



The

Criterion

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Serving the Church in Central and Southern Indiana Since 1960

March 19, 1999



CNS photos

Fragments of Assisi

Pieces of a fresco (left) depicting St. Anthony are matched to a life-size photograph of the painting in a workshop near the Basilica of St. Francis of Assisi in Italy. Art experts, including the woman below, are fitting together thousands of the fallen bits collected after a double earthquake hit Assisi in 1997. A pair of tourists took a fresco fragment as a souvenir after the earthquakes in 1997, and recently returned it to the basilica. See restoration story on Page 24.



Archdiocese plans pilgrimage to France

As part of the Journey of Hope 2001, Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will lead a pilgrimage to the shrines of France from Sept. 29 through Oct. 9.

Throughout this 11-day spiritual journey, the pilgrims will pray for vocations and other special intentions on behalf of the people of the archdiocese.

On Sept. 30, the first of three days in Paris, archdiocesan pilgrims will visit a variety of historic sites, including the Champs Élysée, Arc de Triomphe, Eiffel Tower and Notre Dame Cathedral. The cathedral is considered France's most popular tourist attraction.

That night, the pilgrims will journey to Lisieux. On Oct. 1, they will tour *Les Buissonnets*, the family home where St. Thérèse of Lisieux spent the early years of her life before entering the Carmelite order at the age of 15.

The pilgrims also will visit the Carmelite monastery which houses the sacred relic of her body. Later they will view the Basilica of Sacré-Coeur from afar.

After returning to Paris that night, the pilgrims will continue their spiritual journey on Oct. 2 with a visit to the Shrine of the Miraculous Medal on Rue de Bac, where the Mother of God is said to have appeared to St. Catherine

Itinerary includes visits to Lisieux, Ars and Lourdes to pray for special intentions

Labouré in 1830.

A visit to the church of St. Vincent de Paul in Paris concludes the fourth day of the pilgrimage.

On Oct. 3, the pilgrims will travel from Paris to Nevers, St. Bernadette Soubirous' home for the last 13 years of her life, to visit the Convent of St. Gildard.

The group also will stop at the St. Cyril and St. Judith Cathedral, then spend the night in Nevers.

The pilgrims will journey to Paray-le-Monial on Oct. 4 to visit the site of the reported apparitions of Jesus to St. Margaret Mary Alacoque in 1673.

Traveling from Lyon to Ars on Oct. 5, the



pilgrimage group will begin the seventh day with a morning visit to the Cathedral of Ars, where St. John Vianney's incorrupt body lies near a side altar. He is the patron saint of parish priests.

Back in Lyon that afternoon, the group will have free time for other sight-seeing.

On Oct. 6, the pilgrimage will continue with a visit to Avignon to tour the Palace of the Popes, the historic site in southern France where seven successive popes ruled the Church from 1309 to 1377 because political conditions prevented their return to Rome.

After spending the night in Avignon, the pilgrims will journey to Lourdes on

Oct. 7 to view the site in the Pyrenees Mountains where the Virgin Mary appeared to Bernadette and identified herself the "Immaculate Conception." Joining pilgrims from many countries, the archdiocesan group will participate in the candlelight procession that night.

See **PILGRIMAGE**, page 2

Group plans private Catholic high school in Hamilton County

Plans to construct a private Catholic high school in Hamilton County were announced March 10 by Chris Braun, chair of a building committee that has been studying the feasibility of the county's first Catholic high school.

"If everything goes well, we intend to break ground in the first quarter of 2000 and begin classes in August 2001," Braun said. The school is expected to serve approximately 650 students in the ninth through 12th grades.

Prospective parents and other interested parties are invited to a public meeting at 7 p.m. on March 24 at the Ritz Charles, 12156 N. Meridian St., in Carmel.

Building committee members, who also were involved in the development of the St. Maria Goretti Parish elementary school in Westfield, have been meeting over the past several months, he said, to discuss the feasibility of constructing a high school to serve families in the area.

"Given the explosive growth in Hamilton County that has occurred this decade and is projected to continue, there appears to be a tremendous and ever-growing demand for a college-preparatory

Catholic high school in the area that would serve the needs of families throughout Hamilton County," Braun said.

Due to the widespread location of the prospective students, Braun said the committee is willing to locate the school in Carmel, Westfield, Noblesville or Fishers.

He said preliminary numbers suggest that the tuition-based school would cost at least \$20 million to construct.

With the high school being a college-preparatory institution and a "natural incentive for development" in surrounding areas, Braun said, "the high school would be a tremendous asset to the city and the developers that are successful in securing the school."

According to Joseph Peters, Indianapolis archdiocesan associate executive director of Catholic education and faith formation, a group of Indianapolis archdiocesan parishes and schools in northern Marion County is currently studying future capacity needs and future enrollment projections.

This study includes factoring in the plans of the Lafayette Diocese.

"There is much work to be done together," Peters emphasized. †

Lafayette bishop clarifies diocesan position on proposed high school

(This statement was released March 15 by the Most Rev. William L. Higi, bishop of the Diocese of Lafayette-in-Indiana.)

This past week various media reported that Catholics plan to open a high school in Hamilton County, "First-ever Catholic high school in county expected to open in 2001." The Diocese of Lafayette-in-Indiana did not issue this press release.

The wording of the announcement could be confusing, since the emphasis is put on "Catholic school" rather than "private." From the perspective of the diocese, the proposed school would be a private institution, albeit one that may have Catholic orientation.

Several months ago the Diocese of Lafayette-in-Indiana commissioned an extensive planning process in Hamilton and Boone counties in an effort to ascertain if it is feasible to expand Catholic schools in the Carmel Deanery. This plan will address the need for elementary, middle and high schools. The plan will also address the need for expanding existing parishes

and establishing new parishes in the next 10 to 20 years. The plan will be developed beginning in March 1999 and will be finalized by January 2000. The dream is for the parishes in Hamilton County to have quality elementary and secondary education available to them. It is hoped that a Catholic high school can be provided in the near future, but its priority will be established in concert with the need to provide elementary and/or middle schools.

Expanding Catholic schools and the construction of a high school requires broad based ownership and clear understanding of the mission of Catholic schools. Finances are a consideration, yet the commitment and ownership of the parishes is critical. The current planning process has been commissioned to determine to what extent ownership is present as well as when, where and how the Diocese of Lafayette-in-Indiana and its parishes need to proceed to make the dream for Catholic schools a reality in the Carmel Deanery. †

Official Appointment

Effective Immediately

Rev. Msgr. Joseph F. Schaedel appointed temporary director of the Office of Pro-Life Activities while continuing as administrator of Holy Rosary Parish in Indianapolis, vicar general and moderator of the curia.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

PILGRIMAGE

continued from page 1

On Oct. 8, the pilgrims will visit the Basilica of Lourdes and the Cachot, the place where Bernadette lived at the time of the apparitions. They also will participate in the blessing of the sick at the shrine, and will have an opportunity to bathe in the waters of Massabielle, made famous by 65 miracles and more than

5,000 healings that have been recognized by the Church since 1858.

The 10th day of the pilgrimage will conclude with a second night at the shrine of Our Lady of Lourdes for the international candlelight procession.

Concluding the 1999 archdiocesan pilgrimage to the shrines of France, the

group will return to Paris on Oct. 9 for the flight home. †

(The 1999 archdiocesan pilgrimage to the shrines of France is \$2,759 per person for double occupancy accommodations. For more information, contact Carolyn Noone, associate director, special events, at 317-236-1428 or 800-382-9836, ext. 1428.)



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Abortion doctrine corrupts freedom, liberty

By Mary Ann Wyand

A record 1,300 pro-life supporters braved inclement weather to attend the 17th annual Celebration of Life dinner March 9 at the Indiana Convention Center in Indianapolis and hear former United Nations ambassador Alan L. Keyes of Washington, D.C., criticize the culture of death in America.

However, the late-winter snowstorm prevented Keyes, a former Republican presidential candidate, from arriving in Indianapolis on time. Instead, he spoke to the gathering by live telecast from the set of his radio talk show. He also is the founder of the Declaration Foundation, created to promote principles articulated in the Declaration of Independence.

Sponsored by Right to Life of Indianapolis, the pro-life dinner also honored three Catholics for distinguished service to the cause of life.

Our Lady of Lourdes parishioners Joseph and Mary Lou Spiegl of Indianapolis received the 1999 Charles E. Stimming Pro-Life Award and Gary A. Hofmeister of Indianapolis was recognized with the organization's 1999 Respect Life Award.

Dinner participants watched the keynote address on two huge television screens and applauded as Keyes cited the Declaration of Independence and Constitution to promote respect for the dignity of life and lament the lack of concern by many Americans about morality issues plaguing the country.

"Even though all of us gathered here this evening are dedicated to the pro-life cause," he said, "I wonder sometimes whether we really understand how deeply critical that is to the future of our country and the world. The lives of innocent chil-

dren are at stake. And the life, in a very literal sense, of the nation that we love is also at stake in this cause.

"I believe that we are in the midst of destroying those institutions of liberty and self-government that we claim to love and that it is our responsibility to pass on to our offspring," Keyes said. "That is, in fact, the major crisis of our day."

The current moral crisis in Washington is a result of "the same attitude which refuses to acknowledge the dignity, the rights and the real personality of the human being," he said. "That attitude of degradation for the human person is at the heart of it all. It actually began [more than] 30 years ago when the Supreme Court told this nation the lie that we have the right to take the life of our innocent children in the womb. And by telling us that lie, actually turned us away from the founding truth on which all our claims to rights and freedom rest."

Reminding his audience that American government is based on the premise that "all men are created equal and endowed by their Creator with certain inalienable rights," Keyes said our nation has "turned our back on that truth. A lot of folks act as if this is just a matter of personal choice and conscience. As a nation, in making the abortion choice, we have ripped the heart and soul out of those principles of which our system of elections, self-government, due process and respect for individual rights and dignity is based."

By rejecting God's authority, he said, Americans have "put human will and choice on the throne and destroyed the justice of God, the claim to liberty, the whole foundation of self-government. The abortion doctrine corrupts the very heart and soul of the free people we are supposed to be." †



Our Lady of Lourdes parishioners Joseph and Mary Lou Spiegl of Indianapolis (above) acknowledge applause from 1,300 pro-life supporters at the Celebration of Life dinner March 9 after receiving the 1999 Charles E. Stimming Pro-Life Award from Right to Life of Indianapolis. Gary A. Hofmeister of Indianapolis (left) thanks members of the ecumenical pro-life organization after accepting the 1999 Respect Life Award.

Photos by Mary Ann Wyand

"Helpers of God's Precious Infants"

Monthly Pro-Life Mass
at
St. Andrew the Apostle Catholic Church
3922 E. 38th Street, Indianapolis

March 20, 1999

May 15, 1999

April 17, 1999

June 19, 1999

Schedule of Events

8:30 Mass at St. Andrew
9:00 Prayerful March to Clinic
9:30 Rosary at Abortion Clinic
10:00 Return March to Church
10:30 Benediction



Archdiocese of Indianapolis

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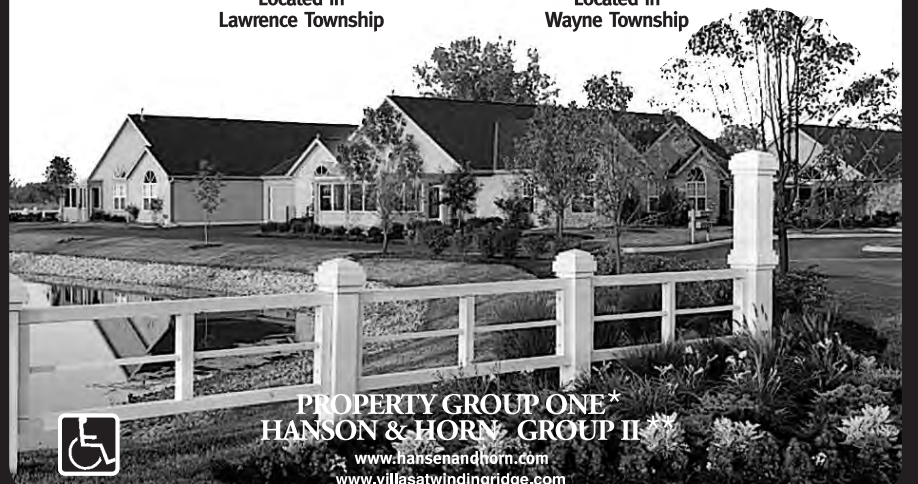
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Editorial

Heed pope's call to cancel debts

President Clinton was recently in hurricane-ravaged Nicaragua, El Salvador, Honduras and Guatemala and, while there, promised to send reconstruction aid totaling \$956 million. These countries badly need this aid.

But we could do much more to help impoverished nations, especially in Latin America and Africa, if we would embrace Pope John Paul's call for the cancellation of those countries' foreign debts. The pope has frequently called for debt cancellation, most recently during his visit to St. Louis.

He would like to see a biblical-style cancellation of debt for the Jubilee Year of 2000.

In Honduras, where the president viewed the results of the hurricane, the government is paying approximately \$1 million a day just to service its debts. That's about \$365 million a year that could be spent to improve the country's infrastructure and improve its citizens' standard of living.

Momentum seems to be building around the world to follow the pope's call for debt cancellation. There's an organization called Jubilee 2000, based in London, with a U.S. component called Jubilee 2000/USA. Their aim is to try to get the international debts of the poorest countries canceled by the start of the year 2000.

According to Jubilee 2000/USA, the 41 countries identified by the World Bank as the most heavily in debt owe a total of \$220 billion in foreign debts. The World Bank and the International Monetary Fund (IMF) are facing reality by telling us that the world's poorest nations will never be able to repay their loans.

It is hoped that legislation will be introduced in the U.S. Congress to relieve some \$950 million of debt for 45 heavily indebted poor countries over three years. This legislation is being supported by the U.S. Catholic Conference (USCC), Catholic Relief Services and Bread for the World, among other organizations that care about the poor.

The USCC-sponsored Catholic Campaign on Debt is also sending materials to dioceses around the country explaining what is involved in foreign debt cancellation. According to Barbara Kohlen, an economic-policy adviser for the USCC, "We wish to help ministers to raise the topic, parishes to include bulletin quotes, social ministries to organize letter-writing campaigns and activists to meet with their legislators."

According to Carole Collins, Jubilee 2000 national coordinator, cancellation of debts that can never be repaid should help the United States. "We need healthy countries, and we will never have markets where wages are so low" as they are now in impoverished countries, she said.

As Catholics, we have a moral obligation to do all we can to relieve the plight of poor nations. The *Catechism of the Catholic Church* makes it clear that "rich nations have a grave moral responsibility toward those which are unable to ensure the means of their development by themselves or have been prevented from doing so by tragic historical events" (#2439).

The catechism also says that direct aid, such as that promised by President Clinton, "is an appropriate response to immediate, extraordinary needs caused by natural catastrophes, epidemics, and the like. But it does not suffice to repair the grave damage resulting from destitution or to provide a lasting solution to a country's needs. It is also necessary to reform international economic and financial institutions so that they will better promote equitable relationships with less advanced countries" (#2440).

The sad fact is that interest on money lent years ago to petty dictators in impoverished nations is now being paid at the expense of poor people. The debts themselves cannot be repaid, and they are prolonging the cycle of poverty. It's time that we heed the call of Pope John Paul and cancel those debts.

— John F. Fink

Seeking the Face of the Lord

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



Are we willing to embrace our rural, urban home missions?

During Lent, we take stock of where we are on our journey to the kingdom of God, our final home. The Church invites us to turn away from sin and anything else that causes us to lose our way on this journey. But the Church also proposes a more positive approach to our spiritual renewal. Obviously, we need to name and remove what gets in the way of a heartfelt conversion, but that's only part of our Lenten challenge. We are also encouraged to do good works, which makes sense, because genuine love, the result of a clean heart, is generous love. During Lent, in a special way, we are invited to live for others like Jesus did. Indeed, Christ is the ultimate example for the journey to the kingdom: he laid down his life for his friends.

Ever since we began our symbolic "Journey of Hope 2001" in Advent of 1996 as our way of preparing for the Great Jubilee and the crossover to the new millennium in 2001, I have noticed more and more how appropriate the image of journey is for us. As I read the great spiritual writers of our Christian heritage, I find that the notion of journey and voyage is a common one to describe the reality both of our individual and of our common spiritual life in Christ.

