



# The Criterion

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Vol. XXXV, No. 24

Indianapolis, Indiana 50c

March 22, 1996

## North Deanery leaders learn about evangelization

*'We have to see our faith as something to share rather than something to hold onto'—Father Clarence Waldon*

By Margaret Nelson

Fifty-five members of Indianapolis North Deanery parishes spent last Saturday learning how to help their churches be "Welcoming and Inviting."

That's what their parishes must become to evangelize—to help them grow—Father Clarence Waldon told the group that met at St. Luke Church.

Father Waldon, pastor of Holy Angels Church in Indianapolis and treasurer of the National Council of Catholic Evangelization, was the keynote speaker at the "practical workshop on parish outreach."

Father Waldon pointed out that, before Vatican II, the focus of most Catholics was getting themselves to heaven.

But he said that in 1965, near the end of Vatican Council II, the bishops said that the church was founded to spread the Kingdom of Christ over all the earth.

"The Vatican Council changed the focus of who and what the church is," said Father Waldon.

He said that a parish is where people come in contact with the Body of Christ. It's where they see the kingdom and become participants in living out the goals of the kingdom. "Within the parish we can begin to see the Father and recognize the love and forgiveness of God," he said.

To do that, he said, "It must be a welcoming, inviting parish. We Catholics have a reputation of not being welcoming." He said that Catholics are considered by those outside the church as "a closed group."

"An important thing for us to realize is that anything given to us by God is given to us to share," said Father Waldon. "We have to see our faith as something to share rather than something to hold onto."

He said that a sign of love is willingness to share. "It's in the process of loving others that you grow. We want everybody to know the love of the God who created us," he said. "That's good news!"

He suggested that people think about how they act when they discover remedies or bargains. "If you go to the store and see a real bargain, you tell everybody! I would hope that your faith is that kind of reality. We need to meditate on that," said Father Waldon.

He suggested that they consider why Catholics have done so much better than other groups in our country. "I think it has a lot to do with our faith. We have a faith that has developed over 2,000 years."

Father Waldon said that the Catholic Church has the "best delivery system," with the sacraments—especially the Eucharist—at the core of it.

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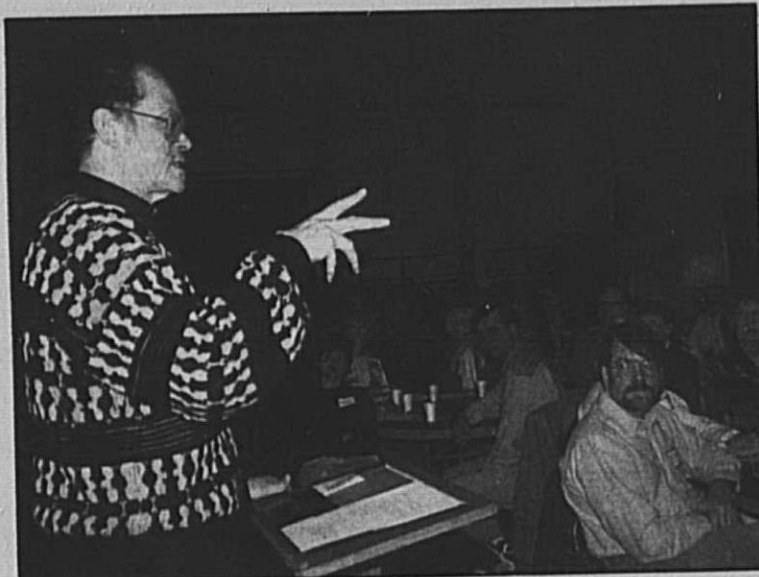


Photo by Margaret Nelson

Father Clarence Waldon speaks at an evangelization workshop for the Indianapolis North Deanery at St. Luke Church last weekend.

## Pope's illness forces him to cut back on his schedule

By John Thavis, Catholic News Service

VATICAN CITY—Sidelined for nearly a week by what the Vatican called a digestive problem, Pope John Paul II led a brief beatification ceremony before withdrawing for several more days of rest.

The pope appeared tired and drawn as he read beatification decrees for two 19th-century missionaries March 17, and he had a slight cough. But he walked without difficulty and smiled as he greeted many in the crowd in St. Peter's Basilica.

Later the pope gave a blessing from his apartment window and thanked the faithful for their "spiritual closeness" in the preceding days. He did not refer explicitly to his illness.

For the 75-year-old pontiff, it was the first public appearance in a week. The Vatican said the pope was recovering from a mild fever that began March 12 and which subsided two days later, caused by an unspecified problem involving the digestive tract.

The pope decided to make the abbreviated beatification appearance despite his doctor's recommendation of several days of rest. He had originally been scheduled to preside over the entire three-hour-long ceremony.

After proceeding down the main aisle of the church without a cane, he greeted missionaries near the altar and conversed with a group of sick people. He left the ceremony at the start of the Mass, which was celebrated in the pope's place by Cardinal Angelo Sodano, Vatican secretary of state.

After day-to-day uncertainty over the pope's schedule, the Vatican on March 16 announced a cutback in the pope's activities over the coming week. A one-day visit to the Italian city of Siena was postponed from March 19 to March 30, and the weekly general audience March 20 was canceled for the second week in a row. Instead, the pope was to bless pilgrims from his apartment window.

The pope's daily schedule of private meetings and public talks was canceled.



Photo by Charles Schisla

Fifth graders at St. Lawrence join other Catholic schools and officials to participate in the St. Patrick's Day Parade in Indianapolis on Friday, March 15. John Roszkowski portrays the Irish bishop himself.

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## Seeking the Face of the Lord

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



# Time to review Lenten intentions

Last week's sunny preview of spring was delightful and it cheers the soul to see the tulips pushing through the ground once more. I wasn't sure if the winter-hungry squirrels and chipmunks had left any tulip bulbs uneaten in my front yard. Thanks be to God, once more new life returns after another dormant and unusually cold winter.

The mid-March feasts of Sts. Patrick, Joseph and Benedict are always welcome signs that another winter is about to end. And this year the Fourth Sunday of Lent coincided with the signs of a new springtime. In the opening prayer we prayed, "Father of peace, we are joyful in your Word, your Son Jesus Christ, who reconciles us to you. Let us hasten to our Easter with the eagerness of faith and love." The Fourth Sunday sounds a theme of joy in the middle of Lent.

I sometimes wonder if the folks who, ages ago, planned the joyful prayer texts for last Sunday did so because the rigors of Lent were half over! It's hard to believe, but another Lent is half over. If you are like me, it is time to take stock and review the intentions and special practices I chose to prepare for Easter. In fact, this year I feel like the time is flying by too fast. I need the extra prayer and fasting and good works to help deepen my baptismal and priestly commitment to Christ's way of life.

If you are a runner, Lent is like a training time for the mini-marathon. If you are a pianist, Lent is like practice time before the concert. But there is a big difference: in Lent we are practicing for keeps. Preparation for Easter is preparation for salvation from sin and death. At least eventually, Easter success is a matter of life and death!

Fasting from foods or other things, and abstaining from meat on Fridays, are disciplines that re-focus what truly counts in life. When one ponders the relative material wealth of our secular culture, fasting and abstinence were never timelier as a way of rediscovering spiritual values that are far more important.

I suggest that fasting as a way to address our spiritual poverty is almost a necessity these days. A young husband and father remarked to me that his family decided to try the Holy Father's recommendation to fast some from television during Lent. He said it was a

wonderful and freeing experience for the family not to sit in front of the tube channel-surfing their way to boredom.

Time spent in prayer is freeing too. In prayer we can move away from the confines of a very small world of self-preoccupation into a realm where the touch of God's love pierces through fear and frustration and other kinds of pain. In prayer we discover that pain doesn't destroy peace of mind, rather sadness does. One can hurt and yet be at peace. In prayer we can discover and address the difference between suffering and sadness.

Maybe another meaning of the Fourth Sunday Lenten joy is the lesson that there can be serenity in the midst of sacrifice and penance. If we intentionally join our personal suffering to the suffering of Christ's passion and death, we find the key to joyful peace in the midst of suffering.

So often when we carry sadness in our hearts it is because we are experiencing a spiritual or moral poverty that has nothing to do with material wealth or poverty. Maybe we find it too easy to make peace with the little sins of life; "after all we are only human" we say. The trouble with becoming comfortable with the venial, daily sins is obvious: they become the infrastructure that supports the way to serious, mortal sins.

We can rationalize sins away or try to forget about them, but an undertow of sadness pulls at our hearts. It is the sadness of spiritual or moral poverty. The antidote, of course, is a healthy (not merciless or scrupulous) review of our conscience on a daily basis. All of us need the regular opportunity to unburden our souls in the sacrament of penance and reconciliation. God's loving mercy is ready at hand. Penance and reconciliation are Lenten themes that make serenity of mind and heart available even in times of trial.

Forgiveness of sins is the great Easter gift. Yet, who doesn't find it hard to admit mistakes and confess to a priest before God? It takes humility to seek reconciliation. Extra prayer, fasting and extra alms-giving also unlock the chains of pride. At the same time these Lenten practices and the sacrament of penance open our eyes to the true cause of our joy: God's unconditional love for each of us!

## Judges, lawyers invited to Red Mass April 29

Archbishop Daniel M. Buechlein will be the presider at the annual Red Mass at St. John Church in Indianapolis at 5:30 p.m. on April 29.

The annual event, sponsored by the St. Thomas More Society of Indianapolis, a group of Catholic lawyers, is celebrated in conjunction with National Law Week.

The Red Mass is attended by judges, lawyers and officials of all faiths to invoke God's blessing and guidance in the administration of justice. The general public is invited.

A reception and dinner in the Convention Center will follow the Mass. Dinner tickets are \$25 per person. Those wishing further information may contact Mike Connelly, 317-636-4341.

## Editorial Commentary/John F. Fink, Editor

# A middle course for treating the terminally ill

In most moral areas, the position of the Catholic Church has always been a middle course between two extremes. Historically, the church has condemned both Hedonism and Jansenism, those who glorified the pleasures of the body as well as those who considered the body as evil.

When it comes to treatment for terminal illness, the church again takes a middle position. It's between Dr. Kevorkian's practice of assisted suicide and the position of those who believe that life must be prolonged as long as possible.

Both assisted suicide and euthanasia—the direct killing of terminally ill patients—are morally wrong.

"The Catechism of the Catholic Church" says plainly that "an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator" (No. 2277).

But it is equally clear in saying that "discontinuing medical procedures that are burdensome, dangerous, extraordinary, or disproportionate to the expected outcome can be legitimate; it is the refusal of 'over-zealous' treatment. Here one does not will to cause death; one's inability to impede it is merely accepted" (No. 2278).

There are times when it is plainly God's will that someone should die and yet that person is kept alive indefinitely through extraordinary technology.

Discontinuing that technology, or not beginning it in the first place, isn't what kills the patient; it's the fatal underlying disease or problem that causes death.

Many Catholics don't seem to understand the difference between helping someone out of his or her misery by causing death and simply letting nature take its course. It's a profound difference.

For years the Catholic Health Association distributed a sample living will that stated: "Christians believe that death life is transformed by the power of Christ's death and the Resurrection into eternal life. Because of this belief it is not always necessary to use every possible means to resist death." It then expressed the patient's wish "that my pain be alleviated if it becomes unbearable, even if this results in shortening my life."

That particular form of a living will was apparently not legally adequate, so the CHA is no longer distributing it. But the principle hasn't changed. People who do not want to be kept alive when there's no chance of their recovery should think about arranging a durable power of attorney for a family member.

On the other hand, we must not be swayed by the propaganda from supporters of Dr. Kevorkian. That propaganda can make it seem humane to kill someone who is suffering from painful illness. But assisting that person to commit suicide is an unacceptable form of murder and cannot be tolerated in a civilized society.

That's the middle course between two extremes and the morally correct position.

## Plans made for retired priests' facility



Photo courtesy Sisters of St. Benedict

Planning the priests' retirement project are David Bowen, Benedictine Sisters Rachel Best and Mary Gilbert Schipp, David Hodde, and Msgr. Richard Kavanagh.

By Sister Mary Luke Jones, OSB

Representatives of the Sisters of St. Benedict and the archdiocese are meeting to design priest-retirement accommodations at St. Paul Hermitage.

Part of a \$4.2 million project that includes construction of a new nursing care wing, the independent living apartments for priests represent a major renovation at the retirement facility owned and operated by the sisters.

St. Paul Hermitage provides retirement and intermediate nursing care for 100 men and women.

The remodeling, to begin in the spring of 1997, will result in 10 apartments available for retired priests. Each of the priests' apartments will include a small kitchenette and living room, in addition to a bedroom and bath.

This housing is the first of its kind for the archdiocese. Establishing a priest retirement facility within an existing structure will offer the clergy a number of benefits. They will have total independence in a setting that also

offers camaraderie, dining and housekeeping services, an opportunity for the celebration of the liturgy, and nursing care, if and when it is needed.

Construction will begin on the first phase of the sisters' project—the ground-level nursing care wing—this spring. When it is completed, in about one year, the work on the priests' wing will begin.

Members of the committee representing the archdiocese are: Msgrs. Richard Kavanagh and Francis Tuohy, Fathers Joseph Schaedel and John Ryan, Suzanne Magnan and David Hodde. Representing the sisters are: Sisters Rachel Best, Patricia Dede, Mary Gilbert Schipp, Mary Mark Bartoo and Mary Luke Jones. Architect David Bowen represents Ogle McGuire and Shook Corp., and construction manager Jack Findley, Skillman Corp.

"The sisters and residents look forward to housing the priests who have served us so well," said Sister Rachel, the prioress of the Benedictine community. "We are proud to offer a solution to the archdiocese's concern for its senior clergy."

**The Criterion**

03/22/96

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## People Who Live Their Faith

## St. Vincent de Paul gathers resources to help poor

By Margaret Nelson

Don Herman can tell you dozens of things the archdiocesan council of St. Vincent de Paul does for people.

In fact, the vice president (and past president) of the 43-parish Indianapolis council can give you a list of 38 activities—of things the group does.

But Herman said, "Really, there are so many things we don't do that we want to do. If we had more volunteers, we could do them."

His records show that volunteers, broken down by parishes, worked 3,128 hours at the distribution center this January alone. They helped fill the needs of 1,004 people. And parish food pantries served another 188 people who called for emergency food help. That's not to mention the dozens of people who visit the homes of those who call the help line.

"We keep records, not to blow our own whistle, but to be good stewards—to show what so many people have given," Herman said. The records help the organization "to get an idea of where the needs are."

Not only does SVdP pick up used furniture and appliances, but—to fill the needs—they buy refrigerators, dressers, tables, and chairs. And they buy new mattresses for baby beds.

"There are little things people can do," Herman said. "They can start knife and fork collections—we never have enough. If someone likes to shop garage sales, we could find children's clothing and we would reimburse them. The same way with pots and pans. It hurts to be at the distribution center and bring out an old beat up pot to give to someone."

"A lot of the people are evicted; they've lost everything," he explained. And after a house fire, SVdP outfits the family with everything it needs that is not covered by the Red Cross or others.

In a typical month, more than 60 stoves are given away to those in need. Seventy refrigerators and 350 mattresses and box springs are given to clients every four weeks.

Herman calls the annual Blanket Sunday—held in the parishes each year on the second Sunday of October—"a God-send. It has to last through the whole year. And that's expensive stuff." Typically, the distribution center hands out 440 sheets and pillow cases, and 355 blankets, per month.

Some stores give SVdP goods they have discontinued or can't use—marking the items so they can't be returned. The same goes for unclaimed shoes from repair shops and clothing at dry cleaners. When he was president of the council,

Herman saw a "need to witness about Jesus Christ. We started making a concerted effort."

The volunteers have been praying as they begin their Saturdays' work at the distribution center. That continued when Sheila Gilbert succeeded Herman as president, and continues today, with Bob Landwerlen heading the council.

Somewhere along the line, some of the clients asked if they could join the center volunteers when they said the Our Father.

Now, thanks to the efforts of Daughters of Charity Sister Francine Brown, the home volunteers hand out prayer cards to the families with the message "God Loves You." Sometimes they pray the Our Father with these clients in their homes.

"Spirituality is a big thing in this," said Herman. "We're doing this for the love of Christ."

Herman likes the organization of SVdP. It's part of an international structure. The national group assigns the Indianapolis council certain countries in South America as part of the International Twinning Program.

Twenty-one of the local parish conferences and the council itself have "adopted" 42 parishes in such areas as Zaire, Chile, Colombia, Ecuador, El Salvador, Guatemala, Jamaica, Mexico, Paraguay, Peru, the Philippines, Trinidad, Uruguay, and Venezuela.

And several suburban parish conferences share the physical and financial work of Indianapolis inner city parishes.

"The volunteers deserve so much credit," he said. For those who answer the crisis line, "It can be four tough hours. But, even though it can be a challenge to us, we see the fruits of our labor." Over 100 volunteers man the two help lines.

Herman said he could not do his work without the help of his wife, Mary Ann.

## Renewal, unity program scheduled in Kokomo

The new Indiana Partners for Christian Unity and Mission will sponsor a day-long "Celebration of Renewal and Unity" on April 15 at Wayman Chapel AME Church, 920 Apperson Way, in Kokomo.

Worship, prayer, inspiration, dinner and music will be included in the celebration.

The event is being held to acclaim the unity that all Christians have in Jesus Christ. It is hoped that it will enable people from different communions to know each other better.

The \$7.50 cost includes dinner. Registrations should be mailed by April 1 to Indiana Partners for Christian Unity and Mission; P.O. Box 88790; Indianapolis, IN 46208-0790. Those wishing further information may call 317-844-4224.

Father Tom Murphy will represent the archdiocese, along with members of the Wesleyan Church, the Evansville area Council of Churches, Associated Churches of Fort Wayne, Church of God of Prophecy, Evangelical Lutherans, United Methodist, African Methodist Episcopal, Episcopal Diocese of Indianapolis, the Church of God, the West Central Neighborhood Ministrey, the Christian Church, and the Catholic dioceses of Lafayette and Gary.

