



The Criterion

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April 23, 1999

St. Benedict, Evansville, becomes new cathedral

Liturgy marks Bishop Gettelfinger's 10th year as bishop of Evansville

By Margaret Nelson

When asked where he wanted to celebrate his 10th anniversary as prelate of Evansville, Bishop Gerald Gettelfinger said he'd like to mark the occasion at St. Benedict Cathedral.

But that site—where he was installed as bishop on April 11, 1989—was not a cathedral when the question came up last summer.

At the April 11, 1999, dedication of the parish as a cathedral, Bishop Gettelfinger told the assembly of the interim evaluations and the discussions with the St. Benedict Parish Council that led to the designation of St. Benedict as a cathedral.

The dedication was an inclusive ceremony, beginning with a call for representatives from all 70 parishes in the diocese—the 12 southwestern counties of Indiana—to bring holy water from their baptismal fonts to the font at St. Benedict.

The bishop's chair—the *cathedra* that gives a cathedral its name—was carried in the opening procession.

The front rows of St. Benedict were filled with public officials and representatives of the religious orders in the diocese, including the Little Sisters of the Poor, who have a residence for the aged across Harlan Avenue from St. Benedict and led the procession to the church.

Dignitaries included the mayors of Vincennes and Jasper, and representatives of Saint Meinrad School of Theology, Oakland City University, Ivy Tech and the Interfaith Commission.

Pastoral life coordinators and deacons joined the priests in the procession. The Knights of Columbus formed an honor guard.

Bishop Gettelfinger explained the dedication liturgy and some of its symbolism. The 12 archbishops, bishops, archabbots and an abbot who "represent the larger Church" listened from seats to the left of the altar.

They included Archbishop Daniel M. Buechlein, metropolitan—

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Pope to beatify Padre Pio on May 2

VATICAN CITY (CNS)—Pope John Paul II will beatify Padre Pio da Pietrelcina May 2, advancing the sainthood cause of a Capuchin friar known to millions worldwide for his holiness as a confessor and his mystical experience of the faith.

One of the most popular Church figures of the 20th century, Padre Pio was controversial in the eyes of the Vatican, which investigated his activities, temporarily suspended him from most of his priestly ministries and kept him under a watchful eye in the 1930s and '40s.

In recent years, Church authorities have reviewed the accusations, which involved alleged corruption and immorality, and found no evidence of wrongdoing. On the contrary, they said, these trials only highlighted Padre Pio's deep obedience to the Church.

"We can say that he was an authentic saint, whom the devil tried to cover with mud," said Italian Bishop Andrea Erba, who helped prepare a report on Padre Pio in 1997.

Born Francesco Forgione in 1887 to a poor family near Italy's Adriatic coast, he entered the local Capuchin novitiate at the age of 15. He was ordained a priest in 1910 and almost immediately began informing his superiors that he was experiencing spiritual and physical signs, along with a number of health problems.

Beginning in 1918, at the age of 30, the priest reported bleeding from his hands, feet and side—the "stigmata" wounds of Christ's crucifixion. The wounds were said to have lasted 50 years, until his death. According to biographers, Padre Pio was uneasy about such phenomena, declaring, "I only want to be a friar who prays."

Padre Pio's alleged signs and special powers soon helped attract massive crowds to his southern Italian monastery

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Above, Tim Selton (left) and Andrew Kunkel, high school students from the Evansville Diocese, carry the new *cathedra*, or episcopal chair, to its place during the procession for the April 11 dedication Mass at St. Benedict Cathedral in Evansville. At right, Evansville Bishop Gerald A. Gettelfinger sits in the *cathedra* during the liturgy.

Photos by Margaret Nelson

GETTELFINGER

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the highest-ranked prelate—of the Indianapolis Province, which includes Evansville.

Benedictine Archabbot Lambert Reilly of Saint Meinrad Archabbey, who was co-pastor of St. Benedict in 1973-74, represented the order of monks that has staffed the parish since its founding in 1912.

Priests from the Evansville Diocese sat behind the altar as Bishop Gettelfinger blessed and took a seat in the *cathedra*. Two historians from the Indianapolis Archdiocese, Fathers William Stineman and Jack Porter, were concelebrants.

St. Benedict's pastor since 1991, Benedictine Father Gregory Chamberlin (a native of St. Andrew Parish in Indianapolis), sat to Bishop Gettelfinger's right and Msgr. Kenneth Knapp, vicar general of the diocese, was seated at the bishop's left during the Liturgy of the Word.

In his homily, Bishop Gettelfinger talked about the fear the apostles experienced in meeting with the resurrected Christ. "He said, 'Why are you afraid? I told you I would do this.'"

Bishop Gettelfinger said the men must have thought, "Get off my back. Haven't we gone through enough?" after they had experienced the Lord's crucifixion, rumors of his resurrection and his appearance among them in the weeks before this gathering.

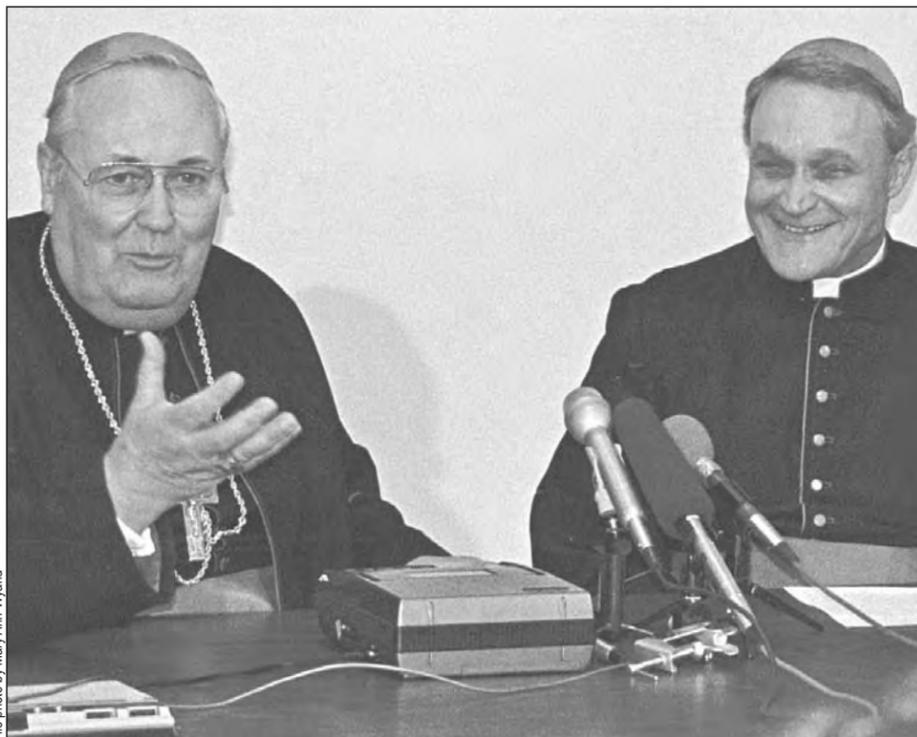
The bishop imagined the scene when Jesus stood and searched the crowd for Thomas and then asked him to come and probe his hands.

"Thomas must have blushed from his toenails to the tip of his hair," said Bishop Gettelfinger.

But he said that Christ's comment was not made for Thomas. "It was made for you and for me.

"Jesus has given us a living hope," said the bishop, noting that we will also experience "moments of trial."

The Evansville bishop used the occasion to discuss planning that he hopes



The late Archbishop Edward T. O'Meara is shown March 8, 1989, during a press conference as he announced the appointment of Gerald A. Gettelfinger as Bishop of Evansville.

will offset the diocesan shortage of priests and other ministers.

"We will have to change," he said. "We will have to compromise. It is going to hurt. ...

"Our Church will be renewed ... or we're losing it." Bishop Gettelfinger added. "We need young people to give to those outside themselves.

"Let us be renewed at this Easter time," he said, "to be uplifted and joyful for we have a living hope!"

At the end of the Mass, Bishop Gettelfinger read the proclamation officially designating St. Benedict as a cathedral. Members of the assembly were invited to sit in the *cathedra*—an invitation that drew dozens of the faithful to try the episcopal chair.

Participation in the April 11 dedication ceremony was limited by invitation to diocesan, parish and other leaders.

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Bishop Gerald A. Gettelfinger's ministry in the Indianapolis Archdiocese before his ordination as Bishop of Evansville, April 11, 1989:

- 1961**
May 7, ordained at Saint Meinrad Archabbey Church. Assistant pastor of St. Matthew Parish, Indianapolis, high school instructor.
- 1963**
Full-time assistant principal and instructor, Bishop Chatard High School, Indianapolis, assistant chaplain at Ladywood High School, Indianapolis.
- 1967**
Principal, Bishop Chatard High School.
- 1970**
Archdiocesan Superintendent of Schools and associate pastor at St. Andrew the Apostle Parish, Indianapolis.
- 1971**
Associate pastor of St. John the Evangelist Parish, Indianapolis, continuing as superintendent.
- 1978**
Administrator pro tem of St. John Parish and archdiocesan Superintendent of Education.
- 1979**
Administrator of Our Lady of the Springs, French Lick, continuing as superintendent.
- 1980**
Chancellor, pastor of SS. Peter and Paul Cathedral Parish, Indianapolis.
- 1983**
Named prelate of honor (monsignor), secretary of temporalities, continuing as chancellor and pastor of the cathedral.
- 1984**
Member, Archdiocesan Board of Consultors.
- 1988**
Named vicar general, continuing as secretary and pastor of SS. Peter and Paul Cathedral Parish.
- 1989**
March 8, named fourth Bishop of Evansville. Ordained and installed in St. Benedict Church, Evansville, April 11. †

Bishop Gettelfinger also presided at a Mass on April 17 to celebrate with members of St. Benedict Parish. During the liturgy, the bishop presented a chalice to the cathedral that was his gift from Indianapolis Archbishop Edward T. O'Meara two years before his 1992 death.

The Evansville Diocese has not had a permanent cathedral since 1965, when Assumption Cathedral was razed to make way for the downtown civic center. The smaller Evansville church at Holy Trinity has served as the temporary cathedral, or pro-cathedral, in the interim.

No renovations were necessary to prepare the 72-year-old church for its new role as a cathedral. It is a large, traditional building, with marble pillars supporting a domed canopy, or *baldacchino*, over the altar.

The bishop will retain his former residence and office. Confirmation liturgies will continue to be held in the parishes, including St. Benedict. †

Official Appointments

Effective April 13, 1999
Rev. Stephan Brown, S.V.D., ministering outside the Indianapolis Archdiocese, appointed associate pastor of St. Rita Parish, Indianapolis.

Effective April 24, 1999
Rev. Micheal H. Kelley, pastor of Sacred Heart Parish, Clinton, and administrator of St. Joseph Parish, Universal, reappointed for a second six-year term.

Effective May 2, 1999
Rev. Thomas E. Clegg, pastor of Good

Shepherd Parish, Indianapolis, reappointed for a second six-year term and continuing as part-time chaplain of Roncalli High School, Indianapolis, and chaplain of the Indianapolis Fire Department.

Effective July 1, 1999
Rev. Kevin Morris, appointed pastor of St. Susanna Parish, Plainfield, from associate pastor of Holy Family, St. Andrew and St. Mary parishes, Richmond.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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Bart Starr praises CSS for service, teamwork

Former Green Bay Packers quarterback speaks at dinner to honor CSS volunteers

By Mary Ann Wyand

Football Hall of Fame quarterback Bryan Bartlett "Bart" Starr, who led the Green Bay Packers to five National Football League championships during his 17-year gridiron career, praised archdiocesan residents for their commitment to volunteerism during his keynote address at the Catholic Social Services Spirit of Service Awards Dinner April 13 in Indianapolis.

Starr, who lives in Birmingham, Ala., said he was happy to speak at an event that "pays tribute to some very special people."

During the dinner, Catholic Social Services honored Allen Hicks of Indianapolis with a Community Service Award in recognition of his concern for the poor and vulnerable and his work as a "servant leader" and "true proponent of a humane, just society."

CSS also presented Spirit of Service Awards to:

- Al Hohmann of St. Roch Parish in Indianapolis, a 40-year supporter of Vincentian charities and a longtime volunteer at the St. Vincent de Paul Society distribution center in Indianapolis;
- Dr. John Nurnberger of St. Luke Parish in Indianapolis, a Catholic Social Services volunteer and consultant to the archdiocesan Metropolitan Tribunal for many years;
- St. Michael parishioner Janice O'Neill of Greenfield, a registered nurse who has counseled teen-agers, comforted children and assisted the elderly; and
- Lucille Washington of Indianapolis, a CSS Senior Companion volunteer who

helps elderly homebound people in many ways.

"Great leadership requires great people," Starr told the gathering. "Catholic Social Services is a wonderful team. You have great people—committed individuals—and you've built a solid team" of staff and volunteers dedicated to community service.

Discussing the importance of setting goals and establishing priorities, Starr said, "by priorities, I'm speaking of God first, family second, and others third. I don't know how you can possibly succeed if you get that priority system out of line."

Attitude is one of "the most powerful words in our vocabulary," he said. "I think every single thing we do or achieve as individuals is directly related to that word. Those of you who are committed to this wonderful program we are honoring here tonight make a huge difference in the lives of others, and I commend you for it. I salute all of you because ... you sacrifice and you devote your time and your talents" to help others in need.

Compassionate and caring concern for others evolves from love, he said. "We're talking about being a child of God, one of God's children helping someone else. That really becomes infectious. We can't do it without enthusiasm. That's how you raise the numbers [of people] who want to be involved."

