



The Criterion

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Pope John Paul II in the Holy Land

Pope prays for peace, justice in Jordan

MADABA, Jordan (CNS)—Standing on the mountain where Moses glimpsed the Promised Land, Pope John Paul II prayed that peace and justice would come to the modern peoples of the troubled region.

His face lit by the afternoon sun on the heights of Jordan's Mount Nebo, the pope looked out upon a dramatic biblical landscape stretching from the Dead Sea to Galilee.

"Our gaze directed to Jerusalem, let us lift up our prayer to almighty God for all the peoples living in the lands of the promise: Jews, Muslims and Christians," the pope said.

"They share the same place of blessing, where the history of salvation has left an indelible trace. ... Bestow upon all who live here the gift of a true peace, justice and fraternity," he said.

The ruins of a sixth-century church that commemorates the place of Moses' death provided a setting for the pope's stop, about 25 miles southwest of Amman and a few miles from the hill city of Madaba, where thousands of residents cheered as his motorcade passed.

It was the first day of a weeklong visit to holy places in Jordan, Israel and the Palestinian territories. The pope began his jubilee pilgrimage in prayer at the Vatican Feb. 23, since he was unable to visit Iraq, then continued his journey in Egypt, where he visited Mount Sinai and evoked the start of Moses' mission.

On Mount Nebo, the pope read the biblical account of how Moses led his people for 40 years through the desert before reaching the mountain, where he died before he could enter into the Promised Land. The pope paused before a mosaic cross that marks a possible ancient burial place of the prophet.

A choir of schoolchildren, led by Franciscan **See POPE, page 13**



Pope John Paul II prays beside a sculpture on Mount Nebo March 20 in Jordan. Overlooking the Jordan valley, the pope recounted how Moses led his people for 40 years through the desert before reaching the mountain, where he died before he could reach the Promised Land.

Vatican opens Dorothy Day's sainthood cause

NEW YORK (CNS)—Cardinal John J. O'Connor of New York announced "with great joy" that the Vatican had approved opening the cause for canonization of Dorothy Day, the Catholic Worker leader who died in 1980.

"With this approval comes the title Servant of God," he wrote in his March 16 column in his archdiocesan weekly newspaper, *Catholic New York*. "What a gift to the Church in New York and to the Church universal this is!"



Dorothy Day

On the same day, Bishop

Joseph A. Fiorenza of Galveston-Houston, Texas, president of the National Conference of Catholic Bishops, issued a statement calling the Vatican approval "a blessed moment for the Church in the United States."

"Dorothy Day worked tirelessly for justice, even participating in acts of civil disobedience and going to jail for her principles," Bishop Fiorenza said. "Her ability to see Jesus in the weakest of his brothers and sisters and her realization of the call to right injustice should inspire all of us today."

Cardinal O'Connor said that "much work remains to be done in order to see Dorothy Day's cause to its conclusion."

A Dorothy Day Guild should be established to "propagate her life and works," and its activities can involve "everyone of us in the archdiocese and beyond," he said.

For the main part of the column, Cardinal O'Connor reprinted a letter he sent Feb. 7 to Archbishop Jose Saraiva Martins, prefect of the Vatican Congregation for Sainthood Causes, to initiate the process.

"I assure Your Excellency that there is a substantial following of thousands who wait in the wings for the Holy See to consider this cause," he wrote. "Therefore, I ask that you permit me to begin the necessary steps toward the consideration of the cause of Dorothy Day."

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Keeping the faith alive in the Holy Land

(Editor's note: *Criterion* Managing Editor Greg Otolski traveled to Israel last month to tour several of the sites Pope John Paul II will visit on his pilgrimage to the Holy Land this month.)

By Greg Otolski

BIR ZEIT, West Bank—Working out of this small Palestinian town of 2,500, Father Iyad Twal faces the daunting task of keeping the faith alive among the area's few Catholics.

Father Twal, director of the Latin Patriarchate School, which has 356 students in kindergarten through grade 11, said the Church has always struggled to survive in the Holy Land.

He said he hopes Pope John Paul II's pilgrimage to the Holy Land this week will spur Catholics in the United States to take more interest in the plight of the Palestinian Christians.

An estimated 106,000 Catholics live in Israel, 2 percent of the country's 5.8 million people.

"We need the U.S. Church to help and to share more," Father Twal said. "We need to start partnerships between parishes here and in the United States,

and we need U.S. pilgrims to visit our parishes, not just the holy sites that tourists go to when they come to Israel."

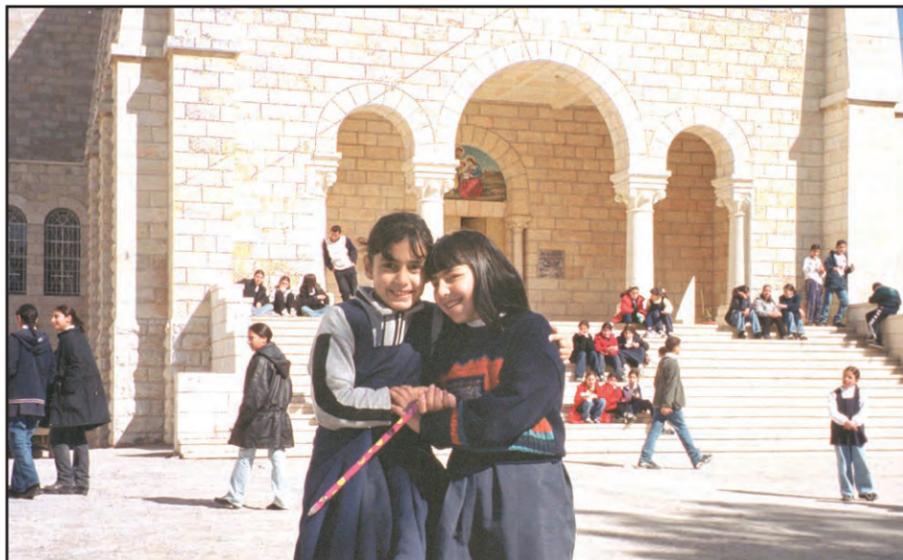
Life is not easy for Catholics or Muslims who live in the West Bank.

They suffer from travel restrictions within Israel and face other forms of dis-

crimination preventing them from getting housing, building permits, loans to start businesses and full access to basic necessities such as water.

Because much of Israel is desert, water is a precious commodity, and Father Twal

See FAITH, page 12



Children play in the courtyard of the Latin Patriarchate School in Bir Zeit. Of the 356 children who attend the school, 80 percent are Christian and 20 percent are Muslim.

Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

The major event of the archdiocese's Jubilee Year celebration will take place Sept. 16 in the RCA Dome in Indianapolis with Celebration in the Spirit of Hope: The Great Jubilee. Everyone in the archdiocese is invited to attend this special Mass to celebrate 2,000 years of Jesus Christ and the carrying forward of the faith into the new millennium.

Archbishop Daniel M. Buechlein and at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 2,500 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m.

Jubilee Masses for senior citizens and young adults

Celebration in the Spirit of Hope: The Great Jubilee will be the highlight of the

Jubilee Year, but several other special Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to all. Archbishop Buechlein said the Masses will celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

March 26
St. Joseph Church
Terre Haute, 7 p.m.

May 10
St. Mary Church
Richmond 7 p.m.

Aug. 15
Our Lady of Perpetual Help Church
New Albany, 7 p.m.

Nov. 1
St. Paul Catholic Center
Bloomington, 7 p.m.

Nov. 4
St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

April 9
St. Anthony of Padua Church
Clarksville, 2 p.m.

May 31
St. Andrew Church
Richmond, 2 p.m.

Aug. 13
St. Ann Church
Terre Haute, 2 p.m.

Oct. 22
St. Charles Borromeo Church
Bloomington, 3 p.m.

Nov. 19
St. Joseph Church
St. Leon, 2 p.m.



Archdiocesan indulgence churches

The faithful can receive an indulgence—an amnesty of any temporal punishment accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:

- SS. Peter and Paul Cathedral, Indianapolis
- Immaculate Conception Church, Saint Mary-of-the-Woods
- St. Andrew Church, Richmond
- St. Charles Borromeo Church, Bloomington
- St. Mary Church, New Albany
- St. Anthony Church, Morris
- Monte Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh.

Readers should check with the individual churches for times of Masses and when confessions will be heard. †

Father Mark Svarczkopf to head Rome institute

VATICAN CITY (CNS)—Father Mark Svarczkopf, pastor of St. Lawrence Parish in Indianapolis, has been named director of the Institute for Theological Education at the U.S. bishops' seminary in Rome—the North American College.

"I was looking for someone who's happy and committed in his

own priesthood, who values ongoing formation, who's a good administrator and who loves the company of other priests," said Msgr. Timothy Dolan, rector of the North American College, when the appointment was announced March 13. He added that Father Svarczkopf "fit the bill."

Father Svarczkopf, 51, was ordained from the North American College in 1974. He will begin his new position Aug. 1. He will be a member of the faculty for the college as well as director of

the institute. He will return to the archdiocese after he completes his three-year ministry in Rome.

In addition to his pastoral duties, Father Svarczkopf began teaching full time at the Latin School in Indianapolis in 1976—an archdiocesan high school seminary that closed in 1978. He became moderator for the Catholic Youth Organization in 1978, began 14 years service as archdiocesan chaplain of scouts in 1982 and was dean of the Indianapolis North Deanery for three

years during the 1990s.

The Institute for Theological Education was established in 1970 to provide spiritual, theological and pastoral renewal for priests. Twice each year, 38 priests participate in the three-month sabbatical program.

Father Svarczkopf succeeds Msgr. Kevin McCoy, who will remain at the college as vice rector for administration.

(Criterion staff writer Margaret Nelson contributed to this story.) †



Fr. Mark Svarczkopf

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DAY

continued from page 1

Cardinal O'Connor recalled that he had written about the possibility of seeking canonization for Dorothy Day, a native of New York who died in a Catholic Worker house in Manhattan in 1980, shortly after he became archbishop of New York in 1984, and had raised the possibility again in connection with the centennial of her birth in 1997.

In letters and in talks with a group of interested people, he got many positive responses, he said, though he noted that one person recalled Dorothy Day herself protesting against being made a saint.

The cardinal said he saw that protest coming from "her understanding of the way in which so many of her day would have dismissed her Catholicism and her

thirst for social justice as only fit for saints."

Both Cardinal O'Connor and Bishop Fiorenza mentioned that Dorothy Day, who was born to a Protestant family and lived a Bohemian life before entering the Church at age 30, had an abortion prior to her conversion.

Bishop Fiorenza said Day "knew the pain" of contemporary women who are "tempted to seek out an abortion." For her now to be considered for canonization "stands as proof that God's wonderful mercy can reach our hearts with love and forgiveness no matter how we fail."

Cardinal O'Connor said Day regretted the abortion "every day of her life," and her experience "speaks volumes" to women today.

He said it showed that "a woman who sinned so gravely" could find such unity with God and that those who commit "the

ultimate act of violence against innocent life in the womb" can change to a position of "holiness and pacifism."

In the letter, Cardinal O'Connor also took up the question of Day's apparent friendliness with "political groups hostile to the Church, for example, communists, socialists and anarchists." But after her conversion, though she continued to share the concern of such groups for the poor and for economic equity, she "was neither a member of such political groupings, nor did she approve of their tactics or any denial of private property."

Regarding her pacifism, the cardinal said that "she was an idealist in a non-ideal world" and thought "men and women should begin to live on earth the life they would one day lead in heaven."

One area not touched on by the cardinal or Bishop Fiorenza was Day's personal family relationships. She had a

daughter, Tamar, in a common-law marriage, and reported that she left because the father would not accept her decision to become a Catholic and have their daughter baptized.

In an interview with Catholic News Service in 1998, Cardinal O'Connor said there had been some suggestions that Day subsequently neglected her responsibilities as a mother while engaged in her activities with the Catholic Worker movement, and this question might arise in connection with consideration of her canonization. "If there is a stumbling block ahead, that might well be it," he said.

Cardinal O'Connor reported to the Vatican congregation that he had submitted Day's writings to a dogmatist, a moral theologian and a canonist for examination, and all "assure me that her writings were in complete fidelity to the Church." †

FCC ban of religious broadcasting is a rumor

By William R. Bruns

A rumor is circulating throughout the Archdiocese of Indianapolis that a petition to ban all religious broadcasting is being reviewed by the Federal Communications Commission (FCC). It is a hoax.

According to the FCC, this rumor has been around in various forms since 1975, when Jeremy Lansman and Lorenzo Milam filed a petition asking that the commission look into operating practices of stations licensed to religious organizations.

The petition also asked that no new licenses be granted for any new noncommercial educational broadcasting stations until their petition was heard. Lansman and Milam filed the petition out of frustration in their attempts to get licenses for small noncommercial FM radio stations.

They felt that religious stations received licenses with much less trouble than they seemed to be experiencing.

Their petition, which was given the number RM-2493, was denied on Aug. 1, 1975, because, as the FCC put it, the First Amendment to the U.S. Constitution calls for government agencies "to observe a stance of neutrality toward religion, acting neither to promote nor to inhibit religion."

The agency also explained that it must treat religious and secular organizations alike in determining their eligibility for broadcasting channels.

Soon after the petition was filed, a rumor spread, mostly through religious groups, that Madalyn Murray O'Hair, a widely known atheist, had filed a petition with thousands of signatures supporting RM-2493. There was no truth to this rumor either.

One of the latest versions of the rumor says that the petition seeks to ban the popular television series "Touched by an Angel" as well as all other religious broadcasting.

According to the FCC's Web site at www.fcc.gov, the agency has "received and responded to millions of inquiries about these rumors." In 1990, *The Los Angeles Times* estimated that 5 million letters were received in 1976 alone. In total, it is estimated that more than 23 million letters on this topic have been received by the FCC.

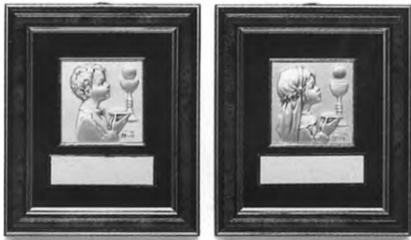
Sue Hetzler, director of communications for the archdiocese, advised, "If you are approached by a friend or member of your parish and given copies of the notice about this 'ban' or asked to sign a petition opposing the ban, please explain to them that this is a hoax and that there is no truth in the rumor." †



Actress Della Reese stars in the television series "Touched by an Angel." Rumors have been circulating that the FCC is considering banning all religious broadcasting.

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Editorial

Seeking forgiveness

“Forgive us our trespasses as we forgive those who trespass against us.”

Pope John Paul II issued a public apology on the First Sunday of Lent to those whom officials of the Catholic Church have wronged through the centuries.

This was not the first time the pope has apologized. In fact, it seems safe to say that no one has asked for forgiveness as often as he has. More than two years ago, Luigi Accattoli, the author of a book titled *When a Pope Asks Forgiveness*, counted 94 separate times when the pope acknowledged that humans in an official capacity in the Church did something that was wrong. In 25 of those cases, he asked for forgiveness, Accattoli said at the time. The pope has continued to ask for forgiveness during the past two years.

Asking for forgiveness for wrongs committed, and the willingness to grant forgiveness to those who have hurt us, have both always been essential elements of religious practice—for Christians, certainly, but also for members of all other major religions. But both are also very hard to do. The natural tendency seems to be to seek vengeance. If this is true at the personal level, think how much more difficult it is at the societal level.

However, recognizing that there can be no peace without forgiveness and reconciliation, for at least six years now we have been seeing individuals and groups who had been enemies asking for and granting forgiveness. Besides the pope, here are a few other examples:

Former South African President Nelson Mandela forgave the white society that imprisoned him for 27 years, even inviting his white jailer to his inauguration in 1994.

In the same country, Anglican Archbishop Desmond Tutu chaired the Truth and Reconciliation Commission that managed to avert racial revenge after power was transferred from the white minority to the black majority. The commission demanded that violators of human rights during the apartheid era tell the truth about what they did, but then they were forgiven. Confession first, then forgiveness.

That same Archbishop Tutu now co-chairs, along with former President Jimmy Carter, an organization called A Campaign for Forgiveness Research.