## Tell us your favorite vacation memories

The Criterion is seeking favorite summer vacation memories from readers to be published in the 1996 Vacation Travel Guide supplement that will appear in the May 24 issue. Those wishing to submit their favorite memories should do so by April 15. Please include your name and the name of your parish. Send to: The Criterion, Attention: Susan Bierman, P.O. Box 1717, Indianapolis, IN 46206-1717.

She was active in establishing the Healthy Baby program in Indianapolis.

"Every good volunteer has a tremendous spouse—maybe a giant of a prayer partner. They're the unsung heroes. That's why we try to be easy on young men and young women who help."

He said that, though the officers must be Catholic, men and women of all faiths are welcome to help—and do. No one is paid. The annual budget is \$288,500, but the services provided are worth \$1,300,000.

Men in the Plainfield prison and boys' school help with repairs on appliances and

autos. Donated autos are given to help people get and hold jobs. The trucks that are used to pick up furniture and appliances are taken there for repair, as well. The council donates some typewriters and computers to the education programs at the prison.

Sometimes, young men and women are assigned by the courts to work in the distribution center for their community service. Herman said that the practice can sometimes bring language the parish volunteers wouldn't use, but "serving the poor has opened the eyes of more than one of these (court-assigned) workers."

After attending a religious rally several years ago, Herman joined a five-year Bible study program, held at a local Baptist church, for 450 men of all denominations. The experience of sharing his faith was important to him.

He started a Bible study at St. Jude when he was a member there. He said that the St. Vincent de Paul parish conference at St. Jude grew from that group.

Now Herman is active in his Nativity Parish Bible study group, having left it this year just long enough to be an RCIA sponsor. And he's part of the local charismatic group that attends the monthly first and third Friday Masses.

A couple of weeks ago, Don Herman gave a "witness talk" at the Cursillo. His theme, "You can't outdo God!"

(Those wishing to volunteer or collect goods for St. Vincent de Paul may call 317-687-1006.)



Don Herman

## Partners in Planning to preserve our Catholic heritage

Jerry Semler talks about how you can do more for yourself and your church with a gift annuity.

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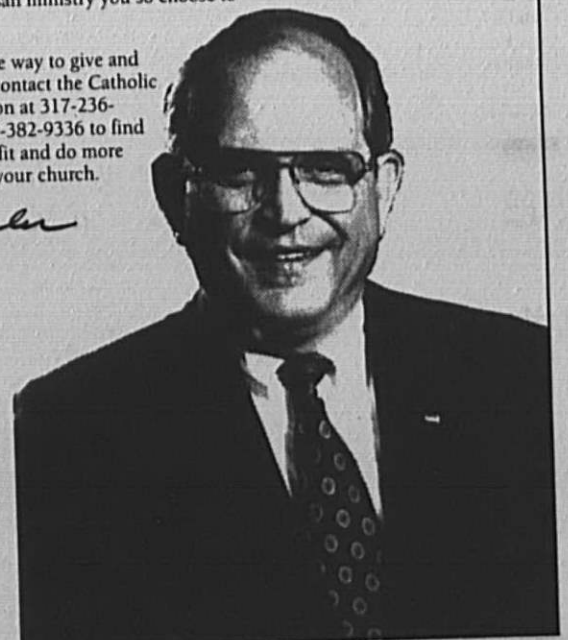
Here's how a Catholic Community Foundation gift annuity works. In exchange for a gift of cash or securities, the foundation promises to pay you a fixed income for the rest of your life. While your exact rate (from 6% to 11%) depends on your age, your annual income could be considerably more than what you are currently receiving from your CDs or money market funds—especially now that interest rates have dropped. But that's not all. Part of your income will be tax free, and you get a substantial deduction for the gift portion of your investment. These tax benefits plus an effective yield that may be two or three times higher than your current fixed return may be good reasons for choosing a gift annuity as your way to leave a special gift to your church.

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Gift annuities are a fine way to give and receive. I urge you to contact the Catholic Community Foundation at 317-236-1427 or toll free 1-800-382-9336 to find out how you can benefit and do more for both yourself and your church.

*Jerry Semler*

Jerry D. Semler  
chairman, president  
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## The Criterion

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From the Editor/John F. Fink

## Where traditions about St. Joseph come from



Last Tuesday, March 19, was the feast of St. Joseph. What do we know about this man? Why is he usually pictured as much older than Mary? Why is he sometimes pictured with a dove on his staff?

Most people know that Joseph appears only in the Gospels of Matthew and Luke, and they don't tell us very much about him. But during the early church there were quite a few other writings about Jesus, and Joseph appears in some of them. Eventually the church decided that some of the writings were inspired and others weren't. Those that the church deemed inspired are called canonical and are part of the Bible. Others are considered non-canonical, or apocrypha.

Nevertheless, some of our traditions about Joseph come from the apocrypha, especially the Gospel of James. (Traditions about Mary also come from that Gospel, including the names of her parents, Joachim and Anne.) So, keeping in mind that this Gospel is non-canonical, here are some of the things the Gospel of James tells us about Joseph:

He was a widower with sons when the high priest summoned him and other widowers to the Temple. Mary lived there, having been taken there by her parents when she was 3. When she was 12 the priests decided to select a husband for her from among the widowers. After the widowers were assembled, the high priest said a prayer and then took their staffs. When he returned the staffs to the men, a dove flew out of Joseph's and flew onto his head. This was taken as a sign that Joseph was chosen to be Mary's husband.

Joseph's first reaction was, "I already have sons and am old, but she is a girl. I fear lest I should become a laughing-stock to the children of Israel." However, he was persuaded that it was God's will that he should protect Mary. Joseph said to Mary, "I have received you from the Temple of the Lord, and now I leave you in my house and go away to build my buildings."

He was gone a long time building his buildings because he next appears in the Gospel when Mary was six months pregnant. (This Gospel includes the Annunciation and the Visitation and says, "Mary was 16 years old when all these mysterious things happened." Earlier, of course, it said she was 12.) Joseph entered his home and found Mary six months pregnant. His first reaction was: "I received her as a virgin

out of the Temple of the Lord my God and have not protected her. Who has deceived me? Who has done this evil in my house and defiled her?"

As in Matthew's Gospel, Joseph pondered what he should do with Mary and decided to "put her away secretly." And, as in Matthew's Gospel, an angel appeared to him in a dream and told him that the child "is of the Holy Spirit." Then there follows a long passage that tells how they have to convince the priests of the Temple that their virgin has not been defiled.

The Gospel of James follows Luke's Gospel in telling about the requirement to register in Bethlehem. Of course, since they were living in Jerusalem, they didn't have as far to go. As they were traveling, Joseph said: "I shall enroll my sons, but what shall I do with this child? How shall I enroll her? As my wife? I am ashamed to do that (presumably because of the discrepancy in age). Or as my daughter? But all the children of Israel know that she is not my daughter."

When Mary's time for giving birth arrived, Joseph found a cave "and left her in the care of his sons and went out to seek for a Hebrew midwife. . . . He found one who was just coming down from the hill country and he took her with him." But as they arrived at the cave a great light appeared. When the light withdrew the child appeared.

When the midwife came out of the cave, she met her friend Salome and she said to her: "Salome, Salome, I have a new sight to tell you; a virgin has brought forth, a thing which her nature does not allow." But Salome said: "As the Lord my God lives, unless I put forward my finger and test her condition, I will not believe that a virgin has brought forth." She then went into the cave to test her condition.

This Gospel includes the visit of the magi, but not the flight into Egypt. When Herod sends soldiers to kill all the children 2 years old and under, Mary "was afraid and took the child and wrapped him in swaddling clothes and laid him in an ox-manger." The story then tells how Elizabeth saves her son John (a scene depicted today in a fresco in the Church of the Visitation in Ein Karem). Elizabeth's husband Zacharias is slain. And this is where this Gospel ends.

All this is obviously a different story than we are accustomed to from the canonical Gospels. But the non-canonical Gospels are fascinating and they do, indeed, give a different picture of St. Joseph.

Matters Liturgical/Father Rick Ginther

## What do bishops' croziers, miters and rings mean?

During liturgical functions, a Catholic bishop wears a distinctive hat and carries a staff. Along with his ring,

these are the "pontifical ornaments of office." Just as other religious leaders have particular insignia or garments, and as political leaders have seals (e.g., the seal of the President of the United States), so does every bishop.

The ring is a symbol of fidelity and bondedness. The miter is liturgical vesture. It is worn at all eucharistic liturgies and other particular liturgies where a bishop presides. The pastoral

staff is a sign of pastoral office. It, too, is used during eucharistic liturgies and other particular liturgies by the presiding bishop, usually only within the territorial boundaries of his own diocese.

The ring finds its origins in the ancient custom of a leader having a ring. Often the seal of his leadership was engraved on the ring and was used to "affix" his official seal to documents, thus authenticating them. It was also a symbol of his bond to the office and the service to which the office called him. Today, the ring is truly more ornamental than functional.

The miter has somewhat obscure origins. In earlier centuries, the clergy wore the common headgear of the day in outdoor liturgical activities, like processions. Over the centuries, the shape of the miter has developed to its present form (either ornamented or plain/simple), and is worn mostly by bishops. (Abbots have a simpler form.)

The miter is worn, as a general rule, when the bishop is seated, is formally speaking to the people (homily, greeting, addressing), when giving a solemn blessing, when walking in procession (lengthy, not as he walks from one place to another nearby), or when conferring a sacrament. The miter is removed, as a general rule, when the bishop is leading prayer (the introductory/penitential rites, opening/over the gifts/communion prayers, the Eucharistic Prayer), when hearing the Gospel reading, and during the general intercessions.

The pastoral staff has symbolic origins rooted in the scriptural allusions to "good shepherding" found in both Old and New Testament texts. It is not so much liturgical vesture as it is a symbol of the office of service, leadership, and teaching to which each bishop is called. The pastoral staff is held by the bishop, its curved head turned away from himself and toward the people, when he is processing, is listening to the Gospel reading, giving the homily (optional), is receiving religious vows and promises or a profession of faith, and when he bestows a blessing which does not include the laying on of hands.

There is one final "hat" of mystery. It is the skull cap, or zucchetto, more of practical origin than liturgical. For an abbot, it is black; a bishop, purple; a cardinal, red; the pope, white. Following a time-honored custom of showing respect for the presence of the Lord in the Eucharist (brought about in the Eucharistic Prayer), it is removed at the beginning of the preface dialogue. It is replaced only after the distribution of Eucharist is completed.

A View from the Center/Dan Conway

## Christian fund raising more than a 'quick fix'

I recently attended a "Consultation On Stewardship" held at Catholic Theological Union in Chicago by a group of scholars who are preparing papers for a special "stewardship edition" of a journal called *New Theology Review*. During this meeting, Sister Mary Oates, the recent author of a book called "The Catholic Philanthropic Tradition in America," offered some fascinating insights into the history of Catholic giving. Here are just a few examples.



First, Sister Mary observes that 100 years ago, "pastors found themselves devoting more time to raising funds and less to their spiritual and charitable missions" and that during the same period "pastors were appealing for money so often that parishioners considered themselves harassed."

Surely this statement reflects the feelings of pastors and parishioners today. But why? What is it about pastors and that they nearly always feel that their pastoral ministry is threatened by administrative and financial tasks? And what is it about parishioners that they nearly always feel that they are being harassed for money?

Second, Sister Mary's research shows that we Catholics have historically separated church support from charity. In other words, in our tradition, giving to support the parish or the diocese or Peter's Pence was seen as an obligation—one of the six laws of the church.

But giving to support Catholic charitable activities was different. It was seen as a way of participating directly in the ministry of the church. Current stewardship education efforts—which encourage gifts of time and talent to the parish or diocese as well as to local Catholic organizations—

are intended to help Catholics see that church support and charity are two sides of the same stewardship coin!

Another lesson to be learned from Sister Mary's research into our Catholic philanthropic tradition is that there is no such thing as "pure stewardship." She observes that in the 19th century, church leaders admitted that charity fairs, balls, bazaars, raffles and lotteries threatened to destroy the spirituality of giving to charity. "However," Sister Mary says, "the prospect of diocesan and parish debt, and fear that revenues would decline dramatically if (these fund-raising events) were prohibited, led bishops to tolerate them."

Historically, bishops and pastors have tried to stress the religious dimensions of giving rather than the mechanics of fund raising. But "giving from the heart" requires a conversion experience, and most of us do not change our hearts—or our giving habits—overnight. And in the meantime, someone has to pay the bills!

Finally, Sister Mary's research into our philanthropic tradition has something important to tell us about Catholic fund raising. According to Sister Mary, it was Indiana Bishop John Noll who in 1915 was responsible for efforts to systematize Catholic giving through weekly collection envelopes. Noll's vision represents every Catholic's dream: "Pastors would have to mention money just once a year; parishioners would no longer complain that Sunday sermons would be a doubling or even tripling of current contributions (so that) parishes, dioceses and Catholic charities would all be financially better off."

Unfortunately, as we all know, this dream is far from the reality of everyday life. There simply is no magical, effortless way to raise money. Fund raising is a discipline, which means that it is hard work. It's true that when church leaders and their congregations are motivated by principles of

Christian discipleship and spirituality, it becomes much easier to raise money (and to connect fund-raising activities with the mission and ministries of the church).

But fund raising that is truly based on principles of Christian stewardship will never be a quick fix. It will always require enthusiasm, personal conviction about the value of a cause, and the willingness to reach out to others to invite their gifts of time, talent and treasure. And that will always be hard work—no matter how successful we are at teaching stewardship as a way of life.

### Official Weekly Newspaper of the Archdiocese of Indianapolis

Price: \$20.00 per year 50 cents per copy  
Second-Class Postage Paid at Indianapolis, IN  
ISSN 0574-4350

Published weekly except the last week in July and December.  
1400 N. Meridian Street, Box 1717  
Indianapolis, IN 46206-1717  
317-236-1570 1-800-382-9836 ext. 1570

Circulation: 317-236-1573 1-800-382-9836 ext. 1573

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

World Wide Web Page: <http://www.iglou.com/criterion/>

E-mail: [archindy@iglou.com](mailto:archindy@iglou.com)



The Criterion





## To the Editor

### Traditionalist objects to Fr. Heft's comments

The reason for this letter is to make known my objections concerning two comments by Father James L. Heft as reported in your coverage of his workshop on the catechism, Feb. 23rd issue. I no longer have the inclination or energy to write concerning all deviations from Catholic doctrine which may occur but I make an exception for Father Heft.

The first objection concerns Sacred Scripture. You write: "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.'" In other words the writers teach without error but the Bible contains errors. Father Heft is wrong.

The church has always taught that God is the author of Sacred Scripture and that the inspired writers wrote their works at the dictation of the Holy Spirit. Consequently, just as it is impossible for God to err, so it is impossible for the Sacred Scriptures to err, and not merely in matters of faith and morals as some contend. This was confirmed without qualification by the first Vatican Council and reaffirmed in condemnation of modernists by the decree "Lamentabili" in 1907. Augustine in writing to Jerome phrased it well: "If I come upon anything in Scripture which appears contrary to the truth, it must be that the codex is in error, or the translator did not understand what was said, or I did not grasp its meaning." All error is on the part of those who dare private interpretation of God's word apart from the authentic teaching authority of his church. One may never give to the divine word any other sense than what the universal church has always given. Hence the saying: "Nil nisi quod traditio est, quod ubique, quod semper, quod ab omnibus."

The second objection concerns Father Heft's not so subtle put down of that remnant of true Catholics known as tradi-

tionalists. According to your quotation he stated: "Tradition is the living faith of the dead. Traditionalism is the dead faith of the living." How cute! This is typical of the arrogance and hubris of those who seem to think that for over 19 centuries the Holy Ghost was asleep and that the real church only started with Vatican Council II. The only intolerable offense committable in their new church is to remain true to the 2,000-year-old traditions and teaching of the one Holy Roman Catholic Church. The only other sins (a word I haven't heard lately) they seem to acknowledge are so-called "social sins" which violate their perception of "peace and justice." Incidentally, I hate to be a spoil sport but an assumed correlation between peace and justice is not borne out by history.

My Webster's defines traditionalism as:

1. "The doctrines or practices of those who follow or accept tradition."
2. "The beliefs of those opposed to modernism, liberalism, or radicalism."

Mr. Fink, one cannot at the same time be an orthodox Catholic and reject traditionalism. I hope that I may be blessed to be counted a traditionalist and a conscientious Catholic who tries to live the faith, not well enough but as best he can.

Kenneth de Maille  
Bloomington

*Editor's response: Father Heft's comments regarding Sacred Scripture were a direct quotation from "The Catechism of the Catholic Church" (Nos. 105 and 107) which, in turn, quoted the Vatican II document on revelation "Dei Verbum" (No. 11). Both documents say that the Scriptures were written "under the inspiration of the Holy Spirit," not "at the dictation" of the Holy Spirit. However, both documents say that the Scriptures "have God as their author."*

*The point Father Heft was making, and which the church certainly teaches, is that the Scriptures might err regarding scientific or historic facts but not about those things that are meant "for the sake of our salvation."*

*As for traditionalism, no matter what the dictionary might say, traditionalists today are usually those who refuse to accept the teachings of today's magisterium and often don't recognize that Vatican II, guided by the Holy Spirit, brought the 2,000-year-old traditions and teaching of the church up to date with the modern world.*

### Students discuss today's family values

Recently our advanced debate class at Cathedral High School in Indianapolis discussed the importance of family values in America and whether they have declined since the turn of the century. Although we did not all agree on the fact that they did decline, we did agree on many factors which have harmed or helped.

We, the youth of today, are the future of tomorrow. As our future's carpenters, we feel it is imperative that our goals be to suggest solutions to build better foundations for our futures.

We agree that family is the most important part of growing successful societies. A family is a community of any shape or size where there is love. Love is the essential, key element that a family must contain, providing an environment where children can be taught and nurtured.