Archbishop Daniel M. Buechlein echoed Starr's remarks about Christian service and the virtue of charity.

"Our presence here tonight is a sign of our commitment to the great commandment that our Lord gave to his disciples: love God above all things for his own sake



Photo by Richard Clark

National Football League Hall of Fame quarterback Bart Starr of Birmingham, Ala., autographs a football for St. Roch parishioner Jim Moylan of Indianapolis following the Catholic Social Services Spirit of Service Awards Dinner April 13 in Indianapolis. Moylan played football for Roncalli High School in Indianapolis. He is a 1986 Roncalli graduate.

and love your neighbor as yourself," Archbishop Buechlein said. "This is the virtue of charity, which the *Catechism of the Catholic Church* calls 'the greatest social commandment' because it inspires a life of self-giving."

"Service to the poor is not optional or incidental to Christianity," the archbishop said. "As women and men who seek the face of the Lord to satisfy our own restless hearts, we are instructed to look for him in the faces of those who are truly poor—materially and spiritually."

Charity encompasses "much more than almsgiving or volunteer work," Archbishop Buechlein said. "Each of us is called to embrace the virtue of charity and to live a life of loving service 'for Jesus, with Jesus and to Jesus.' But char-

ity is not just an isolated or individualized activity. There is also an important ecclesial dimension to charity. What we do in our Catholic Charities agencies, including Catholic Social Services, we do as one body, the Church, acting in the name of Jesus Christ our Lord ... so that all might become spiritually rich and enjoy the fullness of life."

In 1998, as one of eight Catholic Charities agencies of the archdiocese, Catholic Social Services administered 14 programs related to family support, elder care, crisis assistance and shelter to nearly 11,000 people in need in Indianapolis. Three-fourths of the people served by CSS ministries were living below the poverty level, and 65 percent were members of minority groups. †

PADRE PIO

continued from page 1

in San Giovanni Rotondo. His Capuchin superiors tried to limit his public appearances and planned to transfer the priest, but they backed down after popular outcry.

With donations, Padre Pio opened a small hospital next to the monastery in 1925—the forerunner to a much larger health complex he had built in the 1950s.

After years of ministering to long lines of penitents, and after suffering several more bouts with illness, Padre Pio died in 1968.

Pope John Paul, who was to preside over the beatification Mass in St. Peter's Square, had a personal role in the friar's story. As a young priest in 1947, the pope confessed to Padre Pio.

Then in 1962, as bishop of Krakow, Poland, he wrote to Padre Pio and asked prayers for a friend who was diagnosed with throat cancer. Only 11 days later, the cancer inexplicably disappeared.

The pope has praised Padre Pio for his dedication to the sacraments and his personal holiness.

Many others who made pilgrimage to San Giovanni Rotondo and waited days to confess to Padre Pio said they were impressed most by his deep sense of faith, his humility, and his simple yet profound manner of awakening their spiritual thirst.

Those who knew him well said the priest's occasional bluntness was balanced by a gentle manner with sinners.

He often spent 10 to 12 hours per day in the confessional. Much of the rest of the day he spent in prayer in a bare monastic cell, or saying long Masses for the faithful who packed the monastery's church.

Christ's sacrifice on the cross was at the center of his prayer life. One Italian priest described Padre Pio as "a saint not of action but of the Passion."

Padre Pio's popularity has grown in the years since his death, and the huge crowds expected for the beatification Mass in Rome have created an unprecedented logistics problem.

City officials reached agreement with the Vatican on limiting attendance in St. Peter's Square to 150,000 pilgrims; the rest—which some estimate at an additional 200,000 people—will watch the Mass on giant-screen TV at a larger square in front of the Basilica of St. John Lateran, where the pope will deliver a blessing afterward.

The fears of traffic gridlock were so great that Rome's mayor encouraged city residents to leave town for the weekend, and school has been canceled the day before the beatification to make that possible. †

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Editorial

'Times are still a-changin'!

There are encouraging signs that an increasing number of young men and women have concluded that sexual freedom is not nearly as attractive as their Baby Boomer parents began touting it three decades ago.

They have had to live with the effects of their parents' rejection of traditional sexual standards—illegitimacy, abortion, divorce, and high-risk diseases—and have begun to realize that unrestrained sex is a

major cause of the breakdown of the American family. An article in the February issue of *American Demographics* magazine points out that a survey last year of 18-to-24-year-olds found that 23.3 percent of them believed that it was "always wrong" to have sex

before marriage. When their parents were that age in 1972, only 10 percent felt that way. Cited in the article was the General Social Survey conducted by the University of Chicago. It reported that a decade ago 83.9 percent of those in the 18-to-24 age group said they were sexually active. Last year, the percentage in that age group had dropped to 76.6 percent. Nearly a third of them were living together in 1996. Two years later, only a little more than one in five couples were sharing beds. The article also reported that a Chicago-based firm of marketing consultants found that in a survey of women 20 to 24 years of age, 82 per-

cent believed motherhood was the most important job in the world; while only 72 percent of the women in a 25-to-34 age group felt that way.

The changing attitudes are showing up all over the country. The annual national survey of college freshmen conducted by UCLA tells us that a record low 39.6 percent of the students agreed that premarital sex is acceptable if the two "really like each

other"—down from 51.9 percent in 1987. And support for legal abortion among the freshmen dropped for the sixth year in a row. It's now 50.9 percent compared to 64.9 percent in 1990. An even more startling change in attitudes about abortion shows up in a poll taken by the Center for Gender

Equality. It shows that 53 percent of American women believe abortion should be allowed only after rape or incest, or to save a woman's life. Only 28 percent said abortion should be generally available.

The sexual revolution may not be over, but it appears to be slowing down. †

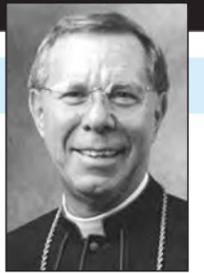
— Lawrence S. Connor

(Lawrence Connor, a member of St. Pius X Parish in Indianapolis, is president of the Board of Directors of Criterion Press, Inc., and a member of its editorial committee.)

'An increasing number of young men and women have concluded that sexual freedom is not nearly as attractive as their Baby Boomer parents began touting it three decades ago.'

Seeking the Face of the Lord

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



Mercy killing masks our own fear of death

Now let's see what God can do about the suffering of the people Jack Kervorkian would have taken care of."

"In 1962, my mother died an agonizing death from breast cancer. I wish we'd had a Jack Kervorkian then, who would see the pain these people go through and do something about it."

"We have rights for everything else. Why not dying?"

These were comments by people and quoted in *The Indianapolis Star* when Jack Kervorkian was finally convicted of murder for killing a sick person. Even as I write, a reporter is announcing that Dr. Kervorkian is appealing his conviction, all the way to the Supreme Court, if necessary.

We live in a culture that believes we humans can take the place of God in the determination of the beginning and ending of human life. We should not be surprised because to want to take God's place is a temptation as old as the human family. One need only read the story of the fall of Adam and Eve in the Book of Genesis. Yet this age-old temptation is as worrisome as ever because technical advancement tends to confirm the human illusion that we can accomplish and do anything, and if it can be done, it should be done. Intellectual pride is rampant.

In the name of human rights, the campaign against life takes on a different face these days. Individual human rights are treated as if they are absolute and as if we individuals are not also socially responsible for the common good of society. But individual rights are, in fact, contingent on the welfare of the whole human family. In our culture, the very fabric of society is shaken because the sacredness of the human family has been undermined by claims to certain individual human rights. The institution of marriage cannot be sustained in a climate that gives priority to individual rights over the rights of the family and the sacredness of marriage in the human community at large.

A society that refuses to tolerate the suffering that is the inevitable lot of every human person easily moves to unacceptable tactics to remove suffering from sight. To be sure, in a technologically advanced society like ours, every effort should be made to ameliorate the suffering of people in any condition that attacks the mind and body. In fact, we are grateful that in our day there is very little that

medication cannot do to relieve intense suffering. We call this palliative care.

We have also come to understand that extraordinary technological means such as an artificial respirator to keep alive one who is brain dead need not be pursued to prolong life. On the other hand, nutrition and liquids administered intravenously are no longer considered extraordinarily invasive.

I am convinced that what travels under the banner of compassion, so often cited by people who favor euthanasia and assisted suicide, masks something else. One begins to suspect that it is the living who want to remove suffering loved ones from sight so that they, the living and healthy ones, are not so uncomfortable and anxious (and inconvenienced) in the face of physical or mental illness and suffering. One begins to believe that it is the fear of death among the healthy that motivates supporters of the cause of Jack Kervorkian and so-called "assisted suicide."

To be sure, those of us who have kept vigil with dying loved ones know how exhausting and painful it is. One feels so helpless and cannot but ponder the question, "Why this suffering? Why must this be so hard?" One begins to consider his or her own mortality. There is a temptation to consider the "quick fix" solution that is so prominent in our culture without considering the larger consequences of the truth of faith.

God did not create suffering. Our human pride and the fall from grace through original sin left us outside the garden of paradise. Prayerful thought reminds us that the very purpose of life is not immortality on this planet, much as our near-sighted vision might desire. Our destiny is a kingdom that is not of this world. Our destiny is union with God, which we call heaven and where there will be no more suffering. It is far more reasonable to believe that the thirst of our hearts for eternity is not ultimately going to be frustrated by death, by nothing hereafter. It is far more reasonable to believe that death is a door that leads to authentic freedom, even if the passing over is through the crucible of suffering. Jesus showed us the way. His Easter story is our Easter story. Life is a journey of hope because—not here on earth—but beyond death lies the fulfillment of our deepest desires. †

Archbishop Buechlein's intention for vocations for April

Priests: that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to priesthood.



Journey of Hope 2001

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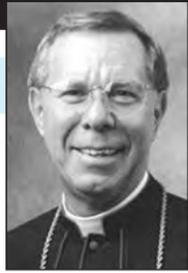
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Buscando la Cara del Señor

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



Eutanasia enmascara nuestro propio temor acerca de la muerte

“Ahora vamos a ver lo que Dios puede hacer sobre el sufrimiento de las personas que es posible Jack Kervorkian habría ayudado”.

“En el año 1962, mi madre murió agónicamente del cáncer de mama. Mi deseo fue que en ese entonces hubiéramos tenido a Jack Kervorkian, ya que él vería el dolor que sufren estas personas y que hagan al respecto”.

“Tenemos derechos para casi todo, ¿por qué no tener derechos para los agonizan?”

Estos comentarios fueron citados en *The Indianapolis Star* cuando Jack Kervorkian finalmente fue condenado por matar a una persona enferma. En el momento que estoy escribiendo esto, un reportero en la televisión está anunciando que el Doctor Kervorkian está apelando su convicción, aun hasta la Corte Suprema, en caso de necesidad.

Vivimos en una cultura que propicia que los seres humanos podemos tomar el lugar de Dios para determinar cuando comienza y termina la vida humana. No debemos estar sorprendidos porque la tentación de tomar el lugar de Dios es un deseo tan antiguo como la familia humana. No se necesita más que leer la historia de la caída de Adán y Eva en el Libro de Génesis para confirmar esto. Todavía, esta tentación histórica es preocupante porque el progreso técnico tiende a confirmar la ilusión humana que podemos lograr y hacer cualquier cosa, y si se puede hacerlo, se debe hacerlo. El orgullo intelectual está extendido.

En nombre de los derechos humanos, la campaña contra la vida actualmente tiene una imagen diferente. Se tratan los derechos humanos individuales como si fueran absolutos y como si los individuos no fueran socialmente responsables del bienestar común de la sociedad. Pero el hecho es que los derechos individuales están condicionados en el bienestar de toda la familia humana. En nuestra cultura, el corazón de la sociedad está afectado porque la santidad de la familia humana ha sido minada por demandas a ciertos derechos humanos individuales. El matrimonio no se puede sostener en un clima que da prioridad a los derechos individuales sobre los derechos de familia y la santidad del matrimonio en la comunidad humana en general.

En una sociedad que rechaza tolerar el sufrimiento que es una parte inevitable en todo ser humano, fácilmente se motiva a la sociedad a vislumbrar tácticas inaceptables para quitar de vista el sufrimiento. Seguramente en una sociedad tecnológicamente avanzada como la nuestra, se debe hacer cada esfuerzo para mejorar el sufrimiento de la gente en cualquier condición que ataque la

mente y el cuerpo. De hecho, somos agradecidos que hoy en día hay muy poco que la medicación no puede hacer para quitar el dolor intenso. Se lo conoce como cuidado paliativo.

También entendemos ahora que los extraordinarios medios tecnológicos no necesitan ser usados para prolongar vida, tales como un respirador artificial, el cual mantiene con vida a una persona que está clínicamente muerta. Por otra parte, la nutrición y los líquidos administrados intravenosamente ya no son considerados métodos invasores.

Estoy convencido que lo que pasa por compasión y lo que frecuentemente cita la gente en favor a la eutanasia y el suicidio asistido enmascara algo más. Se empieza a sospechar que son los vivos los cuales quieren quitar de vista a sus seres queridos que sufren para que ellos, los vivos y sanos, no estén incómodos y preocupados (y molestos) ante la enfermedad física o mental y el sufrimiento. Comienza a creer que el temor de la muerte de los sanos anima a los defensores de la causa de Jack Kervorkian y el así llamado “suicidio asistido”.

