



The Criterion

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Inside

Archbishop Buechlein 4, 5
 Editorial. 4
 From the Archives. 16
 Question Corner. 11
 Sunday & Daily Readings. 11

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Lenten cross brings Christ to Indianapolis neighborhood

By Mary Ann Wyand

Taking the Gospel message of Christ to the streets is a Lenten tradition at St. Philip Neri Parish in Indianapolis.

For six years, members of the near-eastside parish have carried the St. Philip Neri Neighborhood Cross to a different parishioner's home after the 10 a.m. liturgy each Sunday during Lent.

After processing through the neighborhood, Father Carlton Beaver, pastor, and a group of parishioners erect the six-foot wooden cross in a parish member's front yard, then offer prayers and petitions.

Parishioner Kathy Hodgson said the Lenten prayer walk with the handmade cross is repeated each Sunday until Easter, when it is placed in the yard of the Guerin Place Apartments next to the Parish Center and draped appropriately to symbolize the presence of the risen Lord.

The neighborhood evangelization effort dates back to Father Michael O'Mara's years as St. Philip Neri's pastor and has become a popular Lenten activity.

"It's a beautiful expression of Christ's presence in the neighborhood, which I think is what Church is all about," said parishioner Richard Van Slyke. "It's an extension of what we do inside the walls of our church and a witness to the neighborhood of who we are and what we're about. We pray for the neighborhood, and it's a beautiful experience."

Residents seem to appreciate the evangelization project, Hodgson said. The cross has been placed in front of about 35 homes throughout the neighborhood, but has never been damaged or stolen during six Lenten seasons.



Photos by Mary Ann Wyand



Above, St. Philip Neri pastoral council chair Charles Davis, who made the cross, prepares to hammer it into the ground in José and Maureen Rayos' front yard. Darren DeBruhl, a freshman at Seccina Memorial High School, holds the cross for Davis while Dennis DeBruhl holds the prayer book. Darren also carried the cross in the procession from the church.

At left, St. Philip Neri parishioners pray in front of José and Maureen Rayos' home in Indianapolis on March 26 after erecting the St. Philip Neri Neighborhood Cross there.

"Violence is very much a part of everyday life in the neighborhood," she said. "We've had many powerful moments as we've carried the cross through the neighborhood, but one stands out the most. One

Sunday, a couple of years ago, we noticed the police had been called to a home directly across the street from the home where the cross was to be placed. There

See CROSS, page 7

Thousands rally in support of international debt relief

WASHINGTON (CNS)—Thousands of Americans formed a human chain around the U.S. Capitol April 9 to urge debt relief for the world's poorest nations.

Sign-bearing union workers, nuns and students—many wearing cloth or paper chains to symbolize the enslaving chains of debt—mingled side-by-side at a four-hour Jubilee 2000 rally on the Mall before encircling the Capitol.

They ignored the blustery winds of an unseasonably cold day as they chatted, sang and chanted, "Cancel the debt—now!"

"We are going to win the battle against debt," said rally speaker Archbishop Oscar Rodriguez Maradiaga of Tegucigalpa, Honduras.

Some flew in from as far away as Texas and California for the Sunday rally. More than 1,000 participants also registered to lobby Congress the next day, said Jubilee 2000/USA national coordinator Dan Driscoll-Shaw.

The gathering—estimated at more than 5,000 people—was the first U.S. national mobilization in the worldwide popular

See DEBT, page 8



CNS photo

Demonstrators supporting international debt relief form part of a chain around the U.S. Capitol in Washington April 9.

Jubilee visitors to Rome spend like pilgrims, not tourists

VATICAN CITY (CNS)—Foreign visitors to Rome in 2000 are different from those who came the year before; hotel operators are moaning about it, but religious who run guest houses have been touched by it.

"The people this year are definitely coming on a pilgrimage and many more of them are poor," said Franciscan Sister Sue Morissette, who handles reservations

at the Franciscan Sisters of the Atonement guest house near the Vatican.

"They are looking for minimal price and minimal service. Their objective is to cross those holy doors" at Rome's major basilicas, she said.

By early April, the U.S. bishops' office for visitors in Rome was buried under requests for tickets to Pope John Paul II's Holy Week and Easter celebrations.

In fact, said Mercy Sister Gilmory Kay, the office's busy season started in February this year, with visitors asking for tickets to the pope's general audiences.

"It was like Holy Week every week," she

See PILGRIM, page 7

Archdiocese plans Jubilee Pilgrimage to Italy in October. See page 15.

Gallup Poll explores anti-Catholic bias

PRINCETON, N.J. (CNS)—A Gallup Poll has found that roughly one-fourth of Americans have a negative view of the Catholic religion and nearly two-thirds view it favorably.

Contrary to widespread opinion that anti-Catholic bias exists disproportionately among evangelical or born-again Protestants, the survey found that only 29 percent of that group—compared to 30 percent of Protestants generally—described their opinion of Catholicism as "unfavorable."

Despite recent flaps over alleged insensitivity to Catholic feelings by Republican leaders, the poll found that Democrats and independents are slightly more likely than Republicans to view Catholicism negatively.

The poll results, released March 27, were based on telephone interviews with a national sample of 1,024 adults in mid-March.

Among various religion questions, respondents were asked whether their opinion of the Catholic religion was favorable or unfavorable and whether their opinion of Christian fundamentalist religions was favorable or unfavorable.

"An examination of the data suggests that one of the biggest predictors of negative attitudes toward Catholics is an overall lack of personal religious faith or practice, rather than intense religious belief in a different religion," the Gallup News Service said in a release on the poll.

"Having an unfavorable attitude toward the Catholic religion may be more a part of a negative attitude toward any religion, rather than a specific or targeted negative attitude toward the Catholic faith," it added.

It cited as evidence:

- Among those who say religion is not important in their own life, 44 percent said their opinion of Catholicism was unfavorable.
 - Among those who are not members of a church or synagogue, 39 percent viewed Catholicism unfavorably.
 - Of those who never attend church, 54 percent viewed Catholicism unfavorably.
 - Of those who regarded religion as old-fashioned or out-of-date, 45 percent viewed Catholicism unfavorably.
- Among respondents who identified

See POLL, page 8

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)

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

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. †

Cathedral schedule for Holy Week

All members of the archdiocesan Church are invited to attend Holy Week liturgies at SS. Peter and Paul Cathedral in Indianapolis, most of which will be celebrated by Archbishop Daniel M. Buechlein.

For Palm Sunday, April 15-16, the assembly will participate in the procession with palms and the proclamation of the Passion according to Mark. Saturday anticipation Mass is at 5 p.m. The archbishop will preside at the 10:30 a.m. Mass on Sunday. Vespers will be at 5 p.m. on Sunday.

The Three Days, or Triduum, consists of Holy Thursday, Good Friday, Holy Saturday and Easter Sunday, April 20-23.