Among other things, this group is funding efforts to bring together the people of Rwanda, where Hutus and Tutsis engaged in genocidal warfare in 1994.

In January, Elie Wiesel, perhaps the most renowned of the Holocaust survivors, suggested to the German parliament that today’s German leadership “ask the Jewish people to forgive Germany” for the crimes committed during Adolph Hitler’s time. Germany was already taking steps toward reconciliation when Wiesel spoke by dedicating a large site in Berlin for a “Memorial to the Murdered Jews of Europe.”

The Washington-based Center for Strategic and International Studies has been sponsoring seminars to allow Catholics, Orthodox Christians and Muslims of Croatia, Serbia and Bosnia to seek forgiveness for past offenses. It now plans to extend those seminars to the people of Kosovo.

In East Timor, the Catholic Church had a special Mass for former political prisoners to seek forgiveness and reconciliation after the violence that took place there.

In Northern Ireland, both Catholic and Protestant leaders have tried to apologize for violence of the past. However, bitter feelings are still so high there among some of the people that these efforts haven’t yet been successful.

In the Middle East, too, efforts toward reconciliation between Jews and Arabs have so far been only partially successful. Neither side yet seems willing to seek forgiveness for its part in the strife there.

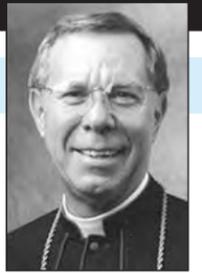
This year, as part of the Church’s Jubilee Year observances, the U.S. bishops have urged us to “ask forgiveness of those you have hurt.”

Unfortunately, generations have grown up with hatred toward, or at least a bias against, other people simply because of who they are. These conflicts have existed throughout the world, as the examples of forgiveness listed above demonstrate. Perhaps out and out forgiveness is not always possible because hatred is so ingrained, but reconciliation and a renunciation of revenge is essential for peace. It’s encouraging that, with the pope’s leadership, this seems to be happening much more during recent years. †

—John F. Fink

Seeking the Face of the Lord

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



St. Joseph, Grandpa Buechlein and Dad

Every St. Joseph Day, I think of Grandpa Buechlein and my dad. (Because March 19 fell on a Sunday this year, we celebrated the solemnity last Monday.) Grandpa’s name was Joseph, and he pictured for me what St. Joseph must have been like. He was a strong quiet man. In my hearing at least, he spoke very little English. He seemed more comfortable speaking German. Sitting at his feet as he spoke with the grown-ups after a big Sunday meal, I started to understand his German well enough to know that he was wise and kind. He was fair and just in his opinions of other people. I don’t think I ever heard my dad say a bad word about another person. Like father, like son.

Among other things, what I remember best is Grandpa sitting at the head of the table leading the prayers before our family meals. I can still hear him as he did so in a kind of German sing-song chant. He was in no hurry, and I thought the prayers would never end. I finally figured out that he was leading the Angelus prayer as well as the meal prayer. The fact that I remember him most clearly leading the family in prayer obviously says that it meant a lot to me to see the strong “patriarch” of our family at prayer. As I have written before, I have the same image of my dad. Pope John Paul II talks about the impact of seeing his dad kneeling by his bed at night praying. I know what he means.

Grandpa was a farmer and I recall vaguely that in order to supplement his income to care for his large family, he also was a township assessor or appraiser of property. His family never went hungry. In his later years, he was stooped, and I always figured it was from hard work bent over a plow tilling the fields. In any case, he represents for me what hard work is about and how important work is for our human respect and dignity. I know where my dad got his respect for people who work hard and why he insisted that my brother and I learn to work hard and well.

I remember picking blackberries in summer and looking for cedar Christmas trees in winter on Grandpa’s farm. Winter or summer,

whenever we went to the farm, he was always there. For some reason that impressed me a lot. We’d have to go looking for him because he was working, but he was always there. With hindsight I now know that for me he represented a kind of assurance of stability in our family life.

One of my favorite memories (and I am sure it is exaggerated by now) is that Grandpa would take us to his smoke house and slice off some country ham or some smoked sausage for us to have. And if we were there at the right time of day, he would offer us a glass of his homemade wine. He didn’t have much to give, but he gave generously from the fruits of his hard work. Our dad followed suit.

I was a Benedictine novice when Grandpa had a stroke. Grandma noticed that she didn’t see him moving around and she found him near the pig pen. I was so grateful that the novice master gave me permission to visit Grandpa in the hospital at Jasper. Although he couldn’t talk, I saw in his eyes that he was serene and at peace. I felt awkward, but I thanked him for being a good grandpa. He died shortly after. Then Dad became the rock of stability.

St. Joseph is one of my favorite saints and has been from childhood on. The Church of my baptism was named for this saint. Grandpa Joseph and my dad gave me the example that fleshed out what the Bible says about who the quiet and just and faith-filled carpenter of Nazareth was for Mary and Jesus.

As I reflect on the blessings of my life, having a grandpa and a dad who made St. Joseph come alive in my mind is a tremendous gift that many folks don’t have these days. Two weeks ago, *The Indianapolis Star* published the data that, in 1996, 462 children were placed under the care of the state of Indiana. In 1999, that number was 1,081!

We live in a culture that has lost its respect for human dignity in favor of consumerism and convenience at any price. Grandpa and Dad would never understand. We need the imaging of St. Joseph in our homes more than ever. Hard work is for family, not for wealth. †

Archbishop Buechlein’s intention for vocations for March

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



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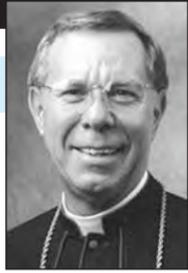
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San José, Abuelito Buechlein e Papá

En el día de San José pienso en mi abuelito Buechlein y mi papá. (Puesto que el 19 de marzo cayó en domingo este año, celebramos la solemnidad el lunes pasado.) El nombre de mi abuelito era llamó Joseph, y para mí él me dio una idea de cómo fue San José. Abuelito fue un hombre fuerte y callado. A mi oído, por lo menos, hablaba muy poco inglés. Parecía que le era más fácil hablar en alemán. Después de las grandes comidas el domingo me sentaba a sus pies mientras hablaban con los adultos y empecé a entender su alemán lo suficiente para saber que fue sabio y amable. Fue justo con relación a sus opiniones de otras personas. Creo que mi papá nunca dijo algo malo acerca de otra persona. De tal palo, tal astilla.

Entre otras cosas que mejor recuerdo es a abuelito sentado a la cabecera de la mesa llevando las oraciones antes de nuestras comidas familiares. Aún recuerdo la manera de que oraba en alemán, parcialmente en canción y en canto. Él no tenía prisa, y pensé que nunca terminaría las oraciones. Por fin entendí que estaba llevando la oración Ángelus así como la oración por la comida. El hecho de que lo recuerdo más claramente al llevar a la familia en oración obviamente indica que fue muy importante para mí ver al fuerte "patriarca" de nuestra familia orar. Como he escrito previamente, tengo la misma imagen de mi papá. El Papa Juan Pablo II habla del impacto de haber visto a su papá orar de rodillas al lado de su cama cada noche. Yo entiendo esto.

Abuelito fue granjero y vagamente recuerdo que para aumentar sus ingresos y cuidar a su gran familia, también fue tasador municipal o asesor de propiedad. Su familia nunca pasó hambre. En sus años últimos andaba encorvado, siempre me imaginé que fue debido a trabajar duro doblado mientras araba los campos. En cualquier caso, para mí, él representa el trabajo duro y la importancia de trabajar duro con respeto a la dignidad humana. Sé de dónde mi papá consiguió su respeto por las personas trabajadoras y por qué insistió en que mi hermano y yo aprendiéramos a trabajar duro y bien.

Recuerdo recoger zarzamoras en el verano y buscar árboles navideños de cedro en el invierno en la granja de abuelito. Sea el invierno o el ver-

ano, no importó cuando fuéramos a la granja, siempre estaba allí. Por alguna razón eso me impresionó mucho. Teníamos que buscarlo porque estaba trabajando, pero siempre estaba allí. Como veo en retrospectiva, sé que para mí representó una clase de garantía de estabilidad en nuestra vida familiar.

Una de mis memorias favoritas (y estoy seguro que se exagera ahora) es que abuelito nos llevaba al lugar donde se ahuma la carne y nos cortaba una raja de jamón o salchicha humeada. Y si estuviéramos allí al tiempo oportuno del día, nos ofrecía un vaso de su vino casero. No tenía mucho para ofrecer, pero regalaba generosamente los frutos de su trabajo duro. Nuestro papá siguió su ejemplo.

Yo era novicio benedictino cuando mi abuelito sufrió un ataque. Mi abuelita observó que no lo vio moverse y lo encontró cerca de la pocilga. Agradecí mucho que el maestro novicio me autorizara para que visitara a abuelito en el hospital en Jásper. Aunque no pudo hablar, miré en sus ojos y observé que estaba sereno y en paz. Me sentí molesto, pero le di gracias por ser un buen abuelito. Se murió poco después. Luego mi papá se convirtió en la persona estable de la familia.

San José es uno de mis santos favoritos y sigue así desde mi niñez. Se puso el nombre de este santo a mi iglesia de bautismo. Abuelito Joseph y mi papá me dieron el ejemplo que indicó la Biblia acerca de quien fue el callado, justo y fiel carpintero de Nazaret para María y Jesús.

Cuando medito en las bendiciones de mi vida, creo que tener un abuelito y papá que vivificaron a San José es un regalo magnífico que pocas personas tienen hoy en día. Hace dos semanas, *The Indianapolis Star* publicó los datos que en el 1996, 462 niños fueron colocados bajo el cuidado del estado de Indiana. ¡En el 1999, ese número fue de 1,081!

Vivimos en una cultura que ha perdido su respeto por la dignidad humana a favor del consumerismo y conveniencia a toda costa. Abuelito y papá nunca entenderían. Necesitamos las imágenes de San José en nuestros hogares más que nunca. El trabajo duro es por la familia, no por la riqueza. †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Letters to the Editor

Legend or historical fact?

As a newcomer to the archdiocese, I am very favorably impressed by the quality of journalism exemplified in *The Criterion*. One feature that is especially noteworthy and commendable is the objectivity and willingness to tell it like it is when it comes to matters of doctrine and Church history.

For instance, when Father Dietzen writes about the Church's teaching on the sacrament of matrimony, he does not hesitate to let his readers know that a Father of the Church once taught that "sexual relations were sinful" and that such beliefs worked against the eventual recognition of matrimony as a sacrament to be included in the official list along with baptism, holy orders and the rest.

John Fink's articles on the Crusades and the Reformation are also to be commended for their objectivity, for the willingness to face unpleasant historical facts—such as the awful story about the marketing of indulgences. Those of us old enough to know the pre-Vatican Church can remember with embarrassment how catechists would go into denial whenever this unpleasant episode was mentioned.

Given *The Criterion's* honest regard for historical accuracy, it is disturbing to see the official archdiocesan publication lending credibility to the fiction that "Jesus learned his theology from a black temple priest in Alexandria" ("Parishes celebrate Black History month," *The Criterion*: March 10, p. 21). Whatever may be the pastoral motivation that prompts the manufacture of such a legend, playing fast and loose with the historical facts about the

Lord Jesus does not serve the cause of evangelization.

Stephen T. Worland, Nashville

(The quotation cited above was part of a Feb. 26 Black History Month presentation by Divine Word Father Chester Smith to parishioners of St. Rita Parish in Indianapolis.)

Women can find help during crisis pregnancies

As the recently appointed executive director of St. Elizabeth's Home, I have been especially disturbed by the recent news of abandoned babies in our community. As members of the Catholic community, I believe that we should all take this personally.

When a Catholic agency exists whose sole purpose is to serve girls and women who choose to carry their child to term, no one among us should ever feel so desperate and alone as to leave a child to die.

I see it as my role and mission to make sure that everyone in our community knows that St. Elizabeth's can help during a crisis pregnancy. This is just one of many efforts to come to let people know that a choice exists to support girls and women who are experiencing an unplanned or crisis pregnancy. Whether a mother chooses to parent or make an adoption plan, we are here for her.

Won't you join me in spreading the good news that pregnant and parenting women, their boyfriends and their families

See LETTERS, page 14

Research for the Church/James D. Davidson

Fewer Catholics attending Mass, receiving Communion

(First in a series of three columns on Catholics and the Eucharist)



Numerous studies have been conducted on how often Catholics attend Mass. Most studies employ national samples, but they vary in sample size, the wording of the questions they ask and the response categories they offer

respondents. Thus, their results are not exactly comparable. Nonetheless, they provide a pretty reliable indication that the percentage of American Catholics attending Mass on a weekly basis has declined in the last 50 years. In the pre-Vatican II years of the 1950s, about three-quarters of American Catholics attended Mass every week. In 1961, one year before the Second Vatican Council, 71 percent of Catholics went to Mass weekly. By 1968, the weekly Mass attendance rate had slipped to 65 percent. It dipped to 55 percent in 1973 and 1975. Although the attendance rate leveled off at 51-53 percent between the mid-'70s and early-'80s, it was down to 44 percent in 1987, 43 percent in 1993 and 1995, and 37 percent in 1999. Compared to 50 years ago, then, about half as many Catholics are now attending Mass weekly.

DePaul University economist William Sander's recent analysis of Mass attendance reconfirms this downward trend over the last several decades. Sander also shows that this decline has occurred in all age categories, except for Catholics who are 65 years of age or older. The decline also has been steeper for Catholics than for Protestants.

Thus, fewer and fewer Catholics are putting themselves in a position to receive Holy Communion on a regular basis. The next question is: How often do Catholics go to Communion?

In the pre-Vatican II years of the 1950s, regular private confession was expected and Catholics were required to fast from food and water from the previous midnight until Communion. Under these circumstances, 75 percent of Catholics went to Mass weekly, but only about 40 percent received Holy Communion weekly. Dividing the frequency of Communion (40 percent weekly) by the frequency of Mass attendance (75 percent weekly), I estimate that the Communion rate was only 55 percent of the Mass attendance rate.

In the post-Vatican II years of the 1990s, private confession is not stressed as much and extended fasting is no longer required (The *Code of Canon Law* #919.1, now states: "One who is to receive the Most Holy Eucharist is to abstain from food or drink, with the exception only of water or medicine, for at least the period of one hour before Holy Communion"). Under these circumstances, my 1995 national survey showed that 43 percent of American Catholics attended Mass weekly, and 36 percent received Holy Communion on a weekly basis. Dividing the frequency of Communion (36 percent weekly) by the frequency of Mass attendance (43 percent weekly), I conclude that the Communion rate is now 84 percent of the Mass attendance rate.

In short, Mass attendance and Holy Communion rates were higher in the middle of the 20th century than they are today. While both rates have fallen, the Mass attendance rate has declined the most. Relative to the percentage of Catholics going to Mass weekly, the percentage receiving Communion on a weekly basis is considerably higher today than it was back in the 1950s.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind., and a regular columnist for *The Criterion*.) †

Check It Out . . .

Attention, Sacred Heart High School Alums! Marian College history professor James J. Divita is writing a history of Sacred Heart Parish in Indianapolis. He is looking for historical materials on Sacred Heart High School. He has located yearbooks from 1927, 1929, 1957-1960 and 1962. If you own a missing volume and are willing to let him borrow it, call him at Marian College at 317-955-6228.

Awards/Grants

State Rep. Mike Murphy, R-Indianapolis, recently presented a \$50,000 check from the state's Build Indiana Fund to Joe Hollowell, president of **Roncalli High School in Indianapolis**, and Indianapolis Parks project manager Jim Parham, for the construction of tennis courts at Roncalli. It is a joint project between the high school and the Indianapolis Parks Foundation. †

The Conventual Franciscans are offering a vocation retreat on April 7-9 for single men, ages 20-40, who are interested in finding out more about priesthood and brotherhood in the Catholic Church. This is an opportunity to experience the fraternity, prayer life, and mission of the Conventual Franciscans as they live the Gospel in today's world. The retreat will be held at Mount St. Francis Retreat Center in southern Indiana. For more information, e-mail Conventual Franciscan Father Jim Kent at franvoc@aol.com or call him at 800-424-9955.