Claro está que los que han vigilado los agonizantes conocen la fatiga y el dolor. Uno se siente tan impotente que no queda menos que preguntarse, “¿Por qué hay este sufrimiento? ¿Por qué necesita ser tan duro?” Uno comienza a considerar su propia mortalidad. Se considera la solución del “arreglo rápido” que es tan prominente en nuestra cultura, sin considerar las consecuencias mayores de la verdad de la fe. Dios no creó el sufrimiento. Nuestro orgullo humano y la caída de la gracia por el pecado original nos dejaron fuera del huerto del paraíso. La oración nos recuerda que el mismo propósito de la vida no es la inmortalidad en la tierra, aunque aquellos que no quieren mirar desean que fuera así. Nuestro destino es un reino que no es en este mundo. Nuestro destino es con Dios, en el cielo donde ya no habrá sufrimiento. Es mucho más razonable de creer que la sed de nuestro corazón por la eternidad no va a frustrarse por la muerte, por nada de aquí en adelante. Además, es más razonable de creer que la muerte es una puerta que lleva a la libertad auténtica, aunque el pasar por la misma requiera sufrimiento. Jesús nos enseñó el camino. Su historia de Resurrección es la nuestra. La vida es un viaje de esperanza, no aquí en la tierra, sino más allá de la muerte se encuentra el cumplimiento de nuestros deseos más profundos. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Research for the Church/James D. Davidson

Church unity in the midst of diversity

Newspapers and television networks are fond of stories showing conflict between the Vatican and American Catholic lay people. Writers and news anchors seem to delight in reports showing that Catholics disagree with Church teachings about issues such as artificial birth control, premarital sex, abortion, and the ordination of women.



What these reports overlook is that there also are many issues on which lay people and the magisterium agree. Even more important is the fact that they agree on matters that are at the very core of the faith. This is confirmed by recent studies showing that Catholics, including young Catholics, attach a great deal of importance to teachings that are embedded in the Nicene Creed and the Church's social teachings.

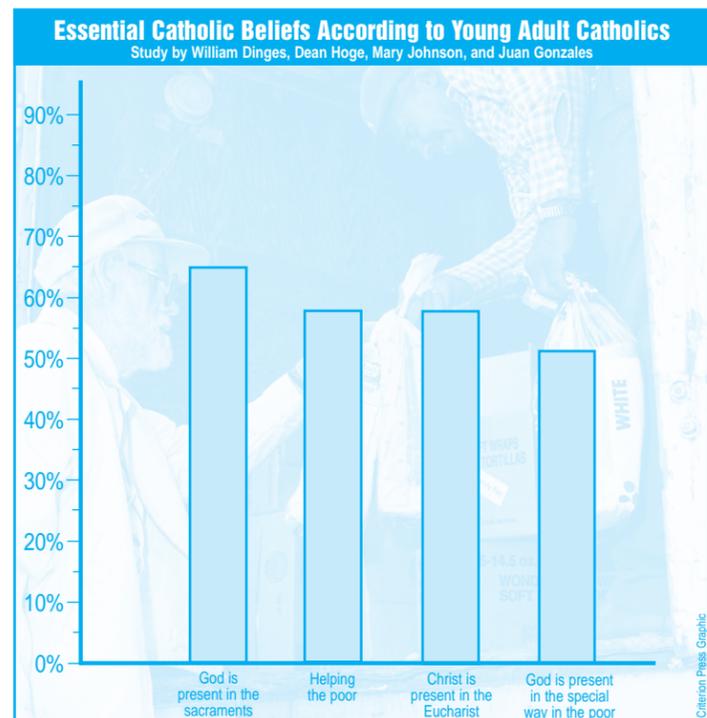
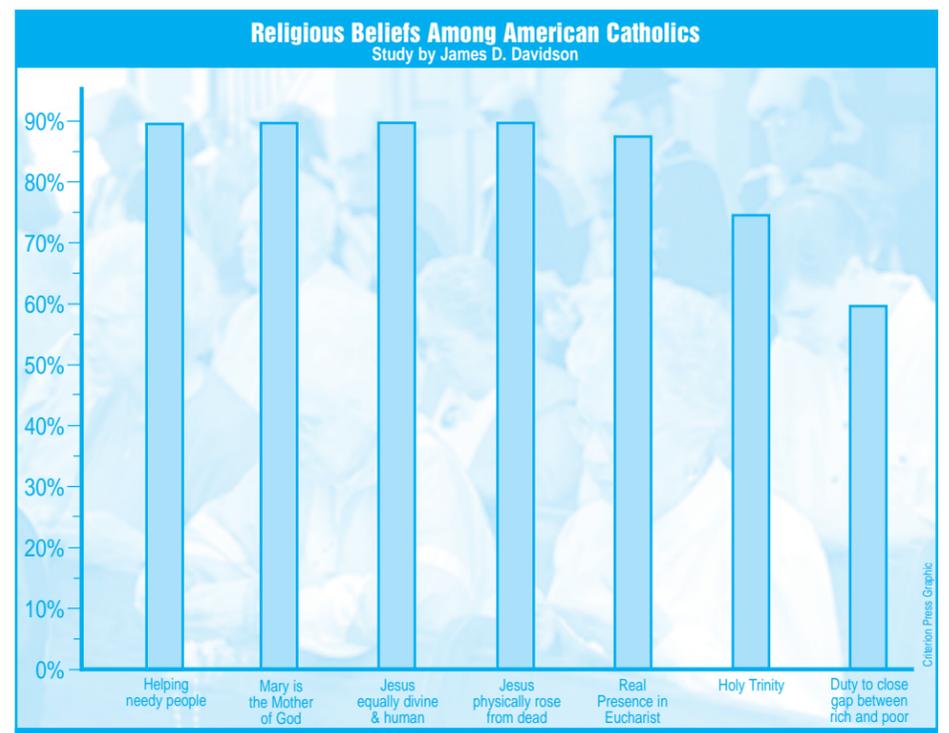
In one study (*The Search for Common Ground*, Our Sunday Visitor Books, 1997), my colleagues and I asked a national sample of Catholic parishioners about their religious beliefs. More than 90 percent said that “helping needy people is an important part of [their] religious beliefs.” More than nine out of 10 also stressed the importance of belief that “Mary is the Mother of God”; that “Jesus was completely divine like God and com-

pletely human like us in every way except sin”; and that “Jesus physically rose from the dead.” Eighty-eight percent also said they personally attach importance to the Catholic idea that “in Mass, the bread and wine actually become the body and blood of Christ.” Three-quarters said it is important to them personally to believe that “there are three persons in one God.” Almost six out of 10 agree that “Catholics have a duty to try to close the gap between the rich and the poor.”

In another study, William Dinges, Dean Hoge, Mary Johnson, and Juan Gonzales recently asked 20–29-year-old Catholics (including nonparishioners) what they consider to be “essential to the faith” (*Commonweal*, July 17, 1998). The items getting the highest ratings were: “Belief that God is present in the sacraments” (65 percent); “Charitable efforts toward helping the poor” (58 percent); “Belief that Christ is really present in the Eucharist” (58 percent); and “Belief that God is present in a special way in the poor” (52 percent). The percentages for young adults who attend Mass on a regular basis are even higher.

These findings show that, in the midst of widely reported diversity among American Catholics, there also is considerable unity. The Nicene Creed and concern for the poor are the religious glue that binds American Catholics together. †

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



Above: A recent study by Dr. Davidson and associates found a high degree of agreement on basic beliefs among American Catholics of all ages.

Left: Another study by Dinges, Hoge, Johnson and Gonzales also found a high degree of agreement on beliefs “essential to the faith” among American Catholics, ages 20–29.

Check It Out . . .

The Children's Museum of Indianapolis and Ameritech presents *El Día de los Niños, the Day of the Children*, from 3 p.m. to 8 p.m. April 30 at the Children's Museum of Indianapolis, 3000 N. Meridian St., in Indianapolis. The day, which honors children and Hispanic culture, features art, dance, hands-on activities, music, education and a health fair. Canned and dry food items are requested to benefit the food pantry at The Hispanic Center. Admission is free from 3 p.m. to 8 p.m. For more information, call 317-334-3322.

El Museo de los Niños y Ameritech presenta *El Día de los Niños* 30 de Abril. ¡Celebremos este día tan especial

en honor de nuestros niños y de nuestra Cultura Hispana! Goza de estas experiencias en el: arte, baile, actividades prácticas, música, educación y la feria de la salud. Se solitan donaciones de alimentos enlatados y de comestibles no perecederos a beneficio de la despensa de Centro Hispano. El Viernes, 30 de Abril, a partir de las tres de la tarde hasta las ocho de la noche: 3-8 p.m. La Entrads será gratis durante estas horas. Información: 317-334-3322.

St. Lawrence School will celebrate the eighth annual Father Beecham Education Fund Dinner April 30 at the Crystal Yacht Club in Indianapolis. Anne Ryder, news anchor at WTHR/Channel 13

in Indianapolis, is the main speaker. After-dinner music is provided by the Cathedral Jazz Band. The dinner is \$35 per person. For reservations, call 317-543-4923.

"Our Unfolding Story: Global Spirituality" is the theme of the annual meeting of Global Education Associates—Religious Orders Partnership

scheduled for April 28-30 in Providence Center at Saint Mary-of-the-Woods. The public is invited to attend the third annual Jerry Mische Memorial Lecture, "Spirituality for a Global Moment," presented by Benedictine Sister Joan Chittister, author and lecturer, at 7 p.m. on April 28. For information, call 212-870-3290. †

VIPs . . .



Ervin and Marie Kress of Napoleon will mark their 60th anniversary April 26. They will celebrate with Mass at St. Maurice Parish in Napoleon on April 25.



Their children will host a reception from 2 p.m. to 4 p.m. in the St. Maurice parish hall. All friends and relatives are invited to attend. The couple requests no gifts. They have three children: Kenneth, Rita, and Thomas Kress.

Divine Word Father Sylvester Jaworski will celebrate his golden jubilee of ordination April 23 at the Divine Word residence in Techny, Ill. Father Jaworski served at St. Rita Parish in Indianapolis from 1988 until health problems forced his semi-retirement in 1991. †

of ordination April 23 at the Divine Word residence in Techny, Ill. Father Jaworski served at St. Rita Parish in Indianapolis from 1988 until health problems forced his semi-retirement in 1991. †



Photo by Susan M. Bierman

Meeting a legend

Bart Starr, football legend and former Green Bay Packers quarterback, talks with children during his visit April 13 to St. Joan of Arc Neighborhood Youth Outreach (NYO) located on the grounds of St. Joan of Arc Parish in Indianapolis. Starr was the keynote speaker for Catholic Social Services' Spirit of Service Awards Dinner later that evening. (See story, Page 3.)

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CYO camp experiences record enrollment

Traditional and three-day camps are full at archdiocesan campground in Brown County

By Mary Ann Wyand

The Catholic Youth Organization's Camp Rancho Framasa in Brown County is already full for the summer camping season, and CYO camp staff members are both amazed and saddened by the number of applications arriving in the mail daily.

"We have 1,700 campers registered, another 300-some kids on the waiting list, and we've sent checks back to more than 300 applicants with a letter saying the waiting list is too long," CYO camp director Kevin Sullivan of Nashville explained. "We've still got parents calling us to ask for camp brochures, and we have to tell them we're full for the summer.

"There may be more than 1,000 children who don't get into CYO camp this summer," Sullivan said. "Normally we hit 1,700 registrations by the end of May or the first week of June. That's been our record. Usually we have about 100 kids on our waiting list throughout the summer, but this year has just been phenomenal."

CYO's traditional and three-day camps were filled on Holy Thursday, he said.

"We have a few spots left in some specialty programs for older adolescents, but that's it."

Eighth-graders can still register for the Leadership Camp scheduled the third week of August, Sullivan said, which requires an application process.

"We also have some places available for our Adventures Plus North canoe trip to Canada July 17-25 for teen-agers aged 15 to 17," he said. "Eight teen-agers and two adult camp counselors will travel to Camp Brebeuf, a Catholic Youth Organization camp in Hamilton, Ontario, to join a group of Canadian CYO campers."

This month, the telephones are ringing constantly at Camp Rancho Framasa, Sullivan said, and due to the volume most of the calls are going into the voice mail system.

"We're getting an overwhelming number of calls from parents who normally register their children in April," he said,

"and now are finding out that all the camp weeks were closed in February and March."

Sullivan said children who won't be able to spend a week at Camp Rancho Framasa this summer may want to apply now for the Fall Weekend Camp for boys and girls scheduled Oct. 8-10.

CYO executive director Edward J. Tinder of Indianapolis said the capacity enrollment is wonderful news from a business standpoint, but sad news from a service standpoint.

"We just wish there was a way we could serve all the children who want to come to camp this summer," Tinder said. "CYO camp is a very special place, an environment that kids look forward to for long periods of time, and we know they will be disappointed to have to wait until next year."

Throughout the United States, Catholic summer camps are experiencing larger enrollments every year, Sullivan said, but other diocesan CYO camp directors are surprised by the tremendous response in this archdiocese.

"No camp would fill up this quickly unless there was a history of excellent programming," Tinder said. "The camp staff, beginning with Kevin Sullivan

as director, has created something that a lot of parents want their children to experience as part of their summer. Obviously, we've got a high rate of returning campers who are inviting their friends."

Camp staff members just completed construction of a state-of-the-art multistation high ropes challenge course, he said, featuring a three-sided climbing tower and eight other elements. It is expected to become the top camp attraction.

Facilities expansion plans at Camp Rancho Framasa in future years include remodeling the pavilion and installing new restrooms there, he said, as well as building additional cabins.

Camping activities also are scheduled at CYO Camp Christina, a 160-acre wooded site east of CYO Camp Rancho Framasa, he said. Camp Christina was used weekly for primitive tent camping with smaller groups until it was closed in 1990.