On Thursday, the Mass of the Lord's Supper, with washing of feet, will begin at 6:30 p.m. Archbishop Buechlein will serve as the main celebrant. After Mass, adoration will be held in the Blessed Sacrament Chapel until 11 p.m.

The Good Friday service will begin at 1 p.m., with the archbishop presiding.

Vespers will begin at 7 p.m.

The archbishop will begin celebration of the Holy Saturday Vigil Service at 8 p.m. After Mass, the parish will have a reception for newly baptized and received Catholics.

The Easter Eucharistic Liturgy, with renewal of baptismal promises will begin at 10:30 a.m. Vespers will be prayed at 5 p.m.

Opportunities for the sacrament of reconciliation will be before the Saturday, April 15, anticipation Mass, from 3:30-4 p.m. On Monday, Tuesday and Wednesday of Holy Week, the sacrament will be offered from 11 a.m. to noon. †

Official Appointments

Effective July 5, 2000

Rev. John Beitans, to pastor of St. Lawrence Parish, Indianapolis, from pastor of St. John the Baptist Parish, Starlight.

Rev. Mauro Rodas, pastor of St. Joseph Parish, Corydon; St. Peter Parish, Harrison County and Most Precious Blood Parish, New Middletown, granted request for early retirement for health reasons.

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

Chrism Mass

The starting time of the annual Chrism Mass on April 18 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, has been moved back 30 minutes to 7 p.m.

The time has been changed to make it easier for southern Indiana residents, who are an hour ahead of Indianapolis, to attend the Mass.

Archbishop Daniel M. Buechlein will preside at the Mass. The liturgy will include the blessing of holy oils to be used throughout the year for sacramental blessings such as baptism, confirmation and holy orders. Also, the priests of the archdiocese will renew their commitment to the Church. †

RCIA deadline

Parish and other coordinators of the Rite of Christian Initiation of Adults are reminded of the April 19 deadline for names of those receiving the sacraments of initiation this year. The names will be published by deanery and parish in the April 28 edition of *The Criterion*. They should be addressed to: Margaret Nelson; P.O. Box 1717; Indianapolis, IN 46206.

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Archdiocese to develop new strategies to anticipate, manage growth

By William R. Bruns

A process to determine how to anticipate and manage growth in the archdiocese was announced at a meeting of the Archdiocesan Pastoral Council on April 5.

"A variety of factors will drive our archdiocesan leadership plan two or three years from now," said Archbishop Daniel M. Buechlein, chairman of the pastoral council.

The archbishop cited four key strategic areas of need:

- ministry to Hispanics
- a need for new parishes
- priestly vocations and parish and schools staffing finances.

"We are experiencing a virtual explosion," the archbishop said, "in the Hispanic population in the archdiocese—not only in Indianapolis, but throughout our 39 counties in central and southern Indiana.

"Pressure continues to build for the establishment of new parishes, especially north and west of Indianapolis, but in other areas as well.

"How will we provide pastoral leadership—priestly, religious and lay—for our

growing population? How will we ensure the existence of qualified lay ministers for our parishes and teachers for our schools? What can we do to increase vocations, especially to the priesthood and religious life?" the archbishop asked.

He also told council members that, in consultation with the Board of Consultors, the Council of Priests, the Management Council and others, he had asked for the development of a process for addressing these concerns.

Susan Weber, a planning consultant who was present at the pastoral council meeting, outlined a tentative process that would result in final recommendations to the pastoral council and the archbishop in the fall of 2002.

"The process will focus on the four key growth areas enumerated by the archbishop," Weber said. "These are new parishes, priestly vocations and the staffing of parishes and schools, ministry to Hispanics and finances."

According to Weber, the process will be guided by a steering committee appointed by the archbishop, probably this fall. This committee will include rep-

resentatives from the Council of Priests, the Priests' Personnel Board, the Archdiocesan Pastoral Council and the Archdiocesan Finance Council. Recommendations from the committee will be channeled into the archdiocesan strategic planning process through the Archdiocesan Pastoral Council. The priests of the archdiocese and other leadership groups and parishioners will be consulted throughout.

In addition to Weber, who will guide the work of four subcommittees (one for each of the four areas of need), Dan Conway, former archdiocesan secretary for planning, communications and development who is now working as a consultant to dioceses and Catholic institutions, will facilitate the work of the steering committee. Conway developed and facilitated the process for the first archdiocesan strategic plan that was promulgated by Archbishop Buechlein in 1993.

Weber said that the process will be characterized by a "positive, hope-filled confidence in God's providence, realism, active participation by the entire archdiocesan community, collaboration and a concern for

the common good. The process will also honor the differences among us and will foster mutual respect," she said.

A preplanning phase will occur between now and this fall. During this phase, the priests of the archdiocese will meet and the steering committee will be appointed, oriented and organized into four subcommittees.

During an assessment phase—from this May to the spring of 2001—data will be gathered through consultations, demographic studies and financial research.

From the spring through the fall of 2001, data will be analyzed and strategies will be drafted.

A testing phase will follow in the spring of 2002, when archdiocesan leadership and various constituencies will be consulted about the strategies that have been developed. After refining the strategies based on the input received, final recommendations will be presented to the archbishop and the Archdiocesan Pastoral Council in the fall of 2002. The council will then dovetail the recommendations, as appropriate, into a new archdiocesan leadership plan. †

Pastoral Council reorganized; major consultative bodies now represented

By William R. Bruns

When it met on April 5, the Archdiocesan Pastoral Council found itself to be a "new and improved" entity.

A decision by the council at its June 1999 meeting led to the reorganization of the council, which had been basically formed by geographical representation, to one that comprises representatives of existing archdiocesan consultative bodies.

According to Suzanne Magnant, arch-

diocesan chancellor and secretary for lay ministry and pastoral services, "The old council was formed on the assumption that deanery pastoral councils would become normative throughout the archdiocese. Unfortunately, this never became the case, and deanery representatives on the council found themselves with no deanery structure to report back to.

"In addition," Magnant said, "we learned a lot in the last several years from our parish pastoral councils, which

are made up of the heads or representatives of existing parish groups. The newly reorganized Archdiocesan Pastoral Council follows that form of structure. We are very optimistic that gathering representatives of the leadership of the entire archdiocese in one body will prove to be both efficient and effective," she said.

Archbishop Daniel M. Buechlein continues as chairman of the council and the council continues to be responsible for the development, implementation, moni-

toring and revising of the archdiocesan leadership plan.

Members of the reorganized pastoral council and the groups they represent are Celina Acosta-Taylor, Multicultural Commission; L. H. Bayley, Archdiocesan Finance Council; Maria Blake, Archdiocesan Liturgy Commission; Milly Brehob, Archdiocesan Educational Commission; William R. Bruns, Secretariat for Communications; Ron Doxee, at-large member;

See COUNCIL, page 17

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9:00 Prayerful March to Clinic
9:30 Rosary at Abortion Clinic
10:00 Return March to Church
10:30 Benediction



Archdiocese of Indianapolis
The Church in
Central and Southern
Indiana

Editorial

Marriage preparation requires freedom

Love is a blessing. It is a gift from God.

