellion against God. The devil tempts humans to sin, as indeed the devil tempted Jesus.

However, as is quite evident in the firm words of this Gospel, the Lord overwhelmed the devil. Furthermore, God gives all human beings the power to vanquish the devil.

First, there is the weaponry of God's revelation, to which Jesus referred in this exchange. And then there is association with God through the Lord, a bond bringing great spiritual strength.

## Reflection

The beautiful, poetic story of Genesis reminds us who we are and what we are. Humans are God's creation. Each person depends upon God for life, for identity, for dignity. And this dignity is sublime, as humans in God's plan stand above all earthly creatures.

However, human themselves upset what otherwise would be a state of great order and calm. Their selfish inclinations drive them against each other, and individually against themselves since sin is self-defeating.

It is a grim picture. After the loveliness of our creation, we have built for ourselves an unhappy, unfulfilling, and perishable place. Our sins are the bricks and mortar.

The church does not leave us to languish in this dark setting. Instead it calls us to hope.

As Paul revealed to the Romans, our hope is in Jesus. The Lord ransomed us from the eternal effects of our sin.

To achieve these effects, we must act as freely as we presume we act when we sin. In reality we must cast away the chains of our instincts and indeed be independent, indeed be free.

We must denounce the devil. We must send the devil away from our lives, and instead turn to God for our guidance and direction. After all, not by bread alone do we live. We need God, for life itself, but also for eternal life in Christ.

## Paper seeks Lenten and Easter prose or poetry

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

Send material to the "My Journey to God" column in care of The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

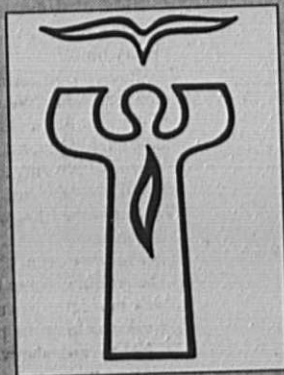
## My Journey to God

# The Love of a Father

In the hush of night, God tucks the world in  
With strong hands that are ever so caring.  
He lights a lamp and hangs it in heaven,  
Then sits at last, eyes intently staring.  
What's he to do with this rebellious child?  
So hateful and violent it has become.  
Should the punishment be severe or mild?  
He'd already sent His Son as ransom.  
How it hurt to see this world He adored  
Act in ways that hurt both itself and Him.  
Yet no matter how strongly He implored,  
People refused to love as He'd asked them.  
But although His heart ached from their rejection,  
He'd never stop loving His creation.

By Natalie DeHart

(Natalie DeHart is a member of Nativity Parish in Indianapolis.)



## Daily Readings

Monday, Feb. 26  
Leviticus 19:1-2, 11-18  
Psalm 19:8-10, 15  
Matthew 25:31-46

Tuesday, Feb. 27  
Isaiah 55:10-11  
Psalm 34:4-7, 16-19  
Matthew 6:7-15

Wednesday, Feb. 28  
Jonah 3:1-10  
Psalm 51:3-4, 12-13, 18-19  
Luke 11:29-32

Thursday, Feb. 29  
Esther C:12, 14-16, 23-25  
Psalm 138:1-3, 7-8  
Matthew 7:7-12

Friday, March 1  
Ezekiel 18:21-28  
Psalm 130:1-8  
Matthew 5:20-26

Saturday, March 2  
Deuteronomy 26:16-19  
Psalm 119:1-2, 4-5, 7-8  
Matthew 5:43-48

## The Shaping of the Papacy/John F. Fink

# Pope Alexander VI, most infamous of all the popes, used the papacy to expand his children's fortunes

Pope Alexander VI was the most infamous of all the popes. He is the one that anti-Catholics usually have uppermost in mind when they write about immoral popes. There was little edifying about him and it would be nice to simply skip over him. Any honest history of the papacy, though, must include him.

Born Rodrigo de Borja y Borja (or Borgia in Italian) in Spain in 1431, he was the nephew of Pope Callistus III, who was pope from 1455 to 1458.

When Rodrigo was only 25, Callistus made him a cardinal and vice-chancellor of the papal administration. In that position, which he held under the next four popes, he became vastly wealthy. His income included revenues from nearly 20 bishoprics in Italy and Spain and from abbeys and other benefices.

Cardinal Borja had several mistresses, his favorite being Vannozza Catanei, an aristocratic Roman who lived in a magnificent dwelling known in modern times as the Palazzo Sforza-Cesarini. She was the mother of four of his six children—Juan, Cesare, Lucrezia and Goffredo.

At the conclave of August 1492, Cardinal Borja bribed enough other cardinals to be elected pope, taking the name Alexander VI. For the next 11 years, his main goal seemed to be to expand his children's fortunes.

He bought the Duchy of Gandia for Juan, who married the cousin of the king of Spain (and became the grandfather of St. Francis Borgia). He named Cesare, still only 18, bishop of several sees and, when Cesare was 19, made him a cardinal—along with the brother of Giulia Farnese, his current mistress. For Lucrezia, he arranged one magnificent marriage after another, annulling the first marriage on technically correct grounds but on questionable testimony. He arranged a marriage for Goffredo with the daughter of Alfonso of Calabria.

Lucrezia Borja enjoyed considerable power while her father was pope. During his absences from Rome she was put in charge of official business.

In 1497 Alexander's eldest son, Juan, was murdered and suspicion centered on his brother Cesare. This shook Alexander up and he vowed henceforth to devote himself to church affairs. However, he didn't have the fortitude to do that and soon returned to his old ways.

It mustn't be thought that he didn't have some good accomplishments. He confirmed the bull of Pope Sixtus IV on the Immaculate Conception of the Blessed Virgin and he renewed the custom of ringing the church bells for the

Angelus. He encouraged the growth of religious orders. He zealously defended ecclesiastical rights in the Netherlands. He suppressed scandalous and unorthodox books.

In 1493, to settle a dispute between Spain and Portugal over rights to territory in the New World, he drew the "Line of Demarcation" which, in effect, gave Brazil to Portugal and the rest of the New World to Spain. He then encouraged missionaries to go to America.

Alexander had a great dispute with Girolamo Savanarola, the church reformer and, for a period of time, master of the city of Florence. Savanarola preached on the failings of the church and attacked Pope Alexander. After he refused the pope's summons to Rome, Alexander excommunicated him. When Savanarola continued to preach against the church, he was arrested, tortured and hanged in the market of Florence.

At the Vatican, Alexander had the Borgia apartments, now part of the Vatican Museum, decorated by Pinturicchio. And he persuaded Michelangelo to draw plans for the rebuilding of St. Peter's.