CYO officials are still accepting employment applications for open staff positions, Sullivan said. Teen-agers and young adults who loved attending camp and are looking for summer employment may apply for positions as camp counselors or food service staff by calling Sullivan at 888-988-2839. †

Memorial Mass to honor Msgr. Bosler

A memorial liturgy to celebrate the life and ministry of the late Msgr. Raymond T. Bosler is scheduled at 6:30 p.m. on Wednesday, April 28, at St. Thomas Aquinas Church in Indianapolis.

"Please join us as we remember Msgr. Bosler on the fifth anniversary of his death and celebrate his life," said Father William Munshower, pastor. "We'd like to know if you're coming so we can better prepare" for a reception, "but please feel free to come even if you have to decide at the last minute."

Msgr. Bosler was well-known as the editor of *The Criterion* and also its predecessor, *The Indiana Catholic and Record*. He served as editor of *The Criterion* and as a columnist and author until retiring in 1976.

Msgr. Bosler was a panelist for *Focus on Faith*, a weekly television program in Indianapolis, for 25 years.

He also was recognized as an advocate for improved race relations as well as ecumenism and greater interreligious dialogue.

At the request of the late Archbishop Paul C. Schulte, Msgr. Bosler served as a *peritus*, or expert, at Vatican Council II in Rome during the 1960s.

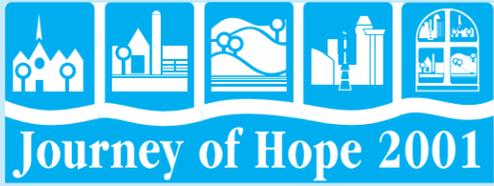
A priest for 56 years, he was named a monsignor in 1967 by Pope Paul VI.

He served as pastor of St. Thomas Aquinas and St. Therese of the Infant Jesus, (Little Flower) parishes in Indianapolis and as priest-minister of St. Maurice Parish in Napoleon, Immaculate Conception Parish in Milhousen, and St. Denis Parish in Jennings County. †

(To respond, call St. Thomas Aquinas Parish at 317-253-1461.)

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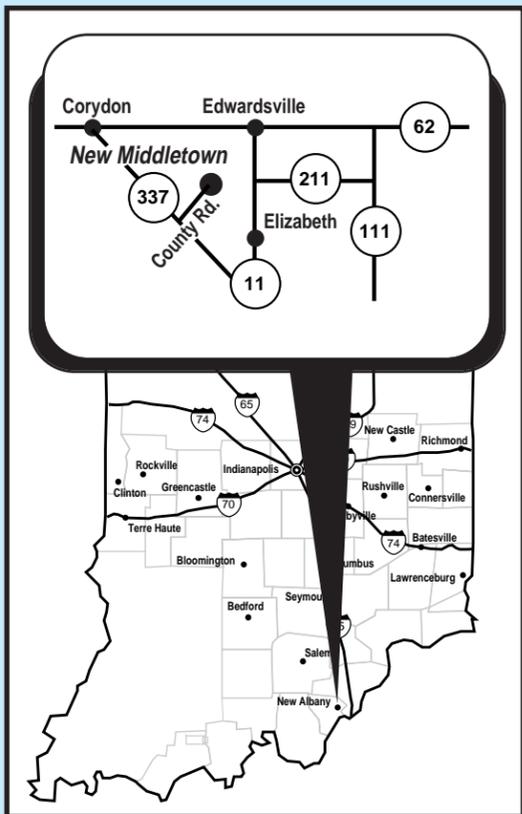
Most Precious Blood
New Middletown

St. Peter
Harrison County

Story by Susan M. Bierman

Fast Fact:

Both St. Peter Parish in Harrison County and Most Precious Blood Parish in New Middletown have had church structures destroyed by fire—St. Peter Church in 1900 and Most Precious Blood Church in 1927. Most Precious Blood Church was not insured, so a parish picnic was instituted to raise funds to build a new church building. The picnic became an annual event and today involves St. Peter and Most Precious Blood parishes and St. Joseph Parish in Corydon. Funds raised from the picnic benefit St. Joseph School in Corydon.



Journey
of Hope
2001

Two Harrison County parishes have strong vision

HARRISON COUNTY—Two New Albany Deanery mission parishes may be small in size but not in capability.

This is something Father Mauro Rodas, pastor of the two mission parishes—Most Precious Blood Parish in New Middletown and St. Peter Parish located near Buena Vista in Harrison County—observed when he arrived last year.

The two parishes are attended from St. Joseph Parish in Corydon, where Father Rodas is also the pastor. He said that even though the three parishes had gone several months without a resident pastor, everything was in place and running smoothly when he arrived.



Fr. Mauro Rodas

“They have their vision, and they want to share their time, their talents, and their treasure too,” Father Rodas said. “They are very committed to their Church and the maintenance of their buildings. They have done everything possible to keep those facilities working fine, and I’m proud of them.”

Seniors, adults, youth, and children in the parishes take part.

“The parishioners are proud of themselves, their faith, and their Church,” Father Rodas said.

Parishioners from St. Peter, Most Precious Blood, and St. Joseph parishes unite in time of prayer and in time of work. St. Joseph School, housed on the property of St. Joseph Parish in Corydon, serves children in kindergarten through eighth grade from the three parishes—as well as other



Most Precious Blood Church above, St. Peter Church at right.

neighboring parishes. School enrollment is 165 students.

The school receives support from all three parishes. This support can be seen at its height at the St. Joseph Parish picnic that is held in July. Picnic volunteers serve around 4,000 chicken dinners each year as a fund raiser for the school.



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Photo by Susan M. Bierman

A group of quilters from Most Precious Blood in New Middletown, St. Peter in Harrison County, and St. Joseph in Corydon parishes meet every Wednesday to create quilts to raffle at the St. Joseph Parish picnic held in July. St. Joseph parishioners helping with the project are (from left) Marilyn Thienenaman, Joan Wiley and Hazel Mueller. Father Mauro Rodas, pastor of the three parishes, watches as the women stitch the quilt.

Ed and Rowena Hoehn, parishioners at Most Precious Blood Parish, are in charge of the picnic. Ed Hoehn's father, Walter, organized the picnic prior to his son taking responsibility.

Quilters from the three parishes gather at St. Joseph Parish every Wednesday throughout the year to prepare a number of quilts to raffle at the picnic.

Father Rodas said these are retired people continuing to offer their time and their talents to the Church and to the younger parishioners.

"They love the Church and they [the seniors] want to pass their faith on to other generations," he said.

Quilter Mildred Ernstberger, a parishioner at St. Joseph Parish, said quilting is "contagious."

"You can't stop once you get started," she said.

Religious Education

Sharing a religious education program by the three parishes is seen as "a good thing," according to Becky

Flaherty, administrator of religious education for Most Precious Blood, St. Peter, and St. Joseph parishes.

Religious education enrollment is 115 in kindergarten through eighth grade. Currently, the three parishes are in the process of getting a youth ministry program off the ground.

"My goal is to connect our young people to the Church through spirituality, through formation, and through social components of youth ministry," Flaherty said.

She said the youth must be given a positive outlook to keep them connected to the Church—and they must also be given a reason to be involved as young adults.

"The sooner we can get them involved in the Church, the more apt they are to stay involved," Flaherty said.

She said the youth are not only a part of the future Church, but also are a part of the present Church.

"They have a lot to give the parishes now," she said.

Flaherty said that the youth are very capable of executing responsibilities in the Church now when they are

given opportunities.

"They are capable of owning up to the responsibilities," she said.

Father Rodas agrees.

"I can see that the youth are eager to have something to be involved with," Father Rodas said.

Faith Formation Commission

Most Precious Blood, St. Peter, and St. Joseph parishes have joined forces to establish a Faith Formation Commission. Flaherty said a group met in February to brainstorm and will come together again to summarize the faith formation needs of the three parishes.

Flaherty said this Faith Formation Commission is needed because "it says that our spirituality is important and that we are doing something about it and not just talking about it." †

Most Precious Blood New Middletown (1880)

Address: Corydon-New Middletown Rd.
New Middletown, IN 47160

*Attended from St. Joseph
312 E. High St., Corydon, IN 47112*

Phone: 812-738-2742

Church Capacity: 100 **Number of Households:** 68

Pastor: Rev. Mauro Rodas

Mass: Sunday — 8:00 a.m.

St. Peter, Harrison County (1849)

Address: Buena Vista Rd., Elizabeth, IN 47117

*Attended from St. Joseph
Corydon, 312 E. High St., Corydon, IN 47112*

Phone: 812-738-2742

Church Capacity: 175 **Number of Households:** 96

Pastor: Rev. Mauro Rodas

Masses: Sunday — 8:00 a.m.

Holy Hour for Vocations

April 25 is the World Day of Prayer for Vocations. The archdiocese will celebrate this day by hosting a Holy Hour for Vocations in each deanery. (See below.) All are welcome to attend.

Please continue to pray for vocations to the priesthood and religious life. Remember those priests, brothers, and sisters who have made an impact on your life and make a special effort to pray for them. Pray for those whom you think would be good priests, brothers, or sisters, that they may respond generously to God's call.

Batesville

April 25, 1:00 - 2:00 p.m.
Sisters of St. Francis Chapel, Oldenburg

Bloomington

April 25, noon - 1:00 p.m.
St. Vincent de Paul, Bedford

Connersville

April 25, 2:00 - 3:00 p.m.
St. Mary, Richmond
April 25, 4:00 - 5:00 p.m.
St. Anne, New Castle

Indianapolis East

April 25, noon - 1:00 p.m.
Little Flower Adoration Chapel

Indianapolis North

April 25, 2:00 - 3:00 p.m.
St. Luke Adoration Chapel

Indianapolis South

April 25, 1:00 - 2:00 p.m.
Our Lady of the Greenwood Adoration Chapel
Greenwood

Indianapolis West

April 25, 4:30 - 5:30 p.m.
Divine Mercy Adoration Chapel
(adjacent to St. Michael Church)

New Albany

April 25, 2:00 - 3:00 p.m.
Our Lady of Perpetual Help

Seymour

April 25, 2:00 - 3:00 p.m.
St. Mary, North Vernon

Tell City

May 7, 3:50 - 4:50 p.m.
St. Paul (this is the only deanery hosting a Holy Hour for Vocation on First Friday).

Terre Haute

April 25, 3:00 - 5:00 p.m.
St. Patrick Adoration Chapel

A Prayer to Make a Difference

O Lord, help me know your will for me. Let your light shine in the depth of my heart that I may know what you want me to do with my life. Help me believe that you have a special plan for me. Lord, I know I pass through this life only once; help me decide how you want me to make a difference. Like your Blessed Mother, give me the wisdom to hear your voice and the courage to answer your call. Above all give me peace of mind and heart. I offer this prayer in your name.

Amen

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

This Ad Is Camera Ready!

Children's Museum of Indy
5073
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Paper

God has special plans for every person

By Mary Ann Wyand

Last in a series

"God calls each one of us to something different," Benedictine Sister Mary Nicolette Etienne, a member of Our Lady of Grace Monastery in Beech Grove, told participants in the archdiocesan Life Awareness Vocation Retreat for Single Adults March 21 at Fatima Retreat House in Indianapolis.

Her comments on "Is It Really for Me?" concluded the presentations and panel discussions on discernment of religious vocations during the March 19-21 retreat. Archbishop Daniel M. Buechlein joined retreatants for the closing liturgy after her talk.

"All good things begin with prayer," Sister Nicolette said before leading the gathering in a prayer written by one of her students.

As principal of Our Lady of Lourdes School in Indianapolis, Sister Nicolette said she usually presents vocation talks to children and teen-agers.

"The big thing that I always like to tell the kids is that I was prom queen my senior year in high school," she said. "They think that's really neat that you can actually have a life and then go be a nun."

Mixing jokes with serious comments, Sister Nicolette reminded the group that they heard her brother—Father Paul Etienne, pastor of Our Lady of Perpetual Help Parish in New Albany—speak the day before.

"I believe I am who I am today because of the family that God blessed me with," she said. "I grew up in a little town called Tell City, close to Saint Meinrad and Ferdinand."

As a child, she said, "I always thought if you were a priest you were a Benedictine, if you were a nun you were a Benedictine, and if you were another kind of nun you weren't Catholic."

Religious vocations run in the Etienne family, Sister Nicolette said. "My aunt is in the same [religious] community that I'm in. She lives at Our Lady of Grace Monastery

when she's not on mission. My uncle was a diocesan priest. He's in heaven. When we were growing up, we had this religious influence in our life. We were fortunate to have that. It was OK to be someone who liked to go to church, who liked religion."

As a teen-ager, she said, "I wanted to be a teacher more than anything. I knew I had to get that degree. I dated a guy for four years. He wanted to get married, but I didn't. I realized that God had to be the center of our relationship, and I couldn't see that happening."

After graduating from college, she accepted a teaching position at St. Anthony of Padua School in Clarksville. Benedictine Sister Rachel Best, the principal then, now is the prioress of the Beech Grove Benedictines.

After visiting the monastery and meeting the sisters, she said, "I got involved in religious life, and I loved it. I got a job at St. Matthew Parish [in Indianapolis] and taught there for a while. I made final vows in 1991."

Family members and friends supported her decision to become a Benedictine and helped her through the times when she wondered if she had made the right choice, Sister Nicolette said. "That's probably why I'm a religious sister and a principal today."

That same support helped her through a recent battle with cancer.