Romantic love attracts a man and a woman to each other and often leads them into a lifelong commitment to honor and love each other as husband and wife. The Church calls this lifelong commitment a sacrament, because it is a sign of the greatest love the world has ever known—the love of Jesus poured out for us on the cross. “Laying down one’s life for one’s friend” is exactly what a husband and wife do for one another each day in a Christian marriage.

Because of the high regard the Church has for married love, we also need to take a critical look at some of our society’s misconceptions about love. Our popular culture reflects a radical shift in our society away from our Judeo-Christian values and mores—a shift that threatens the very institution of marriage itself. Even living together before marriage has become accepted as something good, rather than the violation of God’s law that it is.

How widespread is cohabitation? According to the National Conference of Catholic Bishops/United States Catholic Conference’s Secretariat for Family, Laity, Women and Youth, more than “half of all first marriages [today] are preceded by cohabitation.” Sadly, “those who cohabit in the United States, when they marry, have a 50 percent higher chance of divorce than those who do not live together before marriage.” Unmarried couples who live together “have more conflict over money after they marry” than other couples, and “domestic violence is a more common problem with cohabiters” both during cohabitation and during the subsequent marriage.

What is so sad—and ironic—is that many cohabiting couples believe that living together will prepare them better for marriage—that a “trial marriage” will get them ready for the real thing. In fact, 40 to 50 percent of unmarried couples who live together breakup before the marriage, despite the protestation of

most of them that “we’ve already made a commitment to one another and fully intend to marry.”

Why is it that the Church sees living together before marriage as wrong? Why does the Church believe that God’s plan for marriage makes so much sense?

Precisely because God knows us through and through. As our creator, God knows what is best for us and what will make us happy. God knows that a man and a woman who are attracted to one another have much to do if they are going to enter into a fruitful and blessed marriage. It is a time for each to discern wisely and prayerfully whether he or she is ready for marriage and whether his or her intended is truly “the one.” This discernment takes time. It takes effort. Above all, it takes freedom—a freedom unencumbered by the distraction of a physical relationship that says that the two are already one.

The time before the marriage is not a time for playing house. It is a time for preparation—and prayer.

Living apart and living chastely before marriage is the right thing to do—and it’s the smart thing to do:

- It will strengthen the marriage
- It will deepen the couple’s friendship
- It will foster deeper intimacy and communion
- It will build up the couple’s problem-solving and communication skills
- It will give the marriage a greater chance for success.

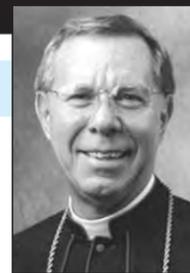
In Jesus Christ we experience true love itself, God’s greatest gift, which truly gives us life.

— Rev. Daniel J. Mahan

(Father Daniel Mahan is a member of the editorial committee of the board of directors of Criterion Press Inc. and is pastor of St. Luke Parish in Indianapolis.) †

Seeking the Face of the Lord

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



Time to take stock of our Lenten practices

As Holy Week approaches, let’s review the quality of our observance of Lent thus far.

Have we taken the opportunity to seek sacramental forgiveness of our sins? Have we given ourselves to intentional good works? How have we observed the fast and abstinence?

The wisdom of the Church reminds us that we cannot experience Holy Week without adverting to the admonition of Jesus: “If anyone wishes to come after me, let him deny himself, take up his cross and follow me” (Mt 16:24).

Jesus teaches that it is not possible to follow him without the cross. “He who does not bear his own cross and come after me cannot be my disciple” (Lk 14:27). The words of Jesus are serious, although our inclination is to pleasure and convenience. Considering his sacrificial suffering for us, as St. Teresa of Ávila wrote: “To suppose that He would admit to his close friendship pleasure-loving people who want to be free from all trials is ridiculous” (*Way of Perfection*, 18, 2).

We don’t have to go looking for the cross in our lives. It is our lot as human persons to face it in day-to-day life. Sorrows and contradictions inevitably come our way. We can choose to see the reversals of life as ways in which God allows us to be purified. As faithful disciples, we are asked by Jesus to join these challenges of life to his suffering on the cross, to see the troubles of life as the cross we carry with him. But one has to be alert in faith to do this. And alertness, or an attitude of intentional faith, just doesn’t happen without effort. Prayer is the primary grounding out of which this alertness evolves, but we also need conditioning—conditioning like the intentional practice of mortification. Prayer and mortification go together. Both practices require an effort of love.

It is helpful to practice mortification if we understand clearly the reasons for it. On the contrary, if we don’t understand its meaning, it is very difficult to sacrifice. The reasons for mortification are several. I have already mentioned the first and most important, namely, to identify ourselves with Jesus and to follow him as he asks, that is, to share in his cross of redemption, his sacrifice of obedience to the will of his Father. Our first reason is like

Christ’s: to obey the will of the Father.

A second reason for mortification is to help us grow in virtue. In order to keep our minds and hearts fixed on God, in order to keep God “in the center,” we need help in avoiding the lure of earthly preoccupations and allurements. If we are to be free to love God, we need constant purification. Without mortification this is hardly possible. As an athlete corrects his or her deficiencies by unflinching, hard practice, so we Christians purify our weaknesses and become more perfect in following the way of Jesus. A thousand and one things can divert us from the true goal of life and to dissipate our senses, leading to impurity, laziness and a “me-first” attitude, all of which dilute true love of God.

A third reason is that the purification of mortification frees us up to love authentically and moves us to good works. As mortification shores up our prayer, we are impelled to love our neighbor because the freedom from selfishness opens our eyes and our hearts to the needs and beauty of all our human family. True love cannot contain itself.

Finally, mortification is a way for us to make reparation for our past sins and failures. Even after we have repented from the wrong we do, we sense the need to make reparation. Mortification, doing penance, is a good way to satisfy this need. In the sacrament of penance and reconciliation, I sometimes invite penitents to offer up the Lenten fast and abstinence or some other sacrifice for the person or persons whom they may have hurt by their sins.

Mortification is not a denial of the goodness of life and creation. We praise God for the beauty of life and the many blessings we experience. Nor is the intention of embracing the cross pessimistic.

An honest view of human life and an honest acceptance of the teaching of Jesus leads us to believe that our intentional participation in the suffering way of Jesus steers us toward the road to peace. In a sense, mortification, whether simply accepting the unavoidable reversals of life as “the cross” or whether actively choosing some sacrifice, is a paradox. In fact, the word *mortification* comes from the Latin, literally meaning *to make death*. Death to self gives life, just as Jesus’ death on the cross won eternal life. †

Archbishop Buechlein’s intention for vocations for April

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



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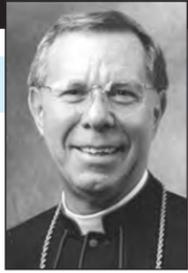
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Es el momento de evaluar nuestras prácticas de la Cuaresma

Ya que la Semana Santa se acerca, estudiemos la calidad de nuestra observancia de la Cuaresma hasta hoy.