In the year 1500 Alexander organized a year of jubilee which brought a vast number of pilgrims to Rome. It also brought money, which was used to finance Alexander's and Cesare's military activities.

Some of those military activities consisted of defending Rome against King Charles VIII of France, who invaded Italy in 1494 and conquered Naples. By allying himself with other powers, Alexander forced Charles to withdraw from Italy.

Later Alexander did an about-face and supported France, sending Cesare as an envoy to France in 1498. He released Cesare from the cardinalate and the new king, Louis XII, gave Cesare a princess in marriage. Cesare then, with French aid, subdued the province of Romagna, the largest province in the papal state.

This only whetted Cesare's appetite for more land. With Alexander now under his control, he envisioned nothing less than the appropriation of the entire papal state and central Italy by the Borja family. This became their consuming passion.

This was ended suddenly in August 1503 when both Alexander and Cesare suddenly became very ill. Cesare survived with difficulty, but Alexander died. It is believed that the father and son ate poison that they intended for a cardinal who was their host at dinner that evening but which was mistakenly given to them.



## 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 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.

St. Lawrence Parish, Indianapolis, will hold a fish fry from 5-7:30 p.m. Dinner are \$4 and \$5. For more information, call Ann F. Stankiewicz at 317-576-2980 or 317-578-0886.

Sacred Heart Parish, Indianapolis, will hold eucharistic adoration after the 8 a.m. Mass concluding with evening prayer at 5:30 p.m. Stations of the Cross will be at 7 p.m. For more information, call 317-638-5551.

### February 23-25

Fatima Retreat House will hold a guided retreat for men presented by Jesuit Fr. Joseph Folzenlogen. Fee is \$195. For more information, call 317-545-7681.

### 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.

Roncalli 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 Roncalli High School Booster Club. For more information, call Dave Gervasio at 317-787-8277.

St. Mary School, New Albany, will hold its annual all-you-can-eat Chili Supper from 4-8 p.m. in the school cafeteria. Dinners are \$4.50 for adults and \$2.50 for children. Proceeds will benefit the school.

Terre Haute Deanery Singles will meet for a Winter Walk-About at Dobbs Park Nature Center at 3:30 p.m. followed by dinner at 5:30 p.m. at the Spelternville Inn. For more information, call 812-232-8400.

"It's Magic!" is the theme of Cathedral High School's 19th annual Shamrauction, a gala auction and buffet to benefit the school. Tickets are \$100 per person. For time, place and more information, call 317-542-1481.

### February 24 and 25

St. Louis Church, Batesville, will hold a Ministry Fair from 6:30-10 p.m. on Saturday and

from 7 a.m.-12:30 p.m. on Sunday. Father Jack Wintz, author of "Lights: Revelations of God's Goodness," will be present to sign his book. Admission is free and all are welcome.

### 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. 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 Franciscan service and Benediction at 3 p.m. followed by a social and business meeting. 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 deMontfort 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.

Mary's Rexville Schoenstatt Center, Madison, will present St. Francis Ligouri's "12 Steps to Holiness," at 2:30 p.m. followed by Mass at 3:30 p.m. The center is located 8 mi. east of U.S. 421 S. of Versailles. For more information, call Fr. Burwikle at 812-689-3551.

### February 26-29

Holy Trinity Parish, Indianapolis, will have a parish mission titled "The Parish: A Community of Life." Franciscan Father Dennis Koopman will conduct the mission with a Mass every morning at 8 a.m. with the main mission service at 7 p.m. All are welcome. An offering will be taken at the closing Mass. For more information, call 317-631-2939.

### February 27

St. Christopher Parish,



"We're all giving up something for Lent. Mon's giving up cookies. Dad's giving up cake. And I'm giving up peas."

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Indianapolis, Singles and Friends, will hold a spiritual reflection and faith sharing evening, last in a series of peer discussions, at the parish at 7:30 p.m. For more information, call Andrew at 317-241-7172.

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 28

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 and Central Ave., Indianapolis. All are welcome.

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.

Our Lady of Perpetual Help, New Albany, will hold a 10 hour, five session workshop on "The Catechism of the Catholic Church" for catechists from 7-9 p.m. Cost for the entire five session workshop is \$10. For more information, call 812-945-0354.

### February 29

The Connersville Deanery Resource Center will hold a faith formation program presented by Fr. Larry Voelker at 7 p.m. Subject: Spiritual Disciplines. For more information,

-See ACTIVE LIST, page 17

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## The Active List, continued from page 16

tion, call Mary Alice Devor 317-825-2161.

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. 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.

## March 1

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. 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.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood, will hold a healing service and Mass starting at 7 p.m. For more information, call Len Bielski of the Catholic Charismatic Renewal Center at 317-927-6900.

St. Lawrence Parish, Indianapolis, will hold a fish fry from 5-7:30 p.m. Dinners are \$4 and \$5. For more information, call Ann F. Stankiewicz at 317-576-2980 or 317-578-0886.

The A.C.T. of St. Simon Parish, 8400 Roy Rd., Indianapolis,

will sponsor a Lenten Friday night program series from 7:45-9 p.m. Gwen Goss will speak on Catholic Christian spirituality.

Sacred Heart Parish, Indianapolis, will hold "First Friday" after the 8 a.m. Mass. Religion topics will be discussed and refreshments will be served. All are welcome.

Sacred Heart Parish, Indianapolis, will hold eucharistic adoration after the 8 a.m. Mass concluding with evening prayer at 5:30 p.m. Stations of the Cross will be at 7 p.m. For more information, call 317-638-5551.

## March 1-3

Fatima Retreat House, Indianapolis, will hold a guided retreat for women "Dead, Buried, and Reborn: New Life for Women." Fee is \$95. For

more information, call 317-5445-7681.

## March 2

The Family Growth Program of Archdiocese Catholic Social Services, Indianapolis, will hold "Popsicles," a group play session for children 3-6 years old to help them deal with their feelings. The session will be held in the O'Meara Catholic Center from 9-10:30 a.m. The program is free. For more information, call 317-236-1526.

Ss. Peter and Paul Cathedral's Council and Count #191 of the Knights and Ladies of Peter Claver, Indianapolis, will sponsor the First Friday Rosary at 5:16 p.m. in the Blessed Sacrament Chapel. All are welcome.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m.-noon. All are welcome.

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 p.m.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart, Indianapolis. For more information, call Lena Peoni at 317-784-9757.

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.

Marian Heights Academy, Ferdinand, will host an open house for girls and their families who want to learn more about the school. For a schedule and more information, call 812-367-1431.

## March 3

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. 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: "Heaven."