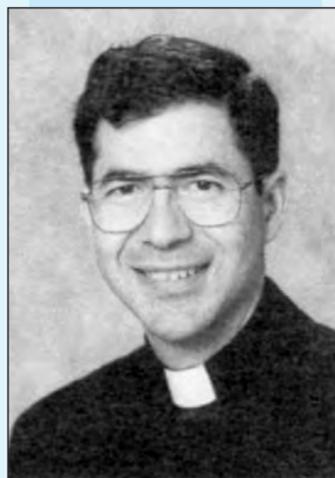
"That was an incredible time for me," she said. "I knew for sure then that I was where I was supposed to be" because of the love and support from family members, sisters, friends, parishioners and the school family as well as the many prayers offered for her recovery.

"I read something about suffering, how suffering really draws you closer to God," Sister Nicolette said. "The whole emotional part of cancer was hardest for me. Now I would never trade that time of suffering and pain for anything in the world. It was a gift from God. That's what I believe, and today I'm a much better person. I'm a stronger person—stronger emotionally—and more convicted in my love for God." †

MAY 1-2, 1999



Archdiocesan Office of Pro-Life Activities
welcomes Father Frank Pavone,
National Director of Priests for Life
and an official of the Pontifical Council for
the Family to Indianapolis.



Father Frank Pavone

Father Pavone's schedule in Indianapolis:

May 1, Saturday	8:30 a.m.	Pro-Life Mass St. Andrew Church, 3922 E. 38th Street
	9:30 a.m.	Rosary at the Abortion Clinic 3100 E. 38th Street
	10:30 a.m. to noon	Workshop for archdiocesan priests and pro-life committee members Catholic Center, 1400 N. Meridian Street
	4:30 p.m.	Mass and Homily Holy Rosary Church, 520 Stevens Street
	7:00 p.m.	Program St. Bartholomew, Columbus, location TBA
May 2, Sunday	10:00 a.m.	Mass and Homily Holy Rosary Church, 520 Stevens Street
	12:15 p.m.	Mass and Homily Holy Rosary Church, 520 Stevens Street
	1:00 p.m.	Program at St. Monica Church, 6131 N. Michigan Road Must R.s.v.p. by April 19th, call 317-297-5418
	4:00 p.m.	Program at St. Luke Church 7575 Holiday Drive East

Father Pavone has been director of Priests For Life in the United States since 1993. In 1997, he was asked by the Vatican to help coordinate pro-life activities throughout the world as an official of the Pontifical Council for the Family. He has devoted his priestly life to assisting God's people in responding to the evils of abortion and euthanasia. His message will be timely and inspiring to all who are searching for ways to build the culture of life.

All clergy, parish leaders and parish pro-life committee members are especially encouraged to attend the Saturday morning conference at the Catholic Center. Please publicize Father Pavone's other appearances in your parish so that anyone who wishes to hear Father Pavone's message can select a convenient site and time. If you have any questions, please call the Office for Pro-Life Activities at 317-236-1569.

CYO to honor 43 volunteers

Forty-three Catholic Youth Organization volunteers will be honored for dedicated service to youth during CYO Volunteer Awards Night at 7 p.m. on May 4 at SS. Peter and Paul Cathedral in Indianapolis.

St. John Bosco Medals will go to Jeff Dakin, St. Malachy Parish, Brownsburg; James McNulty, Holy Spirit Parish; Phil Thoben, Immaculate Heart of Mary Parish; Geri Pearson, St. Simon Parish; Michael Prestel, Good Shepherd Parish; Joseph Breen, St. Luke Parish; Kathy Keyler, St. Jude Parish; and Mike Joseph, St. Pius X Parish.

Msgr. Albert Busald Awards will be presented to Pam Matthews and Ed Knoop, St. Simon Parish; Mary Schmoll and Kathleen Rozens, St. Roch Parish; Becky Mathauer, St. Phillip Neri Parish; Larry Lee, St. Susanna Parish, Plainfield; Tim Barnett and Jim Norton, St. Pius X Parish; Sherry Pappas, St. Luke Parish; Eric Hofmeister, Holy Spirit Parish; Jennifer Flickner and Andy Flickner, St. Monica Parish; Jerry Murrell, St. Andrew Parish; Tom Spalding and Bill Hurtle, Immaculate Heart of Mary Parish; Larry Schembra and Carol Pitzer, St. Mark Parish; Bob Hasty, Nativity Parish; Jennifer Daily, St. Joan of Arc Parish; Joan Bartley and Mary Kay Schafer, St. Jude Parish; Patricia Abbot and John Strauss, St. Lawrence Parish; and Larry Gates, St. Malachy Parish, Brownsburg.

Spirit of Youth Awards will go to Karen Kavanaugh, St. Pius X Parish; Megan Miller, St. Monica Parish; Jana Kleiber and Alicia Weisenbach, St. Mark Parish; Aundrea Smith, Nativity Parish; Lauren Friedmeyer, St. Luke Parish; Josh Holden and Ben Allen, St. Lawrence Parish; Lisa Rosenfeld, Nativity Parish; Brittany Hizer, Immaculate Heart of Mary Parish; and Todd Jordan, Good Shepherd Parish. †

Parents can rely on the Bible as a resource

By Fr. Eugene LaVerdiere, S.S.S.

The whole Bible is a resource for parents on the subject of parenting.

In biblical times, the extended family was a reality. A lot of people in the same town were related. Even if they were not related by blood, every parent looked after the children in the village or town.

Every parent considered all the children in the neighborhood their own children, and children considered the parents of their playmates as their own parents. Beyond the blood relationship, every child had many brothers and sisters. That is why the Gospels speak of the sisters and brothers of Jesus.

Despite the differences from biblical times to now, the basic relationship between parents and their children is the same. And the basic challenge of parenting has not changed.

For Christian parenthood, we look to the New Testament, and through the lens of the New Testament we look to the Old Testament.

From the New Testament point of view, parents do not own their children. Our sons and daughters are confided to our care. Beyond that, through their baptism, parents and their children are all children of God.

As St. Paul writes to the Galatians: "For through faith you are all children of God in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ" (Gal 3:26-27).

St. Paul applied this traditional teaching to the relationships among members of the Christian community: "There is neither slave nor free person, there is not male and female" (Gal 3:28).

Applying this to parenthood, we can say, "There is neither parent nor child." As Paul wrote, "You are all one in Christ Jesus" (Gal 3:28).

In the Christian community, everyone, including parents, is a brother or sister to the others, including their own children.

The commandment of love applies to parents. Love is a powerful means of parenting. As parents, we love our children. We show our love by being there for them, even when a child rebels.

The attitude of love, like faith and trust, is not taught. It is caught. Children catch the attitude of love when they see their parents' love, not only for themselves and their children but for others. Children catch the virtue of love when they see that their parents love their own parents, the children's grandparents.

A great challenge of parenting is to



Love is a powerful means of parenting. Parents show their love by nurturing their children. The attitude of love, and the virtue of love—like faith and trust—is not taught. It is caught.

show children the wisdom of the commandment, "Honor your father and your mother." When parents love and honor their own parents, they will be loved and honored by their children.

Yes, there is a wealth of wisdom in the Bible! †

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

Parents learn to pray and ask help from others

By Cynthia Dewes

Remember the childhood chant that goes, "First comes love, then comes marriage, then comes John (or Mary) pushing a baby carriage!"

Its view of parenthood, while intended as humor, probably sums up the way my husband and I actually felt when we got married. We hoped to become parents, and neither of us would have married someone who did not share that hope.

Then we had our first baby, and in a sense I felt like an impostor. Who me? A real parent? But my confidence grew with each child's birth. We thought we had parenting down cold until our fifth and sixth arrived.

With Peter's arrival our lives, our parenthood, changed forever. He had a serious congenital heart defect. That meant constantly going to doctors, and it meant special care at home. We'd barely digested that when Andy arrived. He was profoundly mentally retarded and autistic. But God, our friends and relatives, and our parish family were with us.

We learned to pray and to ask for help from others, and we received help in abundance. Our "philosophy" of parent-

hood expanded over the years, but the idea that children are a blessing never changed.

Like my husband and I, our adult children view parenthood as a blessing. But their experience of parenthood differs in some significant ways from ours. One son says that couples today don't have the pervasive cultural support that once existed for the notion of settling into marriage and looking ahead to parenthood as something highly desirable.

In these days of two-career marriages, much is different in family life. Still, many insights which help our children in their parenting resemble those that helped us.

We've all learned how to be parents at least partially from the good or bad examples our own parents set. Although my mother and father seemed quite incompatible in their marriage, they were wonderful parents to me, their only child.

My children and I also agree that much of the assistance we receive in learning to be good parents comes from talking things over with friends.

Because being a couple is so important for parents, I believe they need to keep renewing their commitment to each other in order to sustain their commitment to their children.

My husband and I tried to go out alone at least once a month and to get away a few days once or twice a year. Despite tight budgets and limited time, we proved it can be done. The first time we went away for a weekend we asked a young couple to stay with the children. The young man and woman both were teachers. They had two babies themselves and were struggling to make ends meet. So for them free food and a small stipend made a fair exchange.

Our goals as parents always have been to raise stable children who know how to live in this world and how to prepare for the next. We hope they'll be reasonably contented, solvent, caring and faithful.

Our children seem to have picked up on these ideas. One son's wife said that their goals are to give their children a good education, help them prepare for meaningful jobs and, most of all, raise them well spiritually.

Another daughter-in-law joked, "God knows there must be a reason why we do this!"

She's right. The reason is that, despite hard times, parenting comes with countless experiences of joy and love. They make us continue to try to be good parents. †

(Cynthia Dewes is a free-lance writer in Bainbridge, Ind., and is a columnist for The Criterion.)

Discussion Point

Parents need support from others

This Week's Question

What helped you to become a better parent?

"The most important thing for me was support from friends and family. I went into parenthood knowing nothing, and their daily support really helped me. My mother was my main support. I have a friend who has six kids who were older than mine, and she was a mentor to me." (Judy Chase, Poughkeepsie, N.Y.)

"I truly relied on a lot of prayer to help me through the heavy and everyday decision making that comes up in parenting." (Rita Dura, Columbus, Ohio)

"Probably the biggest influences were my parents and my Catholic upbringing. Another influence was my extended family as I was growing up. So, I'd have to

say their example and my desire to be a good parent." (Carol Wooten, Delaware, Ohio)

"My faith certainly helped, and the fact that my husband and I worked as a team raising our children, and that we reflected on both of our parents and how they raised their families. Their great and good example was one of the things that helped us to be better parents." (Patricia Bixel, Edison, N.J.)

Lend Us Your Voice

An upcoming edition asks: How can ordinary people—individuals or groups—express repentance for injustice in the world?

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



CNS photo

Perspectives

From the Editor Emeritus/John F. Fink

My book about married saints

A book I have written about married saints has now been published by Alba House (which also publishes Father John Catoir's books). The title of my book is simply *Married Saints* and the price is \$9.95. It should be available at any bookstore. If they don't have it in stock they can get it for you. You can also order it through Amazon.com on the Internet and from Criterion Press, Inc.

My purpose in writing the book was to make it clear that marriage is no obstacle to sanctity. Holiness is possible to married people just as much as to popes, pastors, doctors of the Church, and religious. Indeed, I believe that, since most people are married, most of the saints were also married.

The Church, though, has not always given us that impression. It historically has placed a greater value on virginity than on marriage, even though a validly contracted marriage is a sacrament. Greatest praise has always gone to men and women who renounced "the world" in general or "the flesh" in particular.

It has been only in recent years that married saints have been acknowledged as such on their feast days. Women saints were either martyrs, religious, virgins or widows. In one book of saints that I studied, St. Margaret of Scotland was listed as "widow" even though her husband died only three days before she

did. I suppose that, if she had died four days earlier, the book would have listed her simply as a "holy woman."

As it happens, most of the female married saints in my book were widows. Besides Margaret of Scotland, the others were Elizabeth Ann Seton; Frances of Rome; Monica; Elizabeth of Hungary; Elizabeth of Portugal; Bridget of Sweden; Maria de la Cabeza; Mary, the mother of Jesus; Ann, the mother of Mary; and Elizabeth, the mother of John the Baptist. The other two were martyrs—Perpetua and Felicity.

In contrast, of the 10 male saints in the book, only one was a widower—Thomas More, and he remarried within 30 days of his first wife's death. The other male saints in the book are King Louis IX of France; King Stephen of Hungary; Emperor Henry II of Germany; King Edward the Confessor of England; Isidore the farmer; Peter the apostle; Joachim, the father of Mary; Zachary, the father of John the Baptist; and Joseph, the husband of Mary.

All 13 of the female saints in this book were mothers but not all 10 of the males were fathers. Edward the Confessor did not father any children and we're not sure about St. Peter. St. Joseph might or might not have had children by a previous marriage but, of course, he was the foster-father of Jesus.

There would be many more canonized married saints except for the fact that, unlike religious, there usually is no one to push their cause. These are some who have made it. †



Cornucopia/Cynthia Dewes

Life's common denominator

"The common denominator in our world is human nature."



This sums up my current contribution to profundity. It's also an easy message to relay since every life, including my own, demonstrates the point so well. (This is a redundancy, but I blame it on human nature).

My point about human nature is never more obvious to me than when we're traveling. Strolling down a Roman street once, we followed a local family, a mom, dad, two or three kids. They were probably on an outing or maybe just taking a stroll after dinner. Their little boy suddenly spotted a pop can and began to kick it along the sidewalk.

Then we went to Pompeii for a day and guess what! Another boy in a tour group from France or somewhere spied a small piece of plaster along the street, and proceeded to—well, you know the rest. Boys and kickable objects will find each other anyplace, anytime. Boys will be noise.