A free organ and violin concert will be held on April 2 at 2:30 p.m. in the Archabbey Church at Saint Meinrad. Professors Douglas Reed of the University of Evansville and David White of Brescia University will perform. For more information, call 812-357-6501.

"Preparing Ourselves for the

Resurrection," a women's Lenten retreat, will be held April 14-16 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The fee for the program is \$110. For more information or to register, call 317-545-7681.

St. Mary-of-the-Woods College in Saint Mary-of-the-Woods is hosting a **France**

Elderhostel on March 26-31. For more information, call Joyce Keenan or Beverly Lindsey at 812-535-5148.

A string quartet from Indiana University will perform in concert on March 26 at 2:30 p.m. in St. Bede Theater at Saint Meinrad Archabbey. For more information, call 812-357-6501. †

VIPs . . .

Cardinal Ritter High School senior **Katie Beyer**, a member of St. Michael the Archangel Parish in Indianapolis, has been honored for exemplary volunteer service with a state-level certificate of excellence from the 2000 Prudential Spirit of Community Awards. Presented annually by the Prudential Insurance Company in partnership with the National Association of Secondary School Principals, the awards

honor teen-agers for outstanding community service. Katie serves the Church as a eucharistic minister and a member of the Archdiocesan Youth Council. She also was a student reporter for "Connect," *The Criterion* Youth Supplement, published earlier this month. At Cardinal Ritter, Katie is a member of the Student Ambassadors group, Junior Exchange Club, National Honor Society and Foreign Language Club. †



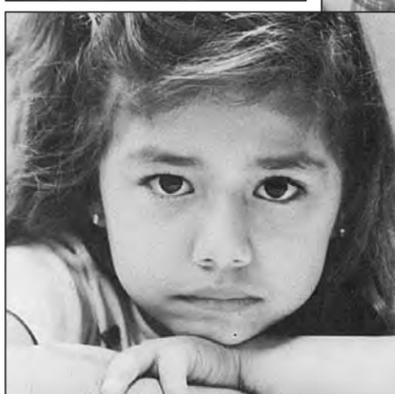
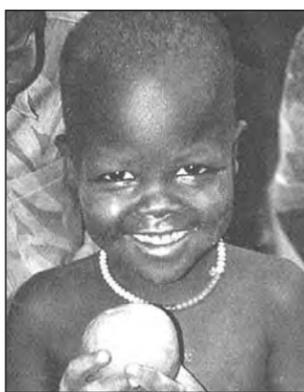
Photo by Rob Banyote

CYO hoops title

Jordan Carter, from St. Michael the Archangel Parish in Indianapolis, blocks a shot during the Catholic Youth Organization Cadet A archdiocesan championship game against a team from Holy Family Parish in New Albany on Feb. 20 at Scecina Memorial High School in Indianapolis. St. Michael captured the Cadet A archdiocesan championship. See pages 16 and 21 for boys' basketball, girls' basketball, girls' kickball and boys' football league and tournament winners.

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Domestic violence workshop scheduled on April 6 in Beech Grove

By Susan M. Bierman

"Domestic Violence: How Faith Communities Can Respond," a workshop for clergy, pastoral staff and anyone who wants to help end abusive relationships, will be held April 6 at the Benedict Inn Retreat and Conference Center, 1402 E. Southern Ave., in Beech Grove.

Archbishop Daniel M. Buechlein will begin the program at 8:30 a.m. with a welcome and invocation.

Oldenburg Franciscan Sister Jackie McCracken, director of Breaking Free, a non-residential domestic violence program, said not many parishes in the archdiocese have programs that deal with domestic violence.

She said if someone in a parish suspects that someone is being abused the first thing they need to know is that "they don't have to be an expert in this area" to help. They just need to know the resources that are available so they can offer appropriate referral to the person who is being abused.

Secondly, Sister Jackie said, it's important that the person trying to help the abused person doesn't attempt to counsel the abused and the abuser together.

"It can be very dangerous for the victim," Sister Jackie said.

Program presenters include Rev. Dr. James Leehan, associate rector for Outreach Ministry, St. Paul's Episcopal Church; Sister Jackie; Terry Moore, Nonviolent Alternatives and a recovering batterer; Stephanie Rodriguez, Indiana Coalition Against Domestic Violence and a domestic violence survivor; Lynn Ritter, a domestic violence survivor; and Frances Nelson, a chaplain at Riley Hospital in Indianapolis and a domestic violence survivor.

Topics of discussion include "Dynamics of Battering, from a Former Batterer's Perspective," "Cycle of Violence Dynamics" and "Cultural Beliefs/Scriptural Context." The workshop will conclude at 4:30 p.m.

The program will enable participants to recognize family violence and to develop a religious response to domestic violence.

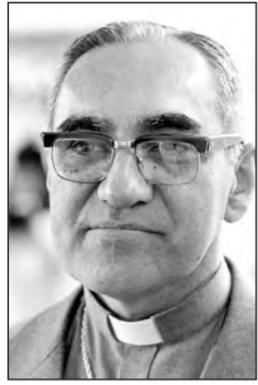
The registration fee for the program is \$20. The deadline to register is April 3. For more information, or to register, call Harriet Clare at 317-543-1321 or 800-583-3393.

The workshop is sponsored by the Indiana Resource and Training Institute on Violence Against Women, Breaking Free and Domestic Violence Network Inc. †

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Vatican studies Romero canonization cause

WASHINGTON (CNS)—As Salvadoran Church officials anticipate the beatification of the late Archbishop Oscar A. Romero, his canonization cause challenges the Church to develop a different understanding of martyrdom for the Latin American context, said a fellow bishop.



Archbishop Oscar Romero

Auxiliary Bishop Gregorio Rosa Chavez of San Salvador said in a New York interview on March 14 that he was not directly involved in the process for Archbishop Romero's canonization, but hoped he would be canonized as a martyr.

Bishop Rosa Chavez reported, however, "a certain degree of unease" about the concept of the archbishop's

cause exists in Rome, and the question of martyrdom depends on the reason for the assassination.

Archbishop Romero was shot and killed on March 24, 1980, as he was celebrating Mass in a San Salvador hospital chapel.

After El Salvador's 12-year civil war, a truth commission found that a group of army officers and rightist businessmen—headed by Maj. Roberto D'Aubuisson, who organized the Salvadoran death squads of the 1980s—planned Archbishop Romero's murder.

The assassin who pulled the trigger has been identified in a confidential report, and the assassin and all key witnesses were subsequently killed, Bishop Rosa Chavez said. In evaluating the sainthood cause, he said, Rome was more interested in who organized the killing and why.

Traditionally, the Church has understood martyrs to be those who were witnessing to the Gospel and were killed by people with a hatred for the faith, an attitude expressed in the Latin phrase "*in odium fidei*," the bishop explained.

He said Archbishop Romero was killed because of his witness to the Gospel and its values of justice and human rights. But a new factor is introduced when the people who make this kind of witness are killed by people who call themselves Catholics, or by a government that claims it is defending Western Christian civilization, he said.

"This is a topic that requires a lot of reflection," Bishop Rosa Chavez said. San Salvador Archbishop Fernando Saenz Lacalle has ordered a study of the question.

At the XXII International Congress of the Latin American Studies Association on March 16-18 in Miami, Bishop Rosa Chavez said that, given the Vatican's questions over why Archbishop Romero was killed, he doubted the archbishop would be beatified this year.

At the Vatican on March 14, Msgr. Michele Di Ruberto, undersecretary for the Congregation for Sainthood Causes, said Archbishop Romero would not be beatified during the year 2000 because the investigation of his martyrdom would not be completed in time. The Vatican began its investigation in 1997, when the Archdiocese of San Salvador finished compiling testimony and documents.

For Archbishop Romero to be beatified, a Vatican-appointed "postulator" must first convince a panel of theologians and members of the sainthood congregation that his death qualifies as a martyrdom for the faith. That completed, the case goes before Pope John Paul II, who has the final say in recognizing the validity of martyrdom. The pope, after consulting advisers, is also responsible for subsequently deciding to proceed with the beatification.

For the beatification of a martyr, proof of the martyrdom is sufficient; evidence of a miracle and the person's "heroic virtues" are not required.

The Vatican official made his remarks after Maria Julia Hernandez, director of *Tutela Legal*, the legal aid and human rights office of the Archdiocese of San Salvador, predicted that Archbishop Romero would be beatified soon. Hernandez made her remarks in Preston, England, at the Pope Paul VI memorial lecture, organized annually by the Catholic Fund for Overseas Development.

"He was a martyr of the poor, a martyr of Catholic social teaching and of the magisterium. Rome is waiting to decide—but they are going to beatify him and we don't have any doubts," she said on March 13.

In Toronto, Suzanne Rumsey, spokeswoman for Canada's Inter-Church Committee on Human Rights in Latin America, said the number of violent deaths in El Salvador is higher now than in the worst years of the 12-year civil war, even though the military regime denounced by Archbishop Romero is no longer in power.

Rumsey is the organizer for a visit to El Salvador on

March 22-25 by a delegation of Canadian Church leaders to mark the anniversary of the archbishop's assassination.

Up to 40,000 people—including some from the United States—were expected to participate in religious events March 19-24 in San Salvador during a commemoration of the anniversary of Archbishop Romero's murder.

A new English translation of a book about the archbishop recounted his anger at being in Rome to meet Pope John Paul, then being stonewalled by Vatican officials. He eventually met the pope, but was disheartened by his apparent disinterest in the reports of atrocities, the book says.

The story is published in *Oscar Romero: Memories in Mosaic* by Maria Lopez Vigil, a Cuban-born journalist and editor of *Envio*, the Jesuit magazine on Central American affairs. The book is a translation of the Spanish work published in 1993, and is based on a May 11, 1979, interview with the archbishop. It was released in mid-March, just before the 20th anniversary of his death. †

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Bilingual interfaith service to honor Archbishop Romero

A bilingual memorial service is scheduled at 7:30 p.m. on March 24 at St. Mary Church in Indianapolis to commemorate the 20th anniversary of the assassination of Archbishop Oscar Romero of El Salvador.

The public is invited. Parking is available behind the church, which is located at 317 N. New Jersey St.

Archbishop Romero was considered a prophet by the people of El Salvador because he repeatedly spoke out against human rights abuses in the Central American country. He was murdered by members of a death squad on March 24, 1980, while celebrating Mass in the chapel of a cancer hospital in San Salvador.

The interfaith prayer service is sponsored by St. Mary Parish and local Central American peace activists.

Similar memorial services are scheduled in many U.S. cities and in other countries throughout the world.

An estimated 70,000 Salvadorans were killed during the civil war, which lasted from 1979 until 1991. Other Salvadoran priests, four American nuns and six Jesuit priests also were murdered during the 12-year conflict. †

Three Providence seniors qualify for Mensa

Three seniors at Our Lady of Providence High School in Clarksville achieved a rare academic honor by qualifying for membership in the international Mensa Society, an organization that promotes intellectual ability.

Providence seniors Valerie Uhl and David Badger of Sellersburg and Alex Preston of New Albany earned Mensa memberships by scoring in the top 2 percent of the population on a standardized intelligence quotient test administered in Louisville last year.

The *Criterion* asked Valerie, David and Alex to identify issues or problems that concern youth and affect the future. Their essays address the need for positive role models and greater respect, tolerance and flexibility in society.

Lack of respect for human life and indifference to the needs of others create societal challenges that must be addressed

By David Badger

Special to The Criterion

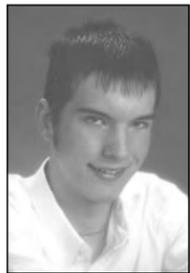
A person is either adamant about valuing human life or is indifferent.

There is no shared ground between these extremes: one cannot logically live by a life philosophy that combines both the elements of indifference and respectful love. An individual must choose one of these alternatives in order to avoid living a contradiction.

Love requires the absence of apathy. Indifference demands qualities that love prohibits. It's one or the other.

It seems to me that no reasoning person would choose an indifferent attitude toward something so majestic and absolute as life; however, as a society, we certainly do not entertain values that would characterize us as having a respect for all life. Therefore we are different.

I think a clear example of our social apathy is presented in this example: I watched the local evening news not too long ago. One story was about a man serving 30 years for murder who was released on parole after, I believe, 18 months. The story mentioned a lack of prison space as one



Shortage of positive role models in contemporary society confuses children searching for public figures to admire

By Valerie Uhl

Special to The Criterion

Each day in the newspaper and on the evening news, we hear about murder, drugs, robbery and a slew of other crimes. After all this, some people still wonder why today's youth are making bad decisions and choosing to go down the wrong path in life.

of the reasons why he was not required to serve his whole sentence. The next story highlighted a new city basketball arena that is currently being considered for construction.

The fact that these two news stories were placed one right after the other infuriated me.

No one in his or her right mind would be a proponent of letting convicted criminals out of prison early because of lack of space, and I am sure that many level-headed citizens would even suggest that we allot money for the purpose of building and maintaining new prisons.

Then why doesn't the money that is going to be used for this sports arena go toward a new penitentiary? That way, the evening news would not have to air a story about a problem and another story with the corresponding answer to the problem back-to-back.

Is public safety less important than another unneeded basketball venue?

By allowing this sort of thing to happen, we paint a picture of ourselves as less than respectful. We have failed to institute justice, and as a result have ignored the dignity and safety of our society.

It's one or the other. Should we settle for indifference in the name of entertainment?

(David Badger of Sellersburg is a senior at Our Lady of Providence High School in Clarksville.) †

One of the reasons for this seems obvious to me. There is a lack of quality role models for children.

For as long as I can remember, I have admired Amelia Earhart. Her strength, courage and confidence contributed to her success as both an aviator and a community volunteer. These traits have influenced me throughout my life. Her life has made me believe that I can accomplish my goals as well as aid my community.

My parents are also role models for me. With dedication, determination and commitment to each other, they have shown me that working hard and dedication to a cause—family or social—is what life is about.

Many kids today have no one to look up to when times get tough and making the right choice becomes difficult.

If I were a young child today, I would have a difficult time choosing a contemporary role model. Searching for someone to look up to in today's world presents a dilemma. Society supports many people as public figures who do not contribute to a caring, upstanding world.

Many kids cannot even look up to their own parents because they are involved in illegal activities or are never at home to nurture their children.

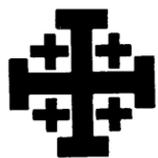
Parents are not the only ones to blame for this problem. Each person is entrusted with setting a good example for the future. As a society, we need to demand that public figures adhere to a high moral standard. It also is necessary for family members to set good examples.

People in the news are often applauded and highly respected for their accomplishments even though they have made many wrong choices. If this happens, a child often follows the path set by the popular person.

Many times I have heard that "children are the future of our world." Yet few people accept the challenge of providing a set of footprints for children—our future world leaders—to follow.



(Valerie Uhl of Sellersburg is a senior at Our Lady of Providence High School in Clarksville and is a member of St. Anthony of Padua Parish in Clarksville.) †



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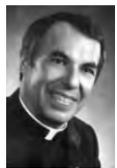
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Lack of flexibility is major problem in today's society

By Alex Preston

Special to The Criterion

I walked through the little maze of metal bars up to the counter of the fast-food restaurant, ordered my food, then made the extra request, "Could you give me half curly fries and half regular fries?"

The woman taking my order looked at me as if I had pulled a grown kangaroo out of my pocket and twirled it around my head. I ended up saying, "Never mind."

"Never mind" is a phrase that has become all too common in my exchanges with others. I have learned that making unexpected requests for people to perform tasks does not result in those tasks getting done, but in blank stares from the people I ask to do them.

I got a cactus for my birthday and was at a restaurant. I wanted to go outside to see if the rest of my friends had arrived, but did not want to take my cactus outside in the cold. I asked an employee if she would watch it while I checked outside. My request was met with amazed silence.

These may be mundane examples that anyone any day might experience, but I wonder what would happen if I asked someone to do something unexpected in a life or death situation. If shock keeps someone from watching my cactus, then how will that person help another person who gets struck by lightning or is involved in some other unforeseen accident?

I think the problem stems from the fact that people are taught a single way to do certain tasks and are not encouraged to find new and possibly better solutions. If alternative methods are never taught, it is difficult to come up with solutions to new problems.