St. Michael Parent Organization, Brookville, will hold its annual novelty bingo and raffle at 1 p.m. at the Knights of Columbus Hall, 333 Main St. Must be 18 to attend.

## Pope clarifies the meaning of religious freedom

By Cindy Wooden, Catholic News Service

VATICAN CITY—When the Catholic Church calls for respect for religious freedom, it is saying every man and woman has an equal right to search for God, Pope John Paul II said.

The pope said Feb. 18 that people can fulfill their right and obligation to seek the truth only if they are truly free.

"Dear brothers and sisters, we pray that in every nation this fundamental right will be guaranteed to everyone," he said.

The Vatican II document "Dignitatis Humanae," the Declaration on Religious Freedom, "in the name of reason and revelation, proclaimed a true right to religious freedom," condemning any pressure or coercion used to make people belong to a certain faith or to impede them from belonging, he said.

Religious liberty, he said, must guarantee each person the right to follow his or her conscience, to act on it publicly and privately and to worship alone or in a community.

"The attitudes of various human communities, states

and sometimes even of various believers have not always been marked by respect and tolerance," the pope said.

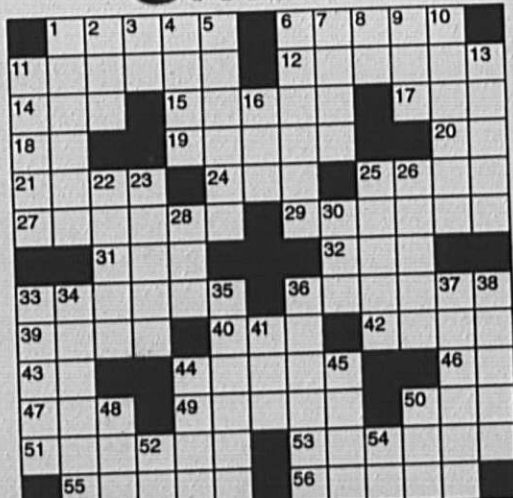
"The church, for its part, has experienced persecutions since the beginning of its history," he said. "On the other hand, the council itself frankly recognized that even among Christians there have at times appeared forms of behavior which were hardly in keeping with the spirit of the Gospel and were even opposed to it."

As with rights in other areas, the pope said, the council recognized that governments have a role to play in guaranteeing people exercise their right to religious freedom in a way that does not disturb the public order.

Civil authorities have no competence to "direct or impede religious acts," but must safeguard the public from "abuses which could take place in the name of religious freedom," he said.

The pope prayed that the entire Catholic Church would come to appreciate the way the Holy Spirit guided the Second Vatican Council and would come to see it as "a patrimony of inestimable value and as a sure path for the journey toward the third millennium."

## Catholic Crossword



## ACROSS

- 1 Indian corn
- 6 Shaws
- 11 "I am — with comfort" (2Co 7:4)
- 12 Compassionate
- 14 Building annex
- 15 Mature, as fruit
- 17 "Let all the men of — draw near" (Joel 3:9)
- 18 Commercial
- 19 Catherine's cousins
- 20 Symbol for Radium
- 21 Judgment from God (Rev 6:3)
- 24 Actress Taylor, to friends
- 25 Long time (Pl)
- 27 Number of apostles
- 29 Enclose
- 31 Actress Charlotte
- 32 Sphere
- 33 "The land is full of bloody —" (Ezek 7:23)
- 36 Guzzles
- 39 Parliament of "Cheers"
- 40 "Ye have taken away the — of knowledge" (Luke 11:52)
- 42 "I was in a — sleep" (Dan 8:18)
- 43 Jupiter's inner moon

## DOWN

- 44 "I am the — and the last" (Rev 1:17)
- 46 City near Bethel (Josh 8:17)
- 47 McMahon and Begley
- 49 Mad
- 50 Heat-beating beverage
- 51 "— from evil, and do good" (Psa 34:14)
- 53 Wears away
- 55 Woodwind instruments
- 56 Less important
- 1 Fungus
- 2 "— sins shall be forgiven" (Mark 3:28)
- 3 Chicago's State (Abbr)
- 4 Nothing
- 5 Fit to consume
- 6 Breathe with difficulty
- 7 Baseball talies
- 8 "I — like a green fir tree" (Hos 14:8)
- 9 River's foot
- 10 "Keep me from the —" (Psa 141:9)
- 11 The Passover, for instance
- 13 Rub out
- 16 Lusu food
- 22 Eagle's home
- 23 Pack animal
- 25 Bitter
- 26 Screen legend Clark
- 28 Flying formation
- 30 "— is my soul troubled" (John 12:27)
- 33 "I — to thee, O Lord" (Psa 30:8)
- 34 Mediterranean Island (Acts 21:1)
- 35 Partners for blouses
- 36 Manner of classifying
- 37 Jeholada, to the Aaronites (1Ch 12:27)
- 38 Rahab hid them (Hab 11:31)
- 41 Historical period
- 44 Goes with brimstone (Gen 19:24)
- 45 Ms. Garr
- 48 Mineral spring
- 50 "Why make ye this —" (Mark 5:39)
- 52 Chopping tool
- 54 Capital of lower Egypt (Gen 41:45)

Answers on page 22.

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## Youth News/Views

# Peer ministry can help teen-agers choose life

What would you say to a pregnant teen-ager to encourage her to choose life?

Seventh-grade students at Our Lady of Lourdes School in Indianapolis recently wrote essays on that topic as part of their archdiocesan "Choose Life!" curriculum after hearing a speaker discuss the importance of peer ministry in pro-life work.

"I would tell the young mother that I know she must feel pretty weird right now, but abortion is just not the thing to do," Jacob Phillippe wrote. "There are many other choices. They make abortion sound so simple, but they don't tell you about how it affects you physically and mentally. I know I'm just a kid, but to me abortion is just like murder except that you don't hear the scream."

Classmate Michelle Stone said she would remind the teen-ager that "the baby has a right to life" and "there are lots of people and places that can help." She also would tell her that "you might regret having an abortion for the rest of your life."

Ryan Bohannon said he would ask the teen-ager mother to consider "how the baby felt about all this."

Every baby "deserves a chance to live,"

Deanna Burress wrote. "You can ask your parents to help with the baby. You could go to St. Elizabeth's. Remember, the baby doesn't have to die."

Classmate Lisa Farber said she would remind the pregnant teen that "the baby inside you has feelings and can feel pain."

Karianne Moss said she would tell her, "Instead of killing someone, you could have the baby and put it up for adoption. Or, if you think you are responsible enough, you could keep the baby."

Jack Swinney said he would "tell the young mother that you would be taking a human life. If you cannot take care of your baby, put the baby up for adoption."