During the last three years through various means of communication, we have been inviting folks of our archdiocese to become more conscious of the call to spiritual development. Spiritual renewal is an integral dynamic of living the grace we received in the sacraments of baptism and confirmation. In our radio and our written communications, we focused on the weekly Sunday Eucharist and the sacrament of penance as vital means to strengthen our Christian vocation. My weekly writings have often emphasized personal prayer, especially before the Blessed Sacrament, as a kind of necessary "road map" on the journey of life. Our pathway through life is only a journey of hope if the ultimate goal is to arrive at home with God. I emphasize personal prayer as a complement to the Mass and confession so much because without the focus of personal prayer, it is so easy to fix on more superficial and transient goals. When this happens, our life's journey loses meaning and hope.

Some people say the recent Legacy of Hope from Generation to Generation capital and endowment

campaign was a distraction from what really counts, namely our spiritual development. If that is the case, then I fear there is an unhealthy separation of spirituality and reality in our minds. Authentic prayer, both personal and communal, moves us to generous love and good works. We journey in hope through a real world that requires that we have the material and human resources to do God's work, to carry on the mission of Christ. In the real world, this costs money. The generous sacrifices required of all of us necessarily flows from our spiritual faith. For this reason, in addition to spiritual development, Christian stewardship is a second and related theme of our symbolic Journey of Hope 2001.

To be sure, authentic Christian stewardship is about more than money. Sacrificial love also impels us to contribute our time and talent wherever possible.

In the near future, I hope to provide an opportunity for those who are able and willing to offer their "hands-on" volunteer services to help carry on the mission of Christ in our home missions here in the archdiocese. As I look ahead toward the new millennium, it seems to me that our archdiocese faces a fundamental challenge. Are we willing to embrace more fully the rural and urban home missions in our midst?

Embracing the challenge of ministry in our home missions is about more than a full understanding of stewardship that goes beyond sharing our treasure. It is also about evangelization. Wherever there are people, there the Church must be present, whether these people are of our Catholic faith or not. Wherever there is poverty, there the Church must also be present. In central and southern Indiana, we are the Church, and it is our mission to offer the ministry of hope to all who will listen in our 39 counties. We are charged to bring Christ himself. And so this is a spiritual mission as well as a mission of stewardship and evangelization.

As people of faith and hope, our mission of charity is a single mission of spiritual development, Christian stewardship and evangelization. The three themes of our Journey of Hope 2001 are facets of one reality: the mission of Christ and our Church. The mission of Christ and the Church lead us home to God who is our hope. †

Archbishop Buechlein's intention for vocations for March

Youth: that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God's call to priesthood and religious life.



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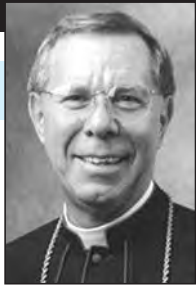
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Buscando la Cara del Señor

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



¿Estamos dispuestos a adoptar nuestras misiones domésticas rurales y urbanas?

Durante la Cuaresma, evaluamos donde nos encontramos en nuestro viaje al reino de Dios, nuestra casa final. La Iglesia nos invita a rechazar el pecado así como cualquier cosa que nos cause perder nuestro camino en este viaje. No obstante, la Iglesia propone una aproximación más positiva a nuestra renovación espiritual. Obviamente, necesitamos nombrar y quitar lo que estorba una conversión cordial, pero eso es sólo una parte de nuestro desafío cuaresmal. También se nos anima que hagamos buenos hechos. Esto es lógico porque el amor auténtico, que es resultado de un corazón limpio, es el amor generoso. De una manera especial durante la Cuaresma, estamos invitados a vivir por los demás de la misma manera como Jesús. De hecho, Cristo es el ejemplo fundamental del viaje al reino: él dio su vida por sus amigos.

Desde entonces empezamos nuestro simbólico "Viaje de Esperanza hacia 2001" en el Adviento del año 1996 como nuestra manera de prepararnos para el Gran Júbilo y el cambio al nuevo milenio en 2001, he notado que la imagen del viaje para nosotros es cada vez más apropiada. Cuando leí a los grandes escritores espirituales de nuestra herencia cristiana, descubrí que la noción del viaje es una manera común para describir la realidad de nuestra vida espiritual en Cristo tanto individual como común.

Durante los últimos tres años a través de métodos de comunicación, hemos invitado a la feligresía de nuestra archidiócesis a ponerse más consciente del llamado al desarrollo espiritual a través de los varios medios de comunicación. La renovación espiritual es un dinamismo integral de vivir la gracia que recibimos en los sacramentos del bautismo y la confirmación. Por medio de nuestras comunicaciones escritas y por radio, los domingos enfocamos la Eucaristía y el sacramento de la penitencia como maneras vitales para fortalecer nuestra vocación cristiana. A menudo mis escrituras semanales han dado énfasis a la oración personal, sobre todo antes del Santísimo Sacramento, como un tipo de "mapa de camino" necesario en el viaje de la vida. Nuestra senda a través de la vida es sólo un viaje de esperanza si la meta final es llegar a casa con Dios. Doy tanto énfasis a la oración personal como un complemento a la Misa y confesión porque sin el enfoque de la oración personal, es muy fácil fijarse en metas más superficiales y transitorias. Cuando esto sucede, nuestro viaje de vida pierde su significativo y esperanza.

Algunas personas dicen que la reciente campaña de dotación y capital llamada el *Legado de Esperanza de Generación en*

Generación era una distracción de lo que realmente cuenta, es decir, nuestro desarrollo espiritual. Si ése es el caso, entonces temo que hay una separación insalubre de la espiritualidad y realidad en nuestras mentes. La oración auténtica, tanta personal como comunal, nos lleva hacia el amor generoso y los hechos buenos. Viajamos por esperanza a través de un mundo real que requiere que tengamos los recursos materiales y humanos para hacer las obras de Dios y continuar la misión de Cristo. En el mundo real esto cuesta dinero. Los sacrificios generosos que son requeridos de todos debidamente vienen de nuestra fe espiritual. Por esta razón, además del desarrollo espiritual, la mayordomía cristiana es un segundo tema, relacionado con nuestro simbólico Viaje de Esperanza hacia 2001.

Aseguro que la mayordomía cristiana auténtica no tiene que ver no sólo con el dinero. El amor sacrificado también nos motiva a contribuir con nuestro tiempo y talento dondequiera que sea posible.

En fecha próxima, espero ofrecer una oportunidad para aquellos que tienen la habilidad y deseo de ofrecer sus servicios voluntarios personales para ayudar a continuar la misión de Cristo en nuestras misiones domésticas. Cuando fijo la mira en el nuevo milenio, a mí me parece que nuestra archidiócesis enfrenta un desafío fundamental. ¿Estamos dispuestos a adoptar completamente las misiones domésticas rurales y urbanas entre nosotros?

Enfrentando el desafío del ministerio en nuestras misiones domésticas es más que simplemente una comprensión completa de la mayordomía, va más allá de compartir nuestro tesoro. También tiene que ver con la evangelización. Dondequiera que estén personas, la Iglesia debe estar presente, no importa si aquellas personas son de nuestra fe católica o no. Dondequiera que esté la pobreza, la Iglesia también debe estar presente. En la zona central y del sur de Indiana somos la Iglesia, y tenemos la misión de ofrecer el ministerio de esperanza a todos que escuchen en nuestros 39 condados. Tenemos el deber de llevar a ellos a Cristo. Por lo tanto, ésta es una misión espiritual así como una misión de mayordomía y evangelización.

Como personas de fe y esperanza, nuestra misión de caridad es una misión única de desarrollo espiritual, mayordomía y evangelización cristiana. Los tres temas de nuestra Viaje de Esperanza hacia 2001 son facetas de una realidad: la misión de Cristo y nuestra Iglesia. La misión de Cristo y la Iglesia nos lleva hacia Dios quien es nuestra esperanza. †

Traducido por: Language Training Center, Indianapolis

Letter to the Editor

Regulate abortion clinics

Indiana is among the states where there is no regulation of abortion clinics.

Hospitals are regulated, of course. Veterinary clinics are regulated. Abortion clinics are not!

Every now and then, a woman dies from having had an abortion. We don't learn about these deaths—abortion is legal, and the deaths are not splashed on the front pages of newspapers or reported on newscasts. Infection, uncontrolled hemorrhage, and punctured internal

organs are among the causes of the deaths.

Abortion clinics should be regulated, as are other industries that deal medically with human life. Tell your state senator and your state representative to vote for S.B. 558 and H.B. 1123 to regulate abortion clinics.

Call the Indiana House at 800-382-9841 and the Indiana Senate at 800-382-9467. Send your letters to the State House, Indianapolis, Ind. 46204.

Betty A. Strassell
Rising Sun

Coming of Age/Amy Welborn

No, you cannot go to Cancún

So you want to go to Cancún, your mom's saying no and you're just having a really hard time seeing her point of view.



Or maybe it's not Cancún. Maybe it's Galveston Island, Fort Lauderdale or some other spot that "everyone" is going for spring break or a post-graduation trip.

You've run through every argument you can think of. You even promise to call every day. But she's still saying no, and Dad is unconvinced, too. Finally, you bring out the trump card.

"Well, folks," you say with all sincerity and even more hope, "in a few months I'll be going off to college anyway. Isn't it time to start trusting me to make the right decisions on my own, without curfews or a room right under your noses?"

I can certainly see the logic there. Maybe spending three days in Cancún or some other gathering spot with thousands of barely dressed people of the opposite sex awash in gallons of alcohol would be a good place to start testing the strength of your convictions.

That's it. Like a final examination in differential calculus would be a good place to discover how well you know your multiplication tables.

There's no reason to feel as if your integrity or maturity are being insulted if the people who love you are reluctant to set you loose in the midst of these largely unsupervised, unpoliced and often danger-

ous revelries. They know you mean well; they know you probably want to be good and do the right thing.

But despite your convictions to the contrary, they also happen to remember what it's like to be your age, full of life, curiosity and lacking in perspective. They know about the power of hormones. They probably have memories of the mentality that grows very quickly in megaparty situations: pressure from peers, freedom from parents, your own yearnings and access to inhibition-lowering alcohol and drugs create an environment in which anything goes, and it usually does.

It's not impossible to maintain one's values in such a situation. But it makes it incredibly, painfully difficult.

As is usually the case in these kinds of battles, what you might want to remember is that your parents don't want you to get involved because they love you. They know more about the scene than you think they do, and they don't see how allowing you to be in the midst of such intense temptation that could bring about difficult, or even tragic, life-long consequences can be a loving choice on their part.

So the best choice on your part might be to accept your parents' point of view and embrace that middle ground called compromise. Might they agree to a couple of days at some other fun place with a small group of friends and some parents along (at a discreet distance, of course)?

After all, there's no reason to take that exam before you really have to. †

(Amy Welborn is a regular columnist with *Catholic News Service*.)

Research for the Church/James D. Davidson

One-third of Catholics are not registered members of parishes

A national study of American Catholics indicates that two out of every three Catholics belong to a parish. One-third do not. The study also identifies five reasons why one out of three Catholics are not registered in parishes.



Some Catholics learn early in life to believe that religion is not very important. Catholics who say their parents were not religious and whose parents rarely talked about religion have higher than average rates of being without parishes. So do Catholics who had no Catholic schooling, or had little or no religious education of any other type. Those who score low on measures of childhood religiosity also are inclined to lack parish ties later in life.

Social and emotional isolation also are contributing factors. Two-thirds of divorced Catholics and half of separated Catholics are without parishes. The death of one's spouse affects men more than women. Twice as many widowers are unaffiliated (37 percent vs. only 19 per-

cent of widows). Four out of 10 singles who have never married also are without parishes.

Low social and economic status increase the chances of being disaffiliated. Nearly half of African-American Catholics and 43 percent of Hispanic Catholics are not registered in parishes. Nor are almost half of Catholics who are unskilled workers and 44 percent who never finished high school.

Being young increases one's chances of not belonging to a parish. Forty percent of Catholics born since 1961 are without parishes. Some of these young adults will return to the Church when they marry and have children. Others, reflecting a more recent emphasis on personal spirituality, rather than Church-centered religion, will never rejoin a parish.

Finally, interfaith marriage is a factor. Half of Catholics with non-Catholic spouses are unchurched, compared to only 19 percent of Catholics who have Catholic spouses.

For more details, see *The Search for Common Ground* (Our Sunday Visitor, 1997). †

(James D. Davidson is professor of sociology at Purdue University.)

Las intenciones vocacionales del Arzobispo Buechlein para marzo

Los jóvenes: que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

Check It Out . . .

A Notre Dame professor of history is interested in identifying long time Indianapolis residents to share their memories and experiences of the 1950s in Indianapolis for a historical research project. Participants need not have occupied any particular position in the city. Requirements include a willingness to talk about high schools, music, the social scene, and other elements in city life. Those interested may contact Professor Richard Pierce by phone at 219-631-7191, through e-mail at pierce.15@nd.edu, or mail at 219 O'Shaughnessy, History Department, University of Notre Dame, Notre Dame, Ind. 46556.

Tickets are now available for the annual **Doc vs. Jocks vs. Drugs charity basketball game** to be held at 7 p.m. April 9 at Roncalli High School in Indianapolis. Each year doctors at St. Francis Hospital and Health Centers compete in this basketball game against local high schools in an effort to raise money for the school's drug and alcohol awareness programs. Ticket prices are \$3 per person, family packs are \$3 for the first two family members and \$2 for each additional person.

Children under 5 are admitted free. To purchase tickets, call 317-782-7997.

St. Rita School and Child Development Center in Indianapolis staff members are pre-registering students for next year through April 30. Registration time is from 3:30 p.m. to 6 p.m. To schedule an appointment, call 317-636-8580.

PRH Analysis Program—**teaching the skill of exploring feelings in a methodical and effective way**—will be offered by the Sisters of St. Francis in Oldenburg May 2-7. The cost is \$165 plus \$15 per night for overnight accommodations. The registration deadline is April 10. For more information, call 812-934-2475.

"Mysticism in Pairs," a **silent retreat for men and women**, will be held March 26-28 at Mount St. Francis Retreat Center in southern Indiana. The contemplative retreat will be presented by Conventual Franciscan Fathers Ron Bohl and Simeon Yates and Conventual Franciscan Brother Bob Roddy. The fee for residents is \$95/individuals and \$160/couples. The fee for commuters is

\$70/single and \$95/couple. The deadline to register is March 22. For more information, call 812-923-8817.

St. Francis Hospital and Health Centers in Indianapolis is offering soccer referees and coaches training programs. The Indiana Youth Soccer Association Coaching Courses will train participants to become licensed Indiana Youth Association soccer coaches for under 6 to 10 age groups. The course will be held from 9 a.m. to 2 p.m. March 27 in Conference Room 1 at the St. Francis South Campus, 8111 S. Emerson Ave. The free program is for anyone interested in

coaching youth soccer. The Indiana State Soccer Association Referee Course, a 15-hour program, trains participants to become licensed United States Soccer Association Referees. The sessions will be held from 6 p.m. to 10 p.m. March 19; from 8 a.m. to 5 p.m. March 20; from 1 p.m. to 5 p.m. March 21. These sessions will be held at the St. Francis South Campus in Conference Rooms 3 and 4 for \$50. A licensed referee instructor of the United States Soccer Association will conduct the course for anyone interested in refereeing soccer who is at least 13 years of age. For more information, call 317-865-5554. †

VIPs . . .

St. Monica Parish in Indianapolis recently announced the creation of the **Chris M. (Mike) Stomoff Endowment for the Advancement of Lay Ministry.** An endowment is a restricted gift which consists of funds set aside for a specific purpose. The funds are controlled by the Archdiocese of Indianapolis and invested through the Catholic Community Foundation. The endowment will be awarded each year to St. Monica parishioners who want to pursue education or training in lay ministry. The endowment recognizes the need for expanding the role of lay ministers in the Church today. He was an active lay minister in St. Monica Parish for more than 20 years. DeDe Stomoff remains active in parish ministry.

Four Archdiocese of Indianapolis seminarians received the ministry of lector in the St. Thomas Aquinas Chapel at Saint Meinrad School of Theology in St. Meinrad. They are Anthony Densmore, Bloomington; Robert Hankee,

Indianapolis; Brian Teipen, Indianapolis; and Joseph Zapfe, Bloomington. Archbishop Daniel M. Buechlein conferred the Ministry of Lector on these and 13 other seminarians. The Ministry of Lector is conferred upon those who prepare and proclaim readings from sacred Scripture at Mass and other liturgical celebrations. A lector may also recite psalms between the readings and present the intentions for the general intercessions.