We agreed that many factors which have affected family values include the increase in the number of women in the job market, legalization of abortion, the decline of the educational system, and the effects the mass media have on society.

Although we agreed it was an important achievement that, since this century, women have striven to gain a ranking that equals that of men, a parent should not be discouraged to stay home because there is nothing wrong with putting "full-time parent" in the occupation box.

Respect for life is so essential in our society today. Without it, we have given up the core element upon which society is based. Considering this, how can we, as a society, have this respect if we ignore the degradation of life in general every day?

Children in our society must be taught morals by their parents first and foremost. It is also important that schools teach children the differences between right and wrong. We are much more educationally oriented today. Rather than hiding things, we teach children about them before they are likely to occur. It is essential to teach values before someone actually undermines those values.

The media play a large role in the way people see things. Because the media have an impact on society, what they project as good or bad is often, in turn, believed by society. In order for Americans to see things without the astigmatism that media set upon us, the media must show more of an overall value towards life. It cannot display everything in such an extreme way, causing us to believe that that is the way society really is.

Although, as a society, we will probably never reach perfection, we must continue to strive to better our communities, which must begin with improving the family.

Jacqueline Goyette, Joshua Walstrom, Eric Jackson, Rita Scheidler, Zach Williams, Elizabeth Olson, Elizabeth Ackmann, Maggie Arbuckle, John Lintzenich, Kathryn Hammel  
Indianapolis

### Our nation no longer reveres human life

For years I have read about and listened to both sides of the issue of abortion. I heard the arguments for and against, read about the demonstrations and the anger that lead to violence and murder. I've read about how abortions are performed and seen pictures that show the horrible results of abortion on the fetus.

I have never said much about abortion, because I have always felt helpless to do anything about it. Now I hear about the latest nightmare—partial birth abortion. I no longer feel that I can just sit back knowing what is taking place in our country. Until I can find a better way, I'll start by voicing my feelings on the issue and hope that maybe somehow

it touches someone who may be considering this horrible act.

I feel that we've become a nation that no longer reveres human life and no longer fears God. We rip precious life from the womb before it gets a chance at the same precious gift we have been given. Those of us who say "this is my body; I have a right to do with it as I choose" have overlooked one very important fact: the body of the child growing inside of them is not their body. It belongs to a separate being. It detaches itself from the mother's womb and becomes a unique, living, breathing individual. I value my body, my health, my mind, and my soul. Yet I would freely and gladly give my life to save that of a child.

Who among us has not been appalled by what Hitler did to the Jews? Yet there is a more terrifying holocaust taking place right here in our own country—the slaughter of our unborn yet thriving innocents. When we put our own lives above that of another's are we not putting ourselves above God? When we kill a life that is growing within us, have we not desecrated our bodies?

For those who say, "Only God has the right to give life and only God has the right to take it," and yet abort a living fetus or partially delivered baby—are they not making a mockery of God's word? For those who believe that we truly have the right to abort life and that our very own bodies are far more important, how sad to have that kind of emptiness in oneself.

Elizabeth Nix  
Tell City

### The pope's powerful message of life

The primaries are here. The election is near, and the abortion battle is about to resume. But I have yet to see these familiar words: "Life is like a seamless garment. Harm any part and you harm the whole."

Many a Catholic columnist and cleric often quoted them during the last presidential election campaign. They used them to rebut anti-abortion, single-issue voters. They also misused them.

I agree with the basic premise that when you harm any part of life, you affect the whole of life. That is all that the "seamless garment" text says. However, it was twisted to mean that no life issue has priority over any other. Abortion carried no more weight than welfare.

Is there really no difference between losing a life and losing a loaf?

Read about the "culture of death" in Pope John Paul's encyclical "Gospel of Life." I think you will conclude there is a difference.

In that encyclical, he also gives us a line with a bit more fiber in it than a seamless garment. It goes like this: "All of life is sacred, from conception to natural death."

What a powerful message. It is clear, concise and concrete. It has the ring of God's warning to Adam and Eve not to touch the "tree of life." It challenges all pro-lifers to shape up.

Knowing how we try to fudge, for example, on the death penalty, he forcefully reminds us to revere all of life, no exceptions. But he goes further. He specifies when life begins and ends, at "conception and natural death."

Today, because of abortion and euthanasia, that is when human life is most vulnerable. That is where the river of death has breached the dike. It is also where all pro-lifers must concentrate their greatest effort.

Starting now, let's make Pope John Paul's message our pro-life motto. Let's use it as a springboard toward electing a pro-life president and Congress.

But what shall we do with the "seamless garment"? Give it up for Lent and beyond.

George Zwickl  
Indianapolis

### Light One Candle/ Fr. John Catoir

### How to find your purpose in life

Our essential purpose in life is to love God, and to strive to do his will. This

involves a kind of spiritual surrender to the Holy Spirit that is often painful. I didn't understand how painful until I was 25. I wanted my own way and, at the same time, I felt called to the priesthood. I learned gradually that only by surrendering

could I begin to find my true purpose.

I also came to see that without grace I was powerless to achieve the goals the Lord had in mind for me. I began to understand that to find your purpose in life you must first answer the question: what is a human being? You have to know who you are before you can discern what you're supposed to do.

A human being is the product of God's creative genius. A human being is destined for eternal life. This world is not an end in itself; it is only the vestibule of a higher existence. Our purpose first and foremost is to grow in God's love and attain heaven. By opening ourselves to the subtle influence of the Holy Spirit, we begin to grow in God's light.

We are responsible for our character, but only by surrendering to divine love can we blossom into full spiritual maturity. Human life passes from an embryonic state to infancy and from childhood to adolescence to adulthood, and old age.

This is only one aspect of our personal

evolution. The other dimension is in the realm of spiritual transformation. We move from spiritual blindness to a gradual awareness of the spirit world. In this process our understanding of God's presence deepens. Eventually we can say with Saint Paul, "I live, no not I, but Christ lives in me."

Faith enables us to see Jesus Christ as our unique channel of communication with God the Father. Jesus is the way, the truth and the light. He teaches us about the cross. The basic principle of the spiritual life is that the Holy Spirit leads us along paths we would not have chosen for ourselves. The Spirit draws us to love, service, and sacrifice. We learn that the cross is good.

The Lover speaks to us with a voice so subtle that at first it is difficult to detect. Some do not listen at all. Some spend their lives seeking wealth; power and fame becoming slaves of their own ambitions. Because they do not want to surrender to the Lord, they dry up spiritually and put themselves in bondage.

Those who accept the fact that life is a testing area learn to climb higher. Eventually they are rewarded with indescribable rewards of the spirit. God responds by making them more God-like and at the same time more fully human. One does not cancel the other.

What one does in life, in terms of a career, is important, but the crucial thing is understanding that self-perfection and the finding of one's purpose comes only through spiritual surrender.





Cornucopia/Cynthia Dewes

# Passing out alms for Lent

During Lent we have fasting and praying, and then there's alms. For these 40 days they make up the business end of penance.

When we're kids we tend to think of alms as big copper coins tossed to sniveling, ragged bystanders. Somehow, there's a Medieval quality to the word, and we can picture the Disney version with peasants and lords and cobbled streets and all that.

Sometimes our parishes help us with the alms thing by providing cardboard "Love

Loaves" to fill with change, or other gimmicks and devices to jog our charitable urges and our pocketbooks. Kids especially warm to these, and the pagan babies of old have now been joined by countless Somalians and Rwandans and others in the pitiful ranks of the sponsored.

Certainly there are plenty of causes to go around. We have the local kind, like the out-of-work family in the parish or the homeless people we meet on the streets of our town. We have the organized variety, like Catholic Charities and other agencies which help the poor (who are, or course, always with us). We even get to go international with Bread for the Poor and UNICEF and Bosnian relief.

But while we're busily writing checks for this appeal and pledging dollars for that fund, we ought to pause long enough to consider other needs besides the need for money. There's more poverty than the kind involving dollars and cents.

Some of the "poorest" people around are those who serve us. The grocery clerk, the person who fixes flats at the gas station, the guys who pick up our garbage, are often needy. Not for money, necessarily. Like Rodney Dangerfield, we seem to "get no respect" if we can't claim to be college graduates, professionals or at least white collar workers. Everyone from street rappers to society mavens seems to feel that this kind of credential is essential for a respectable life.

Somehow, what we "do" has become who we "are." Respect has become translated into the good life of material comfort, money and a modicum of power. So we go after whatever we

think will bring us such a life. Some of us prepare ourselves the hard way by studying and saving money. Others take shortcuts, by selling drugs or cheating others in various scams from bogus home improvements to big-time stock fraud.

Then, just to be contrary, we turn around and get nostalgic about the old days when people had values: honesty, faithfulness, kindness and Lord knows what-all. This, when anyone from the old days will tell you that even those times usually didn't include material comfort, money or even a modicum or power for most people.

So here we come to poverty of spirit. If self-worth depends upon material things, we're all in trouble one way or another. The guys who have them are responsible for their stewardship, and the guys who don't are responsible for not having them. It's a catch-22.

During Lent we're encouraged to be generous with alms. We can give money for material poverty, but what can we do about spiritual poverty, including our own?

We need to examine our ideas about what's really valuable. We need to re-think what it means to be poor. We need to become as generous as God, who gave us his very life.



Religious education students at St. Rose of Lima Church in Franklin pose with their masks recently during their Mardi Gras celebration to benefit the Holy Childhood Association (HCA). Each class created a carnival-like booth and sold tickets for the event which raised \$1,050.50 for the HCA.

## Check It Out...

St. Meinrad School of Theology will offer a **workshop on Crisis Intervention** April 18 in the Newman Conference Center. The program will begin at 9 a.m. and conclude at 3 p.m. Presenter, Dr. Raphael Smith will focus on approaches to crisis intervention, procedures for effective crisis intervention, legal implications of these actions, and responding to specific crisis situations. The cost for the workshop which includes lunch is \$25 per person. Registration deadline is April 10. For more information or to register contact Benedictine Sister Barbara C. Schmitz in the Office of Continuing Education at 812-357-6599 or 800-730-9910.

A **Holy Week directed retreat** will be offered March 31-April 7 at the Beech Grove Benedictine Center in Beech Grove. The program begins at 7 p.m. March 31 and concludes at noon April 7. The cost is \$350. For more information call the center at 317-788-7581.

A **week-long holistic directed retreat** is scheduled March 29-April 4 at Kordes Enrichment Center in Ferdinand. The program begins with registration at 6:30 p.m. (EST) March 29 and concludes at 1 p.m. April 4. The cost which includes conferences and materials, meals, and overnight accommodations is \$325 per person. For more information or to register call 800-880-2777 or 812-367-2777.

St. Vincent Vascular Center and St. Vincent Institute on Aging will offer **free stroke screenings** March 23 at Robin Run Village, 5354 W. 62nd St. in Indianapolis. To register call 317-338-2273.

Indiana Right to Life, Marion County Chapter and St. Pius X Council #3433 Knights of Columbus will present a **Pro-life Prayer Breakfast** at 9 a.m. March 30 at the Knights of Columbus Hall, 2100 E. 71st. in Indianapolis.

Joseph Scheidler, the executive director of the Pro-life Action League is the keynote speaker. The cost is a \$10 donation. For more information call 317-581-1357.

The Michaela Farm in Oldenburg will offer a **six-session course on medical herbs** with two sessions per month beginning in April. Class size is limited to 20 people. The fee is \$85 for all the classes and \$20 for individual classes. For more information or to register call 812-934-5016.

The Family Growth Program of Catholic Social Services will hold a **STEP (Systematic Training for Effective Parenting) Program for parents of teens** March 23 at Cathedral High School in Indianapolis. The one-day workshop begins at 9 a.m. and concludes at 3 p.m. The cost is \$35 for individual or \$50 per couple to register call 317-236-1522 or 317-236-1526.

St. Vincent Hospital Guild, Inc. will present **1996 Dream Green Extravaganza**, April 23 at the Ritz Charles, 12156 N. Meridian St. in Carmel. The evening will feature music and a gourmet dinner. Social hour will begin at 6:30 p.m. and dinner will follow at 7:30 p.m. 250 tickets will be sold at \$100 each. Proceeds benefit Inpatient Cardiac Rehabilitation and Education at St. Vincent Hospitals. For more information or for tickets call 317-251-8269.

"Bone of my Bone. Flesh of my Flesh: Sharing Spirituality as a Couple," a **married couples retreat** will be offered April 19-20 at the Mount St. Francis Retreat Center in southern Indiana. The program will begin in the evening April 19 and conclude at 7 p.m. April 20. Cost per couple is \$95 for resident and \$65 for commuter. For more information or to register call 812-923-8817.

## VIPs...



Marsha Black



Michelle McAuliffe

Michelle McAuliffe, a parishioner at St. Bartholomew in Columbus and Marsha

Black, a teacher at St. Mary School in Greensburg are the authors of a supplementary art text being published as part of a series of primary learning center activity books by Teacher Created Materials, Inc. in Westminster, Calif. Their book titled "Creative Capers in Art," features inexpensive projects from readily available material such as recycled household items. McAuliffe has degrees in art, elementary, and religious education, and is on the faculty of the Purdue-sponsored Gifted and Talented Program. Black has a degree in art education and teaches art to grades 1-6 at St. Mary School in Greensburg.

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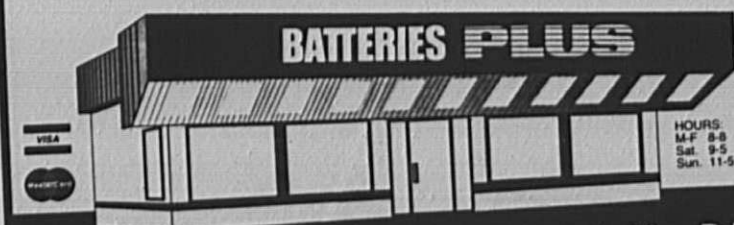
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## EVANGELIZATION

continued from page 1

"Everybody is saved," he said. "The problem is they don't know it. A lot of people know they're saved, but they don't know how to get in touch with it."

"We who have found a way need to welcome and invite other people to this way," said Father Waldon.

Welcoming and inviting communities find that as they share the faith, it becomes an energizing force "in us and in our parish." He said that welcoming and inviting is never over, "It's a way of living. It

gives you a reason for being."

Those who want to share their faith find that they need to keep being educated about it, Father Waldon said. "Many renewal programs have not worked because they are self-centered. It's not wrong to do reading, study, discipline. But we've got to move to action, to do something."

"When I am doing what Jesus did, proclaiming the kingdom, showing the faith to others, that just grows in me."

That's what renewal is all about," he said.

"We have to realize how much people—our neighbors, friends, co-workers—need the faith," said Father Waldon. "We have to realize that faith

in Jesus is what many people are missing in their lives."

"They're looking for happiness. If we in some way can share with them the happiness and peace we have, we have given them a great, great gift," he said.

He said, "When we become a welcoming and inviting parish, it changes the whole picture." He said that the priorities change, the budget changes, the liturgies change.

"A parish that is welcoming and inviting finds out what the unchurched

people in the community want," said Father Waldon. "A parish should have its focus outside the parish so that we can share this faith that we have."

He said, "One of the big criticisms of Catholic Church is that we believe the church saves, not Jesus. They don't realize that, to us, the church is Jesus."

Jesuit Father Joe Folzenlogen, evangelization coordinator for the archdiocese, facilitated the three focus sessions and guided the parish groups in their own planning and strategizing.

## Southside Indianapolis Christians pray at murder sites in the city

Southside Indianapolis Christians have established a prayer network to call attention to the increasing violence in today's society.

Sister of St. Joseph of Tipton Patricia O'Bryan, pastoral associate at St. Barnabas Catholic Church, has joined with south side social worker Teresa Stackhouse and other ministers to sponsor a brief ecumenical prayer service at the sites of all murders in the metro area.

Within 48 hours of a homicide, a small group of volunteers gathers on public property near the murder site at

7:30 a.m. for 10 minutes of prayer for the victim, his or her family, the killer's family, and the neighborhood. The ground is anointed and the Lord's Prayer and the 23rd Psalm is prayed.

Compassion for the community and a sense of calm for survivors and victims' families are part of the intent of the ministry.

Visits to south side sites are led by Sister Pat. Carpools are available from St. Barnabas.

Those interested in this effort may contact Sister Pat at 317-887-8931.



Photo courtesy Good Shepherd Church

Good Shepherd parishioners (from left) JoAnn and Otto Schwab help their grandson, Alex Dunn, select a tag from the Loving Heart Tree. The tags list needs of poor Indianapolis and Appalachian families that parishioners can provide. The Loving Heart Tree offers concrete ways of sacrificing and almsgiving during Lent. Some of the tags also ask for teddy bears for adult cancer patients.

## Lenten penance services schedule

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of the services which have been reported to *The Criterion*.