Jamie Dowd said she would remind the teen "there are many other options besides having an abortion" and "any of those choices is better than terminating a life."

By choosing adoption, Aaron Abney wrote, "the baby could have a good home with loving and caring parents."

Gary Snow said he thinks a pregnant teen-ager should "talk to her parents" and choose life because if she decides to have an abortion "she will be sorry for the rest of her life."



Photo by Mary Ann Wyand

Our Lady of Lourdes seventh-graders Chris McDougall and Nichole Ostachuk of Indianapolis look at classmates' pro-life posters featuring the school's city championship cadet football team.

"Abortion is murder," Hillary Brinson wrote. "A little life won't get to have even a chance to live. It has no power over what the mother decides to do with him or her. Lots of people are willing and ready to help. Don't get an abortion."

Andrew Hambrick said he would advise a pregnant teen-ager to "turn to her family for love and comfort" or "turn to a priest, a teacher, or someone else who cares about you" for help.

Classmate Abby Hudson said she would tell a young girl contemplating an abortion

that "having an abortion is killing a baby. God would definitely want you to keep the baby. Please have your baby. If not you, someone will want your baby."

Sarah Stroude said she would "do all I could to talk the mother out of abortion. I would tell her all I know about how horrid abortions are. I would do my best to help her look at the options of adoption or keeping the baby. There have already been 35 million abortions in the United States. We don't need any more."

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## Listening may save a baby's life

How can teen-agers promote the "Choose life" message to their friends?

Sometimes just listening is a good way to be pro-life.

Our Lady of Lourdes seventh-grader P.J. Bittelmeyer of Indianapolis said "there are many things I could do (to encourage a pregnant teen-ager to choose life), but first off I'd just listen to her. I'd hear about her concerns and fears, and about why she's considering abortion. Then I'd ask her if she's completely thought it through, and if she's considered the consequences and risks of abortion. After that, I'd ask her if she's considered all the alternatives for abortion, such as adoption. There are many people who would love to receive a child. I have two wonderful cousins because their biological mothers chose to give them up for adoption."

Classmate Abigail Zimmerman thinks writing a personal letter to a pregnant teen-ager is another good way to be pro-life because the girl can read and reread it while making her decision.

"Dear mother in distress," Abigail wrote. "What you may not realize now is that there is a life growing and developing inside you. He or she is even, at conception, a rapidly growing being. He or she already has qualities such as his or her sex (as well as) hair, eye and skin color, facial characteristics, adult size, intelligence, and inherited emotional traits. Think of all the positive solutions. You could give the baby up for adoption, seek help from a right-to-life volunteer, or go to a priest or counselor."

Although the present may seem difficult, seventh-grader Zachary Quiett said, he would encourage a pregnant teen-ager to think about the future. "You never know what goals your child could achieve," Zachary wrote. "He could be the next Michael Jordan. He could be the next president of the United States. He could just be an average person living an average life." By choosing life, "when you go to bed at night, you'll know you made the right choice."

Sharing information about fetal growth and development is another good way to be pro-life. Classmate Michael O'Connor said he would "tell her the facts, and I would show her a diagram of a baby at three months."

There are no instant replays in abortion, no chances to correct a life-ending mistake. Seventh-grader Kelly O'Donnell said she would ask a pregnant teen-ager to "stop and think twice before you do anything you will regret. Why would you kill a baby when so many people want children? Could you possibly forgive yourself?"

Classmate Sara Campo would advise a pregnant teen-ager to listen to her conscience. "Everyone knows that abortion is the taking of human life," Sara wrote. "The abortion doctor may tell you that after this (is over) everything will be back to normal. But what about your conscience? In your conscience you will feel lost or lonesome for that part of you that died with the baby. I hope you will be smart and choose life. It's only fair to that child you created."



## Young Adult Scene



Participants joined hands to sing during the keynote presentation at the archdiocesan Young Adult Conference held Feb. 10 at St. Monica Parish in Indianapolis. The day-long conference offered workshops, liturgy, and a Town Hall forum with Archbishop Daniel Buechlein. In the photo at the left (in front) Julie Black from Holy Family Parish in New Albany and (in back) Michelle Mazza from Holy Rosary Parish in Indianapolis listen to the archbishop answer questions at the Town Hall forum.

Photos by Susan Bierman

## College briefs...

The University of Toledo has awarded full football scholarships to Roncalli High School seniors **Joe Weber**, an offensive lineman, and **Jeff Roell**, a full-back, both of Indianapolis. Weber and Roell will join 1994 Roncalli graduate Rick Scott, a tight end, on Toledo's gridiron team. The Division I college was undefeated in 1995 and won both the Mid-American Conference Championship and the Las Vegas Bowl.

Purdue University has offered a football scholarship to Cathedral High School senior **Tim Peterson**, a three-sport athlete from Indianapolis. At Cathedral, Peterson has lettered in football, basketball and track. During the last gridiron season, he led the receiving corps by grabbing 15 passes for 271 yards and one touchdown. He is currently averaging 12 points per game for the Irish basketball team.

The performing and visual arts department at St. Mary of the Woods College will perform "Anything Goes," Feb. 23 and 24 at 8 p.m. and Feb. 25 at 2 p.m. in Cecilian Auditorium. General Admission tickets are \$8 for adults and \$5 for senior citizens, children, and students. Tickets can be purchased at the door or can be reserved in advance by calling 812-535-5212. The college is located 4.5 miles northeast of Terre Haute.

Marian College in Indianapolis Professor **Drew C. Appleby**, chair of the Department of Psychology has been named a consulting editor for "Teaching of Psychology," a journal of The American Psychology Association's Division II.

The Office of Continuing Education at St. Mary of the Woods College will host an **elderhostel** titled "A Story for All Reasons—Sacred Scripture," March 10-16. The cost for the program is \$340 per person, which includes meals, lodging and activities. For more information call 812-535-5148.

Marian College in Indianapolis received a \$49,875 grant from the **Danforth Foundation** to fund the first phase of the action research project "Partners for Parent Leadership." The project will provide parent leadership skill building, parent to parent networking, coaching and mini-grants which enable parent leaders to carry out and evaluate projects that they design—which are based on families' concerns, resources and priorities for children's learning. Established in 1927, the Danforth Foundation is a national, educational philanthropy dedicated to enhancing the humane dimensions of life.

**Sean Gallagher, Gregory Welch, and Russell Zint** from the archdiocese and **Anselm Russell, OSB**, from St. Meinrad Archabbey received the Ministry of Lector Feb. 13 in the St. Meinrad School of Theology Chapel at St. Meinrad. The Ministry of Lector is conferred on those who prepare and proclaim readings from Sacred Scripture at Mass and other liturgical celebrations. A Lector may also recite psalms between the readings and present the intentions for general intercessions.