Robert Hausladen of Lafayette and Eric Johnson of Indianapolis, both of the Archdiocese of Indianapolis, received the ministry of acolyte in the St. Thomas Aquinas Chapel at Saint Meinrad School of Theology in St. Meinrad on Feb. 9. Archbishop Daniel M. Buechlein conferred the ministries on nine other third-year priesthood students as well. An acolyte is appointed to help the deacon and the priest, primarily in the celebration of Mass. †

Science projects erupt

Holy Name School in Beech Grove kindergartner Alex Louzon (at right) pours vinegar onto a homemade volcano as his brother, Ben Louzon, a third grader, watches and assists. Kelly England's third grade class made and erupted homemade volcanoes as the completion of their science unit on volcanoes.



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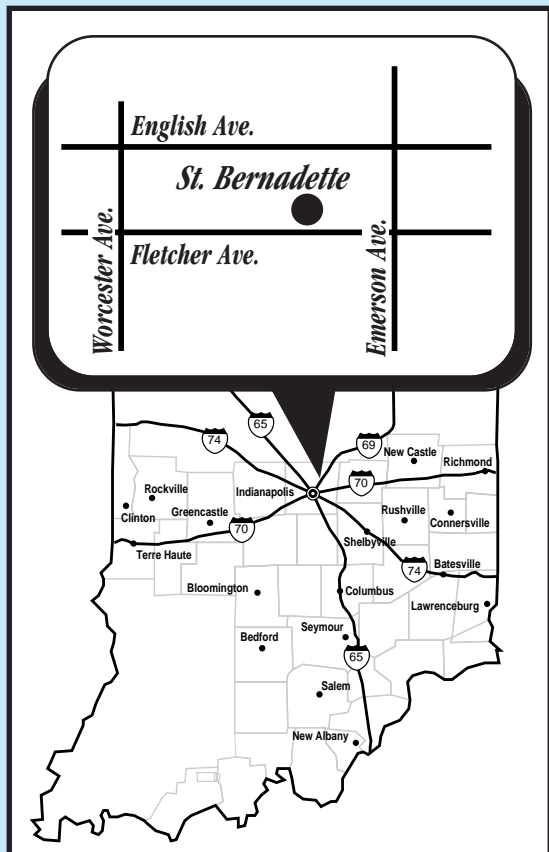
Indianapolis East Deanery

St. Bernadette Indianapolis

Story by Margaret Nelson

Fast Fact:

St. Bernadette hosts retreats and educational programs for parishes and schools in the Indianapolis area. Besides meeting rooms, some former classrooms have been prepared as overnight sleeping areas. Meals are served in the cafeteria. The gym can be used for exercise.



Journey of Hope 2001

St. Bernadette means hospitality to retreatants and other guests

Father James Farrell is pastor of St. Bernadette Parish in Indianapolis. Founded in 1952, it is about half the age of the other parish he leads—Our Lady of Lourdes—from which St. Bernadette was originally formed.



Fr. James Farrell

The ministry also serves parishes that have one-day retreats for those being confirmed.

Mary Gehrich, parish secretary said, "Our rental service pretty much caters to high schools for retreats. The two biggest are Bishop Chatard and Cathedral."

"We try to keep the facility rented," she said. "It's good for the parish as well as the buildings and grounds."

"We give the groups the use of everything—the entire building," said Gehrich. That includes showers, and men and women's restrooms. "We have double beds now. We have a gym available. We have a very nice cafeteria that accommodates 250 people."

She said that the staff is "not too large, but they manage pretty well to get complete cleanliness of the building."

One adult group that gathers at St. Bernadette is the

St. Bernadette continues to have a strong ministry of hospitality. Parishes and high schools from the area use the former elementary school space for retreats. It is home to area *Cursillo* and *Tres Dias* programs.

Catholic high schools use the refurbished school for retreats, especially for their senior classes. Some schools also have sophomore and junior retreats.

Cursillo (little course), a Christian renewal effort that began in Spain to promote individual and organized apostolic action. Father Farrell describes *Tres Dias* (three days) as an ecumenical, biracial kind of renewal effort.

"We have just one Sunday Mass," said Father Farrell. He sees the 11 a.m. liturgy as something positive. "The whole community comes together. We all see one another for fellowship as well as prayer."

But he regrets that it "sometimes excludes those who can't come because of work schedules."

The parish shares some ministries with Our Lady of Lourdes—besides the pastor—the RCIA process, the bereavement committee and the Spring Into Health committee, which will help the parish nurse sponsor a health fair at Lourdes on March 20.

Father Farrell is looking forward to parishioners of Our Lady of Lourdes and St. Bernadette gathering to share in the renewal effort of Christ Renews His Parish, which is being offered at Lourdes next fall.

"St. Bernadette has its own St. Vincent de Paul (SVdP) conference that serves a tremendous number of people," he said. "They have a huge Thanksgiving and Christmas basket program."

The parish SVdP conference helped 52 families with food last Christmas. Each family member received two gifts, as well. About the same number of families received food baskets at Thanksgiving.

After SVdP completes its central food distribution facility this spring, the parish will participate, but still keep food for families that are completely without.

Parish Vincentians also make calls to those who need clothing, home furnishings and appliances. "It's a great group," said Gehrich. "People tell me they are very busi-

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ness-like and caring.”

Gehrich, 82, and several parishioner-friends—some of them travelers she describes as “snow birds”—minister to the sick and take Communion to them.

“That’s an important ministry of the parish, too,” she said. “We have several elderly people who need someone to come in and sit and talk with them.”

Being in the hospitality ministry is challenging for the parish in one way. Because the facilities are so busy, St. Bernadette leaders must plan carefully so they can have their own social gatherings that bring the parish community together.

“We are looking for ways in which we can have dedicated space for our own parish activities or have meetings in people’s homes,” Father Farrell said.

Something significant to St. Bernadette is the annual spring festival. Because of its volunteer involvement, it provides a source of income to sustain the parish through the summer months, when the retreat program is not as active.

The three-day event—this year it will be June 17-19—always has a major raffle. This year it will be Pacers tickets, a television set and a wooden swing.

The festival features a live band every night and a kids’ fair on Saturday afternoon. The youngsters can “buy” a raffle ticket for a bicycle with a can of food for the St. Vincent de Paul pantry there.

“The parish works together,” she said. “Everybody is in there pitching.”

“We hope to continue to meet the needs of the community and neighborhood,” said Father Farrell. “We adjust the ministries we perform as we need to. As people get older, they need to adjust.

“I think one of the things we should do is put a big pat on the back for the seniors who are so active. They have taken so much responsibility to maintain and sustain the operation of the parish,” he said.

Seniors of the parish have put on the



Photo by Margaret Nelson

St. Bernadette Parish, here the site of a recent Cursillo with Father Glenn O’Connor as spiritual director, hosts renewal and retreat programs in its former school building.

Christmas bazaar and the Easter boutique for years, said Father Farrell. “Older members put energy and time to create crafts and baked goods for these events. By their love and devotion to the community, they have made it possible for the parish to survive.”

Michelle Burgess, administrator of religious education and youth ministry coordinator, looks after the younger members by offering religious education classes.

“The children do so many projects,” said Gehrich. “They put them on the bulletin board for all of us to see.”

A member of St. Bernadette since the parish was founded, Gehrich grew up in an Our Lady of Lourdes family. “I love both parishes,” she said. “St. Bernadette is a pretty family-oriented parish.” †

St. Bernadette (1952)

Address: 4838 Fletcher Ave., Indianapolis, IN 46203
Phone: 317-356-5867

Church Capacity: 300 & Number of Households: 180

Pastor: Rev. James Farrell In Residence: Rev. Noah Casey, OSB

Administrator of Religious Education: Michele Burgess

Youth Ministry Coordinator: Michele Burgess

Parish Council Chair: Kathy Fluke

Parish Secretary: Mary E. Gehrich

Masses: Sunday — 11:00 a.m.

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Weekdays — Tues., Thurs. 6:00 p.m.

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All Saints students hear from teacher now serving Peace Corps

Peace Corps Day on March 2 was special to seventh-grade students at All Saints School on the near-west side of Indianapolis.

The class gathered in the school office that morning to receive a long-distance call from Bulgaria.

John Bordenkecher—their homeroom teacher last year, who started a two-year volunteer stint in the Peace Corps in June—was on the other end of the telephone line with two of his Bulgarian students.

The All Saints students were surprised they could hear voices on an overseas call so well, according to Ann Bordenkecher, John's mother, who is the school secretary and bookkeeper.

The Bulgarian students talked about what they do in their leisure time, and the All Saints students asked them what they eat for breakfast and what they do after school.

When a staff member of the

Washington, D.C., headquarters of the Peace Corps placed the long-distance call to All Saints, the official explained that the grade school was one of only 28 schools in the U.S. to receive a call.

John Bordenkecher has corresponded with his former students since he entered the Peace Corps. He attended All Saints School and Cardinal Ritter High School in Indianapolis and Wabash College in Crawfordsville. He taught at All Saints School for a year-and-a-half.

The Bulgarian students and their Peace Corps teacher had to travel two hours to reach Sofia, where the call to All Saints School originated.

All Saints seventh-grade teacher JoAnn McKee of Indianapolis said, "This was a great experience for everyone involved—students and staff members, as well. One thing we can say of all children all over the world—basically they all have the same values, concerns and interests, wherever they may live." †



Submitted photo by Lillian Watson

Listening to Peace Corps volunteer John Bordenkecher's call from Bulgaria on the speaker phone at the All Saints School office in Indianapolis are (from left) his mother and office staff member Ann Bordenkecher, seventh-grade student Joseph Delaparra, seventh-grade teacher JoAnn McKee (seated) and students Katie Hall and Andrew Nagy.

Franciscans will sell farm produce

Michaela Farm in Oldenburg, operated by the Congregation of the Sisters of the Third Order of St. Francis, is growing chemical-free produce for local people through a Community Supported Agriculture (CSA) program.

Weekly food boxes will be distributed

to CSA members from June through November, Franciscan Sister Anita Brelage said. To ensure freshness and greatest nutrition, fruits and vegetables will be picked and packed as close to the distribution date as possible.

A full share, which provides produce for a family of four, costs \$390 per season, averaging \$15 a week. Half shares also are available.

Sponsored by the Franciscan sisters at Oldenburg, Michaela Farm is committed to producing fruits and vegetables without the use of chemical fertilizers, pesticides, herbicides or insecticides so the soil, air and water will be healthier for the surrounding community.

Members of the nearby community can share this commitment to health by joining the Community Supported Agriculture program for 1999, Sister Anita said.

Besides receiving fresh, organic produce on a weekly basis, members of the CSA support the preservation of local farmland and the local economy by buying food directly from a local farm.

CSA programs are a grassroots agricultural effort to gain support for local farmers while providing healthy food and education about agriculture to the wider public.

A CSA is a partnership between the families and individuals of a community and a local farm, she said. The community people become "partners" of the CSA by supporting the ecologically sound ways in which the farm grows its food, and by sharing the risks, challenges and joys of the farmer.

CSA members provide the revenue for one season of production, helping to buffer the farm from the rapidly fluctuating market prices that are so devastating to most small-scale farmers, she said. In exchange, the farm agrees to provide members with a "share" of the harvest.

(For CSA membership information, call Franciscan Sister Anita Brelage at Michaela Farm in Oldenburg at 812-933-0661 or e-mail the Franciscans sisters in care of Michaelafarm@seidata.com)

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North Vernon youth will present Passion

St. Mary Parish youth have been reenacting the Living Way of the Cross for 20 years

NORTH VERNON—Youth who will portray historical figures from the Gospel during the annual St. Mary Parish presentation of the Living Way of the Cross this year weren't alive when the Seymour Deanery parish introduced its outdoor version of the Lenten story two decades ago.

The public is invited to attend the 20th annual presentation of the dramatic last hours of the life of Christ at 2 p.m. on Palm Sunday, March 28, at Oldenburg Academy in Oldenburg and at 2 p.m. on Good Friday, April 2, at St. Mary Church in North Vernon.

"The Living Way of the Cross is a beautiful presentation depicting the 14 Stations of the Cross," St. Mary parishioner and youth ministry volunteer Carolyn Doxsee said. "This powerful drama of the last hours of the life of Christ has been presented by teen-agers from the North Vernon area in Jennings County since 1980."

This year, Doxsee said, more than 50 students from the sixth through 12th grades will be involved in St. Mary's reenactment of the first Good Friday.

The script was developed from Scripture and tradition by members of the Jennings County Players, a local theater group, she said. St. Mary parishioners have helped the youth make costumes and manufacture crosses and props used in the annual presentations.

"Each year, the teens start gathering to practice for the event around Ash Wednesday," Doxsee said. "Normally, they have around 15 rehearsals, with the first performance on Palm Sunday and the last performance on Good Friday."

The Lenten drama has become a tradition in Oldenburg and North Vernon, she said, and students look forward to participating in the retelling of the Passion of Christ.

"In the [past] 20 years, young people have participated as teens doing the parts," Doxsee said, "and they come back [to help] in their adult years as advisors. All of the participants this year were not even born when the [St. Mary Parish] Living Way of the Cross was first presented." †

(For more information, call St. Mary Parish in North Vernon at 812-346-0209.)



St. Mary Parish youth group member Brad Richart (above) of North Vernon, who is now serving in the U.S. Marine Corps, portrayed Christ in the 1998 presentations of the Living Way of the Cross at Oldenburg and North Vernon. The youth act out each Station of the Cross.

Photos by Susan M. Bierman

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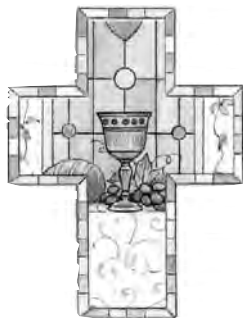
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Unique research topics spark competitive CYO Science Fair

By Mary Ann Wyand

Spontaneous combustion, mazes, short-term memory and hand preference were among the diverse research topics judged during the Catholic Youth Organization's 1999 Science Fair March 6 at the CYO Youth Center in Indianapolis.

One overall award went to "Engulfed in Flames," by St. Simon School student Jeff Edwards of Indianapolis, who finished first in the eighth-grade physical category.

"To Corrode or Not to Corrode" was the topic chosen by St. Monica School student John Hegde of Indianapolis, and it earned him the top award in the seventh-grade physical competition.

St. Mark School student Viki Lewinski of Indianapolis was the overall winner for the eighth grade biological category with her research on "Which Age Group Has the Best Short-term Memory?"

"Different Foods ... Mouse in Maze" was judged the best project in the seventh-grade biological competition, and earned Paul Peaper an award for St. Mark School.

Originality wasn't in short supply at this year's CYO science fair. Students studied "Bacteria and Toothbrushes," "Life on Mars," "Measuring Earth's Movement" and "The Effect of Wave Action on Dune Erosion." Students also researched "Which Brand of Battery Lasts Longer?" and "Are Blondes Really Dumber?" †



Photo by Mary Ann Wyand

Catholic Youth Organization Science Fair participant Meghan Lyons discusses her research on hand preference for a judge during the March 6 competition at the CYO Youth Center in Indianapolis. Meghan is an eighth-grade student at St. Mark School in Indianapolis.

Around the archdiocese

NASHVILLE—According to Benedictine Sister Mildred Wannemuehler, parish life coordinator of St. Agnes Parish in Nashville, a recent parish renewal weekend at the Brown County church was a great success.

"One parishioner described it as 'a breath of fresh air,'" she said.

The renewal, led by Franciscan Father Rusty Shaughnessy, director of the Franciscan Renewal Center in Scottsdale, Ariz., was based on the theme "Earth Crammed with Heaven."

"It was a powerful, moving experience," she said. †



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- Travel to Paris and visit the top of Montmartre hill to glimpse the Basilica of Sacre Coeur.