### Indianapolis East Deanery

March 25, 7:30 p.m. at St. Simon  
March 25, 7:30 p.m. at St. Rita  
March 28, 7 p.m. at Our Lady of Lourdes for St. Bernadette and Our Lady of Lourdes  
April 1, 7:30 p.m. at Little Flower  
April 3, 7 p.m. at St. Mary

### Indianapolis North Deanery

March 27, 10 a.m. at St. Matthew School  
March 27, 7 p.m. at St. Andrew  
April 1, 7:30 p.m. at St. Lawrence  
April 3, 9:30 a.m. at Cathedral High School

### Indianapolis South Deanery

March 26, 7:30 p.m. at St. Barnabas  
March 31, 4 p.m. at St. Jude  
March 31, 4:30 p.m. for Good Shepherd, Holy Rosary, St. Pat, Sacred Heart, at Sacred Heart

### Indianapolis West Deanery

March 27, 8 p.m. at Holy Trinity  
March 31, 2 p.m. at St. Anthony  
April 1, 7:30 p.m. at St. Malachy, Brownsburg  
April 3, 9-11 a.m. at Cardinal Ritter High School

### Batesville Deanery

March 24, 4 p.m. at St. John, Dover  
March 24, 4 p.m. at St. Joseph, St. Leon  
March 24, 2 p.m. at Immaculate Conception, Millhousen for Immaculate Conception and St. Dennis, Jennings Co. parishioners  
March 24, 4 p.m. at St. Maurice, Napoleon  
March 25, 7 p.m. at St. Louis, Batesville  
March 26, 7 p.m. at St. Peter, Franklin Co.  
March 27, 7 p.m. at St. John, Osgood  
March 27, 7 p.m. at Holy Family, Osgood  
March 29, 7 p.m. at St. Mary, St. Mary of the Rock

April 1, 7 p.m. at St. John, Enochsburg  
April 2, 7 p.m. at Holy Family, Oldenburg

### Bloomington Deanery

March 27, 7:30 p.m. at St. Charles, Bloomington  
March 28, 7 p.m. at St. John, Bloomington  
March 28, 7 p.m. at St. Paul, Bloomington

### Connersville Deanery

March 26, 7:30 p.m. at St. Mary, Rushville  
March 28, 7 p.m. at St. Michael, Brookville

### New Albany Deanery

March 24, 7 p.m. at St. Mary, Lanesville  
March 25, 7 p.m. at St. John, Starlight  
March 25, 7 p.m. at St. Joseph Hill, Sellersburg  
March 26, 7 p.m. at St. Anthony, Clarksville  
March 26, 7 p.m. at Holy Family, New Albany  
March 28, 7:30 p.m. at St. Mary, New Albany for Our Lady of Perpetual Help, New Albany and St. Mary parishioners  
March 28, 7 p.m. St. Paul, Sellersburg  
March 28, 7 p.m. at St. Mary, Navilleton  
March 30, 9 a.m. at St. Mary of the Knobs, Floyds Knobs

### Seymour Deanery

March 23, following parish retreat session at St. Joseph, Shelbyville  
March 25, 7 p.m. at St. Mary, North Vernon  
March 26, 7 p.m. at Prince of Peace, Madison  
March 28, 7 p.m. at St. Vincent, Shelby Co.  
March 31, at 2 p.m. at Holy Trinity, Edinburgh for Holy Trinity and St. Rose of Lima parishioners

### Tell City Deanery

March 31, 7 p.m. at St. Paul, Tell City

### Terre Haute Deanery

March 27, 7 p.m. at St. Margaret Mary, Terre Haute  
March 31, 6 p.m. at St. Patrick, Terre Haute

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# Parish Profile

Terre Haute Deanery

## St. Margaret Mary Parish is vital, friendly place

By Cynthia Dewes

There's a whole lot of singing going on at St. Margaret Mary Parish on the south side of Terre Haute. As usual.

That's because "we put a big emphasis on liturgy," said Father John F. Dede, pastor of St. Margaret Mary since 1973.

"We're on the cutting edge of renewal" in liturgy, added Providence Sister Mary Beth Klingel, St. Margaret Mary's pastoral associ-

ate and director of religious education. "We try to create an environment for worship."

Donald Spriggs, chairman of the parish council agreed. "We have a good music ministry," he said. "The service is very participatory," employing many forms of musical instrumentation—from violins to percussion.

Talented parishioners of all ages, teenagers through seniors, provide the vocal and instrumental music at weekend Masses. "We play mainly contemporary



Photo by Cynthia Dewes

St. Margaret Mary, Terre Haute, leaders chat: Donald Spriggs (from left), parish council chairman; Providence Sister Mary Beth Klingel, pastoral associate; and Father John J. Dede, pastor.

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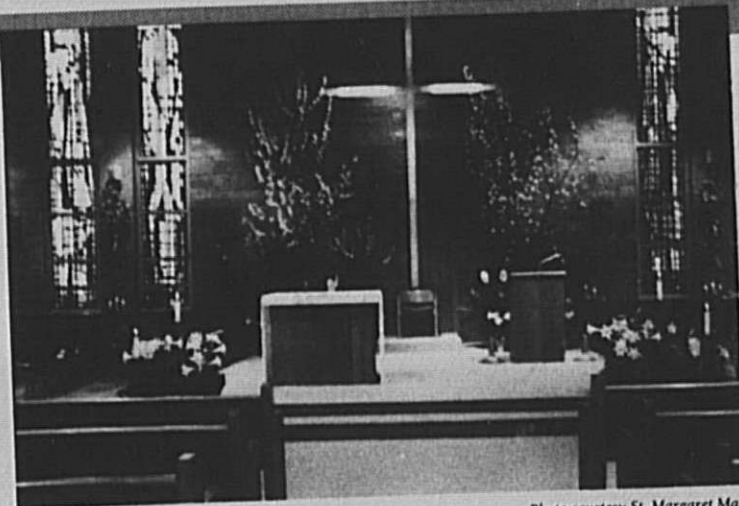


Photo courtesy St. Margaret Mary

The sanctuary at St. Margaret Mary in Terre Haute

music," said Donna McDaniel, music director at St. Margaret Mary.

McDaniel plays piano accompaniment because "no one really plays the organ here, although sometimes we fake it," she joked. For special liturgies such as Christmas the parish is fortunate to have music provided by oboists, flutists and other musicians from nearby Indiana State University.

According to Spriggs, there are numerous liturgical ministers in addition to the musicians. "Greeters are a big thing," Sister Mary Beth gave as an example. Teams composed of youth, Altar Society members, entire families, etc. "cover six entrances," she said, and families bring up the offering.

Following the liturgical rubrics of Vatican Council II the parish "reordered" the worship space of the church, completing the project in 1981. Since then, Sister Mary Beth said, "We try to abide by principals of liturgical celebrations." One of the services most appreciated by parishioners is the holding of the wake for the dead in church, followed by the funeral next day.

There are no kneelers in the church building, which was built in 1956 and has a capacity of 400. The Blessed Sacrament is housed in its own chapel. The octagonal baptismal font can accommodate baptisms by immersion of adults or children, and most of the children are baptized this way.

Sometimes "people who are not from here are shocked (by the reordered church and liturgies)," Father Dede said. "They ask, 'Where are the kneelers?'"

Once a woman accosted him after Mass, declaring, "This was the most horrible Mass I've ever been to. You used real bread!" When Father explained that Jesus himself used "real bread" at the first Eucharist, she grumbled, "I don't care what Jesus did!"

For Spriggs, who moved here from southern California, one of the most important features of St. Margaret Mary is its location. "Terre Haute has a unique culture," he said, adding with a smile, "It's the only sign of civilized life between Indianapolis and St. Louis."

He said the area supports industry, mining and agriculture but also affords a "relatively uncomplicated lifestyle. It's one step up from a small town." Spriggs said he and his wife appreciate this kind of atmosphere for raising their young children.

Although Terre Haute lies in the fundamentalist Bible Belt area and is less than 10 percent Catholic, it is home to several Catholic churches. "We're a very mobile parish, a middle management situation," said Father Dede. And he added slyly, "We're the parish on the south side of town."

Spriggs said, "The city grew toward the south and there's a long-range potential



St. Margaret Mary Church in Terre Haute



there (for parish growth). Most of the people who attend are move-ins."

He believes many have joined the parish because they like the liturgies and the quality of religious education available for their children. There are approximately 288 households—composed of 700 to 750 members—currently enrolled in the parish.

Spriggs himself became active in the parish as a relative newcomer through a neighbor who preceded him as chairman of the parish council. When the neighbor had to move away he asked Spriggs if he would consider taking over his position.

"It seemed like a reasonable thing to do," Spriggs said. But he said he gets a lot of help, since everything at St. Margaret Mary is a team effort. It's teamwork in more ways than one, since the parish shares its youth ministry coordinator, Ellen Grantz, with neighboring St. Joseph Parish.

Among other things, the youth ministry prepares youngsters for confirmation. But, since the parish is small, preparation for baptism and other sacraments can be held one-on-one.

Spriggs is also "delighted with the CCD program," which is officially called simply "religious education" and includes pre-school through high school students. The parish has not operated an elementary school since 1978.

"My kids are decidedly not reluctant to go to class" on Sunday morning, he said. And they are not unusual, since general participation in the classes is good.

Spriggs thinks one reason for the program's success among the seventh- and eighth-graders is the fact that teacher Hazel Robinson treats them like young adults. Rather than lecturing them from a textbook, she leads them in serious discussions of religious topics.

Their classroom is set up like a living room, with comfortable sofas and chairs.

And they are given opportunities for service, such as the bingo night they organized for older parishioners.

Adult religious education is also important at St. Margaret Mary. Father Dede, who holds a doctorate in canon law, often delivers homilies on the history of the church. And ongoing study groups, which are mainly Scripture-based, are held on Sunday mornings.

There is a "moms' group" at the parish which has met on Wednesday mornings for several years. The members, who are moms of all ages, concentrate on study programs with themes such as relationships and families.

The Altar Society, composed mainly of senior women, "do the nice extras" for the parish, according to Sister Mary Beth. Their efforts include fund-raising, holding a dinner for the blind in the Terre Haute area, and participating in the National Council of Catholic Women and the ecumenical Church Women United.

One reason parish organizations succeed is because "there aren't as many distractions in Terre Haute," Spriggs said. "They provide a way (for parishioners) to stay together, and when they do get set up they tend to run well."

One of St. Margaret Mary's major outreaches to the surrounding community is its food pantry. Unlike most others, this pantry is not run on a schedule, but is opened whenever people need it. And there is also assistance available when people seek help with utility bills, gasoline for driving their cars to work, and other needs.

"It's unique because people come in when they want to," said Sister Mary Beth. "And parishioners bring contributions in whenever they want." Food gifts are also brought up to the altar during the offertory at Masses.

Founded in 1920, St. Margaret Mary Parish is celebrating its 75th anniversary.



Photo courtesy St. Margaret Mary Parish

Second graders at St. Margaret Mary gather with their religious education aide (left), Sarah Dahle; and teacher, Lori Tomshe.

As Father Dede, a Terre Haute native, said with a smile, there are still "lots of us old guys around." However, the parish "always has to be drawing in new people" because of the mobility of parishioners, said Sister Mary Beth.

There is a sizable contingent of Filipino parishioners, she said. And coincidentally for some years, St. Margaret Mary Parish has helped support a "twin" parish in the Philippines.

The parish first aided San Antonio Parish in the city of Davao when it was run by the Maryknoll Mission fathers. Father Dede said San Antonio's is now staffed by diocesan priests.

Historically, "We have risen to (other) occasions" for outreach, said Sister Mary Beth. During the mid-'70s the parish adopted an immigrant Vietnamese family, helping them find housing, jobs, clothing and household equipment. Although the family has since moved to California, they still keep in touch.

Teamwork has always been important at St. Margaret Mary. When he became pastor there, Father Dede said he inherited "an enormous debt." But since then, "the

parish council, the finance committee and the archdiocese got together and waded through retirement of the debt." Consequently the parish is completing its third year of a successful capital campaign.

Also during Father Dede's watch the parish has completed several large improvement and maintenance projects. "We had a bequest to pay for new windows, heating and cooling" in the school, he said, "from a lady who wasn't even in the parish."

On the Feast of Christ the King in November, 1988, the Terre Haute Deanery held a "Celebration of Catholic Faith" as part of a deanery-wide Renew program. It was a grand liturgy, thanks in large part to the liturgical skills and enthusiasm of St. Margaret Mary participants.

"We get letters from people who attended (this parish), and people return to say how much they liked it here," said Father Dede. "One fellow wrote from Alaska to say he enjoyed the homily!"

The small size, friendliness and welcoming atmosphere at St. Margaret Mary make the spirit of direct pastoral ministry possible. "It won't overwhelm you," said Spriggs.

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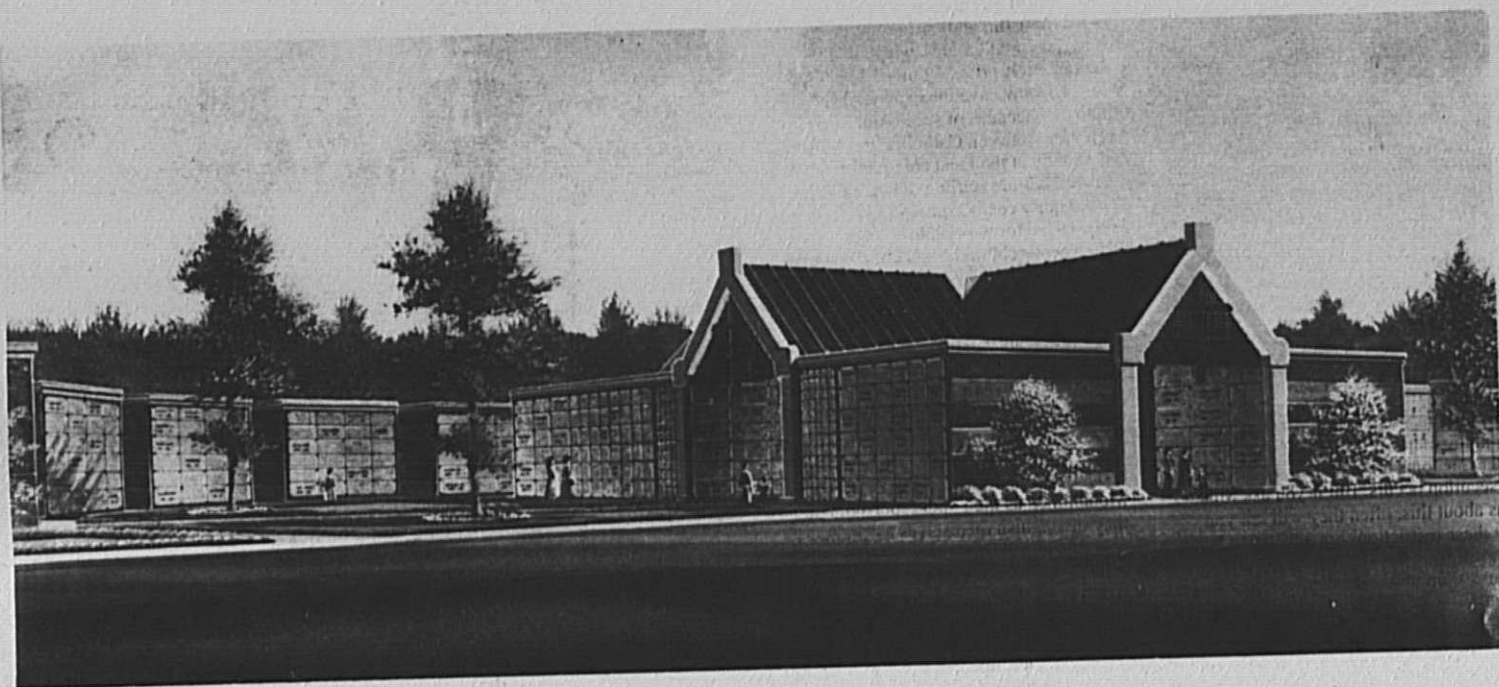




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# Faith Alive!

A Supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 1996 by Catholic News Service.

## Christians and Muslims share goal of reconciliation

By John Borelli

In the current U.S. election year, much is being heard about what this Christian group and that Christian group have to say on the issues, and which groups speak for Christianity.

Sometimes a Christian individual agrees with how a particular group presents Christian thinking on an issue. But sometimes one disagrees entirely with what some who present themselves as spokespersons for Christianity have to say about various topics.

Just imagine how stymied Muslims must feel when their views and actions are reported in lump sum and often in negative numbers.

How would you have responded last year to initial reports of the Oklahoma City bombing if you were a Muslim? How would you explain to your friends and neighbors the newspaper articles headlined "The Menace of Islam" or best-sellers titled "The Islamic Threat"?

Ironically, Muslims were also victims of the Oklahoma City bombing. And the menace or threat posed to "the West" more often than not is from government leaders or heads of movements or parties under whose policies and doctrines Muslims also suffer.

Indeed, in some places where Muslims are in the majority, Christian worship and other freedoms are curtailed, and even persecution occurs. But if you ask Muslims about this, often they will tell you that these restrictions are adverse to Islam or result from debatable interpretations. Chances are that other factors—economic, social or political—are blanketed by a religious interpretation.

But before you ask Muslims about this, understand that they will wonder why you want to know something negative about Islam instead of something positive. Is it that good news is not as attractive as bad news? For example, reporters ask, "Is Christian-Muslim dialogue possible?" The real question is, "How well is Christian-Muslim dialogue going?"

Thirty years ago at Vatican Council II, the bishops of the Catholic Church declared their high regard for Muslims. For Muslims worship the one, living, mer-

ciful and almighty God who has spoken in history.

Twenty years later, in 1985, Pope John Paul II spoke similar words to thousands of Muslim youths in Casablanca.

"We have many things in common as believers and as human beings," the pontiff said. "We live in the same world. It is marked by numerous signs of hope, but also by many signs of anguish. Abraham is the model for us all of faith in God, submission to his will and trust in his goodness."

By 1989, after 10 years as pope, Pope John Paul II had addressed more than 22 mostly Muslim audiences.

In the United States, where the Muslim population is probably more than 6 million, we now have the experience of more than two decades of successful formal relations between Catholics and Muslims, especially at the local community level.

Muslims are settling down, building community centers, providing religious instruction for their children. Chances are that in your children's school there are Muslim students.

The largest single Islamic group in the United States is made up of African-American Muslims, perhaps more than 2 million. They are not members of the Nation of Islam. They are the descendants of slaves who hold to the tenets of the *Qur'an*, especially the rejection of racism and racial hatred.

They look to Imam Warith Deen Mohammed as their spokesperson, and they distinguish themselves as "indigenous Muslims" from more recent immigrant Muslims and their descendants.

What are the goals of dialogues and relations with Muslims? We often use the expression "mutual understanding and respect" to describe these goals:

- Understanding—We continue to be surrounded by misinformation and false impressions, and this is true both for Muslims and Christians.

- For example, the array of Christian denominations is a source of some confusion to Muslims. So we need to understand each other as each wishes to be understood and in the context of sound historical investigation.