¿Hemos aprovechado la ocasión de buscar el perdón sacramental de nuestros pecados? ¿Nos hemos dedicado a las buenas obras intencionales? ¿Cómo hemos observado el ayuno y la abstinencia?

La sabiduría de la Iglesia nos recuerda que no podemos experimentar la Semana Santa sin referirnos al consejo de: “El que quiera seguirme, que renuncie a sí mismo, cargue con su cruz y me siga” (Mt 16:24).

Jesús nos enseña que no es posible seguirlo sin la cruz. “El que no carga con su propia cruz para seguirme luego, no puede ser discípulo mío” (Lc 14:27). Las palabras de Jesús son serias, aunque la tendencia es hacia el placer y la comodidad. En consideración a su sufrimiento de sacrificio por nosotros, Sta. Teresa escribió: “Suponer que Él podría admitir en su placer de amistad y amor a la gente la libertad en nuestras dificultades es ridículo”. (*Way of Perfection*, 18, 2).

Tenemos que ir en búsqueda de la cruz en nuestras vidas. Como seres humanos es nuestro cometido enfrentar en nuestra vida diaria. La tristeza y contradicciones inevitablemente nos pasan. Es nuestra opción de interpretar los reveses de la vida como maneras en las que Dios nos permite purificarnos. Como discípulos fieles, Jesús nos pide que vinculemos estos desafíos de la vida a su sufrimiento en la cruz y que veamos las polémicas de la vida como la cruz que llevamos con él. No obstante, uno tiene que estar alerta en la fe para recordar hacer esto. Y la atención, o una actitud de la fe intencional, simplemente no ocurre sin esforzarnos. La oración es la instrucción básica de la cual desarrolla esta atención, pero también necesitamos acondicionamiento—como la práctica intencional de mortificación. La oración y mortificación van juntas. Las dos prácticas requieren un esfuerzo de amor.

Es útil practicar la mortificación si entendemos claramente las razones para hacerlo. Al contrario, si no comprendemos su significado, es sumamente difícil de sacrificar. Los motivos de la mortificación son diversos. Ya he mencionado el primero y más importante motivo, es decir, el identificarnos con Jesús y seguirlo cuando nos pida. Eso es compartir su cruz de redención, su sacrificio de obediencia a la voluntad de su Padre. Nuestra primera razón es como la de Cristo: obedecer la voluntad del Padre.

Una segunda razón de mortificación es ayudarnos a crecer en la virtud. Para

mantener nuestras mentes y corazones fijados en Dios y para mantener a Dios “en el centro”, necesitamos ayuda a evitar el atractivo de las preocupaciones y encantos mundanos. Para estar libres a amar a Dios, nos falta la purificación constante. Sin la mortificación esto es apenas posible. Como un atleta mejora sus deficiencias por práctica continua y dura, nosotros cristianos purificamos nuestras debilidades y nos convertimos más perfectos siguiendo el camino de Jesús. Miles de cosas nos pueden desviar de la verdadera meta de la vida y pueden disipar nuestros sentidos, produciendo impureza, holgazanería y una actitud de “yo primero”. Todo esto adultera el verdadero amor de Dios.

Una tercera razón es que la purificación de la mortificación nos hace libre de amar genuinamente y nos conmueve a hacer buenas obras. Como la mortificación refuerza nuestra oración, nos vemos obligados a amar a nuestro prójimo porque la libertad del egoísmo abre nuestros ojos y nuestros corazones a las necesidades y a la belleza de nuestra familia humana. El verdadero amor no se puede contener.

Finalmente, la mortificación es la manera que nos permite superar pecados y fracasos anteriores. Sin embargo, después de arrepentirnos de lo malo que hacemos, sentimos la necesidad de recuperarnos. La mortificación, hacer penitencia, es una buena manera para satisfacer esta necesidad. De vez en cuando durante el sacramento de penitencia y reconciliación, invito a los penitentes a ofrecer el ayuno cuaresmal y abstinencia o algún otro sacrificio por la persona o las personas quienes hayan dañado a traves de sus pecados.

La mortificación no es una negación de la bondad de la vida y creación. Alabamos a Dios por la belleza de la vida y por las muchísimas bendiciones que experimentamos. Tampoco es el propósito de abrazar la cruz como pesimista.

Una vista honesta de la vida humana y una aceptación honesta de las enseñanzas de Jesús nos hacen creer que nuestra participación intencional en la manera de sufrimiento de Jesús nos lleva hacia el camino de la paz. En un sentido, la mortificación, sea la mera aceptación de los reveses inevitables de la vida como “la cruz” o sea la activa elección de algún sacrificio, es una paradoja. De hecho, la palabra *mortificación* viene del latín y significa literalmente *hacer la muerte*. La muerte a sí mismo da la vida, en la misma manera que la muerte de Jesús en la cruz nos ganó la vida eterna. †

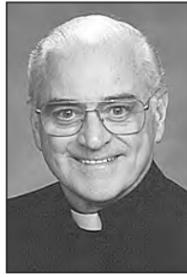
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Spirituality for Today/Fr. John Catoir

Remembering Galileo

Galilei Galileo (1564-1642) is the Italian astronomer wrongfully condemned by the Church for teaching that the sun was the immobile hub around which the earth revolves. No one in those days had any idea that the earth rotates on its axis at the rate of 1,000 miles an hour at the equator and at the same time races 70,000 miles an hour around the sun. We can hardly imagine it today.

Albert Einstein wrote centuries later: “Propositions arrived at by purely logical means are completely empty as regards reality. Because Galileo saw this, and particularly because he drummed it into the scientific world, he is the father of modern physics—indeed of modern science altogether.”



Galileo was a modest and devout Catholic who believed that Nicolas Copernicus was right when he stated that the earth turns on its axis each day and travels around the sun each year. Copernicus, a priest-scientist from Cracow, Poland, died in the same year Galileo was born.

Copernicus merely held the theory; Galileo invented a telescope and proved it. His discoveries came at a time when the Church was still struggling against the Protestant reformers.

Pope Paul III had convened the Council of Trent in 1545, and it lasted for 18 years. In those years, three different popes created a climate of fear and condemnation, which persisted up until 1616 when the cardinals of the Holy Office denounced the Copernican theory.

Galileo was condemned when he called upon the Church to abandon the literal interpretation of Scripture, which

See GALILEO, page 17

Research for the Church/James D. Davidson

What Catholics say about the importance of the Eucharist

(Second in a series on the Eucharist)

In my last column, I showed that the percentage of Catholics attending Mass weekly has fallen from about 75 percent in the 1950s to 43 percent in 1995. I also showed that the percentage of Catholics receiving Holy Communion weekly has fallen from about 40 percent to 36 percent. Consequently, the weekly



Communion rate has actually risen from only 55 percent of the Mass attendance rate in the 1950s to 84 percent of the Mass attendance rate in the 1990s.