We also observed teen-age critters in their natural habitat (which in this case was Germany). Sure enough, there was the usual eye-rolling, deep sighing and flouncing that mark the American teen. But there was also the sweet desire to please, the efforts to act grown-up, the naïve, romantic and beautiful optimism.

We went to a Portuguese restaurant for the birthday celebration of an English friend, married to an American, both of whom live and work in Germany. A small

boy whom we came to call "The Happy Wanderer" left his parents' table to accompany us from the front door.

Throughout the evening he would reappear, either alone or trailing other diners, happily exploring the room, singing to himself, smiling at anyone who would smile back which was, of course, everyone present. Except for the two or three languages other than English we heard spoken during the evening, we might as well have been in a Bob Evans Restaurant in Indianapolis.

On Holy Saturday night we hung around one of the huge Easter Fires held annually in Germany. A crowd gathered, including the local firemen, and as they watched the pagan-cum-Christian event, they patronized a beer and wurst tent that had been erected for the evening.

Before long, both the fire and the celebration were raging, and a man we'd never laid eyes on before was regaling us in what seemed to be English with stories of his father's experience as a World War II prisoner of war in Texas. It was as though we'd suddenly materialized in the midst of the Elks lodge party on Saturday night.

Of course, human nature has a down side. (If not, it wouldn't be human, would it?) We saw that, too: Americans criticizing the local food because it wasn't Bob Evans's, or gang graffiti on Roman and German buildings, which is just as unintelligible as it is in America.

Human nature is the great leveler, and it's the best (and the worst) we can be—everywhere in the world. †

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

Journey of Faith/Fr. John Buckel

Surprised by love

They loved each other passionately. Unfortunately, she was married to another man. "I'm pregnant," she said. "What are we going to do?" He thought for a moment. "If her husband were dead, our problems would be over."

A scene from a television soap opera? Would you believe that it comes from the

Bible (2 Sam 11)?

Oddly enough, a story about two people who commit adultery and murder appears in the Bible. That these two individuals, David and Bathseba, should be the ancestors of Jesus is even more remarkable. The Bible is full of surprises.

A number of biblical passages are familiar to most people. "Love your enemies." "The Lord is my shepherd," and so forth.

On the other hand, a number of passages illustrating the darker side of the human behavior are unfamiliar to most people. For example, incest and other immoral conduct are described in the story of Sodom and Gomorrah.

Murder was on the mind of the sons of Jacob as they discussed the best way to get rid of their younger brother. One of Jesus' top assistants betrayed him and shortly after committed suicide. These examples demonstrate most clearly that just because a type of conduct is mentioned in the Bible, does not necessarily indicate that we are to do likewise.

There is mention of a séance in which a medium communicated with a dead person (1 Sam 28).

In a fit of rage, Paul cursed his opponents. "I wish that those who are disturbing you would castrate themselves" (Gal 5:12). A graphic description of the beloved's breasts and thighs is given in Song of Songs. If the Bible were ever rated by the Legion of Decency, it would probably be

classified "morally objectionable in part because of sex and violence."

If you enjoy a challenge, try reading the Book of Revelation. Dragons, beasts and destructive plagues are but a few of the dramatic elements found in this fascinating book.

Those who take pleasure in a good philosophical discussion will appreciate the Book of Job. "Why is there suffering?" Job ponders. More importantly: "Why am I suffering?" The Book of Proverbs contains hundreds of sayings helpful for everyday living.

The Bible is not without humor. For example, a man named Eutychus was sitting on the windowsill of a two-story building during the "breaking of the bread." Paul talked on and on. Eutychus nodded off, fell out the window and died. Paul went outside, laid hands upon the dead man and brought him back to life. Undaunted by the interruption, Paul returned to the upper room and continued speaking for several more hours (and we think Sunday homilies are long!)

Biblical poetry and love sonnets stand in a class by themselves. The Book of Psalms contains some of the greatest poetry ever written. Paul's reflections on love in 1 Cor 13 continues to be an all-time favorite piece of Christian literature.

A great feature of the Bible is its ability to illustrate the human situation in all its complexity. Scripture presents people in their greatest moments of triumph as well as their lowest moments of failure. In the midst of our human situation, God reveals himself to us.

Our heavenly Father demonstrates throughout the Bible that divine love always triumphs over sin. In spite of all the evil that springs forth from the human heart, God's love and mercy prevail. That is good news. †

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

Coming of Age/Amy Welborn

Is belief in God out of date?

Do only stupid people believe in God? Or is it just those who aren't strong enough to deal with life on their own and who make up the notion of a supreme being that they use as a crutch to deal with suffering and to explain the unknown?

Either way—dumb or weak and needy—it seems you've sunk to some lower level of humanity if you believe in God, according to some people.

I'm sure you've encountered them. Maybe it's a classmate who has the universe completely figured out, with no room for God, anywhere. Perhaps you've heard teachers describe belief in God as an outdated cultural phenomenon embraced by peoples who had to come up with an explanation for where the sun went every night.

And maybe you wonder sometimes. A lot of things ancient peoples blamed on God, we can explain now. Science helps us see a lot. But has science ever detected God?

People over on the other side of the Atlantic, in a place called Kosovo, have caused each other immeasurable suffering, partly over religious issues. Maybe it's true that science has made God obsolete, and those who persist do so just because they can't deal with life or need a cover to justify getting what they want.

News flash: The friends and self-proclaimed wise ones who say that everything we've learned about the universe has put us in a state beyond God need to pick up the science section of the newspaper and read the latest.

God is back.

Have you ever heard someone way older than you say, "The more I learn, the less I know"? One day, a long time from now, you'll discover the truth of that for

yourself, and if you take a quick look into what's happening on the frontiers of science, you'll see that scientists are having to admit that too.

In a recent article, Gregg Easterbrook, of a magazine called *The New Republic*, wrote how modern science, far from explaining God away, constantly is running up against questions that could be answered by the existence of God just as well, if not better, than any other answer.

Most of the issues turn around two points: How did it all get started, and why does it all work so well?

One theory now taught at some big schools suggests that "the entire universe popped out of a point with no content and no dimension, essentially expanding instantaneously to cosmic size." Sounds like a miracle which could only be caused by a higher force, and Easterbrook says a lot of scientists agree.

Did you know that science still can't answer that question of exactly how life began? And that the chances of "structures as complex as the 6-billion-unit strand of human DNA" arising from chance are pretty improbable, making God as reasonable—yes, reasonable—an explanation as any other?

Some people say kids don't care about stuff like this, and your world basically revolves around thinking about sex and complaining about your parents, but I disagree. I know you care because I've heard you marvel at the universe and obsess about where God (and you!) fit into it all. I've listened to you doubt God because it's been suggested to you that only the intellectually feeble believe.

Well, it's not true. When you look at the whole picture honestly and with an open mind, wouldn't the intelligent person admit that there are just as many sound reasons to believe as not to believe—if not more? †

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

Fourth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 25, 1999

- Acts of the Apostles 2:14a, 36-41
- 1 Peter 2:20b-25
- John 10:1-10

The first reading for this fourth weekend of Easter is from the Acts of the



Apostles, that source so preferred by the Church for Liturgies of the Word in this season.

Again, Peter speaks on behalf of the apostles. As did Jesus, he proclaims the good news of salvation and life. He is

quite to the point. Asked what is the avenue to everlasting life, Peter firmly and clearly replies that it is through Jesus. In the Lord's name, the earnest and the devout must be baptized.

Then, the apostle continued, the Holy Spirit will come with the very power of God. He will bring life.

Acts calls this arrival of the Holy Spirit a "gift." It is not a right, not an eventuality, nor is it an inevitability. It is in every respect God's gracious gift.

As the lesson concludes, and as Peter finishes, Acts says that he uses other arguments to make his case. The process of understanding God and divine mercy requires more than mere humans can summon. We need God in order to understand revelation. Yet revelation is neither ridiculous nor contrary to human logic.

Thus, many arguments may be brought forward to support it.

The First Epistle to Peter provides the second reading.

This epistle is not often read at Mass. Yet it is marvelous in conveying the truth of God, salvation and Jesus, but it very well calls Christians to fidelity and to focus their minds and hearts upon the Lord.

These verses are no exception. Jesus is the point of our faith, the model of our obedience. He redeemed us. He indeed is the "first-born of the dead." In imitating the Lord, we find our own way to God.

St. John's Gospel furnishes the last

reading.

At the beginning of this time of Easter, the Church for an entire week used Resurrection narratives from the Gospels in each Liturgy of the Word. Gradually, however, the emphasis came to be a response to the Resurrection.

How do individual persons react to Jesus? How should they react? Even in this questioning, the Church is reassuring and hopeful. The Lord will give us the strength and understanding to reach God.

In this weekend's reading, the Church presents from John's Gospel a beautiful, familiar story. Only through Jesus can anyone achieve eternal life.

The imagery is that of sheep and the Good Shepherd. It is an image of Christ used several times in the Gospels, and a model treasured by Christians from Christianity's earliest days.

To understand the imagery, it is necessary to realize how sheep behave and what a shepherd does. This is more easily said than done in these times when farming and livestock are not part of everyone's daily experience.

Sheep are meek and very vulnerable. Humans are very vulnerable, although people rarely like to admit it.

A good shepherd is one who never loses sight of the sheep's vulnerability nor of the obligation to protect, nourish and care for the sheep.

Reflection

The ancient symbol of Easter is the lamb. Important to each Passover was the sacrifice of an innocent lamb. Jesus is called the "lamb of God," a title first given by John the Baptist himself.

In the same arena, but somewhat different, comes the imagery of John's Gospel in today's readings. Jesus is presented not as the lamb, but as the Good Shepherd.

We are the lambs. Distantly, we may draw the parallel. We are like the Lord. We are at the mercy of human evil and earthly sin.

However, beside us, with us, for us, is the gentle but strong and wise Good Shepherd. He guides us. He cares for us. No enemy dare attack us with the Good

Daily Readings

Monday, April 26

Acts 11:1-18
Psalms 42:2-3; 43:3-4
John 10:11-18

Tuesday, April 27

Acts 11:19-26
Psalm 87:1-7
John 10:22-30

Wednesday, April 28

Peter Chanel, priest, religious, missionary and martyr
Louis de Montfort, priest and founder
Acts 12:24 - 13:5a
Psalm 67:2-3, 5-6, 8
John 12:44-50

Thursday, April 29

Catherine of Siena, virgin and doctor of the Church

Acts 13:13-25
Psalm 89:2-3, 21-22, 25, 27
John 13:16-20

Friday, April 30

Pius V, pope and religious
Acts 13:26-33
Psalm 2:6-11
John 14:1-6

Saturday, May 1

Joseph the Worker
Acts 13:44-52
Psalm 98:1-4
John 14:7-14

Sunday, May 2

Fifth Sunday of Easter
Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
1 Peter 2:4-9
John 14:1-12

Shepherd nearby.

Without this Good Shepherd, we venture into cold, darkness and danger. As the Church continues its joyful reflection upon the Resurrection, it does leave as its last word the conclusion that we are weak, vulnerable and at the mercy of evil.

Rather, while reminding us of these

negative realities, it calls us to peace and to have a strong heart. The Good Shepherd is with us. He is our champion and our friend. Only the Lord is powerful enough to withstand death. Therefore only in the Redeemer can we withstand death eternally and avoid death on earth, which is life in sin. †

Question Corner/Fr. John Dietzen

Funeral plans should reflect wishes of deceased

Q My husband of 52 years was raised a Baptist. He is a wonderful husband



and helped raise our three children Catholic. He goes to Mass with me often, but is adamant about not becoming Catholic; he cannot "see" confession and some other beliefs.

Would he be eligible to have a Catholic funeral service in church? Also, is it permissible for him to receive Communion? (Wisconsin)

A It is not impossible for some Catholic funeral service, even in church, to be held for someone who is not Catholic.

Several important things need to be considered, however. We must first respect the wishes of the person who has died. The Church is, and all of us should be, reluctant to impose anything on someone after death that he declined during life.

Occasionally it happens that other factors are involved, and the priest, at the request of the family, would have a Catholic service, even in the church. Rarely would that include Mass, but there could be Scripture readings, prayers and other elements of our ceremonies for the dead.

St. Augustine noted centuries ago that our Christian funeral liturgies are more for the living than for the dead. So the spiritual and emotional good of those who grieve the death also need to be carefully weighed.

Talk it over with your husband, and then discuss your wishes with your parish priest. He will advise you what avenues are open for you.

Your remark that he "adamantly" opposes joining the Catholic faith makes me wonder if you may be pushing him a little too hard. Be patient. Whatever happens, you and your children will always be able to pray for him, even have

Masses said for him if you wish, if he dies before you do.

Finally, you must be aware that normally people not of our faith should not receive Communion at Mass. The times when they may do so are explained well in the Catholic Church's regulations on sharing worship and the sacraments, and have been the subject of this column several times (see the *Vatican Norms on Ecumenism*, 1993; Nos. 129-132).

Again, is your husband even interested in sharing Communion? If he does not feel a personal motivation to become a member of our faith, part of the reason must inevitably be that he does not share our beliefs about the significance and importance of this sacrament.

Perhaps that is something else to review with him.

Q My question is about the finances of our parish. We don't receive any financial report. I thought this was covered by Church law, that all members receive a statement of income and disbursements.

The priest has been asked several times, but there is no change. Can you give any information about this? (Pennsylvania)

A General Church regulations on this matter are quite limited. Each parish is to have a finance council, on which members of the faithful serve, and which is to receive an annual report for its consideration.

Accounting to parish members is required according to norms determined by the diocese (Canons 537 and 1287).