Day 4: Saturday, Paris

- Shrine of the Miraculous Medal, this is where Our Lady appeared to St. Catherine Laboure in 1830. There you will see the incorrupt body of St. Catherine and the waxed body of St. Louise de Marillac who, with the help of St. Vincent de Paul, established the Daughters of Charity.
- Church of St. Vincent de Paul

Day 5: Sunday, Paris/Nevers

- Nevers where St. Bernadette spent the last 13 years of her life.
- Visit St. Cyril and St. Judith Cathedral

Day 6: Monday, Nevers/Paray le Monial/Lyon

- Paray le Monial, the site of the apparitions of our Lord to St. Margaret Mary Alacoque in 1673. It is here that she received the 12 promises to increase devotion of the Sacred Heart of Jesus.

Day 7: Tuesday, Lyon/Ars/Lyon

- See the incorrupt body of a humble saint, St. John Vianney, patron of parish priests. We will also have an opportunity to receive the Sacrament of Reconciliation in the confessional where he spent 17 hours a day for over 30 years.

Day 8: Wednesday, Lyon/Avignon

- Avignon, we visit the magnificent Palace of the Popes. From the year 1309 to 1377, seven successive popes ruled the Church from this territory in southern France.

Day 9: Thursday, Avignon/Lourdes

- Lourdes, a small town in the Pyrenees Mountains. Here in 1858, the Virgin Mary appeared to Bernadette and identified herself as "The Immaculate Conception."

Day 10: Friday, Lourdes

- Visit the Basilica of Lourdes, and the Cachot, the place where Bernadette lived at the time of the apparitions. We will attend the Blessing of the Sick and have an opportunity to bathe in the miraculous waters of Massabielle.

Day 11: Saturday, Lourdes/Paris/USA

- This morning we travel to Toulouse where we board our flight to Paris. Upon arrival in Paris, we connect with our flight to the US with memories and inspiration to last a lifetime.

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Professor predicts 'explosion of religious life'

NEW YORK (CNS)—Father Michael J. Himes, a professor at Boston College, told the annual meeting of the National Conference of Vicars for Religious Catholics that he foresees "an explosion of religious life in the next 50 years."

He said the forms of religious life will not remain what they are today. But he said people like living "publicly vowed lives in community," and suggested they might return to something closer to the way religious life was expressed when it began.

"Since we still need you, we have not the slightest doubt you will be there, because you always have been," he said. "We just don't know how."

Father Himes was the opening speaker for the March 11-14 assembly at the Bishop Molloy Retreat House in the New York borough of Queens. He spoke to some 75 participants, most of them diocesan vicars for religious. A large majority of the vicars were women religious.

"Proclaiming Sabbath on the Eve of Jubilee" was the assembly theme, and Father Himes spoke on "Returning to Our Ancestral Land."

A part of the Old Testament concept of jubilee was a return of clans to their original lands so their continued life would be assured, he said. Similarly, religious communities constitute a resource of the Church that should not be lost.

Father Himes said he was confident of a resurgence of religious life because the Church needs it, and God could be trusted to supply the needs of the Church.

He also pointed to positive signs in the extensive interest in service and in spirituality that he has seen among college students.

Young people are "not satisfied with the New Age stuff," he said, but are looking for "a rooted spiritual life."

Father Himes said the religious communities repre-

sented the sacramental principle of Catholicism, serving as a sign for what the whole Church is called to do. In the future, he said, they may be defined more by what they represent than by the particular services they perform as their apostolate.

He said their basic vow was to poverty, with the vows of celibacy and obedience carrying the life of poverty into particular areas. Their vowed and public life of poverty represents the impoverished state that is true in the ultimate sense for all human beings, he said.

Sister Marlene Weisenbeck, a member of the Franciscan Sisters of Perpetual Adoration and vicar for religious in the Diocese of La Crosse, Wis., is the 1998-2000 president of the vicars' conference.

She endorsed Father Himes' prediction of a resurgence of religious life, and said she saw a "blossoming of new attempts" to develop religious communities in various forms. She also said religious communities were receiv-

ing a number of vocations from people in their 40s or older, who had perhaps felt in their younger years that they had a vocation but got sidetracked.

Another expression of religious life getting more attention, a renewal of an ancient pattern, she reported, is the formal dedication of single women to live as "consecrated virgins," though not in community or with the vows of poverty and obedience.

But while new groups are emerging, Sister Weisenbeck reported, many communities are dying. Like individuals facing death, these communities are often in denial, and vicars for religious need to help them confront the decisions that face their few remaining aging members.

The assembly program also included addresses by Josephite Sister Elizabeth Johnson, a professor at Fordham University, other speakers, business sessions, and a Mass celebrated by Bishop Thomas V. Daily of Brooklyn. †

Beatifications include martyrs

VATICAN CITY (CNS)—Pope John Paul II recently beatified 10 people, including seven priests and a lay brother who gave their lives for the faith in the Spanish civil war. Celebrating Mass in St. Peter's Basilica on March 7, the pope said the new "blesseds" were men and women who had encountered Christ and thus found meaning in their own lives.

"Despite the trials of their lives, they did not harden their hearts, but listened to the voice of the Lord, and the Holy Spirit filled them with God's love," he said in a sermon.

The pope presided over the two-hour liturgy in front of some 20,000 people from various parts of Europe and beyond. The newly beatified included a German lay woman known for her faith in suffering and a French priest who taught among the poorer classes in the 17th century.

The ceremony brought the number of beatifications by Pope John Paul II to 819, which represents more than one-third the total number beatified since the Church established saint-making rules in 1588. The pope has also proclaimed 280 saints, compared to about 300 canonized by all his predecessors since 1588.

Since his election in 1978, Pope John Paul has turned new attention to the martyrs of the 20th century. Among those declared blessed have been more than 200 killed for the faith during the Spanish civil war, when more than 7,000 priests and religious were slain.

In beatifying Spanish Father Vicente Soler and companions, the pope said they had died not for any ideology but for the glory of God. In 1936, Spanish republican forces rounded up the group and executed most of them in the street. Blessed Soler was held for a time, during which he ministered to other prisoners before his own death by firing squad.

The pope also beatified Anna Schaffer, who died at age 43 in Bavaria after a life marked by a succession of physical accidents and disease. She had wanted to be a missionary, but in the end accepted her infirmity as a way of sanctification. Her grave has been a pilgrimage site since her death in 1925.

Also beatified was Father Nicolas Barre, who set up small instructional programs for children in low-income areas of 17th-century France. He promoted the principle of the right to education for all, based on human dignity, and respect for the profession of teaching. He also convinced authorities to create flexible school schedules, so working-class children could continue to help out at home.

The pope, speaking to pilgrims in St. Peter's Square after the Mass, said the newly beatified showed how to conquer selfishness and transform one's life into a gift for God and others.

"May their example encourage us to take solid steps toward that holiness to which we are all called through baptism," he said. †

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Book Reviews

New book covers history and challenges of Catholic Press

The Mission and Future of the Catholic Press

Edited and Introduction by John F. Fink.
Catholic Press Association of the United States and Canada, 230 pp.

Reviewed by Lawrence S. Connor

Editors and publishers of Catholic newspapers and magazines seem to be a beleaguered lot; battling just to keep their publications alive. They must cope with the usual problems facing all editors—rising costs of paper and postal rates, a shortage of qualified help, a drop in paid circulation, a sometimes apathetic audience, and, of course, competition from television. But some of the editors must also deal with a hierarchy that is skittish about giving them freedom to print controversial news. And looming ominously is the threat that rapid changes in technology may eventually make newspapers of all types obsolete.

Despite the obstacles, there is optimism that the Catholic press will survive and continue to fulfill its mission of informing and educating its readers.

That is the message we receive from a series of essays by leaders of the Catholic press that have been gathered in a book titled *The Mission and Future of the Catholic Press*. The book—a series of essays by editors and publishers of Catholic newspapers and magazines in the U. S. and Canada—has been assem-



bled and edited by John F. Fink, a veteran of 50 years in the Catholic press, including 12 years as editor of *The Criterion* until he retired in 1996.

Curious and concerned about how editors and publishers are dealing with problems buffeting the Catholic press, Fink has solicited essays from 18 of them on their ideas of the mission and the future of the Catholic press from their perspectives. Represented are essays from leaders of major diocesan papers and national magazines, as well as a report on the health of the Catholic Press Association, and another about the work of Catholic News Service, which provides stories, columns, and photos of national and international news in the United States, Canada and 40 other countries.

The 1998 *Catholic Press Directory* lists 641 Catholic publications (166 of them diocesan papers) in the U. S. and Canada with a combined circulation in excess of 25 million—impressive numbers until we learn that more than 200 Catholic magazines dropped out of the Catholic Press Association between 1961 and 1971 and most of them ceased publication.

Much of the decrease can be traced to the effects of the Second Vatican Council, which produced major changes in the Church in the 1960s and some resulting controversy and even turmoil.

Ethel M. Gintoft, associate publisher of *The Catholic Herald* in Milwaukee, remembers the period following Vatican II as the Catholic press “golden age.”

Reporting on the changes and the controversy made for exciting times, she writes.

At the same time, though, the contro-

versies resulted in division within the Church and contributed to the demise of many Catholic publications. One of the survivors was *St. Anthony Messenger*, a national publication headed by Franciscan Father Jeremy Harrington. *St. Anthony Messenger* survived because it changed, Father Jeremy said. The staff was upgraded, and the magazine switched from a devotional to a more general interest magazine. But the major change was in diversifying into publishing books, and monthly newsletters to pastors; producing audiotapes and videos; going on-line on the Internet, and devising new business and marketing strategies.

“We were no longer only a magazine but a Catholic communications center for print and electronic media,” he writes.

To stay afloat, dioceses in Florida, Wisconsin and Connecticut trimmed costs by collaborating in publishing several papers jointly. Several contributors emphasized the problems they faced in trying to keep abreast of the rapid changes in technology. Owen C. Phelps of the Rockford (Ill.) Diocese said that keeping people apace of the rate of technological development and change is the one issue, more than any other, which challenges producers today—whether they produce widgets or newspapers, and whether the newspapers they produce serve saintly or sinful purposes.

At Marquette University’s journalism department, students are being trained to deal with what to expect from technology changes up to the year 2021. Robert P. Lockwood, president of Our Sunday Visitor, believes that the Catholic press in 2000 and beyond must

dedicate itself to educating the post-Vatican Catholics because, he says, people of that generation have not been grounded in the fundamentals of their faith as were their parents.

It was felt that the Catholic press has generally failed to serve Hispanics, still regarding them as a minority when it is expected that by the year 2013 there will be 42 million Hispanics in the U.S.—and most of them are Catholic. Moises Sandoval, editor of *Revista Maryknoll*, believes the press must recognize the diversity in the Church and seek out the Hispanics and others who are not strong in the institutional Church.

Ethel Gintoft sees a role for the Catholic journalist no matter what technology may bring. “If the time should come, though it is unlikely,” she says, “when newspapers are no more, we will still need the good Catholic journalist/editor to prepare the material for the Internet, judge it, categorize it, headline it.

“If print is out, good journalism will still be in. Catholic newspapers delivered to the door may be a memory, but the trained, devoted and mission-driven Catholic journalist, along with the usual business, advertising and production staff, will still be in demand.”

There is necessarily some duplication in the various essays in *The Mission and Future of the Catholic Press*, but the one hopeful note is the dedication these journalists have for their work and for the Catholic Church.

(Lawrence S. Connor, retired managing editor of *The Indianapolis Star*, is president of *Criterion Press, Inc.*, and a member of its editorial committee.) †

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Paper

Indifference harms growth of love, charity

Our Christian goal is to see life as God sees life, and thus come to know and love others

By Fr. W. Thomas Faucher

Many of us, if not most, can watch TV pictures of suffering children in Bosnia or Honduras, then casually flip to another television channel, emotionally untouched by the scene. Many of us also can view pictures of an unknown local car crash and simply move on.

But that same lack of involvement melts away when we recognize the car as one we know, or if those children in some foreign land are connected to us personally.

This illustrates the old adage that says, "You cannot love what you do not know."

We can be emotionally untouched by those foreign children or unknown crash victims not because we are cruel or uncaring people, but simply because we do not know them.

The more sensitive and spiritually mature among us may be able to know them a little through an awareness of our common humanity, or we may transpose mental pictures of people we do know upon them and then begin to feel something about them. But for most of us, we cannot love what we do not know.

To love ourselves, we must know ourselves. To love another, we must come to know the other person, and then let the other person come to know us.

But what does it mean to know another person? It means being aware of more than just what that person does; it means seeing inside that person. This is called seeing the other person from God's perspective.

God knows everyone, and God loves everyone. Our Christian goal is to see life as God sees life, and thus come to know and love others.

But when we choose not to know or not to allow ourselves to be known by others, we thwart our own life's goal. We often say we make the choice not to know someone else because that person has hurt us, or because we dislike the little we do know about the individual. But knowing someone and even loving someone has little to do with liking the individual.

There is a line from *Les Miserables* which says, "To love another person is to see the face of God."

Loving another person means seeing that person as God sees that person. God does not like a lot of what he sees people do, but God loves the people who do those things. For God sees beyond the actions and knows what really is inside the person.

That is the perspective we want for ourselves, the perspective to see not just actions but to know the persons behind those actions.

As I see it, love's opposites are indifference and hatred.

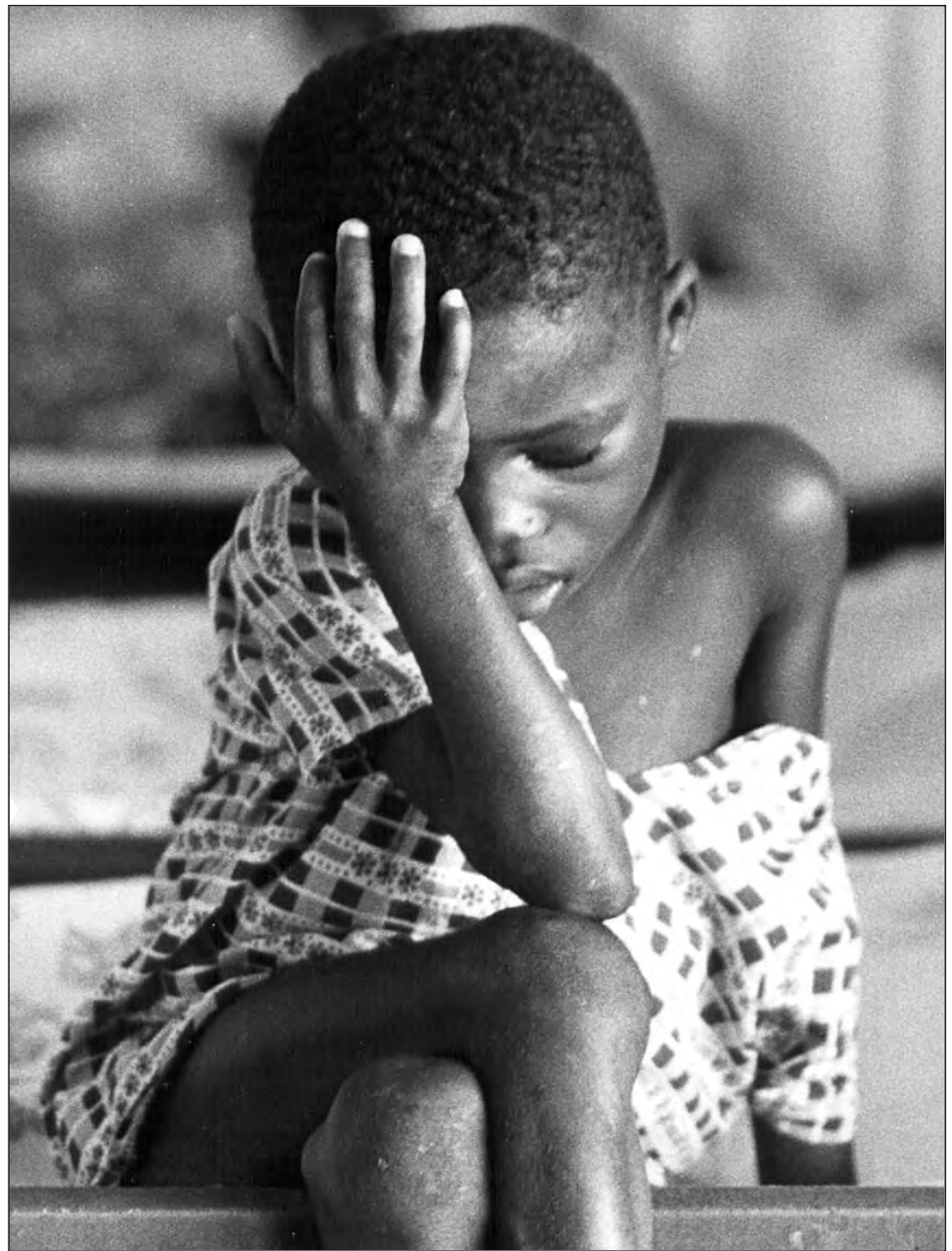
Hatred and indifference find their origin in what we do not know. Perhaps, as in the case of suffering children in faraway places, we do not know simply because we have never overcome that distance between us and learned to know them. But we can also choose not to know others, and we can choose to be indifferent or filled with hatred.