While only 43 percent of Catholics now attend Mass weekly, and only 36 percent receive Communion on a weekly basis, a majority still attach a great deal of importance to the belief that the bread and wine actually become the body and blood of Christ. Though Catholics don't attend Mass or receive Communion as often as they might, they still say that belief in the Real Presence is more important to them personally than many other religious beliefs and practices.

In a 1995 national survey (see *The Search for Common Ground*, 1997), colleagues and I asked American Catholics about the importance they attach to a variety of “pan-Vatican II beliefs” which, according to official Church teachings, were important before the council and remain important after the council. One of these beliefs concerns the idea that “in Mass, the bread and wine actually become the body and blood of Christ.” Sixty-three percent of Catholics said this belief is “very important” to them personally. Another 14 percent said this belief is “fairly important.” Nine percent said “somewhat important.” Twelve percent said it is “not very important.” In short, the vast majority of Catholics believe that the Real Presence is an important part of their personal faith.

In 1997 William Dinges, Dean Hoge, Mary Johnson and Juan Gonzales did a study of 20-39-year-old Catholics' beliefs and practices (see *Commonweal*, July 17, 1998). They asked young adult Catholics what they consider “essential to the faith.” Two of the three items young adults rated most highly were “belief that God is present in the sacraments” and “belief that Christ is really present in the

Eucharist.” Eighty percent of young adults who attend Mass regularly, and 65 percent of all young Catholics, said that “belief that God is present in the sacraments” is essential. Seventy-four percent of young weekly Mass attenders, and 58 percent of all young adults, said that “belief that Christ is really present in the Eucharist” is an essential part of their faith.

In 1999, William D'Antonio, Dean Hoge, Katherine Meyer and I did a national study of American Catholics (see *National Catholic Reporter*, Oct. 29, 1999). Eighty percent of our respondents said “sacraments such as Eucharist and marriage” are “very important.” Another 16 percent said “somewhat important.” Only 4 percent said “not important at all.” When we asked Catholics what it takes to be a good Catholic, 60 percent said one cannot be a good Catholic “without believing that in the Mass, the bread and wine actually become the body and blood of Jesus.”

These studies also indicate that Catholics attach more importance to the Eucharist than they do to many other beliefs and practices. While 60 percent of Catholics say a person cannot be a good Catholic without believing in the Real Presence, only 32 percent say that obeying the Church's teaching on divorce and remarriage is required. Only 31 percent say one cannot be a good Catholic without one's marriage being approved by the Church. Only 25 percent say it is necessary to obey the Church's teaching on artificial birth control. And, only 22 percent say one needs to attend Mass every Sunday.

It would be wonderful if more Catholics attached importance to the Real Presence, and if there were a closer link between the importance they assign to the Real Presence and their views about the importance of attending Mass. There certainly is room for improvement in both areas. However, we also should be impressed by the fact that the vast majority of American Catholics—including young adults—put belief in the Real Presence at the very center of their personal faith. Catholic lay people have their own hierarchy of truths, and believing that the bread and wine are transformed into the body and blood of Christ is right up there at the top.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

La intención del Arzobispo Buechlein para vocaciones en abril

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

Check It Out . . .

Cathedral High School's theater department will present the musical **Once On This Island**, a love story set in the Caribbean, at 7:30 p.m. on April 27, 28 and 29 and at 3 p.m. and 7:30 p.m. on April 30 in the school's Joe O'Malia Performing Arts Center, located at 5225 E. 56th St., in Indianapolis. Reserved seats are \$10 and general admission tickets are \$7. For reservations or information, call the Cathedral ticket office at 317-543-4942, ext. 445, or the school office at 317-542-1481.

The Catholic Choir of Indianapolis will present its spring concert, **"Journey IV—A Jubilee Sampler,"** at 7 p.m. on Friday, April 28, and at 3 p.m. on Sunday, April 30, at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The concert will feature a variety of choral selections representing musical traditions of the Catholic Church. Tickets are \$10 for adults or \$8 for students. For tickets or information, call William Hasbrook at 317-634-4356 (days) or 317-255-3953 (evenings).

Roncalli High School in Indianapolis will host its annual "Rebelenation" on May 19 in the "family room" of the high school. This year's theme is circus related.

Roncalli's gymnasium will be transformed into the Big Top, with clowns, trapeze artists and more. Doors will open at 6 p.m. Dinner will follow at 7:30 p.m. Proceeds from the event will go toward tuition assistance. Tickets are \$50 per person, \$500 per table of 10, or \$1,000 for a corporate sponsorship. Seating is limited. For reservations, call the office of development at 317-788-4098.

The Wellness Community of Central Indiana is offering a **spirituality networking group for cancer patients and their loved ones** on April 17 from 6-8 p.m. The group will meet at The Wellness Community, 8465 Keystone Crossing, Suite 145. For more information, call 317-257-1505.

The Mount St. Francis Alumni Association will host its Bi-annual "Mount Alumni Gathering" on June 9-11 at Mount St. Francis Retreat Center in southern Indiana. All former friars and students of the seminary days are extended a special invitation to attend. Spouses and children are also welcome. The gathering begins with a reception on June 9 at 7:30 p.m. and concludes after a 12:30 p.m. dinner on June 11. Activities will include a picnic, Saturday evening ban-

quet, Eucharist, memorial service for deceased alumni, visiting the archives, magic show, basketball, general meeting and free time to reminisce with classmates. Reservations are necessary. For more information, call 812-923-8817.

St. Maurice Parish in Napoleon will have its Spring Smorgasbord on April 15. The cost is \$6 for adults and \$3 for children 7-12 years old, and \$1.50 for children 3-6 years old.

St. Michael Parish, 3354 W. 30th St., in Indianapolis, will host **Divine Mercy Sunday** on April 30. Exposition of the Blessed Sacrament, Divine Mercy Chaplet and reflection on Divine Mercy, procession and Benediction will be from 3-4 p.m. Silent Adoration of the Blessed Sacrament will be from 4-4:30 p.m.

Butler Campus Ministry in Indianapolis will sponsor an Ecumenical community Easter Sunrise Service on April 23 at 6:30 a.m. The service will begin at the entrance to Holcomb Gardens at Butler University. The gates to Holcomb are near the west side of the observatory. The service will include responsive readings, music, hymns and prayer. During the service, worshippers will process down the drive into the gardens. In event of inclement weather, the service will be held in Robertson Chapel on the Butler campus. The service is sponsored by the Butler YMCA, Lutheran Campus Ministry and the Newman Center.

Breakfast with the Easter Bunny will be held on April 15 from 9-11 a.m. at the Benedict Inn, 1402 Southern Ave., in Beech Grove. Admission is \$5 and includes breakfast, an Easter egg hunt, a visit with the Easter Bunny, face painting and cookie decorating. Also available at an additional charge is a picture with the Easter Bunny, games and crafts. Reservations are preferred. Call 317-788-7581.