**Jennifer Andres, Floyds Knobs; Jennifer Bailey, Anderson; Joyce Crouch, Indianapolis; Tony Gorbail, Lowell; and Rachel Tipton, Indianapolis** were among five **Marian College in Indianapolis** students to receive **Liberace Scholarships** from the Liberace Foundation for the Performing and Creative Arts in Las Vegas, Nevada. The students were chosen on academics, accomplishments, and promise shown in the area of music.

**Patrick Beidelman, William Ehalt, Stanley Pondo, and Daniel Smith** from the archdiocese received the Ministry of Acolyte Feb. 13, in the St. Meinrad School of Theology Chapel at St. Meinrad. An Acolyte is appointed to help the deacon and aid the priest, primarily in the celebration of Mass.

## Young Adult Forum/Tom Ehart

## Engaged couples need discernment year

I couldn't believe my ears. There I was at a Birthday party of a good friend who had recently gone through a messy separation and divorce. Across from him sat the priest who had taken him and his ex-wife through marriage preparation and had officiated at their wedding. The subject of an annulment came up, and my friend had a lot of questions.

And as the priest spoke, I was utterly stunned. His words went something like this. "Well you shouldn't have any problem getting an annulment. I mean, there were a lot of problems I saw in the relationship before the wedding. I could have told you, but I knew you needed to find these things out for yourselves and work them out in your own way. That's part of how you grow in a relationship."

Excuse me? Hello? Have I woken up from passing out yet? Here's a priest that knew the marriage was on the rocks before it even took place and he didn't say anything. So what? If you know someone's fiancée is cheating on them or has a drinking problem, you're not going to say anything? So, what if you know the guy has AIDS or another STD and you're not going to say anything? So the girl is an atheist and you're not going to say anything? What will it take?

We need to do some serious thinking here. Priests take anywhere from four to 14 years to be ordained, depending on whether or not they've had college or if they're in an order. Most religious sisters go through a minimum of four years of discernment before they are permitted to make final vows. And what, we give couples a six month engagement, and a pre-Cana or Engaged Encounter weekend to prepare for a life-long marriage vow? Are we crazy?

Marriage is the final vow a couple takes. So why aren't we as a church truly preparing them for this vow? We treat marriage prep like it's Bingo!

Why do you think we have so many divorces and annulments coming about in the Catholic Church? It doesn't take

Sherlock Holmes to figure this one out. Catholics go into marriage unprepared. Let me re-phrase that; most Catholics go into the sacrament of marriage totally unprepared.

It's time we as a church start taking the marriage vow seriously. If we're taking a minimum of four years for priests to be ordained and the same for nuns to make their vows, then why are we shortchanging married couples?

Am I saying, "Make engaged couples wait four years to prove their love and devotion?" No. But I do not believe that a year is too long to ask. Anyone who is truly in love will wait that long. And if someone is not willing to wait, then that's a sure sign that they're not mature enough to get married in the first place. In marriage you have to do a lot of waiting and a lot of self-sacrificing. And if you can't do it for a year before you're marriage, then what's going to change you? A ring?

A year of discernment featuring marriage prep classes that thoroughly discuss as many facets of married life and male/female relationships as possible is just the beginning of Marriage Prep 101. The course should also include meetings with faithful married couples who have been married at least 15 to 20 years and who are involved in the parish, meetings with the priest to discern the couples' readiness, and time to learn what the marriage vow, the sacrament and a life together united to God is all about. Time should be given to go over and solidify the couple's understanding of the Church's teachings on sexuality, procreation, and family life, including the reading and discussion of papal documents like *Familiaris Consortio* (Do any engaged couples even know what this is? I wonder.)

In other words, let's prepare the couple for the sacrament of marriage! Let's be honest with them if they're not ready and tell them that it's best if they wait. Some people won't like that. But if they're truly following the will of God, they'll wait. By waiting and giving couples enough time to truly discern their vocation to be married to one another, we'll make sure they're ready to marry before they tie the knot, so that they tie it so tightly it'll never come apart...til death do them part.

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# Planning for year 2000 started

By Cindy Wooden, Catholic News Service

VATICAN CITY—The preparations and celebrations of the year 2000 must focus on Christ and the salvation he offers an often-divided world, Pope John Paul II said.

Christians are called to give thanks to God "for the mystery of the incarnation of his Son, the foundation of unity and of victory over every division within man and within humanity," the pope said Feb. 16.

A planning meeting for the jubilee year was held Feb.

15-16 at the Vatican with more than 140 participants, including the church's central committee for the jubilee year, representatives of bishops' conferences and the Orthodox, Anglican and Protestant communities.

The pope told the participants that the theological and pastoral spirit of the Second Vatican Council must be the "holy door" through which the Catholic Church approaches the celebration. The council, he said, "concentrated on the mystery of Christ and his church, opening itself to the world in order to offer a Gospel response to the evolution of contemporary society."

"The state of disorientation and uncertainty in which the modern world lives should push us to understand how urgent it is for Christians to give witness together to a free and full adhesion to Christ, the truth of humanity," he said.

With a special word of welcome to the six delegates from other Christian churches, the pope repeated his hopes that the year 2000 would see Christians, "if not fully united, at least closer."

"The grand jubilee of the year 2000 presents all the churches of the world with the greatest opportunity to witness to the truth of Jesus Christ that we shall have in our lifetimes," said Anglican Bishop Gavin Reid, chairman of the Church of England's jubilee planning committee.

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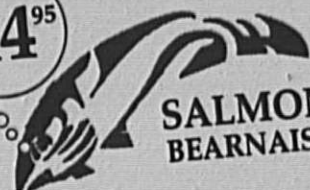
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# Debate resumes over sex education in the classroom

New Vatican document is being hailed by both supporters and opponents of sex education in Catholic schools

By Patricia Zapor, Catholic News Service

WASHINGTON—A new Vatican document on the rights and obligations of parents in teaching children about sex is

being hailed by both opponents and supporters of sex education in Catholic schools—but their praise comes from differing interpretations of the text.

The document may be adding fuel to a long-simmering debate about whether

there is a place in Catholic education for instruction that goes beyond birds-and-bees-level biology and admonitions to remain chaste.

One side sees a stop sign for current sex education programs; others say the document merely affirms the parents' primary role and leaves intact previous directives for schools.

Weighing in at 65 pages, "The Truth and Meaning of Human Sexuality: Guidelines for Education Within the Family," issued by the Pontifical Council for the Family in December, emphasizes that sex education is best accomplished in the context of a healthy family relationship.