That is not God's way, and the results within us are not God's results.

We are made in the image and likeness of God. We come to love through knowledge. We come to hatred and indifference by choosing a lack of true knowledge.

The goal of life is to see from God's perspective. To know and love another person is to see the face of God, for as St. John says, "God is love." †

(Father W. Thomas Faucher is a priest of the Diocese of Boise, Idaho, on assignment in the Diocese of Baker, Ore.)



CNS photo

We can be emotionally untouched by the plight of suffering children from other countries simply because we do not know them. But we can also choose not to know others, and we can choose to be indifferent. However, our faith calls us to see others from God's perspective.

Love is the manifestation of God on earth

By Carol Whitehead

What is love's opposite? Indifference. Hate has passion, as does love. Therefore, hate might be viewed as distorted love. Indifference, on the other hand, is the absence of passion.

Indifference possesses a certain hollowness, and enables exploitation to assume a paramount role in a human relationship.

I contend that indifference is born out of fear—the fear of being alone and the fear to trust ourselves and others.

Love, however, is the manifestation of God on earth. Love invites growth. As we journey toward an understanding of love, we have a great responsibility to understand indifference, for we may not be as immune to indifference as we'd like to believe.

How do we overcome the indifference that invades our relationships? We work to abandon indifference and embrace love as its substitute by reflecting on how we've interacted with people, always looking at whether we've listened to them and cared about them

as people.

The remedy for a life of indifference is to invite our own growth by surrendering to the will of God and embracing our vulnerability. Humility is ushered in, increasing our ability to accept care and feedback from the people who encounter us, as well as to recognize that caring about them is the essence of living a Christian life. It is a process that takes time and patience and humility—all of which are properties of love. †

(Carol Whitehead is a psychotherapist in Glen Burnie, Md.)

Discussion Point

Fear, hate, apathy destroy love

This Week's Question

What do you consider the opposite of love? Why?

"Fear. When we trust in God completely, we love like God. Fear causes us to freeze, to be unable to do good." (Cathy Haugen, Cadosia, N.Y.)

"Indifference. Love makes us whole; indifference keeps us apart." (Karen Kreller, Abbottstown, Pa.)

"Hate, (which) is to disregard others and their needs, to be blinded by your feelings of anger and resentment. Hate destroys faith." (Susie Sullivan, Metairie, La.)

"Apathy, because love is engagement with others. Even hate is a kind of engagement with others, but

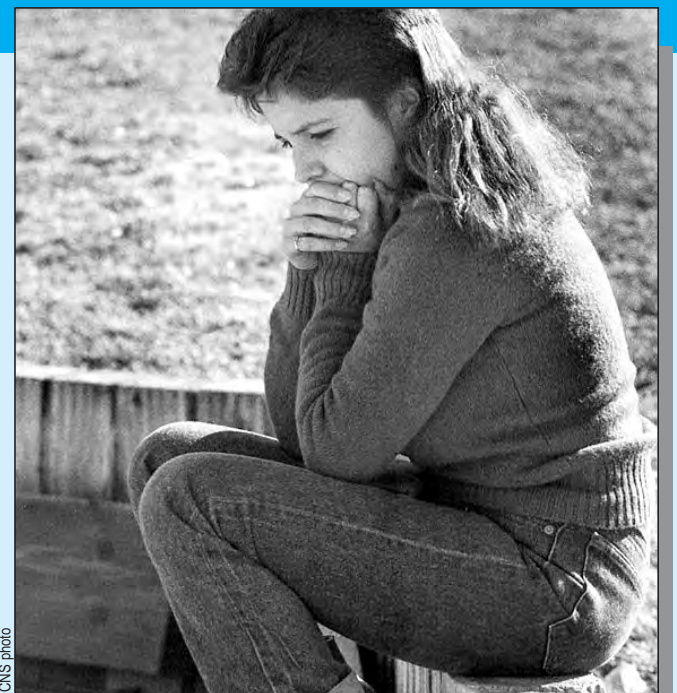
apathy is complete disinterest." (Father George Behan, Warwick, R.I.)

"When one becomes indifferent to another person, they simply do not care if the other person exists. What can be more devastating than to know that someone doesn't care if you exist?" (Joan A. Kimminau, Grand Island, Neb.)

Lend Us Your Voice

An upcoming edition asks: As a teen-ager, how would you like to contribute—offer your talents—to your parish?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



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Perspectives

From the Editor Emeritus/John F. Fink

Book of Sirach exhorts us to maintain religious values

The Book of Sirach, the seventh Wisdom Book in the Old Testament of the Catholic Bible, has something in common with the Book of Wisdom: both were not accepted by the Jews as canonical. It's not clear why Sirach wasn't accepted. Perhaps it was because the translation that has come down to us is in Greek, although the original was in Hebrew, and copies of the Hebrew version weren't found until 1896 and later. Or perhaps it was because the author had views that agreed with the Sadducees and it was the Pharisees who decided on the Jewish canon late in the first century.

Sirach was the name of the grandfather of the author, Jesus ben Sirach. The translation was done by his grandson, who also wrote a foreword in which he explained why he thought it important to translate the book and preserve his grandfather's wisdom. It was written between 200 and 175 B.C., a period when Greek culture had permeated the entire Middle East and many Jews had abandoned their traditions. Ben Sirach, therefore, was writing to the Jews of his day to convince them that real wisdom was not to be found in the pagan philosophy of the Greeks but in Israel's traditions. He meant to write a comprehensive book of instruction and guidance for every circumstance of life. The result was a collection of proverbs written as a series of essays. It resembles the Book of Proverbs more than any other book of the Bible.



Modern women won't think much of some of Ben Sirach's purported wisdom. If they want to protest any book of the Bible, this is the one. Ben Sirach blamed women for sin and death: "In woman was sin's beginning, and because of her we all die" (25:23), and he not only expected women to be submissive to their husbands but advocated punishment, including divorce, if they did not obey: "Be not indulgent to an erring wife. If she walks not by your side, cut her away from you" (25:24-25).

Like the Sadducees of Jesus' time, Ben Sirach rejected any idea of life after death. He counseled moderation in grief when someone dies—one or two days—and then, "Turn not your thoughts to him again; cease to recall him; think rather of the end. Recall him not, for there is no hope of his return; it will not help him, but will do you harm" (38:20-21).

Despite some of this dubious wisdom, parts of the Book of Sirach have influenced both Judaism and Christianity. A scroll of Sirach was found among the Dead Sea Scrolls, evidence that it was considered Scripture by the Jews of Qumran.

Scholars find parallels between directives in Sirach and those in the Letter of James. Early Christian theologians such as Cyprian, Jerome and Clement of Alexandria quoted Sirach, and passages continue to be used extensively in our liturgies. Ben Sirach continues to exhort us to maintain our traditional religious values in a godless culture. †

(Jack Fink's latest book, *Traveling with Jesus in the Holy Land*, is available for \$10 from Criterion Press, Inc.)

Journey of Faith/Fr. John Buckel

Ministers of joy

"Christians are a bore. They don't seem to enjoy life or have much fun."



This seems to be a general perception by quite a few people.

A Christian is someone who has a personal relationship with Jesus. Whatever helps that relationship is to be pursued, and whatever hinders it should be avoided.

How does one develop a relationship with Jesus or any other person? In order for a relationship to begin, two individuals must be attracted to one another.

When this occurs, one has a desire to learn more about the other. Some basic information is exchanged. Plans are made to spend more time together.

Our conversation often begins in a rather formal way. "Good morning. How are you?" We then discuss the events of the day. We are not afraid to ask the other person for help.

There are those "special moments" when we just enjoy being together. At first, a lull in the conversation seemed awkward. Now we cherish those quiet times together. Although we enjoy being alone, we also treasure the company of others.

At this stage of the relationship, the words "I love you" may surface. Perhaps one's love for another person is best expressed in commitment (like marriage).

This leads us to our relationship with the Lord. God and human beings have a natural attraction for one another. We respond to this attraction in prayer.

I can begin with a formal prayer and then share some thoughts with Jesus about

the events of the day. I reveal who I am to Jesus. I discover who he is by reading the gospels. My life in Christ also has a social dimension. I stand before God as an individual and as a member of a Christian community.

I speak to the Lord about my innermost feelings. I share with him my anger and hurt as well as my blessings. Friendship demands honesty.

The time will come when I am comfortable with divine silence. I am content whether God chooses to communicate with me in silence or in some other fashion. He and I are both satisfied just being together. It may be at this stage of the relationship that the words "I love you" are whispered.

Christians are a bore? Not on your life. You do not know the meaning of the word excitement until you have experienced a relationship with Jesus. Should Christians have fun and enjoy life? Absolutely! When Jesus attended the wedding feast at Cana, he undoubtedly drank the water changed into wine. He seems to have enjoyed social gatherings and probably had a great time at dinner parties, wedding receptions and the like.

In spite of the pain and sorrow associated with life, Christian living need not be devoid of joy. On the contrary, supernatural joy springs forth from one's relationship with Jesus. Jesus invites us to be ministers of joy. In doing so we proclaim the gospel, namely, that the risen Lord is with us still. Joy is a sure sign of the divine presence (Gal 5:22). †

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School of Theology.)

Cornucopia/Cynthia Dewes

Centering in on distraction

By this time in Lent, those of us who are taking it seriously may be badly in need of diversion.



Let's face it, it's literally against human nature to deny ourselves anything for any length of time (which is probably why Lent was invented).

Thus we have St. Patrick's Day situated providentially in the middle of the Lenten season to give us something to celebrate. And in a pinch, even an Ides of March party would sound pretty good.

We may long for distraction because we're eating potatoes rather than potato chips, denying ourselves beer, or donating more than is comfortable to those little cardboard boxes we picked up at church. Or we may be fancy enough to be trying spiritual reading, spending a day in retreat, or centering prayer.

Trappist Father Thomas Keating says we can hone in on God by centering ourselves. We should use an evocative word or two (not, I would imagine, *Om*) to clear our minds of distracting thoughts and images. And then we will be open to hear God speak in the quiet places of the heart.

Noble stuff. However, let me tell you about centering prayer. It's hard! Even without distractions such as rich food or booze, some of us can't concentrate at all, let alone center in on emptying the mind!

We go off on tangents triggered by the strangest events. For instance, when I heard that Gene Siskel, the movie

critic, had died at an early age, I was in a funk for several days, including prayer time. Why did God take so early this lovely man who was devoted to his wife, his kids and movies? Especially when certain others are allowed to remain longer than some of us find reasonable?

Another time, after one-too-many people had asked me if I had e-mail and I had to confess that we're not "on the net," I was set off again. There were dark thoughts about the evils of technology and the diminishment of human dignity, of too much communication too often about too little.

After pulling myself together, I got to thinking about saints. I figured that was a safe topic to cruise on toward the center.

Soon I was mulling over modern saints, Mother Teresa and Mother Theodore Guérin, etc., when it suddenly struck me that Dorothy Day, whom I greatly admire, will probably never make the official saint list. She was just too ornery. Shucks.

The rhythms of nature and the seasons and things like that seemed pretty safe to put me at the center, thought I. We've had daffodil sightings, heard a few springtime bird calls, and felt the first soothing, fragrant breezes. But then, one of the cats (nature gone wrong) proceeded to do a number on the couch upholstery, and a lifetime of murderous thoughts passed before my eyes.

Somehow, a few of us are distracted just by sitting here breathing. Blame it on genes, modern technology, whatever. Luckily we still have a few weeks to get to the center. †

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.)

The Good Steward/Dan Conway

Stewardship of silence

A long time ago, when I was a student at Saint Meinrad, I came to appreciate the additional moments of silence that were built into the Lenten liturgies.



During Lent, there was less music or singing and more time for meditation. I liked that special feeling of "holding-back" on music (and talk). It linked silence with the experience of prayer and fasting, but it also gave a special poignancy to what was said or sung. And, of course, when the Easter liturgy finally came, we sang the alleluias all the more heartily because of the long periods of silence that came before.

Lent is a good time to think about silence. By silence, I mean much more than simply the absence of sound (or noise). In the Christian tradition, silence is a positive experience. It is closely linked with spirituality and with openness to the Word of God. Like everything else we have received from God, silence is a gift. It is the opportunity to detach ourselves from the noise and busyness and anxiety of daily life so that we can "hear" what is being said (or sung) in the quiet recesses of our souls.

The gift of silence is a treasure that must be nurtured and cared for. Otherwise, it is too easily abused, or lost, through the unintentional neglect of busy people like us.

It is the readiness to encounter Christ in the "still small voice" that we can only hear when we are listening with the heart.

The gift of silence is a treasure that must be nurtured and cared for. Otherwise, this gift is too easily abused, or lost, through the unintentional neglect of busy people like us.

Years ago, the Benedictine monks at Saint Meinrad taught me that we Christians are called to be stewards of the precious moments of silence that are given to us—whether in the liturgy or in the "in-between" moments of our noisy lives. The monks' special witness to silence is observed throughout the year in the cloister and at most meals. But like all ascetical practices, monastic silence seems to speak loudest during Lent when the Church places special emphasis on the year-round call to prayer, fasting and almsgiving.

I miss the days when Lenten liturgies gave special witness to the gift of silence. In general, I think we sing (and talk) too much in the liturgy. But I especially think that we should hold back more during Lent—if only to shout and sing with greater jubilation during the great Easter celebration! †

(Dan Conway is director of stewardship and development for the Archdiocese of Chicago.)

Fifth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 21, 1999

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

Ezekiel is the source of the first reading for this Lenten weekend. This prophet is regarded as one of the three great Hebrew prophets, the others being Isaiah and Jeremiah. Certainly to an extent this recognition follows the fact that Ezekiel is a rather long book in the Old Testament. However, the mere coincidence of length does not altogether account for Ezekiel's status. Important is the prophet's exceptionally good literary ability. He is a splendid communicator.

Over the centuries, the faithful of both Jewish and Christian traditions have been able without difficulty or discomfort to read his words and understand their meaning. They have been able to relate to the prophet and to what he has written.

The reading this weekend is typical of the prophet. The people had returned from exile in Babylon, but life is by no means without its burdens and heartbreaks. They have come back to desolation. It was a great disappointment. Of course, they were living in their own land again, and returning to their own land was the dream they had shared with their forebears. However, living in their homeland was hardly what life was like in Babylon,

albeit the fact that in Babylonia they were low in the caste system.

Ezekiel is encouraging and magnificently reassuring. God will give them life. The Epistle to the Romans supplies the second reading.

This epistle is an excellent reservoir of Paul's thought, and Paul's thought is profound and intense. It revolves majestically around the central belief that Jesus is the very Son of God, the Redeemer. In God, through Jesus, is all good and all life.

Christians empower themselves, perfect themselves, and uplift themselves by associating with the Lord through faith, love and baptism. Turning to the Lord, choosing the Lord, they so intimately connect with God that God's life fills their souls. Thus, they have stepped above the natural and the material.

They possess through Christ, in God, eternal life itself.

John's Gospel furnishes this weekend's liturgy with its third reading.

It is a familiar and compelling story. It is the story of the rising to life again of Lazarus through the power of Jesus.

This story is more dramatic than similar stories in the Synoptics. No question exists here. Lazarus is dead. The life has so completely left him that putrefaction is well underway. Subtly, the Gospel is saying that Lazarus has not simply entered a coma. Lazarus is dead.

Another noteworthy element in John's revelation is the reference to love.

Clearly the Lord has seen the grief so deeply experienced by Martha and Mary.

Bethany is not far from Jerusalem.



regarded as one of the three great Hebrew prophets, the others being Isaiah and Jeremiah. Certainly to an extent this recognition follows the fact that Ezekiel is a rather long book in the Old Testament. However, the mere coincidence

of length does not altogether account for Ezekiel's status. Important is the prophet's exceptionally good literary ability. He is a splendid communicator.