The "Catholic and Proud of It" conference will be held on May 13 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Jason Evert, Catholic Answers staff apolo-

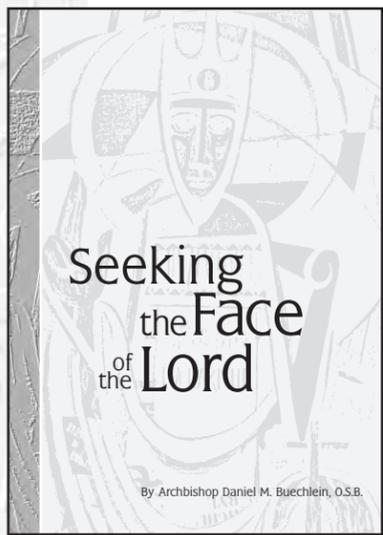
gist is the speaker. Conference topics include "Defending the Eucharist," "Using the Bible to Answer Fundamentalists' Top 10 Misconceptions about the Catholic Faith," and "Refuting the Attack on Mary." The conference begins at 10 a.m. Each topic will last 45 minutes. Lunch will be provided. Preregistration is \$20 per person. The fee at the door is \$25 per person. To preregister call, Colleen Johnson at 317-298-0941 and leave a message. Catholic Young Adults Network sponsor the event.

Swimming lessons will be offered at the Benedict Inn, 1402 Southern Ave., in Beech Grove. Lessons are for children of the minimum age of 6 years old and range from water acclimation to advanced swimming. Call 317-788-7581 for dates and times.

The Benedict Inn, 1402 Southern Ave., in Beech Grove, will begin its next **two-year Spiritual Direction Internship Program** on Sept. 12. The program is designed for those desiring to develop the skills of spiritual direction. Participants are required to be in spiritual direction before they begin the internship. For more information, check the Web site at www.benedictinn.org or call 317-788-7581.

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will preside at the dedication ceremony of the new **Archdiocesan SPRED (Special Religious Education Program) Training and Observation Center for Special Religious Education** on May 7 at 3 p.m. at the SPRED training center located at St. Andrew School, 4050 E. 38th St., in Indianapolis. For more information, call the SPRED office at 317-377-0592.

The Cardinal Ritter High School Alumni Association in Indianapolis will hold its annual Easter Egg Hunt and Brunch with the Easter Bunny on April 22. Brunch will be served in the high school's cafeteria starting at 11 a.m. The brunch will cost \$2 per person or \$10 per family. All children present will have an opportunity to have their picture taken with the Easter Bunny. For more information, call 317-927-7825. †



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VIPs . . .



Mr. and Mrs. Robert Hilbert of Connersville will mark their 60th anniversary on April 20. The couple will celebrate during the 10:30 a.m. Mass on April 16 at St. Gabriel Parish in Connersville. The couple was married on April 20, 1940, at St. Gabriel Church in Connersville. The Hilberts have four children: Darlene Frank, Eileen Wiley, Donna Gansert and Nancy Cloyd. They also have nine grandchildren. †



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CROSS

continued from page 1

were many bystanders gathered around, some of them obviously tense and upset. As we stood the cross in the yard and began to pray, several people came over and prayed with us. They held our hands and hugged us. It was one of those rare moments when we could feel the presence of Jesus in a very unique and powerful way.

"On that Sunday," Hodgson said, "it became clear that our neighborhood people are yearning for the presence of Jesus, and that we must do everything possible to make that presence visible and felt so they can turn to him as those people did that morning."

The weekly Lenten prayer walk also has helped parishioners get to know each other better, she said. "We keep the pro-

cession informal, with the large cross in the front, and people follow in conversation with one another. Many friendships in our parish have developed and been strengthened through this procession. We do have a formal procession with singing on Palm Sunday."

A sign on the cross explains its purpose: "This cross was placed here by St. Philip Neri Catholic Community as a sign of our commitment to the neighborhood. By it, we witness that Christ is alive and present in our neighborhood."

On a recent Sunday, while two parishioners pounded the cross into the ground in front of José and Maureen Rayos' home, Father Beever said the cross is "a nice witness for the neighborhood" because "people who walk by or drive by stop or slow down to look at it."

Rain or shine, he said, parishioners enjoy the procession and often stay after the prayer service for refreshments.

"We had a big crowd last week too," Father Beever said. "It's also kind of a hospitality project for the parish."

José Rayos said placement of the cross in his front yard is "very inspiring."

The cross is "a good way to proclaim our faith to the neighbors," he said. "I hope some of the neighbors take time to reflect on this."

Parishioner Dennis DeBruhl said the cross is "a bold statement" for the St. Philip Neri parishioners who display it.

"I think it gives people in the neighborhood a sense of hope that Christ is alive," he said. "I think people see it as a symbol of love, as an expression of the love of Christ. It makes a statement about your faith, and I think it takes a lot of courage to have a big cross in your front yard for a week."

DeBruhl's son, Darren, carried the heavy cross during a recent Sunday morn-

ing procession.

"It symbolizes Christ's strength in all of us," the Seccina Memorial High School freshman said, "and also the will and determination to help others. It also shows that the community can be brought together."

Pastoral council chair Charles Davis, who made the cross, said the Lenten project "exemplifies the fact that St. Philip Neri is here for our neighborhood. It's a church for everybody. We welcome those in our neighborhood and elsewhere who would like to come to our church."

Parishioner Edith Hyde said it was a privilege and an honor to display the St. Philip Neri Neighborhood Cross in her front yard.

"When I had the cross in my yard, people walked up close to read the sign on it," Hyde said. "It's good to have a cross in the neighborhood." †

PILGRIM

continued from page 1

said April 6. "I don't know what to expect for Holy Week and Easter this year; it's already much greater than it was last year."

The U.S. visitors office distributed 1,742 tickets for the pope's March 29 general audience, only two tickets fewer than the total handed out for all of January, she said.

According to government figures released in early April, Rome hosted 20 percent more foreigners from Dec. 1, 1999, to Feb. 29, 2000, than it did between December 1998 and February 1999.

But according to figures the Rome hotel owners' association published at the same time, hotel occupancy rates in the city declined in January and went up only slightly in December and February.

The government figures showed that the extra visitors stayed with relatives or

in guest houses run by religious orders or organizations.

The Franciscan Sisters of the Atonement, who began offering hospitality to pilgrims during the 1950 Holy Year, are being "flooded with requests" for this year, Sister Morissette said.

"It's amazing how many families are calling, American families that are getting 15-20 people together to come to Rome," she said.

The house, which can accommodate a maximum of 50 people, basically is booked solid through October, Sister Morissette said.

Luigi Zanda, president of the city of Rome's jubilee agency, said Italian government forecasts on the number and type of Holy Year visitors have been accurate so far.

"Our studies have resulted in the profile of a poor person on a pilgrimage, not a millionaire on a cruise," Zanda said.