- Respect—Under this heading, we Catholics can recall an important line from Vatican II, "Let Christians, while



CNS photo from KNA

Muslims and Christians need to understand each other as each wishes to be understood and in the context of sound historical investigation.

witnessing to their own faith and way of life, acknowledge, preserve and encourage the spiritual and moral good found among non-Christians, as well as their social and cultural values."

Reconciliation is a goal that Christians and Muslims share. This involves acknowledging our failures and shortcomings, and resolving to follow God's revelation more closely.

So much of what we recall from the history of Muslim-Christian relations has negative connotations: the Arab conquest of the Middle East coupled with the conversion of many Christians to Islam; the crusades; the fall of Byzantium; and the turmoil of the last 50 years.

As the pope said in Casablanca, "We

have opposed and even exhausted each other in polemics and in wars."

Every year in his position as chief Vatican official for interreligious relations, Cardinal Francis Arinze offers greetings to Muslims around the world concluding their monthlong Ramadan fast.

In a spirit of reconciliation, Cardinal Arinze has said to Muslims that we cannot forget the past but that we must both own it and go beyond it.

We are in need of mutual pardon, he noted, for without it, we cannot commit ourselves to actions on behalf of fellow believers and for the good of the whole world.

(Dr. John Borelli is the director of interreligious relations in the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs.)

### Discussion Point

## Interreligious dialogue eases tension

### This Week's Question

Would you label interreligious dialogue involving Christians and Jews and Muslims "urgent" today? Why, or why not?

"We live in this world together and we must learn to get along in this world together—and talking with each other is a good start." (David Gearhart, Portland, Ore.)

"If you look at the situation in Bosnia and the Mideast, the answer is self-evident. People are warring over ethnic and religious issues, and the same is true in Israel and Palestine. Interreligious dialogue, on a local level, one-to-one, small group to small group, might help ease tensions and help people understand they have more in common than they realize." (Gail Smith, Rindge, N.H.)

"I think it's important but I don't know if it's 'urgent' in relation to some other issues. On a scale of one to 10, I'd rank it a six, not a 10. I think it has implications for some of the world, for example in the resettlement of people displaced by war and the peace

issue in the Middle East. But other issues are more demanding, for example, violence among ourselves here at home and the ecology of our planet. I don't know how we could be credible if we're not dealing with the issues of violence within ourselves and in our own back yards." (Sister Mary Lou Schmersal, Maria Stein, Ohio)

"I definitely think it's urgent. I think we're living in a global world where everyone's faith or lifestyle has an impact on the larger community. I see so much interfaith outreach in my work that helps bridge the gap between people's differences that I think our faith is the cornerstone for building tolerance and understanding between people." (Darlene Montonaro, Lakewood, Ohio)

### Lend Us Your Voice

An upcoming edition asks: Briefly, tell of a homily that influenced you.

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



CNS photo by J. Michael Fitzgerald



# Entertainment

Viewing with Arnold/James W. Arnold

## 'City Hall' presents a moral attack on politics

"City Hall" is a movie that's a little behind the wave or the cutting edge (pick your own cliché). It seems mainly to be a moral attack on the way ambitious political operators ran America's big cities a generation or more ago.

Not that bosses and ethnic district political clubs, even with friendly links to organized crime, don't still exist. Not that corruption doesn't thrive in places of power in many different settings, including suburbs and small towns (often the worst), as well as in the "private sector." It's just that political sins in big cities seem an odd choice of target for political year 1996.

It's also probable that cynicism about politicians is the closest thing there is to consensus in most of the civilized world. Uncovering nasty compromises among politicians these days ranks with exposing used car salesmen as prone to exaggeration. It would be much more exciting to uncover hidden pockets of sacrifice and idealism.

The setting is contemporary New York. Al Pacino plays John Pappas, a charismatic and ambitious mayor who hopes to make it eventually to Albany and the White House.

"Fat chance," you could say as an aside. Has anyone noticed a reality-beleaguered big city mayor working his/her way lately toward sitting in the oval office? (The early 1980s Mario Cuomo may have been the only recent model.)

In any case, Pappas is eventually derailed by the scandal uncovered after a fatal street-corner shootout between a detective and a Mob-connected drug dealer in Brooklyn. Both men are killed, and a black child also dies from a stray bullet. In the resulting furor, it's learned that the hoodlum was on the streets because of a fishy probation report arranged by political influence.

The key investigator is not a cop or district attorney or reporter, but the mayor's own young protégé, the deputy mayor, Kevin Calhoun (John Cusack), who idolizes his boss. (The original story is by Ken Lipper, deputy mayor under Ed Koch.) But after doggedly pursuing the evidence, he discovers Pappas has cut some major corners.

"City Hall" thus plays a variation on an archetypal story: son discovers sins of the father, judges him and makes him quit. It works partially because of the quality of the actors involved. The confrontation scene—in which Cusack accuses, and Pacino defends himself as well as he can—is predictably potent drama.

But as a city politics movie, "City Hall" is chilly and shallow and tries too hard to dumb down as a thriller. (Veteran director Harold Becker's most recent films, "Sea of Love" and "Malice," except for a few shocks, were routine.) One hesitates even to compare it with the most famous of the genre, John Ford's "Last Hurrah" (1958), which observed the final days of Spencer Tracy as a Curley-like boss in Boston with more complexity and humanity. The "son" figure then was an objective nephew. (That film is available on video.)

Cusack, 28, a raised Irish Catholic from Chicago, is the son of an Emmy-winning documentary filmmaker who reportedly

## Oscar Picks

BEST PICTURE  
**"Braveheart"**

BEST DIRECTOR  
**Mel Gibson "Braveheart"**

BEST ACTRESS  
**Susan Sarandon "Dead Man Walking"**

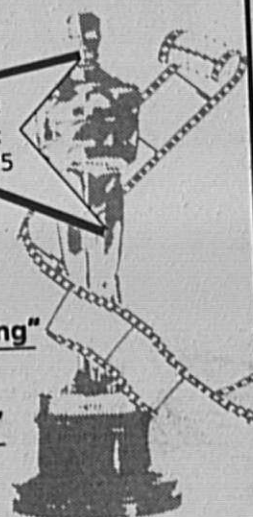
BEST ACTOR  
**Nicholas Cage "Leaving Las Vegas"**

BEST SUPPORTING ACTRESS  
**Mira Sorvino "Mighty Aphrodite"**

BEST SUPPORTING ACTOR  
**Ed Harris "Apollo 13"**

Best bets to win Oscars at this year's Academy Awards, as picked by Gerri Pare of the U.S. Catholic Conference Office for Film and Broadcasting.

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## Film Classifications

Recently reviewed by the USCC

Chungking Express	A-III
The Flower of My Secret	A-III
Hellraiser: Bloodline	O
Homeward Bound II	
Lost in San Francisco	A-I
Knocks at My Door	A-II
The Star Maker	A-IV

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

## PBS profiles influential pediatrician Benjamin Spock

By Henry Herx and Gerri Pare, Catholic News Service

The 20th century's most influential pediatrician is profiled in "Dr. Spock the Baby Doc," airing Tuesday, April 2, from 8 p.m. to 9 p.m. on PBS. (Check local listings to verify the program date and time.)

The "Nova" program is narrated by Jane Alexander and features lengthy interviews with the nonagenarian doctor, as well as with colleagues and others who analyze his lasting impact on child-rearing.

Perhaps most interesting is the history of the very different school of thought about infant and baby care that prevailed before Spock's book was published in 1946.

Since before the turn of the century, mothers were encouraged to have as little physical contact as possible with their newborns and keep them on a rigid schedule.

Spock urged parents to trust their common sense and form early close bonds with their offspring, suggesting this would help the little ones grow into healthy and emotionally secure adults.

A 1924 Olympic gold medal oarsman while a student at Harvard, Spock backed his pediatric specialty with a residency in psychiatry, and was fascinated by trying to understand minors from a child's perspective.

His "Baby and Child Care" ended up outselling every book but the Bible and, indeed, postwar parents turned to it as their bible on parenting.

The program delves into Spock's growing political activism, which blossomed in the 1960s, led to several arrests in support of draft resisters, and peaked in 1972 when he became a presidential candidate on a peace platform.

As produced, written and directed by Robert Richter, this is hardly a hard-hitting biography of the controversial man. Benjamin Spock comes across as a genial elder patriarch, although his own two sons seem a bit ambivalent in their own feelings toward him.

The program is not simply a tribute, however, and one colleague expresses the view that Spock's run for the presidency should be seen as the nadir of his career.

The program succeeds best in conveying the baby boom era, when millions of young adults were starting families and Spock became a trusted and reassuring figure.

His critics attributed the social turmoil of the late 1960s with its youth movement to what they termed as Spock's permissive brand of child-rearing coming home to roost.

Spock readily defends such charges, feeling his anti-war stance was consistent, in that he cared about that generation when they were babies and did not want to see them killed in their prime.

Still busy writing and lecturing at age 92, Dr. Spock appears as committed as ever. In the documentary he stresses the need for improved day care and advocates the importance of downplaying intense competitiveness among children by overachieving parents.

It is an engaging profile, especially since so many viewers were likely affected, whether as a parent or as a child, by Dr. Spock's ideas.

### TV Programs of Note

Sunday, March 31, 9-11 p.m. (TBS cable) "Dangerous Jobs." A "National Geographic Explorer" program looks at risky occupations, including matadors, workers on the Golden Gate Bridge, and Forest Service smoke jumpers.

Sunday, March 31, 10-11 p.m. (Lifetime cable) "Intimate Portrait: The Virgin Mary." This program examines the life of the Mother of God and explores the themes that Mary has personified over the centuries. In addition, biblical scholars and scientists discuss the Virgin birth.

Sunday-Tuesday, March 31-April 2, 7-9 p.m. each night and Wednesday, April 3, 6:30-8:30 p.m. (Family cable) "Jesus of Nazareth." The four-part presentation of Franco Zeffirelli's 1977 epic story of the life of Christ

covers the nativity through the resurrection and stars Robert Powell.

Monday, April 1, 10-11:30 p.m. (PBS) "Great Tales in Asian Art." This special tells the beloved stories of India, Indonesia, Japan and Korea through masterpieces of visual and performance art.

Tuesday, April 2, 9-11 p.m. (CBS) "Never Give Up: The Jimmy V Story." This fact-based inspirational drama profiles North Carolina State basketball coach Jimmy Valvano, who led his team to an NCAA championship in 1983 and kept up a fighting spirit as he battled cancer.

Tuesday, April 2, 9-10 p.m. (PBS) "Smoke in the Eye." A "Frontline" documentary investigates the war between network news and the tobacco industry in the wake of the \$10 billion libel suit against ABC and the controversial decision by CBS not to allow "60 Minutes" to air an explosive interview with a tobacco company whistle-blower.

Tuesday, April 2, 10-11 p.m. (PBS) "The Wisdom of Faith with Huston Smith: A Bill Moyers Special." Part two of a five-part series, "Confucianism," explores the intertwining of opposites that is the key to understanding Confucianism, Taoism and Buddhism.

Thursday, April 4, 8-9 p.m. (PBS) "The Gift of In-cense." The great-granddaughter of Sigmund Freud retraces the ancient route taken to bring precious frankincense from the groves of Oman to the holy city of Jerusalem.

Saturday, April 6, 10 p.m.-midnight (A&E) "George Gershwin Remembered." A profile of the music legend includes first-hand accounts from people who knew him.

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



Fifth Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 24, 1996

- Ezekiel 37:12-14
- Romans 8:8-11
- John 11:1-45

The Book of Ezekiel supplies this Lenten weekend with its first reading.



Ezekiel lived and wrote during a most distressing period in the history of God's people, the time of their exile in Babylon. There, in the capital of the great and mighty Babylonian Empire, they were in effect hostages. They were outcasts, scorned and certainly in want.

Although about four generations came and went while the Exile endured, and while as the Exile progressed fewer actually remembered their distant homeland, the prophets never ceased in reminding the people of where they had lived, and that their land after all was God's gift.

This is the tone of Ezekiel's prophecy read this weekend. It also is very consoling and promising. God will return the people to the land. One day the Exile will end.

In this reading Ezekiel uses a very interesting imagery. He equates life in Babylon with a grave.

The connection between the image of Babylon and a grave, and resurrection from this Babylonian grave, and the resurrection of Jesus is obvious at this time late in Lent.

The second reading this weekend is from St. Paul's Epistle to the Romans.

In the first century, when Jesus lived, and when Paul lived and preached, Rome was in every respect the center of the world, at least for Western civilization. It was the capital of the only political entity that existed, the Roman Empire, the seat of the Emperor of Rome, and the commercial, military, academic, and social focus.

At some point, perhaps not too many years after Christ, Christianity appeared in Rome. Perhaps it came there with Jews, although Jews had generally experienced a bad time in Rome. During this century, in fact, they were expelled.

Nevertheless, the capital was host to a Christian community by the time Paul was preaching. He wrote to this commu-

nity, challenging the Christian Romans, reassuring them, and explaining the Gospel to them.

This reading finds Paul reminding the Christians of Rome that those who follow Jesus are not subject to the flesh since their life is in the spiritual order. In this spiritual order they are linked with the Lord, the victor over death.

St. John's Gospel offers the third reading. It is the familiar story of Lazarus, the friend of Jesus who died but was raised again to life by the Lord's power and in the Lord's compassion.

Martha is often dismissed by the story which recalls her and Mary acting as hostesses for the Lord. In that story, Mary appears to be the most perceptive, recognizing Jesus as the supreme teacher, while Martha is concerned about household details.

In this reading, however, Martha is paramount. She testifies to the Lord's identity as Messiah. In this faith she approached Jesus with the news first that Lazarus was very ill and then that Lazarus had died. In response to this faith, Jesus restored Lazarus to life.

## Reflections

Only two weeks now separate us from Easter. The church is guiding us forward to this great day of resurrection and life.

The church reminds us that life can be a living death, and that the ultimate death—as the ultimate life—are in the spirit. The Epistle to the Romans presents us with this view of life and of death. It also consoles us. If we are in Jesus, then death has no control over us.

How do we achieve everlasting life? How do we subdue death, rid our lives of death?

St. Paul is quite specific. We must live as Christ lived. We must pattern ourselves on Jesus.

But first we must believe. We must accept Jesus. Otherwise our Christianity will not be authentic, and it will be anything but joyful.

Martha's faith is our example. Faith bonds us with the Lord. In the Lord is everlasting life. Through the Lord, God breaks open the graves of our lives, if our lives be unrewarding, sad, or bereft of all purpose and hope.

## Daily Readings

Monday, March 25  
The Annunciation of the Lord  
Isaiah 7:10-14; 8:10  
Psalm 40:7-11  
Hebrews 10:4-10  
Luke 1:26-38

Tuesday, March 26  
Numbers 21:4-9  
Psalm 102:2-3, 16-21  
John 8:21-30

Wednesday, March 27  
Daniel 3:14-20, 91-92, 95  
(Response) Daniel 3:52-56  
John 8:31-42

Thursday, March 28  
Genesis 17:3-9  
Psalm 105:4-9  
John 8:51-59

Friday, March 29  
Jeremiah 20:10-13  
Psalm 18:2-7  
John 10:31-42

Saturday, March 30  
Ezekiel 37:21-28  
(Response) Jeremiah 31:10-13  
John 11:45-56

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

### Sixtus V's reorganization of church's administration lasted almost 400 years

The significance of Pope Sixtus V toward the shaping of the papacy was his reorganization of the Curia and the College of Cardinals. The government of the Holy See that he established in the 16th century remained virtually unchanged until the Second Vatican Council in the 20th century.

In 1586 Pope Sixtus fixed the maximum number of cardinals at 70. This number wasn't exceeded until John XXIII increased it.

Most of the cardinals Sixtus appointed were responsible appointments, with one exception—his 15-year-old nephew. Nepotism still wasn't completely dead in the papacy.

In 1588 Sixtus created 15 permanent congregations, each headed by a cardinal. Six of them oversaw secular affairs and nine supervised spiritual matters. This reduced the importance of the College of Cardinals while easing the burdens of the pontiff.

Sixtus also reintroduced the requirement that bishops had to make regular visits to the Holy See, submitting reports on the status of their dioceses, a practice that continues yet today.

Sixtus V was born Felice Peretti, the son of a farm worker, on Dec. 13, 1520. He joined the Franciscans at the early age of 12. He was ordained a priest in 1547 and earned a reputation as a preacher.

In 1552 he was taken to Rome by Cardinal Carpi, protector of the Franciscans. By 1557 he was appointed inquisitor for Venice by Pope Paul IV, but the Venetians thought he was too strict, so he was recalled. He was reappointed to the same post by Pope Pius IV.

In 1565, Father Peretti happened to travel to Spain with Cardinal Ugo Buoncompagni to investigate the Archbishop of Toledo. During the trip the two men had a falling out that was to affect the priest's career after Cardinal Buoncompagni became Pope Gregory XIII.

Before that happened, though, Pope Pius V reigned as pope, and he was an admirer of Father Peretti. He named him vicar general of the Franciscans, Bishop of Fermo, and a cardinal.

Gregory XIII succeeded Pius V and reigned for 13 years. During those years Cardinal Peretti had no part in the governing of the church. Instead he studied in his villa on the Esquiline Hill.

But he wasn't forgotten because he was elected pope unanimously on April 24, 1585, taking the name Sixtus V in honor of Sixtus IV, another Franciscan. For a Franciscan, though, Sixtus proved himself excessively violent once he became pope.

The papal state had been allowed to

deteriorate during Gregory XIII's reign and bands of bandits roamed through Italy. Within two years, Sixtus had them all rounded up and executed. Some sources said that 27,000 bandits were put to death, probably an exaggeration. Nevertheless, by 1587 the papal states were free of outlaws and considered the safest country in Europe.

While he was coping with lawlessness, Sixtus also replenished the papal treasury, which had been left empty by Gregory. He used every available means to raise money, including the sale of offices and raising taxes on the papal states' citizens. Despite enormous expenditures, Sixtus soon became one of the wealthiest princes in Europe.