With the extreme change that is occurring in the world today, people will need to adjust, and being able to solve new problems will be very valuable. The person who is able to mix curly fries and straight fries will be respected.

(Alex Preston of New Albany is a senior at Our Lady of Providence High School in Clarksville.) †

Suffering is part of the human condition

By Fr. Lawrence E. Mick

Some wise person once said that the Church's function is to comfort the afflicted and afflict the comfortable.

That's also a fair description of what the liturgy does.

If we are too comfortable, our encounter with the Lord in the liturgy calls us to conversion, to moving ahead on our pilgrim journey of faith.

If we are afflicted, the liturgy offers us needed comfort.

Suffering is part of the human condition. All of us carry our own unique burdens, and when we come to liturgy we bring them with us.

When it comes to personal suffering, the liturgy brings us into contact with the ultimate victim, Jesus Christ.

The New Testament letter to the Hebrews says, "Because he himself was tested through what he suffered, he is able to help those who are being tested" (Heb 2:18).

Whatever suffering we bring with us, when we meet Christ in the liturgy we are invited to unite our suffering with his passion and death on the cross. In this way our suffering can be redemptive, as his was.

But it is important to remember that Christ's death was not the end. The liturgy always celebrates both his death and his resurrection.

So Christian liturgy closely parallels our life experience, for we know that suffering is part of life but we also

know that life is not ultimately extinguished by suffering.

Reminding us that we are not alone is another way the liturgy helps us cope with suffering. When we gather with other Christians to celebrate the liturgy, we form one body in Christ. Both our sufferings and our joys are shared with the other members of the body.

This means that our union in Christ enables us to draw strength from one another. We even draw strength from those who have gone before us in faith, especially the martyrs who suffered the ultimate price but still remained faithful.

Of course, suffering tends to make us focus inward, perhaps even to feel sorry for ourselves. But the liturgy calls us out of our self-centeredness and challenges us to think of others.

Just gathering with others helps us move beyond the limits of our own concerns. During the liturgy, we pray together for the needs of the world, and those petitions regularly remind us of people around the world who suffer even more than we do.

"Come to me," Jesus said to heavily burdened people, "and I will refresh you."

In the liturgy, he is always waiting for us. No suffering we endure is greater than his love for us.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †

In prayer, we seek the grace to live with pain

By Theresa Sanders

Sooner or later, suffering comes to all of us. We encounter sickness and death, and many of us live with other forms of suffering every day.

We might be lonely, hopeless or in the grip of an addiction. We might feel depression, anxiety or a sense of guilt that leaves us exhausted.

We often have no control over the suffering we experience. The most we can do is decide how we want to react to it. The truth is, there is no one right way to do that.

This is shown clearly in the New Testament accounts of Jesus' death.

In the Gospel of Luke, Jesus seems at peace with his impending death. As he draws his last breath, he says, "Father, into your hands I commit my spirit!"

Jesus feels a sense of trust that allows him to go peacefully into the life that awaits him.

In Mark and Matthew, on the other hand, Jesus cries out in agony to a Father who seems far away: "My God, my God, why have you forsaken me?"

Neither one of these reactions to pain is necessarily better than the other. What matters is that we are as open and honest as we can be about what we are going through.

God doesn't expect us to deny our feelings and to pretend that everything is fine when it isn't. We can be angry with God or at peace with God. We can question God, or complain, or protest, or give thanks.

What matters is that we trust God enough to be who we are when we pray.

Sometimes, though, when we are in the midst of suf-

fering, we cannot summon the energy to pray.

Cardinal Joseph Bernardin of Chicago, who died of cancer in 1996, wrote about his struggles with prayer in a memoir called *The Gift of Peace*. He described how, after one of his surgeries, he had neither the desire nor the strength to pray. He advised his friends, "Make sure that you pray when you're well because when you're real sick, you probably won't."

At times like this, we may have to rely on friends or on the Church as a whole to pray for us. When we are too sick or too angry to pray, we can ask others to lift us up to God and to place us in God's hands.

Cardinal Bernardin wrote: "I go back to one word: 'connected.' Without prayer, you cannot be connected or you cannot remain united with the Lord. It's absolutely essential."

Even the act of asking others to pray for us is a way of maintaining that connection with God.

If we are able to see our suffering in light of this connection, we might discover ways it can transform rather than defeat us.

Suffering can make us more sympathetic to the pains of those around us. It can awaken us to life's precious nature. If nothing else, suffering can bring forth tenderness and charity in those around us as they care for our needs.

In short, suffering can challenge our spiritual lives tremendously; what we can do is pray for the grace to live through it with love.

(Theresa Sanders is an assistant professor of theology at Georgetown University in Washington, D.C.) †



All of us carry our own unique burdens, and when we come to Mass we bring them with us. It is important to remember that the eucharistic liturgy celebrates Christ's death and his resurrection.

People who have suffered help others accept pain, find hope

By David Gibson

The problem with real suffering is that it hurts.

Compounding the hurt is this reality: Situations that suffering people face may be beyond their control.

What happens when you suffer? You may be tempted to despair. Pope John Paul II has written of this thread in the fabric of suffering. You may feel alone, as if no one ever faced a situation this distressing before. Your sense of powerlessness over the situation may cause you to feel like a failure. And lacking a solution, you may grow angry.

Many people who suffer are tempted to retreat into isolation from others. But people who have "been there" can help other suffering people find hope.

(David Gibson edits Faith Alive!) †

Discussion Point

Prayer helps alleviate suffering

This Week's Question

Describe a step you took, in the face of personal suffering, that gave birth to hope.

"One Good Friday, I despondently sat in a small meditation room at a hospital praying for my dad during one of his many hospitalizations over a 23-year period. In my emotional pain, I noticed the space was cramped and that the hospital needed a larger place for people to pray. I became involved in a project to have the hospital build an interfaith chapel. And now, a few years later, I am touched to see a beautiful interfaith chapel at that hospital." (Joann Buhler, Aberdeen, N.J.)

"We had a problem with my daughter in college, and I depended on prayer. And now I thank God that every-

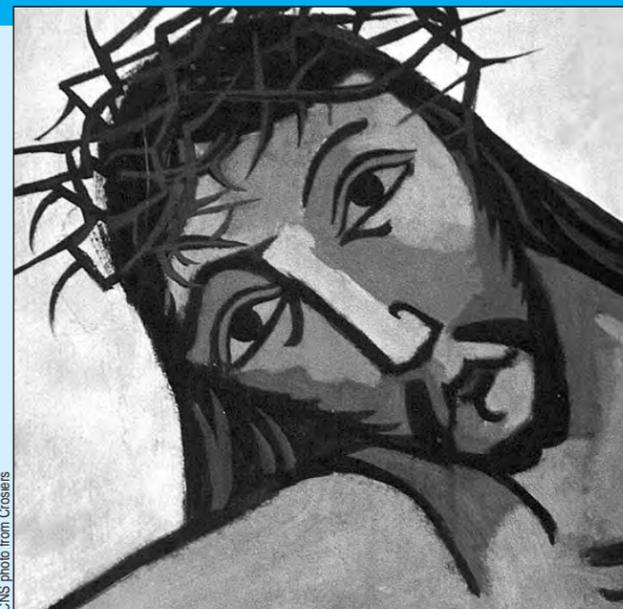
thing has worked out." (Karen Holcombe, Palmer, Alaska)

"There came a time in my life when my ministry wasn't going well, and I moved on to a new ministry. I spent time in prayer as I made my decision." (Sister Denise Herrmann, C.S.A., Madison, Wis.)

Lend Us Your Voice

An upcoming edition asks: How has the Church in your area concretely welcomed or supported new immigrants?

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



CNS photo from Crossiers

From the Editor Emeritus/John F. Fink

Top events of second millennium: Age of Missions

(Seventh in a series)

The 16th and 17th centuries saw both a shrinking and an expansion of the Catholic Church. The former happened with the beginning of Protestantism and a loss to the



Church of part of Europe. The latter took the form of missionary activity throughout much of the rest of the world. The Age of Missions is one of the top 10 events of the second millennium.

After Columbus discovered America, the Spanish empire in the New World was achieved quickly: the seizure of the West Indies completed within 23 years of Columbus's first voyage, the Aztecs in Mexico and Central America defeated six years later, and the Incas on the west coast of South America, 15 years later still. The conquest was brutal and cruel and the defeated Indians were virtually enslaved.

It was only the Catholic Church that kept the natives from being actually enslaved. The Franciscans, Dominicans, Capuchins and, later, the Jesuits looked on the con-

quests as opportunities for conversions.

Juan de Zumarraga, the first bishop of Mexico, founded the first hospital, library, college and printing press in Mexico. He also built the shrine of Our Lady of Guadalupe after the miraculous image of Mary appeared on Juan Diego's *tilma* in Zumarraga's presence.

Dominican Father Bartolome de Las Casas, the first priest ordained in America, continually reminded the Spanish conquerors of their responsibility to the natives.

Thanks to the hundreds of missionaries sent by religious orders, by the end of the 16th century the 7 million Indians in the Spanish empire were Catholics—at least in name. How much they actually knew about their new religion is another matter.

Conspicuous among the early missionaries were St. Louis Bertrand in Colombia and Panama; St. Francis Solanus in Peru, Argentina and Paraguay; and Father Toribio de Benevente in Mexico, Guatemala and Nicaragua.

The Catholic Church was well established in Central and South America and Mexico before missionaries started to move northward into what is now Florida, Louisiana, Texas, New Mexico, Arizona

and California. At St. Augustine, 12 Indian chiefs were baptized in 1609 and by the middle of the century the whole Apalachee tribe was Catholic.

In the West, there were about 50,000 converts in New Mexico until an Indian revolt in 1680 destroyed them all. Still farther west, Jesuit Father Eusebio Kino labored in Arizona and California. But it wasn't until the 18th century that Franciscan Father Junipero Serra was able to establish permanent missions in California.

In the north, the French were founding settlements in Canada, and again the Church was there with missionaries. They worked successfully among the Algonquin and Huron Indians, but in the middle of the 17th century the Iroquois destroyed many missions and martyred Jesuit missionaries, including John de Brebeuf and Isaac Jogues.

Meanwhile, the Portuguese went east, to India and other places in the Far East, and again missionaries went along. Missionaries to Asia included Jesuits Francis Xavier, Matteo Ricci, Roberto de Nobili, Bento de Goes and Antonio de Andrade. †

Cornucopia/Cynthia Dewes

Planning for that ultimate trip

An elderly lady I know recently told me that she was getting ready for Easter.



She planned to bake something, or maybe decorate the house a bit. She's widowed, has never learned to drive a car, and isn't in the best of health, but she was planning ahead.

She said, "Getting ready for the next thing is what keeps me going. We should always have a goal to look forward to, don't you think?"

Well, I sure do. In fact, it seems to me that we are always on a trip to somewhere in this life, starting from the time we're inside mom's tummy anticipating our "coming out" party.

Our language and literature bear this out. We say we're "going to Heck in a handbasket" or we're "traveling the road to success." We're urged to "follow the yellow brick road" or take a "journey of self-discovery" or, in the case of Lewis and Clark, a "Voyage of Discovery."

We think of life as a metaphor for journeys of all kinds. Living is itself a journey

from infancy to old age, from conception to death. And along that great journey, we experience others.

We all take the trip of growing up, maturing physically, emotionally and spiritually, and gaining life experience. Still, some of us seem to go "further" than others, as in those who end up wise old (wo)men as opposed to those whom we jokingly call cases of "arrested development."

Some of us are traveling toward good health, or at least an absence of pain. Perhaps we've had an illness or a genetic problem or some physical thing which has made every day a challenge. Our goal is to feel well, to be able to function normally and to live longer.

Sometimes we're on a journey toward mental health, fighting unseen demons along the way. Sometimes, it's a trip to sobriety, winning small victories every day against drugs or alcohol. Politicians are on the road to election, CEOs to the top of the management heap, and artists on the path to aesthetic perfection.

Some of us are on journeys of economic betterment, because we simply need to survive, or because we just want more and more of the world's goods, or

just for the thrill of the chase. We can travel these roads using our own determination and hard work or by the manipulation of, and on the backs of, others. The route is always up to us.

One of the most satisfying trips we can take is the path to education. So much to learn, so little time. So much beauty and logic and skill to admire, to try to imitate and absorb.

Some of us have more literal goals, including the one caused by a plain old travel itch. Those of us who can afford it visit Europe and China's river gorges and travel down the Nile. Others read travel magazines, watch travel programs on TV, and go everywhere the others go, in their imaginations.

During Lent we have time to work on the best and most important journey we ever take, the journey back to God. We have a special season set aside for planning a wonderful itinerary of charitable acts and improvement of virtue, sacrament and prayer, to guarantee a trip both pleasant and rewarding. *Bon voyage*, fellow travelers!

(Cynthia Dewes is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Looking differently at Lenten offerings



Talking with friends one afternoon, I made an unorthodox observation that led to a lively discussion. I told them when I pet my cat, I usually offer to God the love and comfort I'm giving to Ziggy so that someone somewhere who is suffering could feel more safe and secure, too.

A few raised their eyebrows. One said, "You can't do that."

"Why not?" I asked, then pointed out: "Things that are impossible with men are possible with God" (Lk 18:27).

We all seem to understand the concept of offering our pain to God, but some balk at the idea of offering up the good moments, too. Yet, many start their days, as I do, with "All for the honor and glory of God" or a similar prayer. "All" means everything; and our days usually contain a mixture of joy and sorrow, pleasure and pain, fulfillment and disappointment, relaxation and rushing.

So, if we're used to offering up what we

suffer, is it such a stretch to imagine offering to God what we enjoy, too? If I'm happy making my cat happy, why can't I offer that positive, playful, prayerful energy to help someone else? My intentions are clear, and God understands, just as I easily understood something that happened once at a Colorado campsite.

'So, if we're used to offering up what we suffer, is it such a stretch to imagine offering to God what we enjoy, too?'

Years ago when my daughters were small, we settled into that campsite one evening, knowing two young women and their dog were alone nearby. Since it was customary to share our nightly marshmallow-roasting at the campfire with others, the girls invited the women to join us. They were teachers attending classes at a local college. When one of my girls cried after

burning her finger on a roasting wire, one of the women quickly said, "Offer it up!" That's how I guessed they were Catholic. Later, we learned they were Benedictine nuns.

At the time, it didn't occur to me that we could've also offered up our enjoyment in being together or the unique taste of hot marshmallows or the warmth of the sparkling fire. That idea didn't come till years later.

However, Lent is now upon us. Traditionally we use this time to discipline ourselves, refine our spiritual habits, and make sacrifices. This doesn't mean we can't still love life in simple ways, especially by loving others—even if that "other" is a cat.

God doesn't expect us to spend Lent in sackcloth and ashes. He expects us to live with joy, even now—and in addition to offering our sacrifices as Lenten penance.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a nationally known poet and author and a regular columnist with The Criterion.) †

Journey of Faith/Fr. John Buckel

Love from another perspective

"I hate cats."

This vile thought enters my head every time my pet cat wakes me up at 5 a.m. by digging his claws into my flesh. Sam (named after one of the characters in the story of the Good Samaritan) communicated in "cat language" that he wanted to go outside now! He got what he wanted.

I have discovered firsthand that cats are different from other members of the animal kingdom. They have a special talent for getting things their way.

Even though all cats are alike, each one has its own personality and its own unique way of conveying messages. In a similar fashion, even though the four evangelists are very much alike in the way that they composed their respective versions of the good news of Jesus Christ, they each communicate this good news in their own unique way.

St. John's version of the Gospel certainly has a lot in common with that of St. Matthew, St. Mark and St. Luke. For example, the main "characters" are the same (Jesus, John the Baptist, Peter, Judas, and so forth). The general outline of all four Gospels is the same (Jesus is baptized, he proclaims the Gospel, he performs miracles, and so forth).

In spite of these similarities, the fourth Gospel is also very different from the other three. For example, some material is found in the other Gospels that does not appear in John (the Lord's Prayer, the Beatitudes, the agony in the garden, and so forth).

Matthew, Mark and Luke all contain numerous stories about the miracles performed by Jesus. Only seven such stories are mentioned in the fourth Gospel. Strange as it may seem, John's account of the Last Supper does not mention Jesus' taking bread and wine and saying the words, "This is my body. This is my blood."