Alberto Zuliani of the National

Statistics Institute said his office estimated that the average pilgrim would spend the equivalent of \$50 a day in Rome, including the cost of lodging.

In contrast, the average foreign tourist spent the equivalent of \$120 a day in Rome in 1999, Zuliani said.

"What the pilgrims are spending each day is quite different from what we are used to," he said. "You cannot expect a 30 percent increase in business just because there is a 30 percent increase in visitors" if those visitors are on a pilgrimage.

U.S. pilgrims in St. Peter's Square in early April fit the profiles.

Beverly Kripal and her son came to Rome specifically to participate in the Holy Year as part of the 140-member pilgrimage of the Archdiocese of Omaha.

"It cost more than I hoped to spend, but it was a once-in-a-lifetime opportunity," she said.

Kevin and Linda Grass of Atlanta came to Italy for the art, the history, the wine

and the food.

"We had an idea of what we wanted to spend, but we're probably spending twice as much," Linda said.

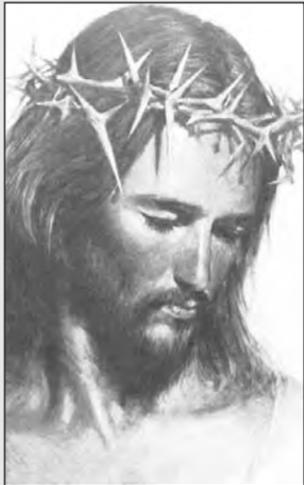
In fact, her husband said, although when in Rome they stayed for free in a friend's apartment, they still were spending an average of \$150 each per day.

Statistician Zuliani said businesses that ignored the pilgrim profile and, in the case of many of the city's hotels, raised their prices, "were in for a rude awakening."

But they still have a chance to reap reasonable rewards, he said.

The estimated 4.7 million foreign and Italian visitors to Rome between December and February were just the scouts. The troops are about to invade, his colleague Zanda said.

The government's April-May-June forecast, which includes Holy Week and Easter, predicts that 6.65 million people will visit Rome for at least one day—a 68 percent increase over the same period in 1999. †



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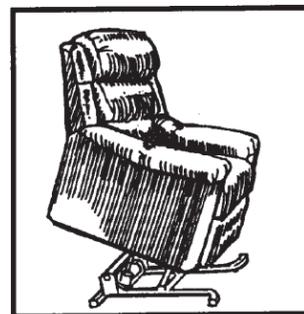
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POLL

continued from page 1

themselves as Catholic, 12 percent said their opinion of Catholicism was unfavorable.

The poll found that negative attitudes toward Christian fundamentalism were more widespread than those toward Catholicism. Overall, only 48 percent of Americans expressed a favorable opinion of the fundamentalist religions, and 35 percent said their opinion was unfavor-

able. The remainder did not express an opinion.

In comparing political affiliation and attitudes toward Catholicism, the Gallup News Service noted that in recent weeks Republican Speaker of the House Dennis Hastert was criticized for passing over a Catholic priest as candidate for House chaplain and Republican presidential contender George W. Bush came under fire for visiting Bob Jones University without publicly denouncing its anti-Catholic positions.

Despite the popular impression those

incidents might leave, the poll found that only 23 percent of Republicans have an unfavorable opinion of Catholicism, compared with 27 percent of Democrats and 31 percent of Independents.

Gallup also reported that according to the poll, 44 percent of Americans are "unchurched"—defined as either not having church membership or not having attended any regular religious services in the past six months.

It found that 45 percent of whites but only 32 percent of blacks were unchurched. Half of men, but only 39

percent of women, were unchurched.

It said the greatest divide appeared among "ideological subcultures" of the nation. "Whereas 55 percent of liberals in this country dissociate themselves from a church, only 35 percent of conservatives fall into the same category," it said.

Forty percent of those with college education were unchurched, compared with 49 percent of those with high school or less.

Gallup said the percentage of unchurched Americans has changed only slightly since 1978, when 41 percent were unchurched. †

DEBT

continued from page 1

movement to end the external debt that stands as one of the chief obstacles to development in more than 40 poor countries.

The climactic formation of a human chain around the Capitol ended at 4:20 p.m. with a series of piercing blasts from four shofars, the traditional ram's-horn trumpets still used in some Jewish ceremonies.

The demonstration inaugurated a week of anti-debt activities in Washington preceding the spring meetings of the World Bank and International Monetary Fund.

The main target of the rally, however, was Congress—which threatens to obstruct a massive, complex international package of debt relief by failing to appropriate funds to one of its key elements—the HIPC (Heavily Indebted Poor Countries) Trust Fund.

In the week between the rally and the IMF-World Bank meetings, Congress was expected to wrap up a supplemental international aid appropriations bill, possibly without the \$210 million the Clinton administration requested as the initial U.S. contribution to the trust fund.

AFL-CIO President John J. Sweeney, just back from a world congress of trade unions in South Africa, was roundly cheered as he demanded "debt relief now."

He said debt relief is in the best interests of American workers because "high debt levels force developing countries to lower labor standards and wages. ... That means American workers must compete for jobs with workers in other countries who are making 10 cents an hour—it pits worker against worker and nation against nation in a race to the bottom."

Archbishop Rodriguez said, "Debt means poverty—every day, more poverty. The time has come to say enough is enough." Last year, with U-2 rock singer Bono, the prelate presented 17 million petitions for debt relief to the heads of the world's leading industrial nations.

Rabbi David Saperstein, of the Union of American Hebrew Congregations, reminded the crowd of the biblical jubilee theme behind the debt relief campaign.

"We are here to do as Moses demanded of Pharaoh and say, 'Let these nations go!'" he said. "We are here to say for our sake, to say for our children's sake, to say for God's sake, 'Let these nations go!'"

Speakers spelled out details of the

debt's impact on poor nations. The Rev. Jim Wallis, editor-in-chief of *Sojourners* magazine, noted that the "Live Aid" concert a few years ago "raised \$200 million for Africa. That much goes out of Africa in debt payments each week."

"What we are asking is not charity but justice," said Carlos Pacheco of Nicaragua, representing the international Jubilee South movement.

"Poverty generates violence," said Ricardo Navarro of El Salvador, speaking on behalf of Friends of the Earth International. "Half of the people in the world do not have enough to eat. Half of the people in the world do not have safe water to drink."

Ann Pettifor, coordinator of the Jubilee 2000 campaign in the United Kingdom, urged the group to "use your immense political power" to get Congress to live up to President Clinton's debt relief commitment last June at the Cologne, Germany, meeting of the Group of Seven heads of leading industrial nations.

Permitting the debt crisis to continue, she said, "is a scandal of immense proportions."

Trade union hats and jackets were in evidence all over the Mall, especially the United Auto Workers, who came by the busload from as far away as Delaware and West Virginia.