Over the centuries, the faithful of both Jewish and Christian traditions have been able without difficulty or discomfort to read his words and understand their meaning. They have been able to relate to the prophet and to what he has written.

The reading this weekend is typical of the prophet. The people had returned from exile in Babylon, but life is by no means without its burdens and heartbreaks. They have come back to desolation. It was a great disappointment. Of course, they were living in their own land again, and returning to their own land was the dream they had shared with their forebears. However, living in their homeland was hardly what life was like in Babylon,

My Journey to God

Remembering Alice: Of Christmas and Easter

(Former Criterion columnist Alice Dailey of Indianapolis died March 3. The following essay was originally published in The Criterion on Dec. 24, 1976.)

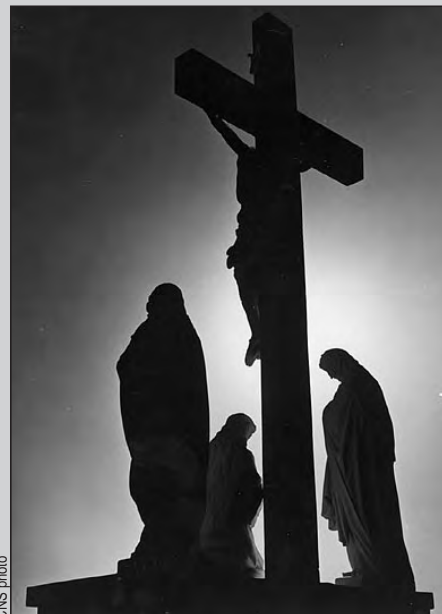
Whatever those legends may tell us about the Christmas tree, one thing is quite true. In this irreverent age, the simple evergreen is still cherished by a blasé world.

How is it that this one symbol, which reportedly originated in Germany, manages such a hold on the affections of modern man? Might it be that, subconsciously, we revere the tree because wood was so intimately bound up with the life of our Savior?

A wooden manger, we are told, cradled him during those first precious days. (Here might be another twist to [poet Alfred Joyce] Kilmer's thought of "a tree that looks at God all day.")

Ships made of wood had the distinction of being one of Christ's means of travel during his public ministry. We know that in one of these crafts he miraculously mastered the perilous waves.

During that final week of the Savior's human life, wood played the most dramatic role of its ancient history. The path into Jerusalem was strewn with branches from palm and olive trees. Four days later, an ordinary wooden table was sanctified by the first of all Eucharists. And on that



CNS photo

tragic Friday, a cross of wood became forever the bittersweet symbol of the great sacrifice.

Year after year, we find ourselves assuming the burden of seeking out and glorifying a tree. But, actually, it is a labor of love. For who can describe the sheer wonder our woody, twinkling beauty brings us at dusk? We are almost transported across the ages to that night in Bethlehem.

Balsam, pine, cedar or whatever, the Christmas evergreen continues to hold for men the exciting promise of an ever-living Christ.

By Alice Dailey

(Alice Dailey was a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.)

Daily Readings

Monday, March 22
Daniel 13:1-9, 15-17, 19-30, 33-62
or Daniel 13:41c-62
Psalm 23: 1-6
John 8:1-11

Tuesday, March 23
Toribio de Mogrovejo, bishop
Numbers 21:4-9
Psalm 102:2-3, 16-21
John 8:21-30

Wednesday, March 24
Daniel 3:14-20, 91-92, 95
(Response) Daniel 3:52-56
John 8:31-42

Thursday, 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

Friday, March 26
Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, March 27
Ezekiel 37:21-28
(Response) Jeremiah 31:10-13
John 11:45-47

Sunday, March 28
Passion Sunday (Palm Sunday)
Matthew 21:1-11 (procession)
Isaiah 50:4-7
Psalm 22:8-9, 17-18a, 19-20, 23-24
Philemon 2:6-11
Matthew 26:14-27:66
or Matthew 27:11-54

Word traveled even in those days, even if people did not. The marvel of what happened in Bethany was surely soon known in Jerusalem. Yet, before long, Jesus enters Jerusalem, supposedly in triumph, however within a week the crowd clamors for his death.

Reflection

Insistently, devoutly, the Church tells us in these readings that God has given us the opportunity to find joy on earth and life everlasting. The key to this opportunity is Jesus, the Son of God. In the Lord, Christians find the way. They find life.

For all these many centuries of time, God has reached to people in love and pro-

tection. Ezekiel knew this fact. The magnificent story from John's Gospel reinforces our understanding that Jesus loves us. His love is so powerful and so extensive that it sweeps aside death itself.

We near Holy Week. The Church reminds us we approach the close of our Lenten journey that we easily may be like the crowd at Bethany. We profess our wonder at God's love. We seemingly acknowledge Jesus. Yet, maybe within a few days, we turn against Jesus and clamor for death.

Our Lenten resolution must continue and be strong. We must turn from sin and death and receive God's love and God's life. †

Question Corner/Fr. John Dietzen

Saturday Mass is not considered a vigil Mass

Q At a recent meeting, the priest said a Saturday evening Mass is not a vigil for the Sunday Mass. What does that mean? Wasn't the Saturday evening Mass initiated to accommodate people who for some reason could not attend on Sunday? Has there been a change? (Missouri)



A No, there has been no change. I'm not sure what your priest may have meant, but in at least one way he is right. The Saturday evening Mass is not, properly speaking, a vigil for Sunday. It is referred to as an anticipation of the Sunday Mass.

Thus, the Mass celebrated Saturday evening is the one assigned for that Sunday in the liturgical calendar, with its own Scripture readings and prayers.

The same points apply generally to Masses celebrated on the evening before a holy day of obligation.

Some major feasts, Pentecost and Christmas, for example, have a separate Mass for the "vigil" (the day before the actual feast) designated in the Sacramentary. Masses on the evening before these feasts use the texts of the vigil (Instruction "Eucharisticum Mysterium," 1967; No. 28).

No specific conditions or reasons are required by Church law for Catholics to fulfill their "obligation" by participating

at Mass on the evening before a Sunday or holy day.

Q For the past few years, I have had a renewed interest in understanding more about my faith. A few weeks ago, you wrote an interesting column on the perpetual virginity of Mary and referred to Luke 1:34, where Mary says she has no relations with a man. In Matthew, however, we're told that Joseph had no relations with Mary until she bore a son, Jesus. Doesn't that contradict the belief in Mary's future virginity? (Delaware)

A What Matthew says in that verse is not really relevant to the future virginity of Mary, one way or the other.

In the New American Bible, the passage reads that Joseph had no relations with Mary "before she bore a son." Whatever the translation, however, the Greek adverb in the Gospel, *hens*, simply means *until*, or *as long as*, with no implication of what happened or didn't happen afterward.

Some in the past have attempted to claim that this word refutes belief in the continued virginity of Mary. Such an interpretation, however, is pretty commonly considered unwarranted today.

The intention of the Gospel author is clearly to show that Joseph was obedient to the instructions received from the angel, that he should accept Mary as his wife, that she would have a son, but it would come about not by him, but through the action of the Holy Spirit. Anything further than that would go beyond what the text says. †

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 can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of 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 21

Rexville Schoenstatt will present Schoenstatt Holy Hour at 2:30 p.m. followed by Mass at 3:30 p.m. Information: 812-689-3551.

Holy Rosary Parish, Indianapolis, 520 Stevens St., will host St. Joseph's Table dinner at Primo Banquet Hall, Indianapolis, 2615 E. National Ave., noon-5 p.m. All proceeds go to Catholic education. Cost: \$10 Adults; \$4 children under 12. Information: 317-636-4478.

The Ladies of St. Bernadette Parish, Indianapolis, 4838 Fletcher Ave., will sponsor an Easter boutique and bake sale in the church lobby, before and after 11 a.m. Mass.

Little Sisters of the Poor and the residents of St. Augustine's Home will have Holy Hour to pray for vocations in the chapel, Indianapolis, 2345 W. 86th St., beginning at 4:30 p.m.

Sacred Heart Parish, Indianapolis, 1530 Union St., will present a Scripture study, "Crossing the Desert," from 9-9:45 a.m. in the parish hall. Information: 317-638-5551.

March 24

St. Mary-of-the-Woods College, St. Mary-of-the-Woods, will host "Winter at the Woods," for prospective students to tour the campus from 9:30 a.m.-1:30 p.m. Information: 812-535-5106.

March 25

Holy Name Parish, Beech Grove, 89 N. 17th Ave., will have a spring rummage sale from 8 a.m.-3 p.m. in the school cafeteria. Information: 317-786-2446.

March 27

Benedict Inn Retreat and Conference Center, Beech Grove, 1402 Southern Ave., will host Breakfast with the Easter Bunny from 9-11 a.m.

Bring the kids for games, egg hunt and more. Information: 317-788-7581.

The Terre Haute Deanery Pastoral Center will present "Developing a Forgiving Heart," with Providence Sister Margaret Kern from 9 a.m.-noon at Sacred Heart Family Center, Terre Haute. Information and registration: 812-232-8400.

The Couple to Couple League will hold Natural Family Planning classes at St. Luke Parish, Indianapolis, 7575 Holliday Dr. East beginning at 9 a.m. Information: 317-862-3848.

March 27-28

The Scottish Rite Cathedral will host the 56th annual Triad Concert featuring men's choral groups: the Knights of Columbus "Columbians," The Murat Temple "Chanters" and "The Indianapolis Maennerchor." Performances are Saturday at 7:30 p.m. and Sunday at 2 p.m. Cost: \$5. Information: 317-262-3100 or 800-489-3579.

March 28

Rexville Schoenstatt will present "Penance, Forgiveness and Peace," at 2:30 p.m. followed by Mass at 3:30 p.m. Information: 812-689-3551.

Sacred Heart Parish, Indianapolis, 1530 Union St., will present a Scripture study, "Crossing the Desert," from 9-9:45 a.m. in the parish hall. Information: 317-638-5551.

Lenten Activities

March 19

Sacred Heart Parish, Terre Haute, 2322 N. 13th St., will present a video/discussion series of the film "Jesus of Nazareth" from 7-8:30 p.m. in the family center. Information: 812-466-1231.

St. Martin Parish, Yorkville, will serve fish dinners from 4-7 p.m.

March 19, 26

Sacred Heart Parish, Indianapolis, 1530 Union St., will hold eucharistic adoration beginning at 8:30 a.m. and concluding with communion service at noon, Stations of the Cross at 7 p.m. Information: 317-638-5551.

SS. Peter and Paul Cathedral, Indianapolis, 1347 N. Meridian St., will have Mass at noon followed by adoration from 12:30-7 p.m., Stations of the Cross at 7 p.m.

March 23

Sacred Heart Parish, Terre Haute, 2322 N. 13th St., will present "The Bible-Why is it Holy?" A workshop for adults from 6:30-8:30 p.m. in the family center. Information: 812-466-1231.

March 24

Mt. St. Francis Retreat Center, Mt. St. Francis, will hold a Lenten series on the dimensions of prayer from 7:30-9 p.m. Information: 812-923-8817.



"I still love my enemy, but he's pushing his luck."

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March 25

St. John Parish, Indianapolis, 126 W. Georgia St., will present Lenten Scripture Reflections, a discussion of Sunday readings from 12:45-1:30 p.m. Light refreshments provided. Information: 317-635-2021.

St. Michael Parish, Greenfield, 517 Jefferson Blvd., will present "Born of the Spirit," a weekly series from 7-9 p.m. Information: 317-462-4240.

March 26

St. Paul School's Booster Club, Guilford, will serve fish dinners at Father Walsh Hall in Yorkville, from 4-7 p.m. Adults \$5; Children 10 and under \$2.50. Dine in or carryout.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day in the parish center.

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) Mass. Call for times. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin)

—See ACTIVE LIST, page 21

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The Active List, continued from page 20

Mass, 10 a.m. (formerly held at St. Patrick Parish).

St. Anthony of Padua Parish, Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

St. Anthony Church, 379 N. Warman, Indianapolis, holds a rosary and Benediction for vocations at 2 p.m.

Mondays
Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., hosts a prayer group, 7:30 p.m. in the chapel.

Tuesdays
Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, meets from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates prays the rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., offers adult religious education classes from 7-9:30 p.m. There is a minimal fee. Information: 317-842-5869.

Holy Name Parish, Beech Grove, 89 N. 17th St., holds prayer group from 2:30-3:30 p.m.

Wednesdays
Marian Movement of Priests cenacle prayer group from 3-4 p.m. at 3354 W. 30th St., Indianapolis, behind St. Michael Church. Information: 317-271-8016.

Thursdays
St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m.-5:30 p.m. Mass.

St. Mary Parish, New Albany, Shepherds of Christ Associates

gather at 7 p.m. to pray for lay and religious vocations.

St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

St. Malachy Parish, Brownsburg, celebrates Liturgy of the Hours, evening prayer at 7 p.m. 317-852-3195.

Fridays
St. Susanna Parish, Plainfield, 1210 E. Main, holds adoration of the Blessed Sacrament from 8 a.m.-6:30 p.m.

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m.-5:30 p.m. Benediction and Mass.

A pro-life rosary is recited at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays
A pro-life rosary is recited at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays
St. Paul Parish, Sellersburg, prayer group meets in the church from 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays
The Guardian Angel Guild holds its board meeting, Archbishop O'Meara Catholic Center Benedictine Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays
Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., north of St. Michael Church, holds Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., holds holy hour for religious vocations with Benediction and exposition of the Blessed Sacrament following the 7 p.m. Mass.

First Fridays
Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, has eucharistic adoration after the 8 a.m. Mass to 5 p.m.

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., holds adoration and prayer service at 7 p.m.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, holds eucharistic adoration following the 8 a.m. Mass until noon.

Sacred Heart Parish, Indianapolis, 1530 Union St., holds exposition of the Blessed Sacrament following the 8 a.m. Mass, closing with communion service at noon.

St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of reconciliation is available from 4-6 p.m.

St. Joseph University Parish, Terre Haute, holds eucharistic adoration after the 9 a.m. Mass until 5 p.m., with rosary at noon.

First Saturdays
St. Nicholas Parish, Sunman, has 8 a.m. Mass, praise and worship music followed by the Fatima rosary. Monthly SACRED gathering follows in the parish school.

Apostolate of Fatima holds holy hour at 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., holds First Saturday devotions and the sacrament of reconciliation after 8 a.m. Mass.

Holy Angels Parish, Indianapolis, 28th St. and Dr. Martin Luther King Jr. St., holds exposition of the Blessed Sacrament from 11 a.m.-noon.

Third Sundays
Mary's Rexville Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (Located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles.) Information: 812-689-3551.

Third Mondays
Young Widowed Group, sponsored by the archdiocesan Office for Youth and Family Ministries, meets at St. Matthew Parish, 4100 E. 56th St., Indianapolis, at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays
Holy Family Parish, Oldenburg, holds a support group for widowed persons at 7 p.m. Information: 812-934-2524.

Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass at 2 p.m.

Third Thursdays
Sacred Heart Parish, Indianapolis, 1530 Union St., holds family rosary night at 7 p.m.

Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass at 2 p.m.

Third Fridays
The Catholic Charismatic Renewal of Central Indiana gathers at 7 p.m. for Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis.

Third Saturdays
The archdiocesan Pro-Life Office and St. Andrew Parish, 3922 E. 38th St., Indianapolis, celebrates Mass for Life, 8:30 a.m., followed by walk to the abortion clinic at 2951 E. 38th St. to pray the rosary and return to St. Andrew Parish for Benediction.