On the other hand, the fourth Gospel contains a great deal of material that is not found in the other three. Only John writes about the miracle that Jesus performed at a wedding in Cana, the encounter between Jesus and Nicodemus, the washing of feet at the Last Supper, Mary at the foot of the cross, and so forth.

Unlike the other three, the fourth Gospel contains some rather long monologues of Jesus. Most of these "speeches" were delivered after he performed a miracle. The monologue provides Jesus with the opportunity to speak about the significance of the miracle that had just occurred.

The first three Gospels contain a number of commands that Jesus gave to his disciples. John's Gospel contains only one: "Love one another as I have loved you" (Jn 13:34).

Assuredly, all four evangelists describe the relationship between Jesus and his disciples. However, John's understanding of this relationship is beyond compare. The fourth evangelist described the relationship between Jesus and the disciple in terms of the most intimate relationship known to humanity, namely, between Jesus and his heavenly Father. "As the Father has loved me, so I have loved you" (Jn 15:9). According to John, Jesus has bestowed an elevated dignity on all Christians. The followers of Jesus are called to manifest their love of God and neighbor in their own unique way.

(Father John Buckel, a priest of the Archdiocese of Indianapolis and a regular columnist for The Criterion, is an associate professor of Scripture at Saint Meinrad School of Theology.) †

Third Sunday in Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 26, 2000

- Exodus 20:1-17
- 1 Corinthians 1:22-25
- John 2:13-25

The Book of Exodus is the source of the first reading this weekend. This is one of the first five books of the Bible. It was, and is, the foundation of devout Jewish life. Christianity has embraced many of the prescriptions in these books for conduct.

First among these, of course, is the code that we call the Ten Commandments. Here the Ten Commandments are given. These 10 directives certainly always were taken to be an expression of the divine will, and to vary from them was to disobey God. It is a fundamental notion in Christian ethics yet today.

By no means is this an incorrect understanding of what the Ten Commandments were in their most ancient circumstance. A special nuance, however, is in the fact that the commandments were not as much an edict as a treaty or contract.

God had pledged to safeguard, guide and bless the Hebrew people. He asked them in return for their devotion and loyalty. In the commandments, God expressed what was expected of them. They pledged their obedience assured of God's faithfulness and care.

Moses received the Ten Commandments. This event was not late in the history of the Hebrews as the Chosen People, but at the very dawn of their existence as a unit of persons living together, serving common values and occupying the same land. The commandments were basic.

St. Paul's First Epistle to the Corinthians supplies the second reading.

For persons in the first century, Jesus of Nazareth probably was not very appealing. He lived far from the centers of power and culture. The culture of the time celebrated materialism as much as our own culture does today. Jesus was anything but materialistic and wealthy.

Finally, he was a convicted traitor. Roman law, which was revered as the most perfect instrument of justice and logic, had found him guilty of treason. He had been executed as a result.

Paul admits in this reading that the cross is a hurdle for many people who simply

cannot pass beyond what they see as disadvantages or incongruities in Jesus to belief in the Gospel.

As his reply, St. Paul simply affirms that the wisdom of the world is not so sure.

For this weekend, St. John's Gospel offers the last reading. It is a familiar story.

In the story, the Passover is near. So is the trial of Jesus before Pilate. Jesus is in Jerusalem. The temple vestibule is filled with people buying and selling oxen and other items needed for rituals inside the great house of worship.

The scene outrages Jesus. He upsets the market. He denounces the sellers and buyers. Seeing this, the disciples recall the Scriptures. Reverence for God's house will be a mark of the Messiah.

Jesus offers a prediction. He pledges to destroy the temple and then rebuild it in three days. Not surprisingly, the audience wonders how this could happen. How could anyone as humble as Jesus destroy such a mighty structure? How could anyone, even the mightiest person, build such a massive structure in three days?

Reflection

The link between the first and third readings is in sincerity and absolute commitment. Again, the Ten Commandments were not as much rulings from on high as they were the points of an agreement, a contract and a treaty.

God promised infinite love and care for the Hebrew people. They pledged their love, to be manifested in conduct that mirrored the perfection, order, love and gentleness of God.

The commandments imposed solemn obligations. They were not mere ideals. They were signs of an inner purpose, of devotion to the bond created by the covenant between God and the Chosen People.

Vendors in the temple hardly were interested in the sincerity of those who bought the oxen and other items required for worship. Rather, they were thinking of their profits. Perhaps many who bought the oxen were thinking only of meeting the outward demands of their religious heritage.

Jesus called for sincerity, for true conversion, for absolute commitment.

His Gospel and strength enable structures based upon selfish motives to be destroyed, and in their place a bright new structure of faith and genuine dedication to rise. His grace is all that is needed. It acts swiftly if accepted. Thus, the temple of the heart can be rebuilt in three days or less. †



Daily Readings

Monday, March 27
2 Kings 5:1-15a
Psalms 42:2-3; 43:3-4
Luke 4:24-30

Tuesday, March 28
Daniel 3:25, 34-43
Psalm 25:4bc-5ab, 6-7bc, 8-9
Matthew 18:21-35

Wednesday, March 29
Deuteronomy 4:1, 5-9
Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

Thursday, March 30
Jeremiah 7:23-28
Psalm 95:1-2, 6-9
Luke 11:14-23

Friday, March 31
Hosea 14:2-10
Psalm 81:6c-11b, 14, 17
Mark 12:28b-34

Saturday, April 1
Hosea 6:1-6
Psalm 51:3-4, 18-21b
Luke 18:9-14

Sunday, April 2
Fourth Sunday of Lent
2 Chronicles 36:14-16, 19-23
Psalm 137:1-6
Ephesians 2:4-10
John 3:14-21

Question Corner/Fr. John Dietzen

The Liturgy of the Word follows three-year cycle

QI have been struck by the prayerful coherence of the three Scripture readings at the Sunday liturgies and especially appreciate when the homilist shows how they illuminate each other.

I know the readings come in three-year cycles, but would like to know how they are selected, who does the selecting and when this all began.

When I was growing up, the same Sunday passages were read every year.

Are these readings fixed or can they be altered if the priest wants to use others? (New York)

AAt Vatican Council II, in the Constitution on the Sacred Liturgy (1963), the bishops of the world ordered that a more lavish table of the Word of God be spread before the faithful, that the treasures of the Bible be opened up more widely and that a more representative part of the holy Scriptures be read to the people over a prescribed number of years (#51).

The *Lectionary for Mass* is the result of that request. First completed in 1969, some expansions and revisions were added later.

In spite of its inevitable limitations, the lectionary truly is, as you indicate, a remarkable achievement. Under the auspices of the Vatican congregation responsible for the Church's worship and sacraments, a group of experts in Scriptural exegesis, liturgy, catechetics and pastoral theology from all parts of the world worked on the task for several years.

They first refined the principles that would guide the choice of readings and then assembled the list of texts itself. The Order of Readings is the result of their combined effort.

Underlying the entire effort, of course, is the Church's ancient belief that the celebration of Mass—hearing God's word and offering and receiving the Eucharist—is one single act of worship.

In both of these elements, Christ is present as he carries on the work of salvation, makes our human family holy and offers perfect worship to the Father.

Somewhere along the line, much of that vision got lost. As with the rest of us older Catholics, you obviously remember when what we now call the Liturgy of the Word was still considered a negligible, and even unnecessary, part of the Mass.

Today we have returned again to

acknowledge liturgically the one presence of Christ, who both speaks to us when the Scriptures are proclaimed and who is sacramentally with us above all in the Eucharist.

As you note, the Sunday readings are arranged in three-year cycles (A, B and C), designated as if the series started in Year 1 of the Christian era, Year 2 being B and so on. Thus, all years evenly divisible by three are in the C cycle, with the others falling into place behind them.

Most of us know from experience that the Bible texts used during Advent, Lent and Easter harmonize with the character and themes of those seasons. During the rest of the year (known as Ordinary Time), the Gospel passages are predominantly from Matthew (A), Mark (B) and Luke (C).

Not many Catholics, I believe, realize that when the Scripture passages for each year were chosen, a particular effort was made to reflect the unique theological and stylistic characteristics of that particular synoptic Gospel.

One can, for example, learn much about the "feel" of Matthew by being sensitive to the Gospel texts in the A cycle. The same is true for Mark and Luke in their years, as well as for John in the many texts from that Gospel during Lent and Easter.

The first reading, most of the year from the Old Testament, usually is chosen because of a relationship to the other readings, especially to the Gospel of the day.

Obviously the entire Bible cannot be covered in three years, so some large sections must be omitted. But the Church is very concerned that "difficult" texts not be easily passed over.

Some profound literary or interpretative difficulties arise from the texts themselves. But there is "no justification," according to the rules of the lectionary, "for concealing from the faithful the spiritual riches of certain texts on the grounds of difficulty if the problem arises from the inadequacy either of the religious education that every Christian should have or of the biblical formation that every pastor of souls should have" (Introduction to the *Lectionary for Mass*, Art. 76).

This helps to explain that, while considerable flexibility in readings is possible on other occasions, such options are very rare on Sundays and major feasts so as not to blur the character of the season, the sequence of readings or the message from a particular book of the Bible.

All these principles of liturgical theology and practice as they relate to the Word of God are developed more at length in the lectionary introduction mentioned above. †

My Journey to God

Called to Holiness

To be honest, I wasn't looking forward to Lent this year. I never was too good at sticking to the promises I made, so why disappoint myself and God?

I'm happy to admit that God has been working on my heart, and I've had a complete attitude adjustment!

God doesn't ask for perfection. I believe we are called to holiness.

So what's the difference? Holiness is another word for happiness, the long-lasting, deep-running kind of happiness God made us to enjoy. Looking at it in a positive way, Lent is a time to pay attention to and work on happiness.

Our Lenten self-sacrifice is intended to contribute not only to our holiness, but also to the happiness and well-being of the community. There's really no point in giving up soft drinks, chocolate or bad habits if we aren't motivated by concern for others. Otherwise, our sacri-

ifice may well turn out to be an exercise in self-indulgence.

But when we can make a direct connection between our Lenten sacrifice and the improved life of even one other person, then we can be sure that our sacrifices have value in God's eyes.

When you're in doubt about what kind of fasting Christ asks of us, take a look at Isaiah 58:5-7. Then ask: What do I have to give up in order to free someone who is oppressed by loneliness or inadequacy? In what way can I shelter the homeless? What sacrifice must I make in order to avoid turning my back on another?

I'm grateful that we aren't called to perfection, but to holiness. We have the support of one another and a loving God. We never journey alone! Happy Lent!

By Janet Roth

(Janet Roth serves as youth ministry coordinator for Sacred Heart, St. Ann and St. Benedict parishes in Terre Haute.)

FAITH

continued from page 1

said the Israeli government only turns on the flow of water to Bir Zeit and many other towns in the West Bank once a week. Water is stored in tanks on the roofs of nearly every building.

These harsh living conditions cause many Christians to flee the country when they get a chance. They usually emigrate to the United States or Australia.



Father Iyad Twal

Even the larger, well-known cities in the West Bank have experienced a steep decline in the number of Christians. For example, Bethlehem was once 80 percent Christian, but due to emigration, a growing Muslim population and newer Jewish settlements the city now is only 20 percent Christian.

Catholics may have little influence in the Holy Land, but Father Twal said he is not disheartened. He knows what it's

like to be a religious minority. He grew up Catholic in Jordan where Islam is the state religion. He was ordained a year ago.

"Christians have never had a big influence here, but maybe that means we have a special vocation here," Father Twal said. "It was the same way here for Jesus. He was practically by himself. Maybe this is our destiny here. We are showing the power of God through our weakness."

It's not a destiny that Father Majdi Al-Siryani is comfortable with.

"I tell Jews who treat me bad that today may be their day, but tomorrow will be my day," said Father Al-Siryani, a legal adviser to Patriarch Michel Sabba, the Latin-rite Catholic Patriarch of Jerusalem.

"The situation will change someday, because peace is a must," Father Al-Siryani said. "It can't go on like this. Anger is building up. The economic problems are building. We're headed for an explosion if something doesn't happen."

He said the average annual income in Israel is more than \$17,000, but Palestinians living in the West Bank and Gaza Strip earn less than an average of \$1,700 per year.

Israeli and Palestinian leaders have made some progress in their peace talks in the past two weeks. They are still working at meeting a Sept. 13 deadline for a final agreement that would deal with issues such as the future status of Jerusalem, Jewish settlements in the West Bank and Gaza, border and security arrangements, Palestinian refugees and water rights.

Negotiators in Jerusalem agreed March 15 to transfer 6.1 percent more of West Bank land to the control of the Palestinians. That would bring 42.9 percent of the West Bank under full or partial Palestinian control.

But Father Al-Siryani said he doesn't believe peace is possible until there is a separate Palestinian state and an equitable distribution of resources.

"The Palestinians want their own sovereign nation," Father Al-Siryani said. "Maybe if we become separate we can eventually come together, because we need each other."

He said he's concerned, however, that too many Catholics have given up on Israel and will continue to leave for the promise of a better life somewhere else.

"Just look at Bethlehem now. It's no wonder Catholics are leaving. The place is suffocated by military checkpoints and the Jewish-Israeli expansion into this area has



Although religious differences often make the possibility of peace in the Holy Land seem unattainable, Christians, Jews and Muslims live side by side in many areas of Israel.

forced the Christians out," said Father Al-Siryani, who is also pastor of a parish in Bethlehem.

Father Al-Siryani, whose office with the Latin Patriarchate is in the Old City in Jerusalem, said Israeli soldiers always stop him at the checkpoints when he leaves Bethlehem.

Father Al-Siryani, a native of Jordan, said the soldiers see the cross on his car and his Arab features and they question him and search his car.

"It's harassment," he said. "They say it's just security precautions, but everyone knows they don't want Palestinians coming into Jerusalem."

Yehuda Shen, a deputy commissioner with the Israel Ministry of Tourism, said there are legitimate security concerns, but people are more free to travel throughout the country than ever before.

"This is a difficult problem, because there are extremists on all sides and we have to be aware of that," Shen said. "Most Jews, Muslims and Christians here are like people everywhere. They want peace. They want to go to work and enjoy their families and not be worried about violence."

Shen said all people in Israel, regardless of their religion or ethnic heritage, are Israeli citizens and can vote.

He said that doesn't mean there isn't discrimination, comparing the situation to discrimination against minorities in the United States.

"Can it be better? Sure, and we hope that the peace talks will give us a framework for making it better," Shen said.

Until that time comes, Fathers Al-Siryani and Twal said there is little they can do but keep focusing on their parishioners and trying to convince them to stay.



Father Majdi Al-Siryani



Tourists say a highly visible police and military presence makes them feel safe in Israel, but Arab Christians and Muslims say police and soldiers often discriminate against them.

Father Twal said the Latin Patriarchate School in Bir Zeit is thriving and that gives him hope.

"The Church and the parish are working hard to improve the living conditions for people here," Father Twal said. "The children are committed to their faith and they believe that they have an obligation to keep the faith alive here. Their home is here." †

Catholic Relief Services works for peace in Israel

By Greg Otolski

RAMALLAH, West Bank—For the past 15 years, Cincinnati native Jan Phipps has worked to promote peace and justice for all people in Israel by bringing foreign visitors in touch with Israel's living communities of faith.

Most pilgrims to Israel visit only holy sites such as the Church of the Holy Sepulchre or the Church of the Nativity, which operate more like museums than their parishes back home.



Jan Phipps

Phipps, the millennium outreach officer for Catholic Relief Services in Israel, has a different vision of what a pilgrimage to the Holy Land should be.

"It's not just visiting the historic sites," Phipps said. "It's in visiting local churches

and parishes—the places where Christians, Muslims and Jews live and worship each day that the real world happens. This is where there is a hope for peace and understanding."

Phipps said when pilgrims see for themselves the difficult conditions that Catholic and other Christian communities operate under, it helps build ties between the Church in the United States and the Church in the Holy Land.

"Pilgrims coming here really need to try to meet people of all faiths and understand the difficult issues they are dealing with," she said.