Those enormous expenditures were for public works and the continued building of St. Peter's Basilica. During Sixtus' pontificate, Giacomo della Porta completed the magnificent dome on St. Peter's.

A massive program of building turned Rome into the baroque city that is still visible today. He remodeled the city's layout, opening up boulevards to link the seven pilgrimage basilicas. He put obelisks on key sites and built new aqueducts (the "Acqua Felice") to provide a new water supply. He also rebuilt the Lateran Palace, established the Vatican Press, and constructed a new Vatican Library.

In international affairs, Sixtus managed to carry on a successful campaign of reform in Germany, Switzerland, Poland, and the Netherlands.

He promised King Philip II of Spain huge subsidies for the invasion of England, but then refused to pay them after the defeat of the Spanish Armada in 1588. He also assisted Philip against the Huguenot Henry of Navarre, who became King Henry IV of France, but when it appeared that Henry was going to convert to Catholicism, Sixtus held back on Philip's demands.

In internal church matters, Sixtus had a dislike for the Jesuits. He planned to alter the Jesuit rule, but didn't get around to it before he died. On the other hand, he strongly favored his Franciscans. In 1274 he declared St. Bonaventure a doctor of the church.

Sixtus V was called "the iron pope" for his determination and stubbornness. In spite of all he did for the city of Rome, he was alienated from the citizens of the city at the end. After he died on Aug. 27, 1590, a Roman mob tore down his statue on the Capitol.

Pope Sixtus V reigned as pope for only five years. But in that time he managed to transform both the papacy and the city of Rome. He was one of our greatest popes.

## My Journey to God

### Prayer in Darkness

It's dark where I am, Lord,  
and I cannot feel your hand,  
even when I pray.

Someone I love is suffering  
and I'm trying to understand  
why You don't take the pain away.

At night I can't sleep for  
worrying,  
and when I wake and remember,  
I cry.

Why, God, oh, why does  
it hurt so much to trust You?  
Still, where can I go  
except to the cross and to  
your open arms.

I trust You, Lord,  
trust You,  
when I can't see  
any reason for the pain,  
when peace has gone  
and only grief and I remain.  
When all my sweetest dreams  
are torn apart,



I rest my weary head  
upon Your sacred heart.  
Help me remember, I implore,  
that those I love,  
You love even more.

By Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)



## 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.

### March 22

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.

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.

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. Roch Parish, 3600 S. Pennsylvania St., Indianapolis,

will hold a family Eucharist holy hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome.

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

St. Roch Parish, 3600 S. Meridian St., Indianapolis, Men's Club will hold a fish fry from 5-7 p.m.

At St. Simon Parish, 8400 Roy Rd., Indianapolis, Father Larry Voelker will speak on masculine spirituality as part of the Lenten Friday night program series. The event is sponsored by the A.C.T. team and will be held from 7:45-9 p.m.

### March 22-24

Fatima Retreat House, Indianapolis, will have a guided retreat for women titled "Carpool Mom or CEO: Women Who Walk

With God," presented by Benedictine Sister Antoinette Purcell and Father Clem Davis. Fee is \$95. For more information, call 317-545-7681.

St. Joseph Church, 125 E. Broadway, Shelbyville, will hold a Parish Retreat titled "Life is a banquet... but most of us are starving" starting with 7 p.m. Mass on Friday and concluding with Mass at 4 p.m. on Sunday. Cost is \$15. For more information, call 317-398-8227.

### March 23

The Family Growth Program of Archdiocesan 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 Archbishop O'Meara Catholic Center from 9-10:30 a.m. The program is free. For more information, call 317-236-1526.

St. Mark Parish, 535 E. Edgewood Ave., Indianapolis, will hold a spaghetti dinner from 5-8 p.m. in Schaefer Hall. Pre-sale tickets are \$5 for adults and \$2.50 for children 5 and under. The event will also feature raffles and door prizes. For tickets and more information, call 317-787-8246.

Holy Trinity Parish, Indianapolis, will hold a spring bazaar from 10 a.m.-7 p.m. sponsored by the Altar Society. Poticas will be available.

St. Gabriel Parish and St. Christopher Parish, Indianapolis, Singles and Friends will meet at 8 a.m. at St. Gabriel to carpool to St. Vincent de Paul warehouse to volunteer.

The Catholic Widowed Organization will have a pizza party at the Archbishop O'Meara Catholic Center at 5 p.m. Cost is \$5.

Good Shepherd Church, Shelby and Tabor Sts., Indianapolis, will hold its annual Easter boutique from 8:30 a.m. until after the 4:30 p.m. Mass. For more information, call Rose Mary Eagan at 317-784-3759.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women,

38th and Parker. Everyone is welcome.

### March 23 and 24

St. Bernadette Parish, 4826 Fletcher Ave., Indianapolis, will hold an Easter boutique from 10 a.m.-7 p.m. on Saturday and from 9 a.m.-noon on Sunday. Easter crafts, baskets, gifts, baked goods and candy will be featured. For more information, call Jane Dichmann at 317-356-9466.

### March 24

Holy Rosary Parish, Indianapolis, will hold St. Joseph's Table, an annual buffet dinner featuring authentic Italian dishes, desserts and breads. The dinner will be held from 1-6 p.m. at Primo Banquet Hall, 3143 E. Thompson Rd. Tickets are \$8 for adults and \$4 for children under 12 and can be obtained by calling Rosemary Page at 317-632-3809. Proceeds to benefit Central Catholic School.

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. Gabriel Parish, Indianapolis,



"To tell the truth, this isn't what I expected when the dating service promised a heavenly romance."

© 1996 CNS Graphics

will hold a Mass with a sign language interpreter at 11 a.m.

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

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

St. Anthony Parish, 379 N. Warman Ave., Indianapolis, will hold a Mass in Spanish at 3:30 p.m.

St. Roch Parish, Indianapolis, will hold a dessert card party (bunco for children) at 2 p.m. in the school hall. Tickets for adults are \$3, children are \$1. This event is sponsored by the St. Roch Women's Club. For more information, call Cathie Tummers at 317-787-5602.

Little Flower Parish, Indianapolis, will hold its spring card party and lunch starting at 12:30 p.m. in the social hall. Lunch is \$4, cards are \$3. Event is sponsored by the Ladies Club. For more information,

-See ACTIVE LIST, page 15

## What do you think it's worth?



### Full of surprises!

So, it needs some updating and work! WHERE else can you get over 1,300 square feet - both levels, three bedrooms, two full baths, brick ranch with two fireplaces, carport and storage building? Has newer roof and windows! Don't like the carpet, hard wood floors in the home! Oh yes, lot well over 300 feet deep! Tell us what it's worth! In the 70s?

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## Holy Rosary Parish Presents St. Joseph's Table Lavish Italian Buffet

Proceeds To Benefit  
Central Catholic School

**SUNDAY, MARCH 24, 1996**

1:00 P.M.-6:00 P.M.

Primo Banquet Hall

3143 East Thompson Road

Monte Carlo available

ADULTS \$8.00

CHILDREN UNDER 12 \$4.00

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Variable Prices  
Compositions: Wood, Metal,  
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Large selection of  
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1-800-428-3767

## Father Peter Rookey, The Healing Priest, Comes Back To Indiana!!!

Locations of the healing services are as follows:

March 27, Wednesday, St. Boniface Church  
318 N. 9th St., Lafayette, IN • 317-742-5063

March 28, Thursday, Sacred Heart Church  
1530 Union St., Indianapolis, IN • 317-638-5551

March 29, Friday, St. Rita's Church  
1733 Dr. Andrew J. Brown Blvd., Indianapolis, IN • 317-632-9349

March 30, Saturday, St. John Church  
126 W. Georgia St., Indianapolis, IN 46225 • 317-635-2021

March 27-29: Rosary starts 6:30 p.m. Mass & healing service 7:00 p.m.  
March 30: Rosary 7:00 p.m. Mass 7:30 p.m.

For more info, call Ester Pafford at 317-297-5966.

## Fatima RETREAT HOUSE

April 17  
Spring Desert Day  
Prayer and Silence  
Reflection Day  
Child Care Available

April 28  
The Sundays of Easter  
Fr. Conrad Louis, OSB  
Scripture Evening

May 13  
Angels and Apparitions:  
Faces of the Supernatural  
Fr. Johann Roten, SM  
Reflection Day  
Our Lady of Fatima Feast  
Child Care Available

**317-545-7681**

5353 East 56th St.  
Indianapolis, IN 46226





## The Active List, continued from page 14

call Bobbie Lawless at 317-357-3546.

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., Indianapolis, at 3 p.m. for ongoing formation classes, Benediction, service and business meeting following. For more information, call 317-888-8833.

Mary's Rexville Schoenstatt Center, Madison, will present St. Alphonsus 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 south of Versailles. For more information, call Father Burwinkle at 812-689-3551.

Mt. St. Francis Retreat Center will present "Walking in the Footsteps of a Saint: The Miracles and Poetry of St. Francis of Assisi" as told by Brian "Fox" Ellis at 2 p.m. For more information, call 812-945-5122.

St. Nicholas Parish, Sunman, will hold a Pancake and sausage breakfast from 7:30 a.m.-11:30 a.m. in the church hall. A free will offering will be accepted. Proceeds to benefit the St. Nicholas Transportation Fund.

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 "Prayer and Purgatory."

### March 26

Marian College, 3200 Gold Spring Rd., Indianapolis, will hold a seven-week Mature Living Seminar dealing with Looking Back—Looking Forward from 10 a.m.-2 p.m. in Room 251 of Marian Hall. Topic: "Gases, Air, and Vacuum" with Father Leopold Keffler. Cost for the series is \$20 or \$3 per session. For more information, call 317-929-0123.

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.

The Archdiocesan Office of Worship will hold an evening reflection for liturgical ministers at Sts. Peter and Paul Cathedral, Indianapolis, from 7:30-9:30 p.m. Cost is \$5 per person or \$25 per parish. For more information, call Christina Blake at 317-236-1483 or 1-800-382-9836.

### March 27

St. Mary's Women's Guild, Richmond, will hold its salad smorgasbord in the cafeteria from 11 a.m.-1 p.m. All are welcome.

St. John Parish, 125 W. Georgia St., Indianapolis, will present a 30-minute recital after 12:10 p.m. Mass each Wednesday in Lent. All are welcome.

Sacred Heart Church, Indianapolis, will hold a religious education class for adults and youth focusing on the religious meaning of Holy Week at 7 p.m.

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 Lohseide Clarke at 317-236-1500.

At Immaculate Heart of Mary Church, Indianapolis, a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. All are welcome.

### March 28

Sacred Heart Parish, Indianapolis, will hold a healing Mass celebrated by Father Peter Rookey, starting with a rosary at 6:30 p.m. followed by Mass at 7 p.m. For more information, call Ester Pafford 317-297-5966.

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

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.

Sacred Heart Church, Indianapolis, will hold a family rosary night at 7 p.m. All are welcome.

### March 29

St. Rita Parish, Indianapolis,

will hold a healing Mass celebrated by Father Peter Rookey starting with a rosary at 6:30 p.m. followed by Mass at 7 p.m. For more information, call Ester Pafford 317-297-5966.

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.

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.

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. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a family Eucharist holy hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome.

### March 29-31

Fatima Retreat House, Indianapolis, will hold a retreat titled "Are You Still Listening, God? Prayer In A Confusing Time," presented by Father Matthias Neuman. Fee is \$95. For more information, call 317-545-7681.

### March 30

Holy Family Parish, Oldenburg, will host a Lenten renewal presented by Father Daniel Havron. He will preach at the 5:30 p.m. Mass. All are welcome.

St. John Parish, Indianapolis, will hold a healing Mass celebrated by Father Peter Rookey starting with a rosary at 7:00 p.m. followed by Mass at 7:30 p.m. For more information, call Ester Pafford 317-297-5966.

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 Archbishop O'Meara Catholic Center from 9-10:30 a.m. The program is free. For more information, call 317-236-1526.

St. Christopher Parish, Indianapolis, Singles and Friends will meet to watch the NCAA final four games and have a pitch-in. For more information, call Duane at 317-329-8203.

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

### March 31

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.

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Holy Family Parish, Oldenburg,

will host a Lenten renewal presented by Father Daniel Havron who will preach at the 8 a.m. and 10 a.m. Masses. All are welcome.

### Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m.

WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

## SOCIAL SECURITY DISABILITY CLAIMANTS

For professional legal assistance in your application for disability benefits and at all levels of your appeal, call

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## LENTEN FISH FRY

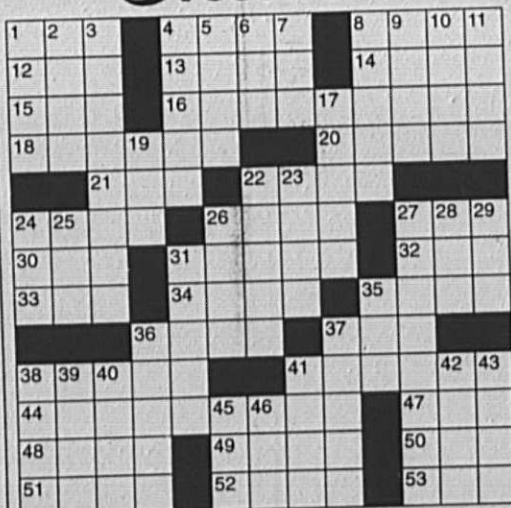
St. Simon Church • 8400 Roy Road  
Every Friday • 5:00 - 7:30 p.m.

Shrimp, Fried Pollock, Baked Scrod  
Hush Puppy, Baked Potato or French Fries, Green Beans, Slaw  
Adults: \$5.00 Children 5-12: \$2.50 4 and Under: Free  
Fish Sandwich & Fries: \$2.50 • Carry Outs Available

Mass: 5:30 p.m.

Way of the Cross: 7:00 p.m.

## Catholic Crossword



### ACROSS

- 1 Taxi
- 8 Plumber's problem
- 12 Lie in the sunlight
- 13 Leather-piercing tool
- 14 Mrs. Charlie Chaplin
- 15 Father of Naum (Luke 3:25)
- 16 Screen legend West
- 18 John the Baptist's father (Luke 1:67)
- 19 Mode of operation
- 20 "The — of our house are cedar (Sol 1:17)
- 21 "Why is thy spirit so — (1 Ki 21:5)
- 22 Sandpaper material
- 24 Jacob or Esau (Gen 25:24)
- 26 Stepped on
- 27 Old make of car
- 30 Really long time
- 31 Honking bird
- 32 Small fairy
- 33 "Make bare the — (Isa 47:2)
- 34 Rend
- 35 Give off
- 36 "Shave, which is the king's — (Gen 14:17)
- 37 Pub beverage
- 38 Fills to excess

- 41 "Thou hast made — and winter" (Psa 74:17)
- 44 " — of the Lord is upon me" (Luke 4:18)
- 47 Bathing suit part
- 48 Brown songbird
- 49 Child's taboo (Hyph)
- 50 Print measures
- 51 Kimono sashes
- 52 Small casks
- 53 Strike sharply

### DOWN

- 1 Rotating pieces
- 2 "A soft answer turneth — wrath" (Prov 15:1)
- 3 "There shall be showers of —" (Eze 34:26)
- 4 Slept lightly
- 5 Wander about
- 6 Company abbr.
- 7 Exclamation of disgust
- 8 French cap
- 9 Country in Revelation
- 10 Shut noisily
- 11 Sealed with a —
- 17 "Little children, — in him" (1 John 2:28)
- 19 Belg
- 22 Abraham planted this in Beersheba (Gen 21:33)
- 23 Valentine flower
- 24 — Aviv, Israel
- 25 Sorrow
- 26 Labor
- 27 " — Lot's wife" (Luke 17:32)
- 28 High priest of Israel (1 Sam 1:14)
- 29 "He — refreshed me" (2 Tim 1:16)
- 31 Hold
- 35 Shade tree
- 36 School tables
- 37 Vehicles
- 38 City in NW France (2 wds)
- 39 Evil king of Israel (1 Ki 21:25)
- 40 Actress Hatcher or Garr
- 41 "I will — unto the Lord" (Ex 15:1)
- 42 Humorist Bombeck
- 43 Coarse file
- 45 "I wrote them with —" (Jer 36:18)
- 46 Caviar

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## Youth News/Views

# Students excel on stage

By Mary Ann Wyand

Student thespians from four archdiocesan parishes are celebrating this week after earning awards on March 17 for outstanding participation in the Catholic Youth Organization's 1996 One-Act Play Festival.

High school youth from Holy Trinity Parish and junior high students from St. Roch Parish, both in Indianapolis, earned the top CYO festival awards for best overall play in two divisions last Sunday at Good Shepherd Parish in Indianapolis.

Holy Trinity parishioner Steve Taylor received the best actor award for his performance in "The Actor's Nightmare," and the entire cast was recognized for best make-up.

St. Gabriel Parish high school youth finished in the runner-up spot for best play in the senior division and also earned best costume honors for "That Was No Lady, That Was a Private Eye."

Parishioner Brent Wheeler was the runner-up for best actor, and Christina Otto

earned the runner-up award for best actress for their roles in the St. Gabriel production.

Nativity parishioner Christy Schnell was named the best actress in the high school competition, and Nativity also was recognized for best direction for "The Whole Shebang." Judges awarded that play third-place honors.

St. Roch Parish youth swept the top awards in the junior high division of the CYO One-Act Play Festival, including best overall play, best costumes, best make-up, and best acting for "Emma Lou and the Big Ragout (Ra-goo)."

Dick Gallamore, a St. Roch teacher and youth minister, earned best direction honors in the junior high competition. St. Roch student Jamie Cook was named best actress, Noah McDaniel earned best actor honors, Kari Dearing was the runner-up for best actress, and Matt Mahin was named the runner-up for best actor.

St. Gabriel's junior high theater group earned second place in that division of the play competition with their presentation of "Once Upon a Beginning."