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<p>ROME & ASSISI Rev. Kevin Vann Decatur, IL St. Peter's, St. Paul Outside the Walls, Roman Forum and Colosseum, Trevi Fountain, Bay of Naples. Visit shrines of St. Peter, St. Clair and St. Francis and surrounding countryside. Rome hotel, dinner and breakfast. 9 days in August \$1,938.00 11 days in November \$1,968.00</p>	<p>GREECE & GREEK ISLES Fr. Steve Pholman Glen Carbon, IL 9 days in November to follow in St. Paul's footsteps to Athens, Corinth, Acropolis. Fly from St. Louis to Athens. Cruise to Greek Isles in the Aegean Sea. Includes hotel, dinner and breakfast. \$1,588.00</p>	<p>IRELAND Fr. Alan Hunter Assumption, IL 10 days in May with flight to Shannon, Ireland. Includes meals, Shrine of Our Lady of Knock, Taum, Lillarney, Galway Bay, Blarney, Cliffs of Moher. Lodging is in bed & breakfasts. \$1,512.00</p>
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<ul style="list-style-type: none"> • ROME & ASSISI, 9 DAYS IN AUG.\$1,938 • 11 DAYS IN NOV '99\$1,968 • IRELAND, 10 DAYS IN MAY '99\$1,512 • BALTIC SEA CRUISE, (GERMANY, NORWAY, DENMARK) 9 DAYS IN JUNE '99FROM \$2,388 • BALTIC SEA CRUISE, (DENMARK, SWEDEN, RUSSIA, POLAND, ESTONIA, NORWAY), 16 DAYS IN JUNE '99FROM \$3,198 • ALASKA CRUISE, 8 DAYS IN SUMMER '99FROM \$1,852 • AEGEAN & BLACK SEA CRUISE, 12 DAYS IN AUGUST '99FROM \$2,788 • SWITZERLAND, 9 DAYS IN OCTOBER '99\$1,698 • SPAIN & PORTUGAL CRUISE, 12 DAYS IN NOV. '99FROM \$1,880 • CANARY ISLAND CRUISE, 15 DAYS IN NOV. '99FROM \$2,388 • GRAND CRUISE, 23-DAY WORLD CRUISE IN NOV. '99FROM \$2,788 • ENGLAND, 10 DAYS IN NOV. '99\$1,638 • HOLY LANDS, 10 DAYS IN NOV. '99\$2,268 • GREECE, 9 DAYS IN NOV. '99\$1,588 • CANADIAN MARITIME PROVINCES CRUISE, 8 DAYS IN OCT. '99FROM \$1,638 • FRANCE, 11 DAYS IN OCT. '99\$1,874 • PORTUGAL, 9 DAYS TO FATIMA & COIMBRA IN NOV. '99\$1,528 • VENICE & ROME, 11 DAYS IN NOV. '99\$1,982 • FLORENCE, PISA & ROME, 11 DAYS IN NOV. '99\$1,926 • SICILY & ROME, 11 DAYS IN NOV. '99\$1,798 • EGYPT, 9-DAY CRUISE ON THE NILE IN NOV. '99FROM \$2,288 • HAWAII, 8-DAY CRUISE IN DEC. '99FROM \$1,816 • AMAZON RIVER CRUISE, 15 DAYS IN JAN. & FEB. 2000FROM \$2,942 • NEW ORLEANS & WESTERN CARIBBEAN CRUISE, 10 DAYS IN JAN. 2000FROM \$1,098 • GERMANY & AUSTRIA, 10 DAYS IN MAY 2000\$1,892 • EASTERN CARIBBEAN, 8-DAY CRUISE IN JAN. 2000FROM \$1,180 • RUSSIAN WATERWAYS, 17-DAY CRUISE IN JUNE 2000FROM \$2,828

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Cuba still struggles a year after papal visit

WASHINGTON (CNS)—A year ago, heady from an inspiring visit by Pope John Paul II, Cubans and Cuba-watchers were full of hope that the beginnings of democracy might be within sight.

Today, there are clear signs of progress on some fronts, particularly involving the Church's relief and development efforts in Cuba and increased contact between the people of Cuba and the United States. But when it comes to strictly political issues, the outlook is gloomier, four witnesses told a Senate committee March 10.

The pope visited the island nation in January of 1998, drawing huge crowds of Cubans who heard him criticize both the state ideology and the U.S. trade embargo against Cuba, defend human rights and emphasize the right to free speech and free assembly.

Encouraged by the gestures toward accepting free exercise of religion that it saw from the Cuban government for the papal trip and by the enthusiastic public response to the pope's words, the United States relaxed a few components of the trade embargo two months after the trip. Those steps allowed Americans to more easily visit and send money to relatives in Cuba and made it simpler for U.S. aid to reach needy people through private charitable organizations.

This January, the United States announced more relaxed stipulations, including allowing money to be sent to nongovernmental organizations in Cuba; streamlining procedures to permit exchanges within the religious, academic, athletic and scientific communities; allowing passenger charter flights between cities

in addition to Miami and Havana; and easing the process for food and agricultural sales to nongovernmental entities. Attempts also will be made to re-establish direct mail service between the U.S. and Cuba.

As part of the latest moves toward openness, the Baltimore Orioles and a Cuban team are to play exhibition baseball games in Baltimore and Havana this spring.

When President Clinton announced the first easing of trade sanctions a year ago, he said he hoped the steps would serve to "build further on the impact of the pope's visit, to support the role of the Church and other elements of civil society in Cuba, and to thereby help prepare the Cuban people for a democratic transition."

If that was the only standard by which U.S.-Cuba policy was being measured, the last year might be considered a qualified success. Working relationships between the Catholic Church and the Cuban government, while far from perfect, have never been better, according to Tom Garofalo, Cuba director for Catholic Relief Services.

CRS, the U.S. bishops' overseas relief and development agency, now has a much easier time shipping goods to Caritas, the Cuban Catholic relief agency, he said, and plans are moving ahead for the Church to begin its first socioeconomic development program. The public practice of religion also has become much more accepted.

"I don't think the Church there is satisfied with the progress," he said, "but the relationship is the best it's ever been."

The Church still has limited access to the media, no Church schools and other things considered critical to free religious practice, Garofalo said, but relief efforts are



Photo by Margaret Nelson

African artifacts

Missionary Sister of Our Lady of Africa Demetria Smith, educator for the archdiocesan Mission Office, demonstrates a recycled tin can lantern and other items that are used by the people of Uganda in Africa, where she visited last summer. Watching are (from left) Samuel Klee, Rebecca Dawson, Diana Klee, Jackie Hostetter, Jacob Klee and Ann Marie Hostetter. Sister Demetria is available to talk about customs of the mission lands to religious education classes, schools and, in this case, children who are home-schooled. Before the mission talk, the families attended a Mass at Holy Rosary Church in Indianapolis, with Priestly Fraternity of St. Peter Father Paul Petko presiding.

working well.

"CRS has certainly benefited," he said, particularly from the easier procedures for delivering food and medical supplies. But Garofalo acknowledged that more strictly political changes are another story.

U.S.-based representatives of Cuban activist groups say President Fidel Castro is running scared and taking it out on those who push for democracy.

Cuba's National Assembly recently passed a law aimed at curbing political opposition. Four dissidents who criticized the government await sentencing after being convicted of sedition in early

March—after more than a year in prison awaiting their one-day trial.

Three of four witnesses at the March 10 hearing told the Senate Foreign Relations Committee that the trade embargo on Cuba should not be relaxed because its pressures are finally beginning to have an effect.

Luis Zuniga, president of the Foundation for Human Rights in Cuba, said it would be wrong to describe the U.S. embargo as failed because Castro is still in power. Since the Soviet Union's collapse cut off huge subsidies, Cuba has had to slash its military budget, dismantling the navy altogether. †

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World Catholic population tops 1 billion

VATICAN CITY (CNS)—It's official! For the first time, the world's Catholic population has surpassed 1 billion.

The Vatican announced this record when it unveiled its 1999 annual yearbook during a presentation to Pope John Paul II in late February.

The statistics show that while the Catholic population continues to increase, the number of priests is holding about steady and the number of religious is slowly dropping.

According to the statistics, dated Dec. 31, 1997, there

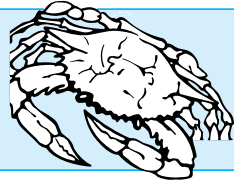
were about 1.005 billion Catholics registered in the world's dioceses, representing 17.3 percent of the global population. By regions, Catholics represented 62.9 percent in the Americas, 41.4 percent in Europe, 27.5 percent in Oceania, 14.9 percent in Africa and 3 percent in Asia. They were served by more than 219,000 parishes and more than 115,000 missionary stations across the world.

While the number of Catholics per priest continues to increase, the yearbook noted that the number of seminarians also was rising, up about 2.5 percent from the previous year.

It said the Church's pastoral workforce totaled nearly 3.4 million, with more than 4,400 bishops; more than 404,000 priests, of which nearly 264,000 were diocesan clergy; more than 24,400 permanent deacons, which increased 4 percent; more than 58,000 male religious who were not priests; more than 819,000 female religious; more than 31,000 members of secular institutes; more than 26,000 lay missionaries; and more than 2 million catechists.

According to the yearbook, the Vatican maintains diplomatic relations with 168 states, also a record. †

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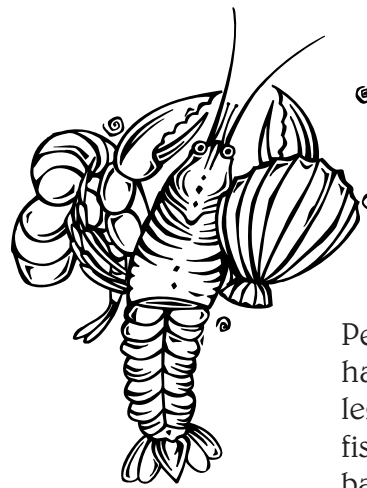
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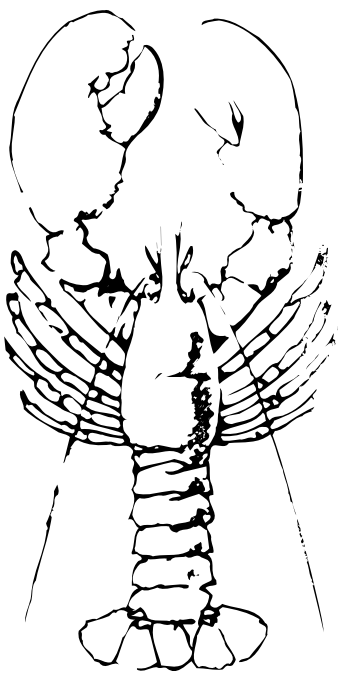
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Assisi work is meticulous

ASSISI, Italy (CNS)—Stone by stone and brick by brick, restoration experts are piecing together the Basilica of St. Francis in Assisi, where a double earthquake in 1997 brought down sections of the ceiling and weakened the 750-year-old walls.

Two regional public works officials and two Franciscan friars were killed when the ceiling collapsed on Sept. 26, 1997.

The seriously damaged upper basilica is now expected to be reopened for Christmas Mass this year. Although the ceiling frescoes that crashed to the floor will not be reassembled in time for the reopening, the vault will be fully rebuilt. Already work is nearly finished on the church's damaged bell tower, tympanum and supporting walls.

Much of the success is owed to art and architecture specialists in the Umbria region, who are overseeing the \$30 million fix-up job.

To lend stability to the five-story bell tower, weakened during the quakes, the team drilled horizontal holes through the stone and inserted 166 steel rods, then closed it all up again.

The tympanum, a triangular decorative section high on the side of the church, has been partly rebuilt with matching stone quarried from the reddish hills nearby.

Staff members removed more than 1,500 tons of debris, the rubble of seven centuries, after the earthquakes.

When restorers say they're working "brick by brick," it's not a metaphor. On the top side of the ceiling vault, experts have tagged and numbered each brick and then, using large syringes and plastic tubes, have replaced and reinforced aging mortar with a liquid resin. The job is strictly monitored so no damage is done to the ceiling frescoes that lie underneath.

After the operation, giant gauze bandages are stretched across the convex surfaces, lending additional support.

The scope of the restoration and the new techniques have drawn visits by specialists from many countries.

Below the vault, the basilica is filled with a massive scaffolding structure of tubular steel, and at every level skilled technicians are at work: touching up damaged frescoes; replacing lead seals on stained-glass windows, which amazingly were not broken during the earthquakes; and preparing to remove wooden forms beneath the new stone-and-brick arches.

In a large room off the Franciscan friary, a separate facet of the restoration is proceeding at a painfully slow pace. Here, tens of thousands of fresco fragments are being rearranged by a team of 25 young specialists. The life-sized paintings of eight saints and other figures, some of them attributed to Italian masters Cimabue and Giotto, are slowly regaining form.

"The ultimate, ideal goal is to return the frescoes to their original site in the ceiling. But that will take much more time," said Giuseppe Basile, who is overseeing the work. "The job involves a lot of tension. These experts cannot work more than three or four hours a day because of the visual strain alone. And matching the fragments is just the first phase. The actual restoration of the frescoes will be a whole new project."

To speed up the process, the experts have begun photographing and cataloguing fresco fragments to create a "virtual archive" of pieces. New software may even allow the computer to do reassembly work. The hope is that sometime early in the next century, the 1,700-square-foot of fallen fresco can be replaced with mostly original material. †



Photo by Susan M. Bierman

ACEE retreat

Above, (from left) Kent Schwartz, principal of Holy Spirit School in Indianapolis; Benedictine Sister Joanne Hunt, director of religious education at Holy Spirit Parish; and Franciscan Sister Norma Rocklage, vice president of mission effectiveness and planning at Marian College in Indianapolis, sing before the liturgy during the Spiritual Day for the Archdiocesan Council for Excellence in Education (ACEE) held Feb. 18 at Our Lady of Grace Monastery in Beech Grove. At left, Father Stephen W. Giannini, pastor of Sacred Heart of Jesus Parish in Terre Haute, presides during the celebration of the eucharistic liturgy.

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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.

BALL, Philip, 74, St. Gabriel, Indianapolis, Feb. 20. Husband of Harriett Ball. Father of Kevin and David Ball. Grandfather of one.

BEDAN, Evelyn, 82, St. Mary-of-the-Knobs, Floyds Knobs, March 4. Mother of Carol, Kenny, Gary and Wayne Bedan, Marilyn Zeller. Sister of Robert and Catherine Schroeder, Helen Rudy. Grandmother of 10. Great-grandmother 18.

BOSWELL, Betty L. (Woolridge), 70, St. Anthony, Indianapolis, March 7. Wife of Robert O. Boswell. Mother of Richard, Edward, Robert and Fred Boswell, Peggy Taylor. Grandmother of 17. Great-grandmother of 21.

BOYD, Joseph, 87, St. Gabriel, Indianapolis, Feb. 16. Father of Judith Roy, Janet Keleher. Grandfather of five. Great-grandfather of four.

COLEMAN, Walter, 75, Holy Angels, Indianapolis, March 6. Uncle of several nieces and nephews.

CONDER, Mary Jane (Lewis), 64, Little Flower,

Indianapolis, March 4. Wife of Charles I. Conder. Mother of Renee, Paul S. and Patrick D. Conder. Sister of Raymond D. Lewis. Grandmother of five. Great-grandmother of two.

DUNN, Edward J., 81, Christ the King, Indianapolis, March 9. Husband of Josephine M. Dunn. Father of Kathleen D. Child, Mary Ann D. Ward. Grandfather of three.

FAIRES, Gary, 44, St. Gabriel, Indianapolis, Feb. 10. Husband of Sheila Faires. Father of Danielle, Shelby, Patrick and Brian Faires. Brother of Dennis, Tim, Ronnie, Kevin, Jeff and Mike Faires, Judy Shannon.

HAMILTON, A.W. "Gus," 83, Holy Angels, Indianapolis, March 5. Brother of Louise and Naomi Hamilton.

HICKS, Edwin D. Jr., 79, Holy Trinity, Indianapolis, March 8. Husband of Norma J. Maschino Hicks. Father of Garry L. and Brenda M-L Hicks, Linda H. Crown. Son of Rose Hicks. Brother of Roy and Jimmy Hicks, Violet Baker, Dorothy Deeds. Grandfather of five. Great-grandfather of six.

HORUFF, Charles F., 86, Prince of Peace, Madison, March 5. Uncle of one.

KORZEN, Emma Foster, 91, St. Vincent, Bedford, March 1. Wife of John Korzen. Mother of Harold Foster. Sister of Wilhelmina Pearson. Grandmother of 16. Great-grandmother of several.

KRUER, Caroline C., 81,

St. Mary, New Albany, March 3. Wife of Arthur Kruer. Sister of August Messmer, Agnes Kruer, Cecelia Jones, Mary Sutherland, Barbara Beard, Clara Pruitt.

LEONE, Madeline, 88, Holy Trinity, Indianapolis, March 7. Mother of Joseph A. and Dr. John A. Leone. Grandmother of seven. Great-grandmother of one.