Catholic Relief Services, which was founded by the Catholic bishops of the United States in 1943 to help victims of World War II, has been providing aid to people in the Holy Land since the early days of the organization. Catholic Relief Services opened an office in Jerusalem in 1961 and began a food distribution program in the West Bank the same year.

The organization's programs in Israel

have continued to expand over the past 40 years. Susan Silveus, outreach officer for Catholic Relief Services in Israel, helps oversee several of the programs, which focus on helping the poor and oppressed people living in the West Bank and the Gaza Strip. The people living in these areas are the poorest of Israel's poor.

Silveus, who was raised in Lake Wawasee in northern Indiana, has been in Israel for about two years.

"We're working hard to improve the infrastructure and development of the poorest villages," Silveus said. "We're talking about basic things like getting people water, food, roads, electricity and access to money and education."

Catholic Relief Services works with many other agencies throughout the world to administer programs in Israel.

Last October, Catholic Relief Services signed an agreement to manage a block grant program for 41 West Bank villages funded by the World Bank. The grants are paying for programs to improve local

economies, education, water resources and generating the development and support of women's organizations.

Catholic Relief Services is also working with the United Nations World Food Program to provide food to people in several West Bank villages.

Other new initiatives begun last year include a micro-finance program that provides loans to help women start small businesses in the Gaza Strip.

Catholic Relief Services is also involved in operating programs that bring Christians, Jews and Muslims together to head off violence caused by religious differences. †

Pilgrims and tourists who are interested in visiting Catholic Relief Services programs in Israel can get more information by contacting Donna Adair, Catholic Relief Services, 209 W. Fayette St., Baltimore, MD 21201.

Phone: 410-625-2220, ext. 3628
Email: dadair@catholicrelief.org

POPE

continued from page 1

nuns and accompanied by a Yamaha electric piano, sang hymns in Arabic and Latin, then chanted "John Paul II, God bless you!" in English. The pope slowly maneuvered the various levels of the church, viewing mosaics excavated by Franciscans, including an early scene that depicted Christian symbols of prayer.

Vatican spokesman Joaquin Navarro-Valls said the pope found Moses a fascinating figure who holds relevance to Christians of every era.

"On Mount Nebo, the pope wants to see the Holy Land with the eyes of Moses. But unlike Moses, the pope intends to reach it," the spokesman said.

Before stepping out onto a mountain-

side platform to take in the panorama facing Jerusalem, the pope said he wanted to turn the focus of his pilgrimage toward Christ.

"To him I dedicate every step of this journey I am making to this land, which was his land," he said.

The pope traveled by car to the biblical mountain plateau shortly after arriving at Amman's Queen Alia Airport, where he appealed for regional peace and interreligious cooperation.

After kissing a bowl of earth, he was warmly welcomed by Jordan's 38-year-old King Abdullah, who called the 79-year-old pontiff "a symbol of all that is pure and noble in this life."

The pope, seated at a wooden table inside a temporary pavilion on the tarmac, encouraged the king's efforts to promote tolerance and reconciliation in the Middle

East.

"Your majesty, I know how deeply concerned you are for peace in your own land and in the entire region and how important it is for you that all Jordanians—Muslims and Christians—should consider themselves as one people and one family," the pope said.

He alluded to a 50-year-old problem in Jordan and throughout the region: the great number of Palestinians forced to leave their homes by past wars.

"In this area of the world there are grave and urgent issues of justice, of the rights of peoples and nations, which have to be resolved for the good of all concerned and as a condition for lasting peace," the pope said.

"No matter how difficult, no matter how long, the process of seeking peace must continue," he said.

The pope had words of encouragement for his tiny flock of 71,000 Catholics in Jordan, who represent just over 1 percent of the population. He said the Church's attitude of cooperation is embodied in its 85 schools and charitable institutions, open to Muslims and Christians alike.

"The three monotheistic religions count peace, goodness and respect for the human person among their highest values. I earnestly hope that my visit will strengthen the already fruitful Catholic-Muslim dialogue" in Jordan, he said.

The pope praised the tradition of religious freedom in predominantly Muslim Jordan, which has largely been protected by the country's Hashemite rulers. He met privately with King Abdullah later in the evening to discuss interreligious dialogue and prospects for Middle East peace.

In his airport speech, the king said the pope had already brought a light of hope by visiting the region and had served the cause of peace by reminding people of "the virtues of faith and the absolute need for forgiveness of one's enemies."

Three doves symbolizing peace were



released in front of the pontiff after he stepped off his airplane, which was escorted into Jordanian airspace by three fighter planes. Security around the papal motorcade route was heavy, and soldiers stood sentry in the bushes around the Mount Nebo church grounds. †



A Catholic holds a rosary and poster showing Pope John Paul II and Jordan's King Abdullah outside Sunday Mass in Amman March 19, the day before Pope John Paul II began his historic visit to the Holy Land.

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LETTERS

continued from page 5

need never feel helpless and alone? We must, before one more child needlessly and helplessly dies.

David Siler, Indianapolis

Death row and abortion clinics

On March 10, Gov. Frank O'Bannon announced that a review would be made

of Indiana's death statute to make sure that no innocent person is executed. If our pro-abortion governor is concerned with the killing of innocent persons, he should visit one of the many abortion clinics in Indiana.

Since 1900, 76 men have been executed by the state of Indiana. This averages one execution every 68 weeks. In Indiana, 250 little persons are being killed for each execution. If there are innocent persons on death row, the only difference between them and innocent children being killed in abortion clinics is size.

Paul S. Collignon, Indianapolis

Won't forget either

I agree with Bob Thompson ("Letters to the Editor," March 17) that the rejection by the House of Representatives to the Catholic chaplain was a great mistake that should not have happened. George W. Bush should not have appeared at the anti-Catholic institution, but that is minor to Al Gore's statement that a woman has a right to do with her body as she wants. I sure will also remember that in the November election.

Meade Brown, Rushville

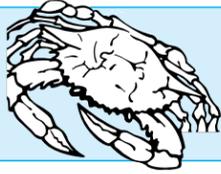
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Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

Letters must be signed, but, for serious reasons, names may be withheld. †

The Criterion's Lenten Dining Guide



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From the Archives

Carmelites at prayer

In 1967, Discalced Carmelite nuns from the Monastery of the Resurrection in Indianapolis included (from left) Sisters Rosemary Crump, Catherine Hoeing, Joan Williams, Frances Freeland, Betty Meluch, Miriam Elder, Jean Evans, Therese Garland, Jean Marie Hessburg, Marian Quinlan, Jean Alice McGoff, Mary Rogers and Rita Howard.

Shortly before his death in 1839, the diocese's first bishop, Simon Gabriel Bruté, wrote to the prioress of the Carmelite Monastery in Baltimore, Md., expressing the wish that the "days will come that the deserts of this Indiana or Illinois may be increased and beautified with some branch of the Carmel—distant as they may yet be—who knows" Eighty-three years later, in 1922, the

Discalced Carmelites came to the Diocese of Indianapolis and established a monastery at New Albany. In 1932, the five members of the monastery moved to Indianapolis, where property was purchased on Cold Spring Road on the city's west side.

In October 1947, the monastery founded a daughter foundation—the Carmel of St. Joseph in Terre Haute, and in 1954, the Indianapolis nuns established another monastery in Reno, Nev.

In the 1950s, an annual outdoor novena from July 8-16 in honor of Our Lady of Mount Carmel drew hundreds of people to the monastery grounds.

The nuns support themselves by selling altar breads and through typesetting and publishing. †



Photo by Robert Lavelle

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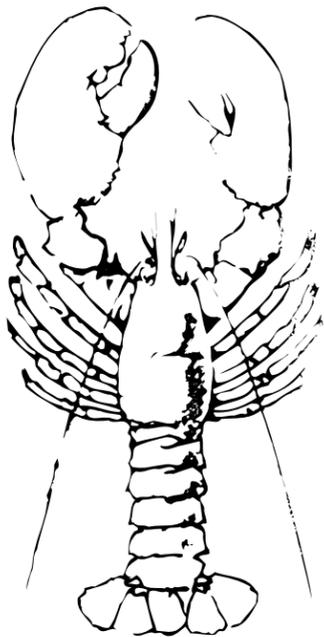
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Archdiocesan Catholic Youth Organization tournament and league results for the boys' basketball, girls' basketball, boys' football and girls' kickball fall and winter seasons are as follows:

Boys' basketball

Cadet A archdiocesan tournament—St. Michael the Archangel, Indianapolis, first; Holy Family, New Albany, second.

Cadet A national deanery—St. Michael the Archangel, Indianapolis, first; St. Pius X, Indianapolis, second.

Cadet A American deanery—Immaculate Heart of Mary, Indianapolis, first; St. Barnabas, Indianapolis, second.

Cadet A league—St. Pius X, Indianapolis, first; St. Michael the Archangel, Indianapolis, second.

Cadet B tournament—Our Lady of Mount Carmel B, Carmel, Lafayette Diocese, first; St. Pius X P, Indianapolis, second.

Cadet B league—St. Malachy, Brownsburg, first; Our Lady of Mount Carmel B, Carmel, Lafayette Diocese, second.

Cadet C tournament—St. Luke B, Indianapolis, first; St. Malachy W, Brownsburg, second.

Cadet C league—St. Luke G, Indianapolis, first; St. Luke W, Indianapolis, second.

Junior archdiocesan—Holy Family, New Albany, first; St. Michael, Brookville, second.

Junior-senior deanery—St. Michael, Greenfield, first; Nativity R, Indianapolis, second.

Junior-senior league—Holy Spirit G, Indianapolis, first; Our Lady of Mount Carmel B, Carmel, Lafayette Diocese, second.

Freshman-sophomore tournament—St. Thomas Aquinas, Indianapolis, first; St. Jude, Indianapolis, second.

Freshman-sophomore league—Immaculate Heart of Mary W, Indianapolis, first; St. Barnabas W, Indianapolis, second.

56 A tournament—St. Malachy, Brownsburg,

first; St. Matthew, Indianapolis, second.

56 A league—St. Mark, Indianapolis, first; St. Gabriel, Indianapolis, second.

56 B tournament—St. Pius X P, first; St. Charles Borromeo, Bloomington, second.

56 B league—St. Charles Borromeo, Bloomington, first; Our Lady of Mount Carmel W, Carmel, Lafayette Diocese, second.

56 C tournament—Immaculate Heart of Mary W, Indianapolis, first; St. Matthew R, Indianapolis, second.

56 C league—Immaculate Heart of Mary B, first; Immaculate Heart of Mary W, Indianapolis, second.

Fourth-grade American tournament—St. Luke B, Indianapolis, first; St. Pius X W, Indianapolis, second.

Fourth-grade American league—St. Pius X P,

Indianapolis, first; St. Luke W, Indianapolis, second.

Fourth-grade national tournament—St. Susanna G, Plainfield, first; Holy Name B, Beech Grove, second.

Fourth-grade national league—St. Susanna G, Plainfield, first; St. Rose of Lima, Franklin, second.

Girls' basketball

Girls' high school tournament—St. Matthew, Indianapolis, first; Our Lady of Mount Carmel, Carmel, Lafayette Diocese, second.

Girls' high school league—St. Barnabas W, Indianapolis, first; St. Roch, Indianapolis, second.

Cadet A tournament—St. Barnabas, Indianapolis, first; St. Pius X, Indianapolis, second.

Cadet A league—St. Barnabas, Indianapolis, first; Little Flower, Indianapolis, second; Division 1, St. Barnabas, Indianapolis; Division 2, Our Lady of the Greenwood, Greenwood; Division 3, Little Flower, Indianapolis; Division 4, St. Gabriel, Indianapolis.

Cadet B tournament—Our Lady of Mount Carmel B, Carmel, Lafayette Diocese, first; St. Luke, Indianapolis, second.

Cadet B league—St. Luke, Indianapolis, first; Christ the King, Indianapolis, second; Division 1, St. Luke, Indianapolis; Division 2, St. Monica, Indianapolis; Division 3, Christ the King, Indianapolis; Division 4, St. Thomas Aquinas, Indianapolis.

Cadet C tournament—St. Luke B, Indianapolis, first; St. Luke G, Indianapolis, second.

Cadet C league—St. Luke B, Indianapolis, first; Immaculate Heart of Mary W, Indianapolis, second; Division 1, St. Luke B, Indianapolis; Division 2, Immaculate Heart of Mary W, Indianapolis.

56 A tournament—St. Barnabas, Indianapolis, first; St. Pius X P, Indianapolis, second.

56 A league—St. Pius X P, Indianapolis, first; St. Malachy, Brownsburg, second; Division 1, St. Pius X P, Indianapolis; Division 2, Holy Name, Beech Grove; Division 3, St. Malachy, Brownsburg; Division 4, St. Charles Borromeo, Bloomington.

56 B tournament—Our Lady of Mount Carmel G, Carmel, Lafayette Diocese, first; St. Jude G, Indianapolis, second.

56 B league—St. Barnabas G, Indianapolis, first; St. Malachy, Brownsburg, second; Division 1, Our Lady of Mount Carmel G, Carmel, Lafayette Diocese; Division 2, St. Barnabas G, Indianapolis; Division 3, St. Lawrence R, Indianapolis; Division 4, St. Malachy, Brownsburg.

56 C tournament—St. Luke G, Indianapolis, first; St. Jude R, Indianapolis, second.

56 C league—St. Luke G, Indianapolis, first.

See CYO, page 21



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Book Review

Americanos book and photo exhibit impressive bodies of work

Americanos: Latino Life in the United States

By Edward James Olmos, Lea Ybarra, Manuel Monterrey and Carlos Fuentes; Little Brown & Co.

Reviewed by Ricardo Parra

Americanos is a must-buy book to add to the family home library or display on your living room coffee table.



It's a book about the United States, about the diversity of the Latino presence and realities, and offers a glimpse into the future. It shatters stereotypes by showing the richness of

this community.

Americanos—the book and the traveling photo exhibit—is an educational experience for all. The book focuses on

such key themes as family, work, spiritual life, community, sports and arts and entertainment. It shows how Latinos from many backgrounds are building something new in the United States, and how Latinos are made up of a variety of backgrounds. *Americanos* redefines the American experience.

The book, written in both English and Spanish, opens with a powerful introduction by celebrated novelist Carlos Fuentes.

Particularly striking is one passage that accompanies a photograph of a tender moment between a father and son. The text is by writer Juan Carlos Heredia:

"I asked my grandfather what macho meant.

"He laughed and sat me down next to him.

"It means being strong enough to be kind and gentle.

"I don't understand grandfather. What about those guys who treat people mean?"

"Oh Juanito, they're just not strong

enough yet."

The book is packed with inspiring photographs: a police officer and her son at the New York Puerto Rican parade; math educator Jaime Escalante at the chalkboard; Harvard-bound Jennifer Bracamontes waving to parents on graduation day at Garfield High School in Los Angeles; a newly sworn-in American in his suit and tie waving an American flag; young Carolina Bernal in front of her chess board; the haunting eyes of young Marisol from Matamoros; and many other photos of workers, students, children, artists, religious leaders, entertainers, athletes, politicians, entrepreneurs, veterans, teachers and many others.

You can't squeeze the U.S. Latino experience into one image. You'll only get a stereotype. Over 30 award-winning photographers worked on the project; some are Pulitzer Prize winners.

According to *Americanos* editor Edward James Olmos, "The photographs in *Americanos* reveal a people who are

diverse in culture, color, ideas and dreams, but who share a common desire to make a better life for themselves, their families and their communities.

"These still images, through their silent dignity, embrace, explore and define the very essence of the American culture. They reveal the story of Latinos, and in so doing, tell the story of America. When you see this book, you will see America," Olmos said.

Bravo to Olmos and everyone who worked on *Americanos*.

(The *Americanos* photo exhibit runs through April 16, 2000, at the Eiteljorg Museum of American Indian and Western Art, 500 W Washington St., Indianapolis, 317-636-9378. *Americanos* is available at the museum for \$25 (paperback) and \$40 (hardcover).

(Ricardo Parra is a member of SS. Peter and Paul Cathedral Parish in Indianapolis.) †

Oldenburg Sisters of St. Francis develop long-range plan

By Sr. Mary Laurel Hautman, O.S.F.