What effect does colored light have on plants? Holy Cross student Timothy Sy (above) of Indianapolis shows Catholic Youth Organization Archdiocesan Science Fair visitors the results of that experiment on March 2 before judges quizzed him on his seventh-grade biological science project at the CYO Youth Center in Indianapolis. St. Jude seventh-graders Tricia Kruse and Lisa Sullivan (right) brought Mindy Sue, Tricia's cat, to the Archdiocesan Science Fair to demonstrate how muscles work for their biological science project.

Photos by Mary Ann Wyand



## CYO Science Fair winners display logic and creativity

By Mary Ann Wyand

Ever wondered how to figure the odds on lottery picks?

St. Barnabas School seventh-grader Stephanie Wagner of Indianapolis researched that physical science topic with help from the folks at the Hoosier Lottery for her school's science fair earlier this year.

Stephanie's unique idea and creative efforts earned her a trip to the Catholic Youth Organization's 1996 Archdiocesan Science Fair on March 2 at the CYO Youth Center in Indianapolis.

Through careful figuring, she came up with six "hot numbers," but discovered that it's hard to beat the odds and win big money by buying lottery tickets.

"The projects get better every year," CYO executive director Edward J. Tinder said, "and I think the reason for that is the emphasis placed on the science fair projects by the teachers at all the schools. There is a tremendous amount of behind-the-scenes work, and the actual Archdiocesan Science Fair is but a small part of the real value of the event."

Tinder praised the teachers and parents for encouraging student interest in the physical and biological sciences.

Top winners in the CYO Archdiocesan Science Fair displayed a variety of sophisticated and thought-provoking physical

and biological science projects to earn awards in the following categories:

Eighth Grade Physical—Daniel Tamer from St. Lawrence School was the overall winner for his project on the "Basics of Building Blocks of an Integrated Circuit."

Other winners in that category were Luke Sayre and Josh Kappel, Our Lady of the Greenwood School, "Saponification"; John Ciciura, Our Lady of the Greenwood School, "Holding In the Heat"; and Michael Bricker and Sean Hillier, Immaculate Heart of Mary School, "One Hot Subject."

Seventh Grade Physical—Elizabeth Bauman of Our Lady of the Greenwood School earned the top award for her research project on "What Kind of Paper Towels Absorb Best?"

Other winners in that category were John Yeadon, St. Joan of Arc School, "Which Diaper Holds the Most Liquid?"; Scott Sanders, Our Lady of the Greenwood School, "What Is the Most Effective Way to Generate Electricity?"; Ian McKay, Our Lady of Mount Carmel School, "Pendulums and Gold"; and Molly Stark, St. Luke School, "Hot or Not."

Eighth Grade Biological—Our Lady of the Greenwood student Andy Brandmaier received the overall award for his research on "DNA—Can You See It?"

St. Lawrence student Katherine McLaughlin was a finalist in this category for her project on how "Soil Works."

Seventh Grade Biological—"With a Little Help from My Friends" was the name that St. Luke student Mary Schnieders chose for her project, which claimed the overall award in this category.

Other seventh-grade winners in the biological science category were Matt Arant, St. Thomas Aquinas School, "Preserving Fresh Flowers"; Kate Huffman, St. Thomas Aquinas School, "Color Recognition"; Mary Scherer, Immaculate Heart of Mary School, "Frog Growth and Water"; Katie Schwenk, Cardinal Ritter Junior High School, "I Spy with My Little Eye"; and Zach Maitzen, St. Thomas Aquinas School, "Sense of Balance."

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## Young Adult Scene

# Campus minister among those on last flight from Cuba

By Catholic News Service

New economic sanctions aimed at toppling Fidel Castro may instead do more harm to the already vulnerable Cuban people, according to two members of an ecumenical study group who were on the last commercial flight from Cuba to the United States.

David Roncolato, director of community service and Catholic campus ministry at Allegheny College in Meadville, and his wife, the Rev. Sarah Daniels Roncolato, pastor of United Methodist churches in Little Cooley and New Richmond, Pa., spent eight days in Cuba as part of a 31-member delegation of U.S. clergy and laity.

The sanctions, including a curb on travel and slowing of

foreign investment, were imposed by the United States after Cuban air force jets downed two U.S. civilian aircraft Feb. 24. The four men in the downed planes, members of a south Florida Cuban exile group called Brothers to the Rescue, were lost and presumed dead.

"Our trip was designed to promote communication and understanding," Roncolato said in an interview. "After the planes were downed, we felt terribly discouraged. . . . But we concluded that the best way to prevent further incidents is for Cubans and Americans to meet and talk."

"We heard from a diverse group of people," Mrs. Roncolato said, including "Communist Party officials, sugar cane tanners, lay and clergy in four different Christian churches, doctors, engineers, children waiting for their rides to school, and tourists on the beach."

The common theme of their stories was that "times are very hard in Cuba right now," she said, adding that the current U.S. economic embargo is perceived as the primary cause.

The couple described Cuban hardships. Food, medical supplies, school supplies and fuel are in short supply. Families smuggle to feed their children, with parents eating only one or two meals a day so their children can have three.

Hospitals function at a bare minimum, at times not having sheets for the beds, they said. Surgeries are postponed until needed medical supplies are found.

In an op-ed piece in the *Pittsburgh Post-Gazette* daily paper, Roncolato said that "for people fortunate enough to drive, American cars from the 1950s predominate."

"Dislocation and suffering are widespread, yet considerable support still exists for the communist government," he wrote, noting that Cubans wish to preserve the social advances of the revolution in housing, education and health care.

But he said "a creeping capitalist sector now operates alongside the socialist economy." Many stores and resorts accept only U.S. dollars; engineers and doctors have turned to resort hotels for work as maids and bartenders because they can earn twice as much daily as they formerly earned monthly.

But Roncolato said he "observed an unhealthy society

that lacks many of the basic freedoms that I cherish." Cubans "remain cautious and often live in fear," he wrote. "Before this trip, I saw the face of Fidel Castro when I envisioned Cuba," Roncolato said in an interview. "Today, I see the faces of children. The United States is right to oppose Castro's one-party regime. But we also must acknowledge and support the people of Cuba in their daily struggles."

"We should not become enemies of the Cuban people," he said.

The ecumenical trip was organized by three Christian retreat centers in the Northeast. The group's Cuban host was the Christian Center of Reflection and Dialogue in Cardenas.

## College briefs...

The Saint Mary of the Woods College Performing and Visual Arts Department will present a **guest recital by the Jubilate Trio** at 7:30 p.m. March 25 in the Cecilian Auditorium. The recital is free and open to the public. For more information contact the Performing and Visual Arts Department at 812-535-5237. The college is located 4.5 miles northwest of Terre Haute.

**Jamie Ann Schnieders** and **Stephanie Butler** of Indianapolis have received academic scholarships from Xavier University in Cincinnati, Ohio. The two will graduate from Bishop Chatard High School in the spring.

**Senior accounting and finance majors** at Marian College in Indianapolis posted excellent results on their senior comprehensive examinations. The Educational Testing Service (ETS-Princeton, NJ) Major Field Assessment Test in Business was given to 41,197 examinees from 284 colleges and universities throughout the U.S. Marian students placed in the 94th percentile in accounting and in the 98th percentile in finance. They also scored in the top 21 percent of the nation.

## Young Adult Forum/Tom Ehart

### Being a servant

"There's no shame in being your servant. It's the highest call in life."



**BAM!** What a slap in the face. What a wake up call. And as I listened to that lyric in the song "I Commit" by Contemporary Christian singer Margaret Becker, I thought, "Wow, here's somebody who's really got her priorities straight."

There used to be a time in the church when the heroes and heroines were those who served; the meek and humble, the self-sacrificing, the quiet

prayer warriors who would graciously accept even the lowest of tasks, like the cleaning out the church toilets, all for the glory of God. Servanthood was something to aspire to. Servanthood led to sainthood.

Now servant seems to be a dirty word. "Powerseeker" seems to better fit the scene in most churches today. Anything that will bring us into the limelight, make us look more knowledgeable, more politically correct, more professional, more "in touch" with the way the church should be today? Serving self has replaced serving God.

And I think we've given up being servants because of the mistaken notion that servanthood means slavery.

That's wrong. Servanthood is self-giving for the love of God and others. It's reaching out without expecting anything in return. It's singing in the choir because it will bring joy into the worship experience of others. It's being a lector because we're able to clearly articulate the written Word of God so that our fellow parishioners can be nourished by it. It's sitting on the parish council to guide the spiritual direction of the parish to a closer union with Christ . . . not because everyone will say "Hi" to us in the hall and say great things about us because we're in some leadership role.

A servant is able to pray and discern when participation in church related activities (and also in daily activities) is truly the will of God. It's the ability to say "no" to requests for our participation when doing so would unduly strain our family or personal life, or even take us away from our quiet time with the Lord.

Being a servant means surrendering to the will of the Lord in everything, even if that means standing up to someone in authority who is clearly in error, and teaching them the truth as Christ would.

Each one of us is called to be a servant. No matter what role we're placed in, from layperson to pope, each one of us is called to serve others as if we were serving Christ himself.

That's a pretty hard pill to swallow. But Christ himself was the ultimate example. He became the ultimate servant and served everyone from the poorest of the poor to the richest and most powerful.

And he always served them the truth! He didn't mince words. He didn't beat around the bush and try to please everybody so that people would think highly of him. He based his servanthood on genuine goodness, purity, honesty and integrity, and he asks us to do the same.

Jesus didn't exalt himself. He humbled himself, yet he always retained his dignity and authority because he was unashamed of who he was and he was self-assured in the knowledge that he was doing God's will.

Jesus also knew when to take time for himself. He went off alone to pray and fast and rest. He knew that just like us he needed nourishment and he needed to be served. That's why he allowed himself to be the guest of the others, and to have others bathe his feet, because a true servant knows when to let go and enjoy the service of others.

Are we ashamed of being servants? We shouldn't be. It is the highest call in life. For it is through our servanthood that we find fulfillment in life. And it is through our self-giving and gracious receiving that we learn what it means to be like Christ.

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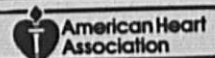
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# Mother Teresa clarifies divorce position after magazine flap

Women's magazine quoted her on the marital woes of England's Prince Charles and Princess Diana

By Catholic News Service

WASHINGTON—Mother Teresa, founder of the Missionaries of Charity, issued a clarification of her views on divorce after quotes attributed to her on the marital woes of Prince Charles and Princess Diana appeared in *Ladies Home Journal*.

Advocating divorce "is clearly against Catholic teachings and my own convictions," she said in a March 12 statement. "I have never advised or encouraged a husband and wife to seek divorce. I always tell couples having trouble to pray—alone and together as a family."

The topic of the royal relationship came up in an interview with writer Daphne Barak. In an article in the April issue of *Ladies Home Journal*, Barak wrote that she landed an interview with Mother Teresa because she had agreed to spend some time working with her nuns.

When Mother Teresa finally talked with Barak one-on-one, she told the journalist: "You see? You are here for a reason—to help me. That's why Jesus sent you here. And I don't just see everybody. Princess Diana had to wait a few days to see me when she was here."

Barak asked Mother Teresa about her relationship with the princess.

"Oh, she is like a daughter to me," replied Mother Teresa, who then remarked: "They told me you interviewed her husband. What is really going on there? Is it (the marriage) over?"

After being told that "it certainly appears to be," Mother Teresa is quoted as saying: "I think it is a sad story. She (Diana) is such a sad soul. She gives so much love, but she needs to get it back. You know what? It is good that it is over. Nobody was happy anyhow. I know I should preach for family love and unity, but in their case..." she said, her voice trailing off.

The interview took place before, but was published after, the royal family announced the impending divorce.

The magazine article sparked a controversy that the Missionaries of Charity have tried to quell.

Sister M. Sylvia, the Missionaries of Charity's regional superior in the Bronx, sent a letter to all U.S. bishops asking for their help in supporting the woman her fellow nuns simply call "Mother."

"The quote undermines the Catholic Church's teaching on marriage and completely misrepresents Mother's own convictions," Sister M. Sylvia said in her March 12 letter. "And it is having a significant impact on the public."

Many people have already contacted us to verify the quote or to complain against Mother. Worse still are the millions who will read the quote, believe that Mother really said it and use it to support divorce!

She asked the bishops to reprint Mother Teresa's clarification in parish bulletins and diocesan newspapers and to tell the Missionaries of Charity when and in what publications the clarification appeared.

"We beg you to do everything you can to correct the damage done by the quotations," Sister M. Sylvia said.

Mother Teresa, in the clarification, said, "The Bible is very clear. Jesus says, 'God made them male and female; for this reason a man shall leave his father and his mother and the two shall become one. They are no longer two but one flesh. Therefore let no man separate what God has joined.'"

She added, "The family that prays together stays together; and if you stay together, you will love one another with the same love with which God loves each one of us. Love begins in the family. Peace begins in the family. Where there is love, there is unity, peace and joy."

"Let us pray for all married couples, especially for those experiencing problems in their marriage, that they may become one heart full of love in the heart of God."

The church teaches the indissolubility of marriage. It does not exclude a person from the sacraments for obtaining a civil divorce, but does not consider that person free to remarry unless there are grounds for declaring the first marriage invalid from the start.

The remarks about Princess Diana were only a portion of the *Ladies Home Journal* interview with Mother Teresa. Barak asked the nun about her work, her travels, her health, whether she thinks about death and if she is worried about who her successor will be.

"My doctors advise me not to travel, but I have to see my sisters, to inspire them," said Mother Teresa. "Jesus knows how much time I have. Why fight it?"

She added that "when my time comes I will just take a bed in the house in Kalighat (a Calcutta neighborhood where her sisters work) and wait for the end. ... That's what Jesus wants me to do."

As for her successor, she said, "I am not worried. There are so many people who give up a lot to do the good work. Each sister knows her duty. Jesus has his ways."

## Catechism to be ready in computer versions

The U.S. Catholic Conference and five publishers will distribute it on a CD-ROM and diskettes in April

By Catholic News Service

WASHINGTON—The "Catechism of the Catholic Church," a top seller in print versions, will be available in computer versions in April.

The "Catechism of the Catholic Church for Personal Computers" will be sold in versions compatible for Windows (including Windows 95), Macintosh and DOS.

Each version will include the full text and all indexes of the 800-page print edition. It will be published and distributed by the U.S. Catholic Conference on a CD-ROM and diskettes.

The USCC edition is also being distributed by Brown-ROA, The Liturgical Press, J.S. Paluch Co., Our Sunday Visitor, and St. Anthony Messenger Press.

A single CD-ROM will include not only English and Spanish, but French, the original language of the text, for use on any of the three platforms. It will permit simultaneous use of all three languages.

Also, 3.5-inch diskette versions will be sold. Each set of diskettes will consist of a single language on a single platform. The different languages of the diskettes can be used simultaneously when sets containing the languages are loaded to a hard drive.

Users will be able to search the text for church teaching on any topic, find related paragraphs and footnote information, mark a place in the text and return to it, make personal notes for homilies, lesson plans and the like, and print the results.

Both CD-ROM and diskettes will include hyperlinks for footnote and reference numbers, multiple search features, help screens, annotation-bookmark capability, automated menus and a complete dictionary for searches.

Free telephone support will be available to all purchasers.

Computer capacity requirements for using the catechism's computer versions are Windows 3.1, MS-DOS 3.3, or Macintosh 7.1, or higher; IBM-compatible 486 or higher, Macintosh LC with 68030 processor or better (math co-processor recommended); three megabytes of hard drive memory and eight megabytes of RAM; 3.5-inch disk drive or double-speed CD drive or higher; a mouse; a VGA graphics adapter or better (color monitor preferred); and a dot matrix Epson-compatible, Laser Jet series or PostScript printer.

Suggested retail price of the CD-ROM is \$69.95. Suggested list price for each single-language diskette is \$39.95.

To place an advance order for the catechism, call any one of the following: USCC Publishing Services, (800) 235-8722; Brown ROA, (800) 922-7696; Liturgical Press, (800) 858-5450; J.S. Paluch, (800) 621-6732; Our Sunday Visitor, (800) 348-2440; St. Anthony, (800) 488-0488.

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# Christian factor is missing from Israel-Syria talks, scholar says

*Catholics in Lebanon are concerned that Israel will abandon its Christian allies in that country in return for a political agreement with Syria*

By Judith Sudilovsky, Catholic News Service

JERUSALEM—The Christian element is missing in the Middle East peace talks between Israel and Syria, a Lebanese academic said at a Christian Zionist conference held in Jerusalem.

"We are left out," said Professor Walid Phares, a Lebanese Maronite Catholic who teaches political science and international relations at Florida Atlantic University in Miami.

"We are concerned that Israel will abandon its Christian allies in Lebanon in return for a political agreement with Syria," he said. "We appeal to the United States, Europe and Israel to widen the scope of the peace process to include the Christians."

Phares is also secretary general of the World Maronite Union and co-president of the Middle East Christian Committee, a coalition of Copts, Southern Sudanese Christians, Maronites, and Assyrian Christians in northern Iraq.

Israel has said a peace agreement with Lebanon, and with Syria, must include guarantees for the security of Israel's southern Lebanese Christian allies, and the inclusion of the Southern Lebanese (Christian) Army into the regular Lebanese Army.

Conference participant retired South Lebanese Army Col. Sharbel Barakat said Christians would like to see

Syrian withdrawal from Lebanon for an Israeli withdrawal from the Golan Heights.

"If (the Syrians) want to get back what they call their land, the Golan Heights, we have to put some conditions on them," said Barakat. "We have to say if you want to take your land you have to make sure you do the same with Lebanon and let it be once again a free and independent country."

Syrian withdrawal would automatically result in an Israeli withdrawal from the "security zone" on Lebanon's southern border, added Phares.

In 1976 Syria invaded Lebanon under the guise of putting an end to the internal civil war raging between the Christians, Muslims and Palestinians, said Phares. Their troops have never left and 85 percent of the country is now under "occupation."