Fully half the text tackles how parents are to go about instructing their children about sex—from a discussion of the stages of a child's physical and emotional development to specific guidelines for how explicit explanations should be on topics such as homosexuality, physical changes of adolescence and fertility regulation.

Critics of sex education programs say their opposition to courses that are widely used in Catholic schools is bolstered by the document, which was published in English in mid-January.

"It's the strongest affirmation I've ever seen emphasizing the right and duty of parents to be the primary educators except in the most extreme circumstances," said Benedictine Father Paul B. Marx, president of Human Life International. "It says to parents, 'Take your rights back.' It leaves very few loopholes."

Supporters of sex education in Catholic schools say the document provides a valuable guide on the rights and responsibilities of parents in teaching about sexual morals. But it does not detract from previous Vatican pronouncements about the need for appropriate classroom education about sexuality from a Catholic perspective, they say.

Bishop James T. McHugh of Camden, N.J., a consultant to the Pontifical Council for the Family, said Cardinal Alfonso Lopez Trujillo, the council president, made it quite clear at a recent meeting in Rome that the document is not meant to remove sex education from the classroom.

"The cardinal went out of his way to say that the document does not say there is no role for sex education in schools," Bishop McHugh said.

Those who contend that its emphasis on parents as primary educators means schools should not teach about sex at all are ignoring 1983 guidelines from the Vatican Congregation for Catholic Education supporting classroom sex education, he added. "I don't think they're going to get very far with that kind of argument."

Among sex education opponents, the National Coalition of Clergy and Laity issued a January press release calling "Truth and Meaning" a reaffirmation of a 66-year-old prohibition on classroom sex education.

"Clearly the practical effect of the document should be to rule out classroom sex ed altogether," said the release from Gregory P. Lloyd, executive director of the coalition.

On the other side, Sister Hanna Klaus, author of the TeenSTAR adolescent sex education program, which is used around the world, says the document "only affirms what we are doing. Nothing had previously been written for parents. This is just rounding that out."

Sister Hanna, a member of the Medical Mission Sisters and a physician, also attended the January meeting with the Council for the Family, as did Father Marx.

Sex education has been a sporadically volatile subject for decades in public and parochial schools. In an effort to address the controversies, the Vatican doctrinal congregation's 1983 statement, "Educational Guidance in Human Love," discussed instruction about sex

in a moral and ethical context. It included guidelines for parents and teachers and recommendations about appropriate educational materials.

In "Human Sexuality: A Catholic Perspective for Education and Lifelong Learning," the U.S. bishops in 1990 defined a partnership of parents, schools, religious education and the church in human sexuality education.

The U.S. bishops had been dealing with the dilemma since the 1970s, but the 1990 statement was the basis for many dioceses to require schools and religious education courses to offer sex education, typically providing a choice of programs recommended after diocesan review.

But a small, vocal movement has waged a nationwide war against any discussion of sexuality in Catholic education. Efforts like those of a group called Mothers' Watch target sex education courses of all types, including those that have been approved by bishops.

Much of the criticism of sex education has found a forum in *The Wanderer*, a 35,000-circulation national weekly devoted to defending church tradition.

Mothers' Watch complaints and those raised in *The Wanderer* are based on the argument that Pope Pius XI's 1929 encyclical on Christian education "Divini Illius Magistri," and a 1931 decree from the Holy Office (now the Congregation for the Doctrine of the Faith) prohibit all types of classroom sex education, regardless of subsequent Vatican pronouncements or the U.S. bishops' directives on the subject.

Judy Ammanheuser, a Mothers' Watch member who helps write its newsletter, contends that all sex education programs, even those written by bishops and nuns, are based on "the Planned Parenthood model" and are prohibited from use in Catholic school settings under the 1929 encyclical.

"Sex education is not a classroom subject," she said. "It must be handled in the family, in the home." She was among a Mothers' Watch group interviewed by Catholic News Service last spring during an effort to stop a parish in Olney, Md., from beginning a sex education program under directives from the Archdiocese of Washington.

The people of the Maryland parish, St. Peter's, experienced what parishes around the country have gone through when sides square off over sex education.

At the peak of the uproar at St. Peter's, parents received anonymous mail telling them their rights were being usurped; angry shouting matches erupted at meetings held in the church; threats were made against the pastor; and some children were told not to talk to other children on the playground.

In the end, a handful of parents kept their children out of the course, said the pastor, Father Thomas M. Kalita. There was virtually no objection when the sex education catechesis expanded from the parish school to the even larger religious education program.

Paulist Father Dick Sparks, a moral theologian who is familiar with the preparation of the U.S. bishops' 1990 guidelines, believes that in issuing "Truth and Meaning," the Vatican council may have been responding to persistent complaints "by conservative groups who are against all sexuality education."

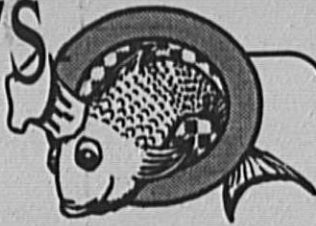
"In some ways, this document is a response to them," Father Sparks said. "And despite what is being said in *The Wanderer*—that they got what they wanted, something that condemns all formal sexuality education—it doesn't."

Despite their different interpretations of its implications, supporters of classroom sex education programs generally concur with opponents that a key point of the document is its encouragement to parents to put their foot down about what their children are taught.

"I know of no other document where the Holy See has said, 'Pull out your kids,'" said Father Marx.

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# Question Corner/Fr. John Dietzen

## Why do we say that Jesus rose 'again'?



**Q** In both the Nicene Creed and the Apostles Creed, it says of Jesus, "On the third day he rose again." When and where did Jesus first rise? (Maryland)

**A** For some reason, "again" came into the text when it was translated into English, probably meaning only that Jesus was once alive, died, and now is "alive again."

The addition of this word, however, is unfortunate. It could seem to support an erroneous idea that, after the res-

urrection, Jesus was alive "again" the way he was alive before the resurrection.

St. Paul makes clear time and again that our belief in the resurrection goes far beyond that. Jesus was not merely resuscitated the way Lazarus was, for example. Lazarus and the others raised from death by Jesus in the Gospels died finally, later on. Jesus, however, has entered a wholly different kind of life where now he will never die. It is this spiritual, incorruptible body which he possesses definitively now in an eternally glorified life and which he calls us to share alongside him with the Father.

Thus it is more than a little misleading to say that Jesus rose to life again.

Russell, Evelyn Alexander; grandfather of four.