From Feb. 18-22, the Oldenburg Sisters of the Third Order of St. Francis and their associates held meetings—called a chapter—to determine the direction of their work and prayer for the next six years.

The sessions were held at the mother-house chapel, with 206 official sister-delegates involved in the voting process. Other active members, sisters and associates chose involvement through discus-

sion and prayer. Still others supported each of the deliberations presented to the delegates in prayer.

Franciscan Sister Amy Kistner, congregational minister, officially opened Chapter 2000 in June 1999. These days reviewed the community's heritage and celebrated the gifts of its associates, Michaela Farm and the three discernment houses located in Chicago, Montana and Missouri.

"We have intertwined throughout our history, our heritage and traditions, our

Gospel living and the challenges we carry into the new millennium—all braided together in our being," Sister Mary Ann Stoffregen, task force member and director of the Prayer Lodge in Montana, told the gathering.

A Chapter Planning Task Force, composed of sisters and associates appointed by the present leadership team, set the stage through those June 1999 community days. They also scheduled designated area days to be held in strategic geographical locations where membership gathered to

consider topics for community deliberations. These were refined by smaller interest groups.

The final eight issues were presented at Chapter of Affairs. Several proposals were endorsed. Updated norms and directives were passed.

This directional statement came from community discussion and revisions: "We call one another to vibrant Franciscan living of the Gospel with special concern for peacemaking and justice for the poor, so

See **OLDENBURG**, page 20

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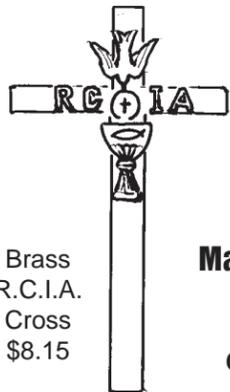
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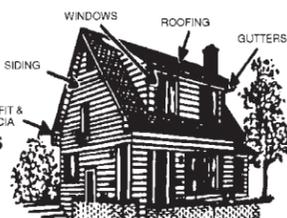
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The Active List

The Criterion welcomes announcements of archdiocesan church and parish open-to-the-public activities for "The Active List" Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

March 23-24

St. Patrick School, 1807 Poplar St., **Terre Haute**. "Snow White," play, 7 p.m., \$3 adults and \$2 children. Information: 812-232-2157.

March 24

St. Anthony Parish Center, 379 N. Warman Ave., **Indianapolis**. All Saints School fish fry, 5:30-7:30 p.m. Information: 317-636-3739.

SS. Francis and Clare Parish, 5901 Olive Branch Rd., **Greenwood**. "When I Pray I Listen to God," David Bethuram, executive director of archdiocesan Office for Youth and Family Ministries, Lenten meal, 6:30 p.m. Information: 317-859-4673.

March 24-25

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. Dinner theatre, "Nunsense," 6:30 p.m., \$20. Reservations: 317-356-7291.

March 24-26

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Life after 50," retreat for women. Information: 317-545-7681.

March 24-31

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. *Lectio Divina* intensive retreat. Information: 317-788-7581.

March 25

Good Shepherd Church, 1109 E. Cameron, **Indianapolis**. "Basics of Liturgical Design in a Newer Church Setting," 9 a.m.-noon, pre-registration required. Information: 317-236-1483 or 800-382-9836, ext. 1483.

St. Malachy Noll Hall, 326 N. Green St., **Brownsburg**. St. Malachy Women's Club arts and crafts fair, 9 a.m.-3 p.m., free admission. Information: 317-852-5910.

March 26

Primo Banquet Hall, 2615 National Ave., **Indianapolis**. St. Joseph Table, Italian all-you-can-eat feast, games, sponsored by Holy Rosary Parish, proceeds for Central Catholic School, \$10 adults; \$4 children under 12.

Saint Meinrad Archabbey, Bede Theatre, **St. Meinrad**. String quartet concert, 2:30

p.m., no admission fee. Information: 812-357-6501.

Mary's Schoenstatt, **Rexville**. "Jubilee Door and Reconciliation," Father Elmer Burwinkel, 2:30 p.m.; Mass, 3:30 p.m. Information: 812-689-3551. Web site: c.data.com/~eburwink.

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. "Nunsense" musical and snacks, 1:30 p.m. \$8. Reservations: 317-356-7291.

March 27

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Lenten Day of Reflection with Benedictine Archbishop Daniel M. Buechlein. Information: 317-545-7681.

March 28

Pope John XXIII School cafeteria, 305 State St., **Madison**. Prince of Peace Ladies Organization card party, 7 p.m., \$5 admission. Information: 812-265-4166.

March 29

Knights of Columbus Hall, 225 E. Market St., **Jeffersonville**. Daughters of Isabella annual card party, 7 p.m., admission \$2.50. Information: 502-327-7438.

March 30

St. John the Evangelist, 126 W. Georgia St., **Indianapolis**. Lenten Scripture discussion, following Mass, 12:45-1:30 p.m. Information: 317-635-2021.

Carmelite Monastery, 2500 Cold Spring Rd., **Indianapolis**. Millennial Novena, 7-7:45 p.m. Information: 317-253-1051.

St. Paul Hermitage, 1402 Southern Ave., **Beech Grove**. Ave Maria Guild card party, 11:30 a.m.-3 p.m.

March 31-April 2

Sisters of Providence Motherhouse, **St. Mary-of-the-Woods**. Vocation discernment retreat, women 18-25. Information: 800-860-1840, ext. 124.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

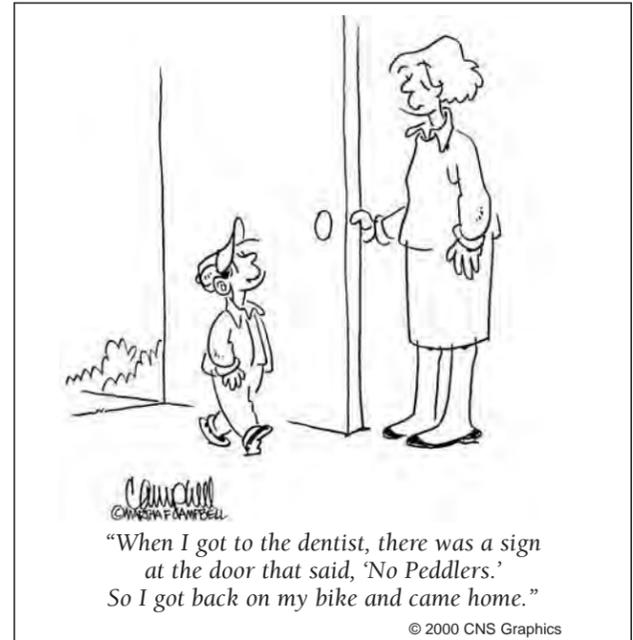
Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

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

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m.;



rosary for world peace, 8 p.m.

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

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

Tuesdays

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

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

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Thursdays

St. Lawrence Chapel, **Indianapolis**. Adoration of the

Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

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

St. Patrick Church, Shelby St., **Salem**. Prayer service, 7 p.m.

St. Malachy Church, **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian, **Indianapolis**. Adoration of the Blessed Sacrament, 12:30-7 p.m. followed by Benediction and Stations of the Cross.

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

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc., 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration, one hour after 8 a.m. Mass.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Saturdays

Clinic for Women, E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

Monthly

First Sundays

St. Paul Church, **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre,

—See ACTIVE LIST, page 19

"Lectio Divina: A Way of Praying; A Way of Living."

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The Active List, continued from page 18

1 p.m. Information: 317-638-8416.

First Mondays

Archbishop O'Meara Catholic Center, **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.

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

First Fridays

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m., Benediction at 6:45 p.m.

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

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of Blessed Sacrament, prayer service, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration after 8 a.m. Mass-noon.

Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

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

St. Joseph University Church, **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

St. Mary Church, **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

First Saturdays

St. Nicholas Church, **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

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

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

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

St. Mary Church, **New Albany**. Eucharistic adoration and confessions, after 9 p.m. Mass.

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto

Dr. **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

St. Luke Church, **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays

Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young

Widowed Group (by archdiocesan Office of Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 783-1445.

Archbishop O'Meara Catholic Center, **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Holy Family Parish, **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

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

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral,

Indianapolis. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary; return to church for Benediction. †



Cardinal Kung's funeral

A nun of the Sisters Minor of Mary Immaculate places her hand on that of Cardinal Ignatius Kung Pin-mei prior to his funeral Mass at St. John's Church in Stamford, Conn., March 18. The Chinese cardinal, who had been living in exile, died in Stamford March 12 at age 98.

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OLDENBURG

continued from page 17

that our very lives speak a word of hope."

Pat Sheehan, an associate who is a consultant living in Indianapolis, said, "I am very committed to vibrant Franciscan living of the Gospel and I resonate deeply with the directional statement."

The final business of this session brought out the lead-

ership abilities needed to express the directional statement. Election of new leaders for the Sisters of St. Francis of Oldenburg, will take place on April 25-30 this year, within the Chapter of Elections sections.

At the closing eucharistic celebration, Franciscan Sister Christa Franzer, councilor, said, "The greatest task of this chapter, the greatest task of braiding, yet awaits us: to braid the fruits of this week and of our affirmed direction into the very fabric of our lives."

The congregation has 351 members and 209 associates at this time. †



Oldenburg Franciscans—sisters and associates—gather as Sister Amy Kistner, congregational minister (right, holding scroll) proclaims the directional statement as the Feb. 2000 Chapter of Affairs closes.

News briefs

U.S.

Florida judge overturns state's Opportunity Scholarship Program

TALLAHASSEE, Fla. (CNS)—A Florida judge's ruling March 14 that the use of public funds in private schools is unconstitutional puts the Opportunity Scholarship Program supported by the Florida bishops and Gov. Jeb Bush on the path to higher courts. Michael McCarron, executive director of the Florida Catholic Conference, said the case will likely end up at the Florida Supreme Court. Larry D. Keough, associate for education at the conference, expressed disappointment at the ruling by Circuit Judge L. Ralph Smith of Tallahassee that struck down Florida's less than year-old Opportunity Scholarship Program.

Roe abortion case figures ask courts to reconsider rulings

WASHINGTON (CNS)—The women in whose names the Supreme Court legalized abortion in 1973 are asking the courts to reconsider those rulings on the grounds that their participation was coerced and exploited and that many women today have abortions under similar coercive circumstances. At a March 15 press conference, Norma McCorvey and Sandra Cano Saucedo said they are making their appeal in connection with a New Jersey class-action lawsuit by women who have unsuccessfully tried to sue doctors who performed abortions on them without first obtaining informed and voluntary consent. That case, *Santa Marie vs. Whitman*, follows attempts by three women who had abortions to sue different doctors and clinics for wrongful death of their babies.

PEOPLE

No medical explanation found in cure of Pennsylvania girl

PHILADELPHIA (CNS)—The medical board of the Vatican Congregation for Sainthood Causes has ruled there is no medical explanation for the cure of a Pennsylvania girl who suffered from a crippling and debilitating spinal ailment. The cure is attributed to the intercession of Blessed Frances de Sales Aviat, the French religious who founded the Oblate Sisters of St. Francis de Sales. The Archdiocese of Philadelphia did not name the girl, but *The Philadelphia Inquirer*, a daily newspaper, identified her as Bernadette McKenzie. She was also identified in the parish bulletin of St. Bernadette Parish in Drexel Hill. The Oblate order founded by Blessed Frances Aviat runs the parish school there.

(These briefs were compiled by Catholic News Service.) †



Hospital blessing

Archbishop Daniel M. Buechlein blesses St. Francis Hospital—Mooreville on March 20 as Franciscan Sister Jane Marie Klein, chair of the board of directors of St. Francis Hospital and Health Centers, looks on. St. Francis recently purchased the former Kendrick Memorial Hospital in Mooreville.

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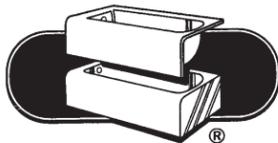
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests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

BANET, Ian Christopher, infant, St. Vincent de Paul, Shelby Co., Jan. 22. Son of Roxanne and Randall Banet. Grandson of Vivian and Don Lung and Elsie and Edmond Banet.

BRINSON, Frances A., 85, Prince of Peace, Madison. March 10. Mother of Sue Ferguson, Sharon Johnson, Donna Uebel, Lyman and Thomas Tullis. Sister of William Bentz. Grandmother and great-grandmother of several.

COOK, Thomas M. "T.C.", 60, St. Rita, Indianapolis, March 7. Father of Sheryl Forte, Victoria and Thomas Cook. Son of Queen Victoria Day Cook. Brother of Richard Cook. Grandfather of four.

CRITELLI, Joseph T., 74, St. Lawrence, Indianapolis, March 4. Husband of Honora (Gunn) Critelli. Father of Andrew Critelli. Brother of Kathleen Ayres, Gloria Cipola, Frances Gill, Mary Pedro, Sally Marino and Louis Critelli. Grandfather of one.

DAMLER, Rose Marie (Tice), 81, St. Lawrence, Indianapolis, March 4. Mother of Charles J. Damler Jr. Grandmother of three. Great-

grandmother of eight

DIETTE, Anna K., 89, St. Gabriel, Indianapolis, Feb. 7. Mother of Evelia Stueber and Zinia Travis. Sister of Helen Redman. Grandmother of three. Great-grandmother of two.

GERVELIS, Theresa M., 48, St. Gabriel, Indianapolis, March 1. Mother of Jason Branigin. Daughter of Mary Gervelis. Sister of Janet Bosler, Anne Ramey, Donna Whitford, Maureen and Eric Gervelis.

HANCOCK, Donna Marie, 60, Our Lady of Perpetual Help, New Albany, March 5. Wife of Edward Hancock. Mother of Desiree Graef. Sister of Jack and Joseph Krininger. Grandmother of one.

HOLZER, Lorean, 100, St. John the Baptist, Osgood, Feb. 22. Mother of Rita Cline and J. Cletus Holzer. Grandmother of eight. Great-grandmother of 27. Great-great-grandmother of 24.

JONES, Mary, 80, Holy Trinity, Indianapolis, March 8. Aunt of several.

LENFERT, Charles L., 72, St. Anthony of Padua, Clarksville, March 3. Husband of Mary Ann Lenfert. Father of Henry, Nicholas, Steven and Thomas Lenfert. Brother of Dorothy Roberts, Mary Townsend and Ben Lenfert. Grandfather of nine. Great-grandfather of two.

MEISENHELDER, Charles E., 87, Holy Family, New Albany, March 5. Father of Barbara Louise Gelman. Brother of Johanna Haller, Larue Rainbolt, Dr. George, Joseph and P. "Jake" Meisenhelder. Grandfather of

one.

MILLER, V. Bonita, 86, Christ the King, Indianapolis, Feb. 28. Mother of Carl Miller. Grandmother of two.

MILLER, Raymond W., 75, St. Martin, Yorkville, March 11. Husband of Jean Miller. Father of Deloris Schwebach, Chester and Thomas Miller. Brother of Madeleine Knuveen, Mary Pessler and Irwin Miller. Grandfather of two.

MUNCHEL, Rosina M., 89, St. Gabriel, Connerville, March 9. Wife of Alhert Munchel. Mother of Mark Munchel.

NEWMAN, Edward W., 79, Holy Name, Beech Grove, Feb. 24. Husband of Margaret Newman. Father of Cindy Grenoble, Peggy Herrod, Jeanne O'Donnell, Kenneth and Stephen Newman. Brother of Zelma Davis and Jack Reed. Grandfather of 12.

NOESGES, Edward G., 69, St. Gabriel, Indianapolis, Jan. 26. Father of Peggy Jones, Ann Standish, Janet Taylor, Jamy and Mark Noesges. Brother of Laura Benecke. Grandfather of five.

ORR, John Vincent, 86, Sacred Heart of Jesus, Terre Haute, March 2. Father of John V. Orr. Grandfather of two. Great-grandfather of two.

OSTERMEIER, Rosemary, 83, St. Michael, Greenfield, Feb. 14. Aunt of several.

PAGE, Charles L. Sr., 68, St. Philip Neri, Indianapolis, March 3. Father of Janis Becker, James, John, Perry, Charles Jr. and Thomas Page. Grandfather of eight. Great-grandfather of six.