Only 13 percent of the population took part in the last elections in 1992, he said. That resulted in the appointment of Christian Elias Hrawi as president of what Phares terms a "Syrian puppet government."

Two years after the Syrian invasion, Israel, working in conjunction with Lebanese Christian troops, declared a strip of southern Lebanon as its "security zone" after the border was used to launch attacks against northern Israeli settlements, said Barakat, Middle East director for the World Lebanese Organization.

Since then, Israel and the Christians in South Lebanon have functioned as allies against attacks by the

Islamic fundamentalist group Hezbollah, which is backed by Iran. While some people in turn view the Southern Lebanese Army as a puppet of Israel, Barakat said they are allies of Israel defending their land against Islamic fundamentalist terrorism and control of Lebanon.

"Syria is the one who lets this (Hezbollah) war in Lebanon," said Barakat. "The West is blind. It does not understand what can happen here. How can we deal with someone when we are under the threat of the Hezbollah?"

Phares said he would like to see Lebanese Christians permitted to take part in the peace talks with Syria, even if only as observers.

The Christians in Lebanon, said Phares, are politically oppressed by the Syrians. Their political leaders have either been executed, jailed, sentenced to death in absentia by the pro-Syrian Beirut government or forced into exile, he said.

The only Christian leader who still raises a voice of protest against the Syrians, albeit mildly, is the Maronite patriarch, Cardinal Nasrallah Sfeir, who is based in Bkerke, about nine miles north of Beirut, said Phares.

Many non-Arab Christians in the region feel oppressed, he added.

Speaking of Latin-rite Jerusalem Patriarch Michel Sabbah and Hanan Ashrawi, a high-ranking Palestinian official and a Greek Orthodox, Phares asked whether they "really represent the Christians in the Middle East or only the Christians in the Palestinian-controlled areas?"

"Mrs. Ashrawi does not represent the millions and millions of Christians spread over the region," he said.

According to Phares there are 12 million Coptic Christians in Egypt, 7 million Christians in southern Sudan, 1.5 million Christians living in Lebanon, with another 6 million Lebanese Christians spread throughout the world, and 2 million Assyrian Christians in northern Iraq.

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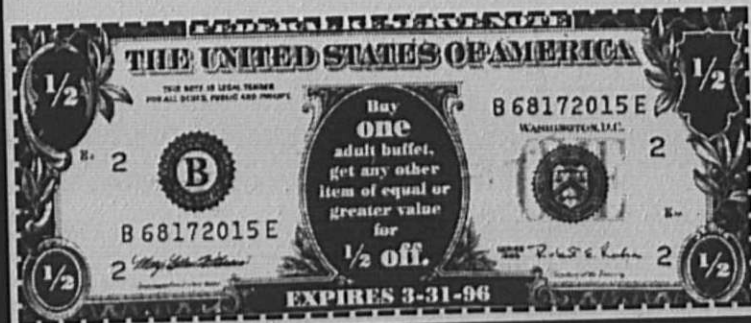
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# Across nation, school choice gets the attention of state assemblies

*In Connecticut, Colorado, Wisconsin and Maryland, the use of state funds to enable parents to have a choice in their children's education is an issue*

By Catholic News Service

WASHINGTON—School choice has the attention of lobbyists and lawmakers alike as state legislatures across the country gear up to vote on various voucher proposals.

In Connecticut, Gov. John G. Rowland has promised to make school choice one of his top priorities. In Colorado lawmakers are looking at a voucher program for low-income families, and in Wisconsin the state Supreme Court heard oral arguments in a case involving a Milwaukee parental choice program. Baltimore Mayor Kurt Schmoke announced March 7 he was forming a task force to study parental choice.

Rowland's commission on school choice recently concluded its study of school-choice proposals and issued a report recommending the use of state funds for tuition vouchers at private and Catholic schools.

The report is expected to be a focal point in drawing up new legislation.

"We're very happy with the commission's proposals, and believe there's enough support in the Legislature to pass school choice this year," said Matthew Boyle, executive director of the Connecticut Federation of Catholic School Parents.

Boyle and Father Thomas J. Barry, executive director of the Connecticut Catholic Conference, the public policy arm of the state's Catholic bishops, have been lobbying the Legislature for several years to create a voucher system.

In previous years, the state Legislature has considered proposals to allow city and town governments to give school vouchers to families who qualify for free and reduced school-lunch programs.

But this year, the school-choice commission has linked

school vouchers to Project Concern, an existing program that allows Hartford parents to send their children to public schools in the suburbs.

The commission recommended that the students be allowed to attend not just suburban public schools, but also be given the choice of Catholic and other private schools. Parents would receive scholarships of up to half the amount the city receives in state aid for each pupil.

"For many students, the private (and Catholic) schools are the best option for a variety of reasons," said state representative Paul Knierim, a Republican who is the commission's co-chairman.

Knierim, a Catholic school graduate, told the *Catholic Transcript*, Hartford's archdiocesan paper, that he is optimistic a school-voucher bill will pass the Legislature, but said he also expects changes will be made in the current proposals.

In Colorado, Sister Judith Cauley, a Sister of St. Joseph of Cleveland and superintendent of schools for the Colorado Springs Diocese, testified before the state assembly in favor of a voucher initiative for low-income parents under consideration by the Legislature's appropriations committee.

"I fear that we are losing sight of children in the American debates about education," she said. "We compare systems and put Band-Aid fixes on systems that do not work and need major systemic reform."

Sister Cauley said school-choice initiatives have the "potential for breaking up the damaging racial, ethnic and socioeconomic isolation that is putting poor children at risk."

In Madison, Wis., in oral arguments before the state Supreme Court, attorney Kenneth Starr argued in favor of Milwaukee's parental choice program, saying it put all schools on equal footing and allowed parents to choose

their children's education. Starr is a former U.S. solicitor general and now a federal investigator working on the Whitewater real estate controversy.

The case before the court is to determine the constitutionality of using tuition vouchers from the state at religious schools. Although the court is not expected to make a ruling until spring, either decision will be appealed to the U.S. Supreme Court.

The case is expected to be a test case for other states with similar legislation.

Wisconsin was the first state in the nation to provide state-funded vouchers for parents who want their children to attend religious schools. School choice was initiated in 1990 in Milwaukee for low-income families with children enrolled in private, nonsectarian schools. Amended school-choice legislation, to include children enrolled in religious schools, was passed by the state Legislature last June and signed into law in July.

Justice William Bablitch said if the court rules that the choice law is constitutional, then it would be appropriate to say that the Legislature can apply aspects of the program to the entire state. "If we say you're (choice program) OK, there is nothing stopping the Legislature from going all the way."

Jeffrey Kassel, arguing against the constitutionality of the school-choice law, said the issue is whether the state can pay for religious education, and he said it cannot.

After listening to the oral arguments, Sandra Smith, deputy superintendent of schools for the Milwaukee Archdiocese, said no matter the outcome of the case, "we're part of history."

Catholic leaders in Baltimore hailed Schmoke's decision to form a nine-member task force to explore options involved in offering parents their choice of schools. Those options could include creating a public school program for choice with magnet or chartered schools, a voucher program for parents, or a sort of GI Bill scholarship program.

"I think the mayor is taking a very bold step," said Ronald Valenti, superintendent of Catholic schools in the Baltimore Archdiocese. Parents should be able to exercise their right of where they would like to have their child educated, he added, and said the idea of a choice program is not about endorsing religion but talking about providing "the child economic parity in education."

(Contributing to this story were Dana Drezek in Hartford, Beth Longware Duff in Bridgeport, Eugene Horn in Milwaukee and Tina Vardaro in Baltimore.)



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Question Corner/Fr. John Dietzen

# What prevents Catholics and Muslims from uniting?



**Q** The other night on cable TV I heard Nation of Islam leader Louis Farrakhan speak. At first I was inclined to turn it off. But I became impressed with what he said and even more with his closing prayer, quoting Jesus, and saying nothing belittling to Christians or Jews.

I know nothing about this religion, but can see why many black people have joined the ranks.

My question: What would prevent Catholics and Muslims from uniting? Catholics and Protestants have not made all that much progress. After listening to this man, maybe unity with the Muslims is more attainable.

I read your column faithfully and hope you can enlighten us. (Illinois)

**A** Your remarks about Louis Farrakhan call for some comment others can make better than I. Your question is an interesting one, however, so let's stick with that.

Some sort of peaceful relationship between the Catholic Church and Islam would indeed be an awesome achievement. Catholics, about 1.058 billion, constitute the largest single religious denomination in the world. Muslims run a close second, about 1.033 billion. They are the only religious groups with over 1 billion members worldwide.

It's no wonder that everyone from the pope on down,

on the Catholic side at least, looks with hope on any sign of possible dialogue between the two faiths.

I'm afraid, however, that any stable, effective religious collaboration or union between the Catholic Church and Islam is far more difficult than might sometimes appear.

Many points of similarity do exist. With Judaism and Christianity, Islam is one of the three great monotheistic religions in the world, all in one way or another looking to Abraham as the founder of their faith.

The Muslim creed is simple: There is no God but Allah, and Mohammed is his prophet. Each day devout Muslims recite the prayer "Allahu Akbar." God is the most great.

All three of these religions look to Jerusalem as a central focus of their religion. The second most sacred mosque of Islam is the Dome of the Rock, built on the site of Solomon's temple in Jerusalem, where Abraham intended to sacrifice Isaac, where Jesus walked and taught, and where (according to Muslim tradition) Mohammed ascended into heaven in 632 A.D.

Frequent prayer, generous personal care of the poor, fasting and belief in the one God are pillars of Islamic faith. Officially at least, economic justice, equal dignity for women far beyond what was acceptable in the surrounding male-dominated cultures and racial equality are among the demands made on believers.

The insistence on racial equality, incidentally, is the

reason mainstream Islam even today rejects the Black Muslim movement for its discrimination and segregation.

The obstacles to effective dialogue, however, are many. For one, Muslims reject belief in the Trinity, and thus many other core Christian doctrines, the divinity of Jesus Christ among them.

Perhaps even more divisive, in its practical effect on relations with other religions, is their official emphasis on killing and violence against those who oppose them.

Starting with Mohammed himself, whose personal influence resulted in large part from his successful warfare against those who opposed him, slaying those who persecute or attack the "believers" is a sacred obligation.

"Allah loves no aggressors," according to the Koran, the Muslim "bible"; "slay them wherever you find them." We have witnessed too many instances of how literally some Muslim fundamentalists take that command.

Nevertheless, God's plan for salvation includes all who acknowledge the Creator, says the Catholic catechism, "in the first place among whom are the Muslims." "Together with us they adore the one merciful God, mankind's judge on the last day" (No. 841, quoting the Vatican II Constitution on the Church, 16).

Unity between our two faiths doesn't appear imminent. (Questions should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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## 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.

**ADAMCZEWSKI, Reginald**, 74, St. John, Osgood, Feb. 26. Husband of Agnes (Smith) Adamczewski; father of Ronald Adamczewski.

**AVE, Thelma G.**, 86, St. Margaret Mary, Terre Haute, March 8. Mother of Barbara

Ave McGahan, Arlene Ave Krieg; grandmother of six; great-grandmother of three.

**CLEMENTS, Thomas E.**, 82, St. Augustine, Jeffersonville, March 7. Father of Arletta Clements; brother of Jack Clements.

**COFFMAN, Herlinda Patron**, 72, Our Lady of the Greenwood, March 7. Wife of Albert Coffman; mother of William Coffman, Lorinda Fleming; sister of Lucy Fernandez, Catherine Sanchez; half-sister to Joe Jr., Arthur, Loraine, Martha Hendjosa, Bobbie Pando; grandmother of six.

**COOK, John W. "Jack,"** 64, St. Andrew, Richmond, March 5. Husband of Lucille "Toodlie"

Cook; father of John, Adrienne Cook, Jane Carter; brother of Dianne, Elaine Cook; grandfather of two.

**DAY, Clarence A. "Bud,"** 69, Our Lady of Perpetual Help, New Albany, March 6. Husband of Deanna Day; father of Buddie, Jim Day; brother of Bill Day, Terry Stemle, Thelma Fischer.

**HARRINGTON, Margaret Joan**, 62, Holy Family, New Albany, March 6. Wife of Danald E. Harrington; mother of Kelly R. Knaebel; daughter of Harold Whitaker; sister of Barbara Spencer; grandmother of one.

**HUBER, Jonathon Michael**, Infant, St. Gabriel, Connerville, March 8. Son of Michael D. Kathy (Willhelm) Huber; brother of Christopher Huber; grandson of Kenneth and Doris Huber, Edward and Mary Ann Willhelm.

**LENZ, Robert J.**, 68, St. Joseph, Indianapolis, March 6. Husband of Joann Lenz; father of Michael, Theresa Lenz;

grandfather of three; great-grandfather of one.

**LINGEMAN, John R.**, 78, St. Malachy, Brownsburg, March 14. Husband of Madeline Lingeman; father of David, Mary Lingeman, Cathy Penny-cuff, Monica Lackner; brother

### Ada Stewart, mother of Father Jonathan, dies

Ada Stewart, 55, died on March 17 after being injured in a Feb. 18 auto accident on her way to Mass. She was the mother of Father Jonathan Stewart, administrator of St. John the Evangelist, Enochsburg; and St. Anne, Hamburg.

Mrs. Stewart, the widow of John "Bill" Stewart, was a member of Christ the King Church, Indianapolis. She was a graduate of Marian College and past captain of the state Retreat League.

The funeral Mass was celebrated at Christ the King at 10 a.m. on Tuesday, March 21.

Besides Father Jonathan, she is survived by her son, David W. Stewart; her mother, Elaine Lovill; and five grandchildren.

of Robert Lingeman, Martha Bruce, Mary Emanuel; grandfather of eight, great-grandfather of one.

**McDANIEL, Florence C.**, 82, St. Mary, New Albany, March 12. Mother of Robert "Mickey" McDaniel; sister of George Walter Jr., grandmother of two.

**MICHAELIS, Pauline** (Sears), 66, Christ the King, Indianapolis, March 4. Wife of

### Sr. M. Florence Schmidlin, 99, dies March 12

Franciscan Sister M. Florence Schmidlin died on March 9. She was 99.

Born in Cincinnati, she entered the Oldenburg Franciscan community in 1923 and professed her final vows in 1928.

A Mass of Christian Burial was celebrated on March 12 at the motherhouse.

Sister Florence taught at St. Andrew, Richmond; Immaculate Conception Academy, Oldenburg; St. Michael, Brookville; and other schools in Indiana, Ohio, and Illinois. She retired to the motherhouse in 1987.

Sister Florence is survived by a sister, Marie Margaret Schmidlin; two nieces who are religious sisters, and a nephew, Father Donald Schmidlin, pastor of St. Matthew, Indianapolis.

### Benedictine Sister Amata Alvey, 96, dies in Ferdinand

Benedictine Sister Amata Alvey, 96, died March 17 at the infirmary at the Monastery Immaculate Conception in Ferdinand.

Born Leona Alvey, Sister Amata entered the Ferdinand Benedictines in 1916, professed first vows in 1919 and final vows in 1922.

Sister Amata taught in the archdiocese schools in Clarks-ville, Columbus, Indianapolis, Jeffersonville, Tell City and Troy, as well as other schools in Indiana, Arizona, and California. She retired to the monastery infirmary in 1979.

The Resurrection Liturgy was celebrated in the monastery church on March 19.

Lawrence Michaelis Sr.; mother of Lawrence Jr., Richard, Donald Michaelis, Linda Houpt; sister of Robert Sears; grandmother of eight.

**MULHERN, James J.**, 79, St. John, Indianapolis, March 2. Brother of Mary Ellen Mulhern; friend of Melva Cullman; uncle of several nieces and nephews.

**RINGER, Robert Joseph**, 81, St. Mary, North Vernon, March 6. Husband of Mary Jane Ringer; father of Bob Ringer, Mary Jo Huckleberry, Anna Melrod; grandfather of six; great-grandfather of one.

**RINGLEY, Mary L. (Mosey)**, 82, St. Andrew, Richmond, March 8. Mother of Michael, Pat Ringley; sister of Charles, Joseph, William, Fred, Martha Mosey; grandmother of five; great-grandmother of five.

**SHORT, Robert E.**, 48, Our Lady of the Greenwood, March 5. Husband of Jan (Weber) Short; father of Christopher, Nicole Short; son of Dorothy (Nixon) Hoeping; brother of Sandra Springer; stepbrother of Carl, Judy Hoeping.

**SHROPSHIRE, Inez Bell**, 79, St. Rita, Indianapolis, March 2. Mother of Roosevelt Smith; sister of Edna Henry, Geneva Brown; grandmother of six; great-grandmother of nine.

**WIGGER, Hubert F.**, 67, St. Meinrad, Feb. 27. Brother of Carl Wigger, Bertha Wiederkehr, Lena Gogel, Lucille Gunter, Anna Engelke, Ida Ritz; uncle of several nieces and nephews.

**ZEMANEK, Mary**, 91, St. John, Osgood, Feb. 27.

### Ethel Kohlman was mother of Father Robert Scheidler

Ethel Marie Kohlman, 86, died on March 2. She was the mother of Father Robert Scheidler of the archdiocese.

Mrs. Kohlman was a member of St. Maurice Church in Napoleon.

She is survived by a son, Stephen Scheidler and daughter, Patricia Barnhorst, as well as Father Scheidler. She was the sister of William Picker, Bernice Hahn, Velma Ortman, Betty Keillor, Eula Cook, and Mary Ellen Ploughe; the grandmother of 11, and great-grandmother of seven.

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### Coordinator of Youth Ministry

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### Director of Music/Liturgy

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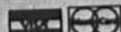
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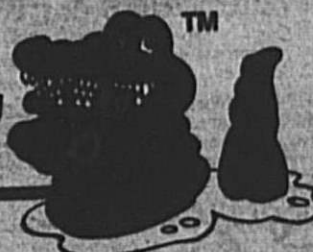




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