McGLINCHEY, Eloise Baker, 85, St. Matthew, Indianapolis, Feb. 28. Mother of F. Terrance "Terry," David A. and Mark P. McGlinchey, Marilyn Schwegman, Connie Schneeberger, Joan M. Tanksley. Sister of Hugh Baker. Grandmother of 20. Great-grandmother of 17.

MOYER, Margaret A., 67, St. Augustine, Jeffersonville, March 2. Sister of Robert A. Hartlage, Mary K. Hill. Aunt of several.

NOTTER, Daisy M. (Perusich), 87, Good Shepherd, Indianapolis, Feb. 26. Mother of Michael A. and David L. Notter, Donna M. Geise, Mary M. Walker. Sister of Mitch Perusich, Mary Kern. Grandmother of nine. Great-grandmother of one.

OSTER, Alvena Banet, 85, St. Mary-of-the-Knobs, Floyds Knobs, March 4. Mother of Robert Oster, Rita Smith, Dorothy Henehan. Grandmother of 10. Great-grandmother of seven.

PEARSON, Donald L., 68, Sacred Heart, Terre Haute, March 7. Husband of Chleada Hoopingartner Pearson. Father of Brian A., Donald, Kevin L. and Donna M. Pearson, Lynne Stout. Brother of Kenneth Pearson, Katherine Headlee. Grandfather of 11. Great-grand-

father of one.

QUINETT, Henry Jr., 94, Mary, Queen of Peace, Danville, March 2. Father of Gloria Gulley, Catherine Faulkner. Grandfather of 10. Great-grandfather of 13.

RAMSEY, James Harold Jr., 58, Holy Angels, Indianapolis, March 1. Father of Furlies Ramsey, Tim Bedgood, Charles Hodges, Marsha Patton, Mila Bellamy, Canandra Lewis, Philamena Phillips, William, Latosha and

Franciscan Sister Mary Raymond Schriml was principal, teacher

Franciscan Sister Mary Raymond Schriml died March 6 at the age of 85.

A March 8 funeral Mass was celebrated at the motherhouse chapel of the Sisters of St. Francis, Oldenburg.

Born in Dayton Ohio, she entered the Oldenburg Franciscan Community in 1933 and professed her final vows in 1939.

Sister Mary Raymond was principal/teacher at Our Lady of Lourdes in Indianapolis; St. Lawrence, Lawrenceburg; St. Gabriel, Connersville; St. Vincent de Paul, Bedford; and St. Mary, Greensburg, as well as schools in the Evansville Diocese and in Ohio and Missouri.

She is survived by a sister, Margaret Wabler.

Memorial contributions may be made to Sisters of St. Francis, P.O. Box 100, Oldenburg, Ind. 47036. †

Justina Goodall. Grandfather of 20.

REED, Peggy, 84, St. Roch, Indianapolis, March 4. Mother of Donald and David A. Reed. Grandmother of four.

ROBERTS, Alice Conen, 61, St. Paul, Tell City, March 3. Mother of Scott Roberts, Kaye Huthsteiner. Daughter of Henrietta Conen. Sister of John "Skip," and Roger Conen. Grandmother of two.

ROSS, Joe, 90, St. Agnes, Nashville, Feb. 21. Father of Frank and Joe Ross.

SIEFERT, Gertrude A., 95, St. Gabriel, Connersville, Feb. 26. Grandmother of 14. Great-

Providence Sister Ann Maureen taught in Indianapolis

Providence Sister Ann Maureen Looney died in Lourdes Hall at Saint Mary-of-the-Woods on March 9. She was 80.

A funeral Mass was celebrated on March 12 at the Church of the Immaculate Conception.

Born Mary Theresa Looney in Chicago, she entered the congregation of the Sisters of Providence in 1936, professed first vows in 1939 and final vows in 1945.

Sister Ann Maureen taught at St. Joseph and St. Jude schools in Indianapolis, Holy Family at Jasper in the Evansville Diocese, as well as schools in California, Illinois, Maryland and Massachusetts.

She is survived by several cousins. †

grandmother of 31. Great-great-grandmother of five.

STAHLEY, Barbara E. (Fields), 77, Holy Name, Beech Grove, March 11. Wife of John Stahley Sr., Mother of Dean, Randy, Wayne, Bert and John Stahley, Wendy Recchio. Sister of Walter and Bernie Fields, Adeline Mollaun, Mary Helen Frazier, Terry Maloney, Jeanie Auberger. Grandmother of 17. Great-grandmother of three.

WHITE, Dorothy E., 78, St. Gabriel, Connersville, March 8. Sister of Mary Jo Personette.

Sister Mary Omer Trees, OSF, taught in archdiocese

Franciscan Sister Mary Omer Trees, 95, died on March 9.

A funeral Mass was celebrated at the motherhouse chapel at Oldenburg on March 11.

Born in Indianapolis, Sister Mary Omer entered the Oldenburg Franciscan Community in 1923 and professed her final vows in 1929.

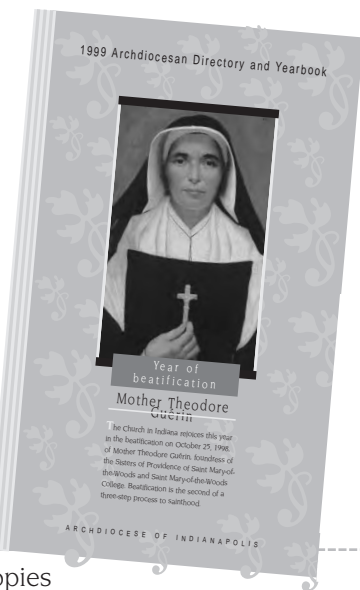
She taught at Our Lady of Lourdes, St. Francis de Sales, St. Michael and St. Bernadette, all in Indianapolis; St. Mary New Albany; St. Louis, Batesville; St. Vincent de Paul, Shelbyville; and St. Gabriel, Connersville; and at schools in the Evansville Diocese and in Ohio, Illinois and Missouri.

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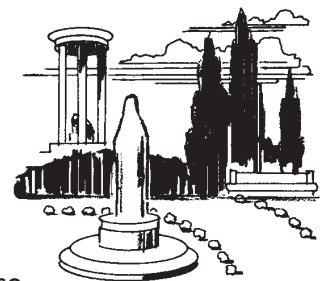


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Principal

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The High School of St. Thomas More in Champaign, Illinois, will be opening its doors to students in the fall of 2000. We are currently seeking to fill the critical position of principal, whose duties are scheduled to begin early 1999. The High School of St. Thomas More will be a new community high school—open to the public, yet founded upon a solid Roman Catholic tradition.

Applicants need not be members of the clergy, as the position is open to qualified laypeople as well, both male and female. A doctorate is not required, but is preferred. Salary for the position is negotiable and competitive, and includes a benefit package.

Qualified applicants for the position of principal must meet the following requirements:

- Roman Catholic in good standing
- Degree in administration
- Valid, current teaching certificate
- Classroom teaching experience
- 5 years administrative experience

If you are qualified to help us begin a new tradition in fine education, please send your résumé. Reverend Monsignor Albert W. Hallin, The High School of St. Thomas More, 405 W. Clark, Champaign, IL 61820. 217-352-8748, 217-356-4953.

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Indianapolis, IN 46201

Send résumé or call Terry DeBruhl at 317-357-8352.

Associate Director of Development for Schools



(The Diocese of Fort Wayne - South Bend spans 14 counties in northern Indiana and serves 60,000+ families belonging to 87 parishes. There are 41 elementary schools and four secondary schools.)

Diocese of Fort Wayne - South Bend

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- Ensure that planned gifts are a high priority in the schools.

Secondary Responsibilities

- Be available (as assigned) to assist with other responsibilities including: the Annual Bishop's Appeal, the Diocesan Endowment Trust, grant writing and parish services such as estate planning, planned giving, and stewardship.

Requirements

- Must have at least a bachelor's degree and five years spent in development work at private or parochial, elementary and/or secondary schools, with some experience in conducting capital fund drives.
- Must be well-organized and possess knowledge about how to solicit planned gifts successfully.
- Must be available for numerous evening meetings in addition to frequent weekend meetings.
- Will report to: diocesan development director and superintendent of schools
- Salary commensurate with experience

If interested, please write for a more detailed job description:

Diocese of Fort Wayne - South Bend, c/o Development Search, P.O. Box 390, Fort Wayne, IN 46801
Fax: 219-420-6306 E-mail: jbarrett@fw.diocesefwsb.org No phone calls, please!

Principal, Louisville, KY

If you possess the determination needed to maintain and expand the quality of our excellent programs, are a practicing Catholic, and meet Diocesan requirements. Saint Rita School is looking for you.

Saint Rita Elementary is looking for a strong leader to guide our conveniently-located, air-conditioned, suburban school with 75 years of tradition into the 21st century. Our school, grades K-8, is fully accredited with 400+ students and a quality Aftercare program. We offer a state of the art computer lab, outstanding staff of 30 and dedicated volunteers. Diocesan salary scale will be used. Please submit a résumé with cover letter, by March 17, 1999, to: Father Bill Martin, Search Committee, 8709 Preston Hwy., Louisville, KY 40219.

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Director of Music

St. Paul Catholic Church, Marion, Indiana, a parish of approximately 900 families, has a full-time position available for a director of music. This position would include preparation of all music for liturgies as well as teaching music in parish elementary school. Separation of these two components is possible. Competitive salary/benefits. Send résumé to: Music Search Committee, 1009 W. Kem Road, Marion, IN 46952, no later than May 15.

Music Ministry Assistant

Music ministry assistant positions available now. Join a dynamic pastoral staff at a growing, enthusiastic parish as a 1/4-time salaried musician. St. Elizabeth Seton parish in Carmel is seeking a reliable musician to assist the director of music and liturgy in some rehearsals and weekend liturgy accompaniment with flexible hours. Position is approx. 10 hours per week, mostly weekends/evenings. Good piano/organ skills a must. Choral direction skills a plus. Job description available upon request. Competitive salary. Fax: 317-846-3710. Mail: 10655 Haverstick Rd., Carmel, IN 46033. Contact Scott Fitzgerald for more info, 317-846-3850.

Principal

Shawe Memorial Junior Senior High School Madison, Indiana

Prince of Peace Catholic Schools in historic Madison, Indiana, are accepting applications and nominations for principal of Shawe Memorial Junior Senior High School. Founded in 1954, Shawe Memorial is one of six archdiocesan high schools in the Archdiocese of Indianapolis. Shawe Memorial offers a college prep curriculum for its 100 high school and 70 junior high school students, and has the accreditation of the State of Indiana and the North Central Association.

Candidates must be practicing Catholics, hold a secondary administrator's license and have experience in an administrative position. Successful candidates will also be creative and flexible.

Send vita materials and a cover letter to Mickey Lentz, Executive Director, Office of Catholic Education, Archdiocese of Indianapolis, 1400 N. Meridian Street, Indianapolis, IN 46206. Deadline: April 9, 1999.

Positions Available

Principal

Holy Cross School, Champaign, Illinois, invites candidates for the position of principal to apply immediately. We are a Catholic school in the Diocese of Peoria in a well-established parish with almost a century of service to the Catholic community of the Champaign area.

Our school has 415 students and a strong faculty, and is a charter school for the building of our new Catholic high school in Champaign. We offer a solid curriculum in Catholic education and enjoy the very enthusiastic support of our school families and the rest of the parish.

Candidates must be practicing Roman Catholics in good standing with the Church; must have a valid teaching certificate; have classroom teaching experience; and a degree in administration or be pursuing such a degree.

Applications must be made to: Rev. Msgr. Albert W. Hallin, Church of the Holy Cross, 405 W. Clark St., Champaign, IL 61820.

Director/Editor

The Diocese of Covington, Kentucky, seeks a media-experienced Catholic individual to assume the position of director of communication and editor of *The Messenger*, the diocesan newspaper. The effective date will be July 1, 1999. We are a growing diocese with 65 assigned priests, plus deacons and pastoral administrators, serving the needs of 48 parishes and 9 missions. The director/editor oversees production of the diocesan newspaper, acts as liaison between the diocesan church and the public media, and facilitates communication within the diocese and with the public at large.

Qualifications desired include a master's degree or equivalent in a related field, practical working knowledge of the theology and practice of the Roman Catholic Church, and knowledge of newspaper operations, including previous experience in the Catholic press. We invite qualified candidates to call 602-283-6200 or e-mail skoplyay@dioofcovky.org for a condensed job description. Interested applicants should send a Vita, a cover letter with salary history, and a list of references to Very Rev. Roger Kriege, V.G. at The Catholic Center, P.O. Box 18548, Erlanger, KY 41018-0548. EOE.

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Wanted for inner city ministry. For more info, contact: East Tenth United Methodist Church, 2327 E. 10th Street, Indianapolis, IN 46201. 317-636-9017. E-mail: E10umc@spitfire.net.

Director of Parish Religious Education/Formation

Our Lady of Grace Church, Highland, Indiana, a Northwest Indiana Catholic community of approximately 2,000 families located near Chicago, has an opening for a full-time Director of Religious Education and Formation. BA/MA in Religious Education, Theology or equivalent. Parish experience preferred. Position entails coordination of comprehensive religious education/formation from Preschool through Adult and development of Youth Ministry. Submit résumé and cover letter by May 1, 1999, to: Search Committee, Our Lady of Grace Church, 3005 Condit Street, Highland, IN 46322-1702. 219-838-0395. Fax: 219-972-6372. E-mail: olgrace@netmitco.net.

Elem/MS Principal Search

St. Lawrence School in Muncie, IN, is seeking a practicing Catholic with dynamic teaching, developmental and leadership skills. Must have or obtain an administrator's license. School has family-oriented atmosphere, strong Catholic identity, 170 socioeconomically diverse students, wetlands, technology center and athletic complex. Begin 7/1/99. Send résumé and cover letter to: Principal Search Committee, St. Lawrence Church, 820 E. Charles St., Muncie, IN 47305-2699. Fax: 765-289-9262.

Campus Ministry Position

St. Joseph University Parish, which serves the campuses of Indiana State University and Rose-Hulman Institute of Technology, has a position open for a pastoral associate for college students. This full-time position requires a person who has had a minimum of 3 to 5 years experience in campus ministry, with a master's degree and certification by the Catholic Campus Ministry Association being preferred. Candidates applying for this position will be expected to show proficiency in working in a team-oriented environment and creativity in marshalling the diverse resources of a parish community to aid in the campus ministry effort. Résumés will be reviewed as they are received until the position is filled. Comprehensive benefits package commensurate with experience. Please send résumé by April 1 to: Rev. Martin Day, St. Joseph University Parish, 113 S. 5th Street, Terre Haute, IN 47807. Further information about this parish-based campus ministry can be found at www.indstate.edu/stjoe/.

Elementary Principal

Our Lady of Victory Parish in Delhi Township (a western suburb of Cincinnati, Ohio) is seeking a day school principal. Large school, grades 1-8 (732 students, 33 teachers), offers outstanding opportunity for professional growth in an environment of academic excellence. Principal is supported by experienced, stable faculty; strong academic tradition; active parental involvement; large parish community; excellent academic and athletic facilities.

Applicant must be a practicing Roman Catholic. Administrative experience is preferred. Compensation is competitive and commensurate with experience. Send résumé and 3 professional references (by 4/1/99) to: Our Lady of Victory Parish, Attn: Chairperson, Search Committee, 810 Neeb Road, Cincinnati, OH 45233.

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A PRAYER to the Holy Spirit: Holy Spirit, you made me see everything and showed me the way to meet my ideal. You who gave me the divine gift to forgive and forget the wrong that is done to me and you, who are in all instances of my life with me. I, in this short dialogue, want to thank you for everything and confirm once more that I never want to be separated from you no matter how great the material desire may be. I want to be with you and my loved ones in your perpetual glory. Amen. Thank you for your love towards me and my loved ones. — E. G.

THANK YOU Jesus, Mary, Saints Jude, Anthony, Teresa Peregren for your intercession and prayers answered. — L. S.

THANK YOU to St. Jude for blessings received. — Tonia H.

THANK YOU St. Jude for prayers answered. — R. N. S.

THANK YOU St. Jude for prayers answered. — J. G.

THANK YOU St. Jude for prayers answered. Pray for us — S. M. B.

THANK YOU Jesus, Mary, Joseph, Saint Anthony, Saint Jude, Saint Peregrine for many favors granted. — C. M. G.

THANKS BLESSED Virgin Mary for all your prayers and intercessions. — W. L. T.

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