**FACKLER, Joyce Ann**, 61, St. Paul, Sellersburg, Feb. 9. Wife of Milton J. Fackler; mother of Dwayne A., Joe, Deborah L., Frances F. Fackler, Angie M. Bowyer; daughter of Jake Hines; sister of Eleanor Hines, Sharon K. Huckleberry; grandmother of four.

**GREENING, Mary Catherine**, 81, St. Francis Xavier, Henryville, Feb. 8. Mother of Larry J. Greening, Dorothy M. Morrison, Virginia C. Porter; sister of Bob Nale, Rose Stout, Pat Boling, Grace Siedl, Jo Hendricks, Dell Montgomery; grandmother of six; great-grandmother of seven.

**HARRIS, Robert J.**, 61, St. John, Indianapolis, Feb. 10. Husband of Sherrie Harris; father of Michael, Tina, Terri Harris, Shawn Hayes, Chantell White; stepfather of Scott Anderson; brother of Charles, Joseph, Francis, Thomas Harris, Sandra Buckley; grandfather of 10.

**HARTMAN, Helen M.**, 83, Our Lady of Perpetual Help, New Albany, Feb. 10. Wife of Herman J. Hartman; sister of Cecil, Ralph, Bruce, Kenneth Lamb, Margaret Atchley, Barbara Vaughn.

**HATFIELD, Mary Anne**

(Chase), 75, Holy Name, Beech Grove, Feb. 6. Mother of Pam Fulk, Richard Hatfield; sister of Ed, Bill, Mike Chase; grandmother of one; great-grandmother of one.

**HOFFMAN, Wayne O.**, 76, St. Martin of Tours, Siberia, Feb. 10. Husband of Hilda Hoffman; father of Pat, Rich Clark; brother of Richard Pennman, Louella Butler; grandfather of seven.

**HOLMES, Margaret H.**, 72, St. Gabriel, Connorsville, Feb. 10. Mother of Danny, John R. Holmes; sister of Betty Lambert; grandmother of three; step-grandmother of two; great-grandmother of one.

**HORAN, Joseph F.**, 58, Little Flower, Indianapolis, Jan. 23. Son of Mary Tierney; brother of Robert, Paul Horan, Pat Gandolph, Marilyn Rabb, Eileen Riedman.

**JAMES, Edward**, 82, St. Augustine, Leopold, Feb. 6. Husband of Kathryn James; father of Brenda Kay, Gerald James, Phyllis Hagedorn; brother of Willard, Thomas James, Kathy Jarboe, Dorothy Pyle, Margaret Phillips; grandfather of one.

**JETER, E. Russell**, 84, St. Malachy, Brownsburg, Feb. 9. Husband of Jeanne Jeter; father of William, Thomas Jeter, Kathryn Baldi; brother of Ralph, Vernon, William, David Jeter; grandfather of nine.

**KIDWELL, Ida L. (Wingle)**, 96, St. Lawrence, Indianapolis,

Feb. 7. Mother of Rosemary Eaton, Ronald Kidwell; grandmother of 10; great-grandmother of 15.

**KOT, Francis Patrick Jr.**, 56, Little Flower, Indianapolis, Feb. 7. Husband of Helen O. Kot; father of Kevin P., Vincent M. Kot, Martha Frenz; stepfather of James, Joseph Humston, Judy Potter; son of Mary R. Kot; grandfather of 11.

**KUBILIS, Albert J.**, 75, St. Monica, Indianapolis, Jan. 15. Father of Jane, Brad Kubilis, Carol Clarke; brother of John Kubilis; grandfather of two.

**LANNING, Vera Mary (Carter)**, 77, St. Philip Neri, Indianapolis, Jan. 30. Mother of John, George, David, Kathrine Lanning, Carol Edde, Mary Coulston; sister of Jack Carter, Constance Gartland, Gretta Cummings, Pat Ervin, Annie Dailey; grandmother of 17; great-grandmother of four.

**LOHMAN, Hilda C.**, 91, St. Louis, Batesville, Feb. 15. Mother of Edgar Lohman, Alice Faust, Joan Eckstein, Marilyn Riehle; sister of Elmer Riehle, Nora Hoffmeyer, Norma Scoggins; grandmother of 19; great-grandmother of 27.

**McATEE, Eugene M. "Red,"** 88, Holy Name, Beech Grove, Feb. 7. Husband of Patty (Barker) McAttee; father of Paul E. McAttee; brother of Bernard Burch, Wilma Starks; grandfather of six.

**McKENNA, Timothy E.**, 47, Little Flower, Indianapolis, Feb. 10. Husband of Janice (Proffitt) McKenna; father of Kristin Barnes, Colleen Garza, Julie Bazzle; stepfather of three; son of Margaret Rice, Frank B. McKenna; brother of Michael F., Patrick A., James B. McKenna, Catherine Sexton, Josie McCullen, Margaret Wittman, Elizabeth Garrison; grandfather of six; step grandfather of four.

**McLAUGHLIN, Sylvia (Miller)**, 82, Christ the King, Indianapolis, Feb. 9. Mother of Michael Miller, Margaret Woelfel; stepmother of Rev. Don McLaughlin; grandmother of three; great-grandmother of one.

**METCALF, Margie L.**, 66, St. Mary of the Knobs, Floyds Knobs, Feb. 7. Wife of Norman Metcalf; stepmother of David, Larry, Richard, John Metcalf; grandmother of five; great-grandmother of two.

**MUNCHEL, Francis (Frank)**, 69, St. Peter, Brookville, Feb. 10. Brother of Harry, Margaret Munchel.

**OLBERDING, Albert Joe**, 71, St. Paul, Tell City, Feb. 8. Father of Kenneth, James Olberding, Mary Mason, Kathy McManaway, Rebecca Bryant; grandmother of 10; step-grandmother of three.

**ORTMAN, Cecilia F.**, 92, St. Michael, Brookville, Feb. 10. Mother of James, Edward, Joseph P. Ortman, Rita Apsley, Maryann Deffner, Eileen Hyde, Jennifer Stivers; grandmother of 29; great-grandmother of 58.

**PALMER, Bobbie**, 69, St. Joseph, Indianapolis, Jan. 30. Husband of Peggy Palmer; father of David, Robert, Mark, Joseph Palmer, Gloria Shipley, Marsha McGregory Denning, Anna Whited; brother of Dorothy Wanan, Clara Shackelford, Rita Huffman; grandfather of 21.

**PATTON, Marybelle**, 74, St. Monica, Indianapolis, Feb. 9. Mother of Artelia Poindexter; sister of George Goodson; grandmother of four.

**SPRINKLE, Leonard "Dink,"** 89, St. Augustine, Leopold, Feb. 9. Husband of Ophelia

Sprinkle; father of James, Richard Sprinkle; brother of Mike Sprinkle, Naomi York, Ann Dutschke; grandfather of four.