PEETZ, Wilma J., 78, St. Maurice, Napoleon, March 2. Mother of Joan Menchhofer and Andy Peetz. Sister of Burdella Brancamp, Cletus, Don, Richard and William

Wagner. Grandmother of four.

PETRY, Laretta Marchal, 83, St. Paul, Tell City, Feb. 12. Wife of Earl Petry. Mother of Marsha (Hughes) Nugent. Step-grandmother of one. Step-great-grandmother of one.

PFEIFFER, Rita Mae, 66, Nativity, Indianapolis, Feb. 15. Mother of Eileen, David, James and Richard Pfeiffer. Daughter of Bernice Borton. Sister of Cathy Doyle, Alice Gerhringer, Carol Stuckey and Margaret Weberpal. Grandmother of four.

RAUSCH, Virginia, 75, St. Joseph, St. Leon, March 7. Sister of Mary Ann Brown and Vera Wernke.

QUINLIVAN, James, 74, St. Mary, Richmond, Feb. 25. Husband of Kathleen Quinlivan. Father of John, Timothy, James Jr. and Stephen Quinlivan.

ROLAND, Ruth Agnes, 78, St. Paul, Tell City, Feb. 18. Wife of Kenneth Roland. Mother of Martha Jones, Jean Kennedy and Ken Roland. Sister of Alberta Francis and Carl Stuehrk. Grandmother of seven.

SEKULA, Anna J. (Gerbeck), 76, St. Michael, Indianapolis, Feb. 19. Mother of Katy Bolinger, Diane, Anthony, Frank, Joseph and Richard Sekula. Sister of Margie Caito. Grandmother of five.

RUSH, John M., 82, St. Matthew, Indianapolis, Feb. 23. Father of Robert Rush.

SMITH, Rae Marie (Lacy), 70, St. Philip Neri, Indianapolis, March 2. Mother of Marguerite Hall, Christopher, Daniel, Susan and Tommy

Smith. Grandmother of eight. Great-grandmother of two.

SMITH, Thomas L. Sr., 52, St. Paul, Tell City, Feb. 9. Husband of Mary K. (Etienne) Smith. Father of Thomas L. Smith Jr. Brother of Kerry, Mike, Roger and Parvin Smith.

SOLGERE, Neil E., 70, St. Mary, Greensburg, March 1. Husband of Greta (Fisher) Solgere. Father of Vicki Smith, Gary and Scott Solgere. Grandfather of seven.

SOLAND, Elizabeth (Kidwell), 88, Christ the King, Indianapolis, March 2. Mother of Gretchen Logan and Mary Jane Finneran. Grandmother of four. Great-grandmother of five.

SPENCER, Bernice, 87, Our Lady of Perpetual Help, New Albany, March 6. Mother of Barbara Terrell and Darrell Satterfield. Sister of Russell Steph. Grandmother of three. Great-grandmother of two.

SPRINKLE, Cornelia L. (Jones), 80, St. Paul, Tell City, Jan. 10. Mother of Mary Ann Conway, Dr. Monica and William Jones. Stepmother of Dale, Daniel, James, John, Robert and Paul Sprinkle. Sister of Marie Smith. Grandmother of nine. Step-grandmother of 14. Great-grandmother of nine. Step-great-grandmother of six.

SUPPIGER, Grant Vanzo, 4 months, Our Lady of Lourdes, Indianapolis, March 3. Son of Anita and Kurt Suppiger. Brother of Mercer Suppiger. Grandson of Florence and Virg Vanzo and Neal Suppiger.

TIRUCHELVAM, Vasanthi (Muttukumara), 86, St. Matthew, Indianapolis, Feb. 22. Mother of Amala Massillamany.

Sister of Msgr. Manik Muttukumara. Grandmother of four.

VAUGHN, Phillip Tyler, 26, St. Paul, Tell City, Jan. 10. Husband of Angelique (Shearn) Vaughn. Father of Zachary Vaughn. Son of Diane (Weatherholt) and Jim Vaughn. Brother of Brian Vaughn.

VAUGHT, John Edward, 54, St. Paul, Tell City, Jan. 18. Brother of Dennis and Jerry Vaught. Half-brother of William Vaught.

VOLK, Margaret, 98, Holy Guardian Angels, Cedar Grove, Feb. 29. Mother of Mary Ann Moster, Margaret Wuebbolt, Roseann Tumlin, Paul and George Volk. Grandmother of 20. Great-grandmother of 40.

WELSH, Mildred L., St. Mary, New Albany, March 4. Mother of Michael and Patrick Welsh. Grandmother of two. Great-grandmother of three.

WORLAND, Gladys M. (Duncan Amend), 91, Holy Name, Beech Grove, March 7. Sister of Gertrude Cloe, Stella Roll and Lorean Yeagy.

YOUNG, Sarah B., 61, St. Michael, Cannelton, Jan. 30. Wife of Victor G. Young. Mother of Shelly Deom. Stepmother of Charlotte Beel, Glenn, Christopher and Leonard Young. Daughter of Constance Elliott. Sister of Patty Cox, Becky Engelhart, Kris Hochmeister, Charlotte Sawyer, Margaret Thompson, Daniel, John, Michael, Robert, Russell and Scott Elliott. Grandmother of two. Step-grandmother of six. Step-great-grandmother of three.

CYO

continued from page 16

Indianapolis, first; Christ the King, Indianapolis, second; Division 1, St. Pius X P, Indianapolis; Division 2, St. Luke G, Indianapolis; Division 3, Christ the King, Indianapolis; wild card team, St. Malachy G, Brownsburg.

Fourth-grade national tournament—Holy Name, Beech Grove, first; St. Thomas Aquinas, Indianapolis, second.

Fourth-grade national league—Holy Name, Beech Grove, first; St. Susanna, Plainfield, second; Division 1, Holy Name, Beech Grove; Division 2, St. Michael the Archangel, Indianapolis; Division 3, St. Susanna, Plainfield; wild card team, Immaculate Heart of Mary G, Indianapolis.

Fourth-grade American tournament—St. Luke W, Indianapolis, first; St. Pius X W, Indianapolis, second.

Fourth-grade American league—St. Luke W, Indianapolis, first; St. Pius X W, Indianapolis, second; Division 1, St. Barnabas M, Indianapolis; Division 2, St. Luke W, Indianapolis; Division 3, St. Pius X W, Indianapolis; wild card team, St. Luke B, Indianapolis.

Boys' football

Cadet league—St. Luke, Indianapolis, first; St. Pius X,

Indianapolis, second. 56 league—St. Mark, Indianapolis, first; St. Pius X G, Indianapolis, second.

Girls' kickball

Cadet A league—St. Jude, Indianapolis, first; St. Luke, Indianapolis, second; Division 1, St. Luke, Indianapolis; Division 2, St. Pius X, Indianapolis; Division 3, St. Jude, Indianapolis; Division 4, Cardinal Ritter Junior High School, Indianapolis.

Cadet B league—Our Lady of Mount Carmel G, Carmel, Lafayette Diocese, first; Christ the King, Indianapolis, second; Division 1, St. Luke B, Indianapolis; Division 2, Our Lady of Mount Carmel G, Carmel, Lafayette Diocese; Division 3, Christ the King, Indianapolis; Division 4, St. Barnabas, Indianapolis.

56 A league—St. Malachy, Brownsburg, first; St. Barnabas, Indianapolis, second; Division 1, St. Malachy, Brownsburg; Division 2, Holy Spirit, Indianapolis; Division 3, St. Barnabas, Indianapolis; Division 4, St. Monica, Indianapolis.

56 B league—Our Lady of Mount Carmel G, Carmel, Lafayette Diocese, first; St. Barnabas G, Indianapolis, second; Division 1, Our Lady of Mount Carmel G, Carmel, Lafayette Diocese; Division 2, St. Luke, Indianapolis;

Division 3, Holy Spirit, Indianapolis; Division 4, St. Barnabas G, Indianapolis; Division 5, Holy Name, Beech Grove.

56 C league—St. Luke B, Indianapolis, and St. Luke G, Indianapolis, co-champions.

Fourth-grade league—St. Roch B, Indianapolis, first; Holy Spirit G, Indianapolis, second; Division 1, St. Susanna, Plainfield; Division 2, St. Simon B, Indianapolis; Division 3, St. Luke G, Indianapolis; Division 4, Holy Spirit G, Indianapolis; Division 5, St. Roch B, Indianapolis. †

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For application, please contact:
Robert R. Wehde, President
Evansville Catholic Interparochial High Schools
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1300 Harmony Way, Evansville, IN 47720
812-437-1934

Program Coordinator

Program Coordinator for Holy Trinity Parish. In collaboration with the Pastoral team, the Program Coordinator is responsible for the planning and implementation of programs related to the Religious Formation/Education needs for the parish. This is a 40 hour week, 12 month position. Applicants should have a B.A. in Religious Studies or a related field and be working towards Archdiocesan Catechist Certification.

Send resume before April 15th to:

Holy Trinity Parish
501 Cherrywood Road, Louisville, KY 40207
Attn: Program Coordinator Search Committee

YOUTH MINISTER

950 household parish seeking committed, energetic person to coordinate Junior and High School youth programs (confirmation included). Applicant must be committed to relational ministry and to volunteer empowerment. College degree in youth ministry/related field and experience as youth minister are pluses. Send resume and references: Youth Minister Search Committee, Holy Spirit Church, 2232 Smallhouse Road, Bowling Green, KY 42104-4141. Fax: 270-842-1857; E-mail: wjrney@holyspiritcatholic.org.

Parish Secretary

St. Joan of Arc Parish, located at 4217 N. Central Ave., is seeking a full-time secretary who is self-motivated with good organizational and communication skills. Responsibilities include greeting callers and visitors, maintaining parish records, processing payroll and bank deposits, preparing Sunday Bulletin, maintaining parish calendar, and coordinating office volunteers.

Requirements include word processing skills, general computer knowledge, verbal and written communication skills, the ability to relate well with a variety of people, the ability to maintain confidentiality, and a willingness to work as a member of a parish team. Position open June 2000.

Please send resume and salary history to:

Fr. Patrick Doyle, St. Joan of Arc Church
4217 N. Central Ave., Indianapolis, IN 46205.

SMHS Coaching Openings

Secina Memorial High School is seeking applications to fill head coaching openings in girls' basketball, girls' soccer and cheerleading for the 2000-2001 season. Contact the SMHS Athletic Office with interest.

For more information, contact:
Scot Mellor, A.D. at 317 356-6377.

Director of Youth Ministry

Vibrant, growing, Catholic community in suburban Indianapolis seeking energetic, charismatic Catholic possessing the desire to work with youth. Candidates should be a good communicator, creative, well organized, and willing to work as part of a team. College degree or related experience preferred. Salary plus benefits. Submit resumes to:

St. Alphonsus Catholic Church
Attn: P. Gallagher, Pastoral Associate
1870 W. Oak Street
Zionsville, IN 46077-1894

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Email: STALPHONSUSZVILL@Netscape.net

ASSOCIATE DIRECTOR, CATHOLIC EDUCATION

The Roman Catholic Archdiocese of Indianapolis is seeking an Associate Director for Curriculum and Assessment to implement archdiocesan educational goals by serving as a direct resource and support to administrators. Duties include leading the Archdiocesan Council for Educational Excellence, facilitating activities of Subject Area Committees, promoting the value of quality curriculum development and the utilization of curriculum guides in all educational settings, and serving as a consultant to administrators, pastors, and commissions to foster the continuous improvement of instruction, curriculum development, and assessment.

Requirements include a master's degree in education and supervision, at least ten years of experience as a teacher and principal, and knowledge of curriculum from K to 12. Knowledge of and appreciation for the Catholic faith, especially in matters that pertain to Catholic education is essential.

Please send resume and salary history, in confidence, to:

Ed Isakson
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Principal - Elementary School

St. Mary Parish Elementary School in Muncie, Indiana, invites qualified practicing Catholic to apply for the position of principal. This pre-school through eighth grade school has 265 students and is served by a dedicated, experienced staff. The curriculum includes strong technology integration and a professional development school relationship with Ball State University.

St. Mary School is seeking an energetic, visionary leader with excellent communication and supervisory skills to take part in a family and parochial atmosphere. Salary commensurate with experience. Minimum requirement for application is a Master's Degree in Elementary Education or Administration, but an Administrator's license is preferred.

Please send letter of application, official transcript, resume, and three letters of recommendation by April 15, 2000 to:

Mrs. Sandra Benkeser
St. Mary School
2301 W. Gilbert St.
Muncie, IN 47303

DIRECTOR OF YOUTH MINISTRY

St. Joan of Arc Parish, 900 S. Purdum St., Kokomo, IN 46901, (765) 457-9371, fax (765) 454-7241 or e-mail mhigh@saintjoan.org. 1700-family parish has a full-time position, requiring a strong background working with teens, the ability to lead and provide formation for Youth Ministry teams and to promote the teachings of the Catholic faith. Seeking an enthusiastic, self-assured, spirit-filled individual to work actively with youth aged 12-high school and in support of college age students. Salary commensurate with education/qualifications. Benefits package available. Send or fax resume to Search Committee at above address.

Family Life Minister

Family Life Minister: Holy Trinity Parish, a suburban parish of 1,100 families with an elementary school, is seeking a creative person, who, by working collaboratively with a Pastoral Team, can assist families in the development of their faith through worship, prayer, study and service. The responsibilities of this position will include helping families to see the Catholic School as an integral part of the church's mission, drawing families into the liturgical life of the community, and helping people become more comfortable with talking about God and praying together as a family. Experience in curriculum development, program design and service learning is desired. A degree in religious education or related field is required. A competitive salary with benefit package will be given to the successful candidate.

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Gary bishop forgives nearly \$3 million in long-term debts

MERRILLVILLE, Ind. (CNS)—Bishop Dale J. Melczek of Gary delivered a Lenten message of debt forgiveness to the people of northwest Indiana March 7 when he announced that the diocese was forgiving more than \$2.8 million in debts.

At a diocesan clergy conference, Bishop Melczek said that since last September he had been consulting with the priests' council and the diocesan finance council about debt reduction or cancellation.

"These are debts that are long-standing and for which no interest was being paid," the bishop said. "The burden of these debts is beyond the capacity of the parish or institution to lift and is often crushing the spirit of the people."

Three parishes in Gary (Holy Angels Cathedral, St. Mark and St. Mary of the Lake), two in East Chicago (St. Mary and St. Stanislaus), Marquette High School in Michigan City, Indiana Harbor Elementary School in East Chicago and Catholic Charities had their debts reduced or canceled.

"The parish debts were for operational expenses, not for construction," he said. "In three parishes, the expenses were related to parish schools which have since closed."

In an interview with *The Northwest Indiana Catholic*, newspaper of the Gary Diocese, Bishop Melczek attributed the diocese's ability to reduce or cancel debts to the practice of stewardship. †

Benedictine sisters to close Marian Heights Academy in Ferdinand

FERDINAND, Ind.—The Sisters of St. Benedict of Ferdinand have decided to close Marian Heights Academy in Dubois County at the end of this school year. The decision was announced at the end of two days of community meetings March 11-12.

The academy is a college preparatory boarding and day school for girls in grades 9 through 12.

The Ferdinand Benedictine Sisters established the school in 1870 on the grounds of Monastery Immaculate Conception. It was known as Academy Immaculate Conception until 1973.

Benedictine Sister Joella Kidwell, prioress of the community, said that, in recent years, enrollment declined below the number needed to maintain the school without substantial financial subsidies from the Benedictines.

Enrollment at the start of the 1999-2000 school year was 117; an enrollment of 180 is needed to meet expenses. †

Positions Available

YOUTH MINISTER
950 household parish seeking committed, energetic person to coordinate Junior and High School youth programs (confirmation included). Applicant must be committed to relational ministry and to volunteer empowerment. College degree in youth ministry/related field and experience as youth minister are pluses. Send resume and references: Youth Minister Search Committee, Holy Spirit Church, 2232 Smallhouse Road, Bowling Green, KY 42104-4141. Fax: 270-842-1857; E-mail: wjrney@holyspiritcatholic.org

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c/o Fr. John Boeglin, 950 Church Ave., Jasper, IN 47546
812-482-3076 and
Dr. Phyllis Bussing, Director of Schools
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