Finance councils are, incidentally, the only parish organizations or councils actually mandated by universal Catholic Church law. Parish councils are to be established in each parish if the bishop "judges it opportune" (Canon 536).

Most dioceses now require some form of financial accounting to the people of each parish. †

My Journey to God

Easter Morning

Handmaiden of God,
Before the empty tomb on this morning,
Does your quiet awareness
Meld with the grateful joy
That a promise has been fulfilled?
He has gone from your hearth and your table;
Away from Nazareth, away from the temple,
Garnered by his Father from treacherous men.

Handmaiden of God,
Are you looking on us
In our forgetfulness and indifference,
While recalling over and over again
The hours you stood on Calvary?
Are you troubled by our ingratitude
For the pardon he wrought for us?

Handmaiden of God,
We bring to the empty tomb on this morning
A new awareness of our mortality
And acceptance of our limits of time.
We bring humility and hopes
That your Son will guide us
To the chosen place his Father wills for us.

(Mariam Higgins is a member of Immaculate Heart of Mary Parish in Indianapolis.)



CNS photo of 19th century woodcut by Paul Gustave Dore

The coiled winding sheet on the floor
Proclaims the earth cannot restrain
The love and mercy of holy strategy,
Forgiving, redeeming and counting us carefully,
One by one.

By Mariam Louisa Higgins

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.

April 23

St. Roch, Indianapolis, 3603 S. Meridian St., will host Spring Monte Carlo night from 7 p.m.-midnight in the school cafeteria. Information: 317-783-6155.

April 24

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

April 25

St. Pius Parish, Troy, Hwy. 66, will have chicken and dumpling dinners from 11 a.m.-3 p.m. Featuring tours, antiques, unique quilt display and bake sale. Information: 812-547-3471.

Rexville Schoenstatt will present "Holy Orders, The Sacrament of the Priesthood and of Service," with Father Hardon beginning at 2:30 p.m.. Mass at 3:30 p.m. with Father Elmer. Information: 812-689-3551.

April 27

The St. Vincent Hospital Guild will host the 10th Dream Green Extravaganza raffle and fundraiser to benefit Hope

Lodge at the Ritz Charles, Carmel, 12156 N. Meridian St. It will begin with social hour at 6 p.m., dinner at 7 p.m. Cost: \$100 per couple. Information and reservations: 317-581-8801.

April 30

St. Susanna Parish, Plainfield, 1212 E. Main St., will hold 25th Annual Derborama Raffle and Pig Roast in Zore Hall from 5-8 p.m. Cost: \$6.50 adults; \$3.50 children, including drink and dessert. Featuring a country store and fun fair. Information: 317-839-4175.

St. Lawrence Catholic School eighth annual Father Beechem Education Fund Dinner at the Crystal Yacht Club, 6727 Westfield Blvd., featuring guest speaker Anne Ryder. Cost: \$35 per person. Information: 317-543-4923.

May 1

St. Joseph Parish, Indianapolis, 1375 S. Mickley Ave., will host fourth annual Armchair Race in Elford Hall. Doors open at 6:30 p.m., racing begins at 7 p.m. Cost: \$4 per person and includes food, fun and beverage. Information: 317-244-9002.

Holy Cross Parish, Indianapolis, 125 N. Oriental, will host annual chili supper/auction. Serving chili from 5-7 p.m., live auction from 7-10 p.m. Cost: \$5 adults; \$2 children; children under 2 are free.

Recurring

Daily

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

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass. Times, information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass, 10 a.m. (formerly held at St. Patrick Parish).

St. Anthony of Padua Church, Clarksville, "Be Not Afraid" holy hour 6 p.m.

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

Mondays

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

Tuesdays

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood chapel, 335 S. Meridian St., Greenwood, 7 p.m. for rosary and Chaplet of Divine Mercy.

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

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

Holy Name Parish, Beech Grove, 89 N. 17th St., 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 Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, New Albany, Shepherds of Christ Associates 7 p.m. prayer for lay and religious vocations.

St. Patrick Church, Salem, Shelby St., prayer service, 7 p.m.

St. Malachy Church,



"I guess today separated the wheat from us chaff."

© 1999 CNS Graphics

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

Fridays

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

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

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

Saturdays

A pro-life rosary at 9:30 a.m.

in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Church, Sellersburg, prayer group, 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

The Guardian Angel Guild 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, Benediction of the Blessed Sacrament, 7:30 p.m. Confession, 6:45 p.m.

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

First Fridays

Holy Guardian Angels Church, Cedar Grove, 405 U.S. 52, eucharistic adoration after 8 a.m. Mass to 5 p.m.

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

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, eucharistic adoration after 8 a.m. Mass until noon.

Sacred Heart Church, Indianapolis, 1530 Union St., exposition of the Blessed Sacrament after 8 a.m. Mass, closing with noon communion service.

St. Vincent de Paul Church, Bedford, exposition of the Blessed Sacrament after 8:30 a.m. Mass until 9 p.m. Sacrament of reconciliation, 4-6 p.m.

St. Joseph University Church, Terre Haute, eucharistic adoration after 9 a.m. Mass to 5 p.m. Rosary at noon.

First Saturdays

St. Nicholas Church, Sunman, 8 a.m. Mass, praise and worship music followed by the Fatima rosary. Monthly SACRED gathering in the parish school after.

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

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The Active List, continued from page 14

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

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

Second Thursdays
Focolare Movement at 7:30 p.m. at Indianapolis home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

St. Luke Church, Indianapolis, Holy Hour for priestly and religious vocations, 7-8 p.m.

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, St. Matthew Parish, 4100 E. 56th St., Indianapolis, at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays
Catholic Widowed Organization, 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Holy Family Parish, Oldenburg, 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., family rosary night, 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, 7 p.m. 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 Church, 3922 E. 38th St., Indianapolis, Mass for Life, 8:30 a.m.; walk to 2951 E. 38th St. abortion clinic for rosary, return to St. Andrew for Benediction.

Bingos
TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

Providence students organize fund raisers to help emergency relief efforts in Kosovo

By Susan M. Bierman

CLARKSVILLE—Our Lady of Providence Jr./Sr. High School seniors in Clarksville recently hosted a school bake sale and organized a “jeans day” to raise money for refugees fleeing Kosovo.

The bake sale and jeans day fund raisers earned \$500 for Catholic Relief Services and International Red Cross emergency relief efforts in Yugoslavia.

Not only were the students helping the refugees, they also learned more about the current conditions in Kosovo.

Senior Brittany Dougherty, a member of Our Lady of Perpetual Help Parish in New Albany, said although her classmates were aware of the war in Kosovo, they lacked details.

“They weren’t aware of how bad things really are and what the fighting is about in Kosovo,” Brittany said.

Senior Eric Voelker, a member of St. Mary Parish in Lanesville, said his classmates were interested in knowing where their money was going. He said he gave the students updates on the situation in Kosovo as they bought the baked goods.

“They got more interested in Kosovo and probably were going to take a look into the situation a little more,” Eric said.

The one-day bake sale was organized by Providence High School seniors and Providence Pride, an organization of school parents and faculty members dedicated to helping improve the morale and pride at the school and to assisting in times of need.

Brittany said about 75 percent of the senior class participated in the bake sale in some manner—either baking the goods or selling them. The bake sale was held during the lunch hour, and the lunchroom manager agreed not to provide desserts that day. Students bought baked goods for 50 cents each plus a donation.

Eric and Brittany said they would like to do more for the refugees in Kosovo.

“I think one day of doing something was good, but we can do more,” Brittany said.

Gerald Wilkinson, president of Providence Jr./Sr. High School, said the project is proof of the students responding to a need, “another example of our kids rising to the challenge any time there is a real need.” †

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

ABEL, Edmund W., 67, Holy Name, Beech Grove, March 29. Husband of Patricia A. (Pickell) Abel. Father of Patricia F. Massimini, Pamela J. Everitt, Donna J. Disano, Joan M. Showalter, Edmund R. and Steven M. Abel. Brother of Wallace and Beverly Carol Abel, Dolores Waugh. Grandfather of 14.

ADAM, Victor "Vic," 85, Holy Name, Beech Grove, April 7. Husband of Phyllis A. (Eacret) Adam. Father of Larry, Ted, Jeff and Teena S. Adam, Diana O'Brian, Linda Satterfield, Vicki Sturgeon. Brother of Catherine Powell. Grandfather of 12. Great-grandfather of two.

BOND, Catherine C., 98, St. Mary-of-the-Knobs, Floyds Knobs, April 11. Mother of David and William Bond, Carolyn Lueke, Rita Yates. Grandmother of eight. Great-grandmother of eight.

BRADLEY, Heather G., 22, St. Bartholomew, Columbus, March 30. Daughter of Patricia Smith. Stepdaughter of Ron Beard. Sister of Bridget Brandt.

Granddaughter of Edna Smith, Ralph and Barbara Beard, Grace Whittington.

CARRICO, Gertrude F. (Reimer), 86, Holy Name, Beech Grove, April 8. Mother of Nancy Garber, Carol Ann and Diana K. Carrico. Grandmother of seven.

COFFMAN, Maggie, 18, St. Rose of Lima, Franklin, April 14. Daughter of Samuel and Geneva Coffman. Sister of Patrick, Monica and Lucy Coffman. Granddaughter of Mark and Helen Coffman, Henny and Hilda Boze.

CUMMINS, Augustus Powell, 78, Our Lady of the Springs, French Lick, April 1. Husband of Margaret (Nonte) Cummins. Father of David, Wayne, Marsha and Charlene Cummins, Beverly Woolsey, Peggy Weisheit, Julie Harris, Cindy Kidwell. Brother of Dudley Cummins, Myrna Cantner, Naomi Nolan. Grandfather of nine.

De HEBREARD, Rebecca L. Murray McElwaine, 44, St. Jude, Indianapolis, April 5. Wife of Mark T. de Hebreard. Mother of Lisa Gayle and Stephen Craig McElwaine, Jonathon de Hebreard. Daughter of William E. and Thelma E. Murray. Sister of Steven and Thomas Murray, Earl and Joe Hall, Linda and Theresa Ringham, Tammy Murray Woempner, Mary Kern, Sandy Fitzpatrick, Earlene Griffith, Belinda Green, Carol Kelley. Granddaughter of

Everett Bowman. Grandmother of two.

DENHAM, Marjorie D., 57, Our Lady of the Greenwood, Greenwood, April 3. Wife of Elmer T. Denham. Mother of Jesse and Kevin Denham, Tracey Roby, Trena James, Margaret Walsh, Butch Fields, Tammy Logan, Terri James, Barbara Herst. Grandmother of 25. Great-grandmother of three.

DUDLEY, Joanna, 47, St. Gabriel, Connerville, April 7. Wife of Bruce Dudley. Mother of B. Shane Dudley, Deanna Cook. Daughter of Eleanor McQuinley and Clifford Dudley. Sister of Mike Allen, Diana Fox, Dawn McQuinley, Marcella Boger. Grandmother of one.

DUNCAN, Franklin S., 58, St. Simon the Apostle, Indianapolis, April 2. Husband of Carolyn J. (Collier) Duncan. Brother of Merle A. Jr., Rick D. and Sharon Davis, Norma Ritchison, Patty Walls.

ECKSTEIN, Betty, 69, Holy Family, Oldenburg, April 14. Mother of Pam Bischoff, Michael Eckstein. Sister of Nancy Koures. Grandmother of three. Great-grandmother of one.

GRIFFEY, Robert, 77, St. Vincent de Paul, Shelby County, April 12. Husband of Mayrene Griffey. Father of Jan Itce, Cindy Grouesser, Greg and Scott Griffey. Grandfather of eight. Great-grandfather of one.

JONSON, Richard E. "Rick," 44, St. Joseph, Indianapolis, April 9. Son of Earlene Bonesteel. Brother of James and Chris White, Linda Petro, Brenda Page, Beverly Johnson, Mary Lynn. Uncle of several nieces and nephews.

KAVATHAS Jr., John P., 71, St. Mary, New Albany, April 12. Husband of Mary E. (Schmitt) Kavathas. Father of Diana Nolot, Donna Stamper, Debbie Dougherty. Grandfather of six. Great-grandfather of three.

KRAMER, Angeline, 95, Our Lady of the Greenwood, Greenwood, April 4. Mother of Elizabeth Gump, Dorothea Collier, George and Michael Kramer. Grandmother of 19. Great-grandmother of 32. Great-great-grandmother of one.

LEHNER, Lorine A., 78, Christ the King, Indianapolis, April 10. Mother of Alan and Richard Lehner. Sister of Warren Shaw, Dot Hill. Grandmother of four.

LUCKETT, Elisha J. "Jerry," 74, Our Lady of Perpetual Help, New Albany, April 6. Husband of Patricia (Rucker) Lockett. Father of Cassie Moore, Stephen, Greg and Matt Lockett. Brother of Robert, Thomas P., Lloyd B., Terry Y., Charles A. and Sister Martha Rita Lockett, Elizabeth "Betty" Shultz. Grandfather of 11.

MEYER, Dorothy M. (Moeller), 57, St. Anne, Hamburg, April 9. Wife of George Meyer. Mother of Carla Kramer, Shelly Prickel, Mike and Daniel Meyer. Daughter of Opal Moeller. Sister of Bill and Ken Moeller, Ruth Meyer. Grandmother of eight.

MUSKAT, Daniel J., 44, St. Michael, Indianapolis, April 8. Father of Jennifer Muskat. Son of Ralph and Dona Muskat. Brother of Jerome and Ronald Muskat, Barbara Goodin, Kathryn Aldin.