**SULLIVAN, Betty (Smith)**, 72, St. Lawrence, Indianapolis, Feb. 8. Wife of Hugh R. Sullivan Jr.; mother of Hugh R. III, Mark K., Kevin J. Sullivan, Kathleen Smith, Marianne Roan; grandmother of five.

**TAULBEE, J. Vicki**, 47, Our Lady of Lourdes, Indianapolis, Dec. 2. Wife of Alvin C. Taulbee; mother of A. Scott, Tabitha M. Taulbee; daughter of Jane E. Howard; sister of V. Russell VanStandt, Phillip B., Dorothy Anne Howard, Jo K. Goldstein.

**WARD, Jack Kenneth**, 69, St. Mary, Richmond, Feb. 12. Husband of Bette M. Ward; father of Randy R., John K. Jr., Michael R. Ward, Kimber I. Thomas, Debra D. Taylor, Terry Ann Dean, Rick Milligan; brother of Alice J. Ward; grandfather of 11.

**WELLS, Andrea Lee**, 19, St. Martin, Yorkville, Feb. 11. Daughter of Glenn, Sally Wells; sister of Shawn Wells; granddaughter of Eleanora Wells, Geneva Ranshaw.

**WISE, Mark Douglas**, 41, Our Lady of the Greenwood, Greenwood, Feb. 4. Husband of Deborah Wise; father of Melissa D., Daniel M. Wise, Joe Payne; stepfather of Amber N. Wise; son of Josephine (Dobbs) Coleman, Ralph V. Wise; stepson of Bill Coleman; brother of Roberta G. Turan, Rachel L. Wise, Janice E. Brown; stepbrother of six; grandfather of two.

**ZUKOWSKI, Stanley W.**, 74, St. Barnabas, Indianapolis, Feb. 8. Husband of Gertrude (Curtiss) Zukowski; father of Trudy Van Nest, Stanley W. Jr., Andrea L. Zukowski; brother of Edwin Colby, Mary McDonald; grandfather of one.

## Franciscan Sister Clotilda Stuppy, 95, dies on Feb. 18

On Feb. 22, a Mass of Christian Burial was celebrated at the motherhouse in Oldenburg for Franciscan Sister Clotilda Stuppy. She was 95 when she died on Feb. 18.

Born in Indianapolis, Sister Clotilda entered the Oldenburg Franciscan community in 1924 and professed her final vows in 1930.

Sister Clotilda taught at St. Gabriel, Connorsville; St. Joseph, Shelbyville; St. Mary, Greensburg; and in schools in the Evansville Diocese and in Ohio. She retired to the motherhouse in 1972.

She is survived by nieces and nephews.

## Sr. Gilbert Marie Frey, OSF, dies on Feb. 17 at age 95

Franciscan Sister Gilbert Marie Frey was 95 when she died Feb. 17.

A Mass of Christian Burial was celebrated on Feb. 20 at the motherhouse in Oldenburg.

Sister Gilbert Marie entered the Oldenburg Franciscan community in 1923 and professed her final vows in 1929.

She taught at St. Francis de Sales and St. Mark in Indianapolis; and at St. Andrew, Richmond; as well as schools in Ohio, Missouri, and Kentucky. She retired to the motherhouse in 1980.

Sister Gilbert Marie is survived by a sister, Adele Richmond.

## 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.

**BLANCHARD, Karen N.**, 38, Our Lady of Lourdes, Indianapolis, Feb. 8. Mother of Matthew, Alan, Christopher Blanchard; daughter of James Cronin, Sr.; sister of James Jr., Michael Cronin, Donna Stise.

**BRINKER, Norman L.**, 85, Our Lady of Lourdes, Indianapolis, Feb. 10. Husband of Elizabeth R. (McAttee) Brinker; father of Norman Robert, Lawrence R. "Butch," Thomas E., Steven J., Paul F., Richard R., David W. Brinker, Elizabeth L. Howard; brother of Everett, Francis R. Brinker; grandfather of 23; great-grandfather of 27.

**CASSIERO, Frank A.**, 73, Holy Name, Beech Grove, Feb. 6.

Husband of Jeannette L. (Burnett) Cassiero; father of Tony Cassiero, Mary Kay Schafer, Roxanne Saverino, Jennifer Swanson; grandfather of eight.

**COLLINS, Janice**, 88, St. Lawrence, Indianapolis, Feb. 8.

**CROMER, James Albert**, 79, Christ the King, Indianapolis, Feb. 11. Father of Judd, Stephen Cromer, Jody Kerger, Linda Inbody; grandfather of eight; great-grandfather of two.

**CULBERTSON, Doris M.**, 69, St. Andrew, Richmond, Feb. 8. Wife of Lowell R. Culbertson; mother of Lois, Lisa, Leslie, Lance, Lowell T. Culbertson, Laura Gellinger, Lorraine Smith; grandmother of 17; great-grandmother of three.

**DISHINGER, Lavern J.**, 66, St. Rose of Lima, Franklin, Feb. 11. Husband of Nancy (Stemma) Dishinger; father of Jay, Thomas Dishinger, Ann Kelly; grandfather of six.

**EADLER, Harry H. Jr.**, 75, St. Mary, Richmond, Feb. 2. Husband of Barbara Eadler; father of John, Steven, David, Mary Eadler; brother of Donna

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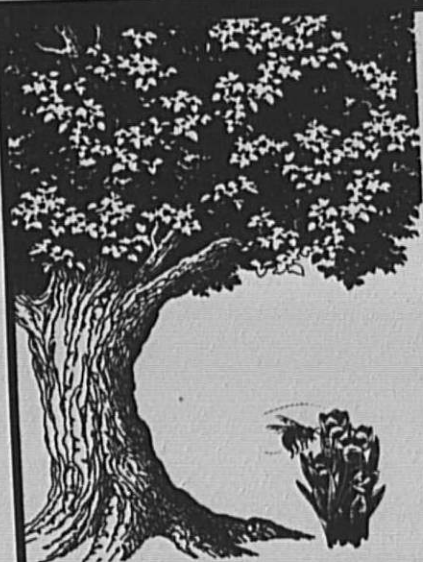
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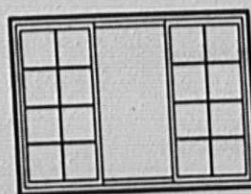
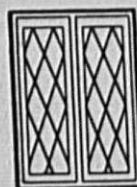
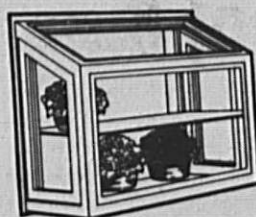
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