OLIVER, Marcia G., 48, Our

Lady of Perpetual Help, New Albany, April 11. Mother of Elmer Bradley II, Jeffery W. and Joshua A. Oliver. Daughter of Jeff and Anna Roth. Sister of Pete and Alice Roth, Lisa Schultz, Peg Fey.

PENROSE, Mary Jean, 74, St. Michael, Indianapolis, March 24. Mother of Mark and Jane Penrose. Grandmother of four. Great-grandmother of one.

PITZ, Paul G., 83, St. Michael, Indianapolis, March 31. Husband of Roseann Fogarty Pitz. Father of Paul N., Janeann, Thomas R., Michael D., Mary Lynne and John C. Pitz. Grandfather of six.

RESTER, Joseph, 96, St. Maurice, Napoleon, April 9. Husband of Tressa Rester. Grandfather of two. Great-grandfather of two.

RETHLAKE, Raymond G., 87, St. Mary, Greensburg, April 18. Father of Dale Rethlake, Sharon Obermeyer. Brother of Marie Robbins. Grandfather of four.

ROBERTS, William, 77, St. Michael, Indianapolis, March 28. Husband of Ann Roberts. Father of William Jr., Robert, Michael and Carrie Bryant Robert, Patty Broderick, Judith Stewart. Grandfather of 14. Great-grandfather of nine.

ROMINES, Alice, 75, St. Joseph Hill, Sellersburg, April 7. Sister of Marcella Moore, Alma Zimmerman.

SCHANTZ, Gertrude, 102, St. Paul, New Alsace, April 14. Mother of John and Ralph Schantz, Irene Wall, Grace Buram, Betty Schuler, Vera Ahaus. Grandmother of 11. Great-grandmother of 20.

SCHANTZ, Margaret, 97,

St. Martin, Yorkville, April 12. Aunt of several.

SETTLES, Thelma Marie (Porterfield), 92, Holy Name, Beech Grove, March 25. Mother of Mary Storey, Jason Settles. Grandmother of nine. Great-grandmother of 18. Great-great-grandmother of nine.

SIEFERT, Jerome J., 72, St. Louis, Batesville, April 18. Husband of Mary Ann Seifert. Father of Jean Beckley, Jane Nordmeyer, Sue and Peggy Siefert. Brother of Marcia Belter, Dorothy Harmeyer, Joan Fritsch. Grandfather of seven.

SOLAND, Dr. Emerson Joseph, 89, Christ the King, Indianapolis, April 10. Husband of Elizabeth "Betty" Kidwell Soland. Father of Gretchen Logan, Mary Jane Finneran. Brother of Rosemary Sheehan, Louise Schnipple. Grandfather of four. Great-grandfather of four.

SPAULDING, Gladys L., 95, St. Roch, Indianapolis, April 8. Mother of David M. Spaulding. Grandmother of three. Great-grandmother of two.

WILLIAMS, Rose A., 96, St. Simon the Apostle, Indianapolis, April 1. Mother of Edyth Gumerson, Winthrop T. "Bill" and Robert A. Williams. Grandmother of 11. Great-grandmother of 20.

YOUNT, Robert L., 68, St. Michael, Charlestown, March 13. Husband of Emma Jean Lindenmayer. Father of Robert Jr., Steven Patrick and Brian Yount, Rebecca Hengst. Brother of Luther Jr. and William Yount, Mary Shepherd, Martha Stoner, Velma Clapp, Betty Ford, Ruth Young. Grandfather of 13. Great-grandfather of one. †

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News briefs

U.S.

Palm Beach cathedral's tabernacle is re-blessed after desecration

PALM BEACH GARDENS, Fla. (CNS)—The rector of the Palm Beach diocesan cathedral re-blessed its altar and tabernacle April 11, three days after thieves broke in, ripped the tabernacle from its moorings and left it smashed in a drainage ditch, leaving the hosts scattered in the grass. Msgr. Thomas Klinzing, rector of the Cathedral of St. Ignatius Loyola and head of the diocesan marriage tribunal, said police believe the break-in probably took place about 10 p.m. on April 8. The thieves took only the ciboria, or cups, inside the tabernacle, probably because they thought they were of some value.

Kevorkian murder sentence applauded by a pro-life advocate

WASHINGTON (CNS)—A pro-life advocate applauded the 10- to 25-year sentence given Jack

Kevorkian for second-degree murder in the death of Thomas Youk. "This sentence affirms that people with disabilities deserve the same quality of justice as those who are able-bodied," said an April 13 statement by David O'Steen, executive director of the National Right to Life Committee. O'Steen added his hopes that "this will serve as a deterrent against pushing people with disabilities further down the slippery slope toward a 'duty to die.'"

CHA criticizes attack on Catholic hospitals

ST. LOUIS (CNS)—The Catholic Health Association (CHA) has called a Catholics for a Free Choice report on reproductive services in Catholic hospitals and in non-Catholic facilities that merge with Catholic ones "exaggerated, distorted and unfair." "Its data and analysis are flawed and misleading in several ways," the CHA said in an information package, "Telling Your Story," sent to its members in April. It said a Catholic hospital "should not be forced to provide services that are inconsistent with its beliefs and values." But it said that even when a formerly non-Catholic facility becomes Catholic, there are many ways in which procedures prohibited in Catholic medical practice "remain available in the community."

WORLD

Independent commission finds Hindu groups attacked Christians

NEW DELHI, India (CNS)—An independent commission that probed recent attacks on Christians in western India found that right-wing Hindu groups were responsible and even planned some of the violence years ago. The National Alliance of Women released its report April 8.

PEOPLE

Vietnamese bishop is named after Vatican diplomatic mission

VATICAN CITY (CNS)—In the wake of a Vatican diplomatic mission to Vietnam, Pope John Paul II named a Vietnamese bishop with the government's assent. The diplomat who led the mission said the announcement was a sign of progress in relations with the southeast Asian country. On April 15 the Vatican announced the retirement of 77-year-old Bishop André Nguyen Van Nam of My Tho and the nomination of Msgr. Paul Bui Van Doc, the vicar general of the Da Lat Diocese, as head of the My Tho Diocese. †
(These briefs were compiled by Catholic News Service.)

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Part-Time Coordinator of Religious Education

Parish of 325 families in southern Indiana is seeking to hire a part-time coordinator of religious education (CRE) to supervise the K-6 faith formation program. This position would require approximately 19 hours per week. Salary commensurate with experience and education.

Please send résumé to: St. Mary's Navilleton Catholic Church, Rev. Tony Hubler, 7500 Navilleton Rd., Floyds Knobs, IN 47119.

Maintenance Position

St. Matthew Parish, 4100 E. 56th St., Indianapolis, IN, is currently seeking a full-time maintenance person to provide routine maintenance for the parish and school buildings including semi-skilled carpentry, plumbing, electrical and other minor repair work. May maintain inventory of supplies and perform some facility set-up as well as minimal janitorial tasks.

For more information or to obtain an application, please contact Marie Carson, 317-257-4297.

Educators

Brebeuf Jesuit Preparatory School is seeking creative and challenging educators for the 1999-2000 school year. Full-time openings in Spanish, counseling, campus ministry and part-time positions in mathematics and learning support. Experienced and licensed applicants should send résumé and statement of educational philosophy to: Principal, 2801 W. 86th St., Indpls., IN 46268-1925. Fax: 317-876-4712.

Parish Music Position

Preparation of music for liturgy combines with teaching music in K-5 school to make up a full-time parish position. Pleasant schedule. Salary according to education/experience. Full diocesan benefits.

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Elementary Principalship

Opening - Saint Bernard School, Wabash, IN, PK-6, enrollment 120.

Practicing Catholic with public relations qualities desired. Eligible for administrative license in Indiana. Development skills a plus.

Please contact: Catholic Schools Office, P.O. Box 390, Fort Wayne, IN 46801. 219-422-4611.

Pastoral Ministry

The Cathedral of Christ the King, a vibrant and growing community of over 2,400 families located in a residential neighborhood in Lexington, Kentucky, the heart of the bluegrass, is seeking a full-time pastoral associate. This person should be a Roman Catholic in good standing with the Church. This individual will serve on a collaborative team with the Rector, the staff, and volunteers of the parish, while having direct responsibility for RCIA and adult formation. This person will also assist in the general pastoral care of the parish.

We seek a person who is prayerful, possesses strong interpersonal and organizational skills, and appropriate education and pastoral experience. Please send résumé and references to: Cathedral of Christ the King, Attn: Pastoral Search Committee, 299 Colony Blvd., Lexington, KY 40502.

Director of Religious Education

St. Bernard Catholic Church, Louisville, KY, is seeking a full-time DRE who proves leadership in the design and implementation of catechetical programs for adults, youth and children which nurtures and supports their lifelong faith formation. St. Bernard is a post-Vatican II suburban parish with a strong religious education and Catholic school tradition. Qualifications include degree or specialized training and experience in religious education, theology, and/or ministry. Interested candidates should send résumé to: DRE Search Committee, St. Bernard Church, 7500 Tangelo Dr., Louisville, KY 40228.

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1131 Guilford St., Huntington, IN 46750 or phone: 219-356-1398 or 219-289-9786

Organist/Accompanist

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:

Pastoral Associate

The Parish of the Immaculate, with 675 households, is searching for a person who possesses interpersonal and organizational skills with appropriate education and pastoral experience to serve as pastoral associate. Would oversee various aspects of faith formation, pastoral and liturgical life of the parish. Manifest ability to coordinate with pastor, business administrator, youth director and director of music. Salary commensurate with experience and education. Start date: July 1, 1999. Send résumé and references to: Pastoral Associate Search, Parish of the Immaculate, 2516 Christie Place, Owensboro, KY 42301-4925. Fax: 502-926-9016.

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Director of Youth Ministry

St. Raphael Church, Louisville, KY, seeks an experienced full-time youth minister to work a comprehensive program for youth in grades seven through twelve, and their families. Includes faith formation, confirmation preparation, retreats, community service and social activities. We seek a person with an education in youth ministry and at least five years experience. The candidate should have the ability to work well with youth as well as adult volunteers and parents; also the ability to plan, organize and manage programs and social events. Salary commensurate with experience/education with an excellent benefits package. Applicants will not be accepted after April 30. Please send résumé with cover letter to: Fr. Kevin Bryan, St. Raphael Church, 2141 Lancashire Ave., Louisville, KY 40205 or fax: 502-458-8049. EOE.

Director of Music Ministry

Ss. Francis and Clare Parish, a new parish in Greenwood with 500 families, is seeking a ¾-time director of music ministries. This minister will provide musical and pastoral leadership through the planning, preparation, and coordination of music; as well as providing music for parish liturgical celebrations. Other responsibilities include supervision, formation, and recruitment of musical groups and individual ministers; administration of the music program as an active member of the pastoral staff; and active leadership in liturgical planning. Experience as a pastoral musician, strong knowledge of Roman Catholic liturgy and proficiency in vocal/choral direction required. Keyboard proficiency is strongly desired. Preference will be given to candidates who are willing to continue this position as it grows into a full-time position. Please send résumé to: Mr. Ed Isakson, Director, Human Resources, P.O. Box 1410, Indianapolis, IN 46206.

Pastoral Minister

Small rural parish of 200 families located in the southeast part of the Archdiocese of Indianapolis (40 miles west of Cincinnati, Ohio) is searching for an energetic faith-filled pastoral minister. Primary responsibilities are to enhance our youth ministry and faith formation programs including family-centered activities. Candidate should have organizational and facilitative skills to work with dedicated parish volunteers. Must be an active Catholic. Must have a bachelor's degree and/or experience in a field related to parish ministry. Send résumé to St. Joseph Parish, 7536 Church Lane, W. Harrison, IN 47060, Attention: Debbie Stenger.

Principal

St. Joan of Arc School seeks a dynamic, creative principal with strong leadership skills to guide our growing elementary school in reaching its highest potential.

St. Joan of Arc School is part of a supportive faith community dedicated to serving God, our parish and our neighborhood. We embrace our social, cultural and economic diversity. Plans for the school and parish include the building of a multi-purpose facility in the near future.

The successful candidate will be enthusiastic and able to inspire staff and parents to continue building an institution of academic excellence while stressing our Catholic faith and tradition of service.

Qualified, experienced applicants should send résumés to: Annette "Mickey" Lentz, Archdiocese of Indianapolis Office of Catholic Education, 1400 N. Meridian Street, Indianapolis, IN 46202-2367, or phone 317-236-1438.

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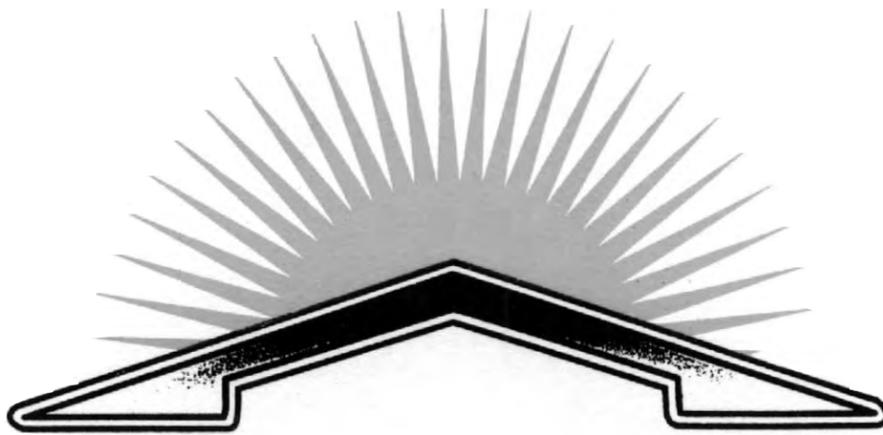
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