An interfaith group of 12 debt activists from the San Francisco-Oakland area told Catholic News Service that the spark for their coalition came from a colloquium on debt at the University of San Francisco last year. Among the group was the Rev. William Leshner, former president of Lutheran School of Theology at Chicago and of Pacific Lutheran Theological Seminary in Berkeley, Calif.

Groups of women religious were also in wide evidence. Among them were 40 Adrian (Michigan) Dominicans from at least 10 states, 10 Holy Cross Sisters from around Washington, six Sisters of Charity of Cincinnati, and eight Bernardine Franciscans and eight Benedictines from Pennsylvania.

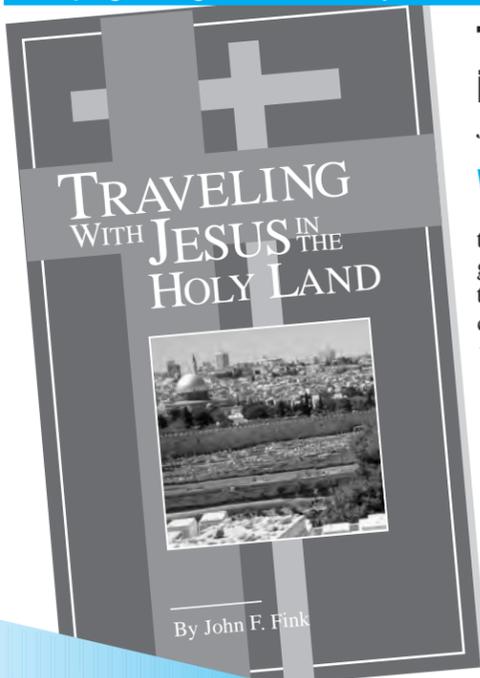
In conversations with CNS, many of them related their presence in Washington to the work of their own orders.

Benedictine Sister Lucia Surmik, who is chief cook at Emmaus Soup Kitchen in Erie, Pa., commented on the hundreds of millions of people who lack basic human needs of health and education and said simply, "We're here to be a presence for their needs."

Injustices in the world economic order are causing untold misery in places where we are working," said Sister Maria Hornung, one of 30 Medical Mission Sisters at the rally. †

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John F. Fink

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John F. Fink is editor emeritus of *The Criterion*, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. He lived for three months in Holy Land, studying at the Tantur Ecumenical Institute in Jerusalem.

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Saint Meinrad The Mind. The Heart. The Soul.

Road to conversion can be difficult to follow

By Fr. David K. O'Rourke, O.P.

Some years ago, a friend and I traveled by car to California, and the only direct road ran right through Death Valley.

As we crossed this barren desert, neither of us said much. We were traveling in an old car, and—as we watched the fuel gauge go down and the temperature gauge go up—hoped we would make it to the western side of the desert without any problems.

To be sure, the long desert crossing was memorable. But for me it was not pleasant. Like many people, I prefer the comfort and reassurance of California's green coastal hills.

Yet the desert is so important in religious history.

John the Baptist was a creature of the desert, and Jesus prepared for his public ministry in the desert.

The desert is also a key place in religious symbolism.

Religious writers talk about "desert experiences" as times in life when we encounter both the best and the worst in ourselves, and as experiences that can lead to conversion.

But for many people such talk seems as distant as Death Valley.

I want to suggest that these "desert experiences," like conversions, are more common than we realize. We can find

them right in our own homes in the midst of daily life.

A conversion is a turning. But the road to a conversion can be dark and unknown. We can reach a point where the discomfort of our life tells us that things just can't keep going the way they are going. Something has to give.

This experience can be likened to going down an unknown road that ends unexpectedly at a "T." We know we must go on, because we can't go back. But we don't know which way to turn.

I think of a couple I received into the Church; I'll call them the Smiths. They are decent folks, good neighbors, prosperous professional people who enjoy the "good life."

But unlike close Catholic friends whom they admired, they told me, "We just don't have anything spiritual to hold on to."

With growing apprehension they had watched their parents begin to age. But they really were jolted when a favorite grandfather had a stroke and died, and they were given the task of arranging a funeral.

That's when they dropped in to see me—and their questions about life and death went much farther than the need for a proper farewell.

The tough times, when we come face to face with what we do and do not have going for us, are common.



CNS photo

The desert is important in religious history. John the Baptist lived in the desert, and Jesus prepared for his public ministry in the desert. The desert is also a key place in religious symbolism.

I'm thinking, for example, of the times when we change jobs, or the children leave home, or we face retirement, or we leave the familiar and move to a new town away from family and friends.

Even happy times, like marriage and the birth of children, bring big changes. These times of change can make big demands on our own inner resources. As our anxiety mounts, we may begin to wonder whether we have the personal resources we need.

Needless to say, many of us find these experiences hard to handle. We may be surprised just how hard to handle they prove to be.

These common but difficult human realities are the "desert experiences" religious writers talk about. They come about right in the midst of our tall cities and well-watered suburbs.

What can make these experiences so difficult is the silent way they sneak up on us. The desert sands drift in under our doors when the lights are out or our backs are turned. In the midst of our own sharing in the "good life," for example, there comes the unsettling sense that something is amiss.

The desert experience and its push to conversion do not announce themselves to most of us until we are already feeling distress. At these times, our guard is

down and we are caught unprepared.

But the difficulties of these times also can make them turning points. That is what we mean by a conversion.

A conversion, as I noted, simply means a turning. It is a recognition that the road doesn't end at that "T"—that the road can continue. The conversion is the choice of the new way to go.

The Smiths' choice to become Catholics is an example of religious conversion.

What makes a conversion religious is what we turn toward. When we are fortunate enough to be given the faith that tells us there is a God-given purpose and meaning in our lives, then we are having a religious conversion.

Even for believers, the stresses in life now and then will send the desert sands drifting hot and gritty through our lives. The discomfort they bring can still hurt. But the difference is that our faith tells us we are not lost wanderers. Like the Smiths, and like John the Baptist, we know where we are going.

That God-given sense of direction, even on life's unknown paths, is what makes all the difference between a desert wanderer and a pilgrim who knows the way to the green oasis.

(Dominican Father David O'Rourke ministers in Oakland, Calif.) †



CNS photo

A conversion means a turning. It is a recognition that the road doesn't end at a "T" but continues in new directions. Conversion is the choice of a new way to go when life circumstances necessitate change.

Discussion Point

Retreat focuses on time with God

This Week's Question

Describe a retreat you found beneficial. What made it "work" for you?

"I was amazed how enriching a 'silent retreat' could be. I am a gregarious, extroverted, high-strung, busy woman, and it was incredible to learn how much easier it was to listen to God and respond to him when I couldn't converse with others." (Susan Griggs, Ocean Springs, Miss.)

"A Cursillo retreat offered several witness talks—people opening themselves up to the struggles they've had. The whole experience made me better appreciate God in my life every day." (Catherine Birdwell, Brentwood, Tenn.)

"I attended an Ignatian retreat two-and-a-half years ago. It was my final discernment opportunity before

becoming a deacon, and it calmed all of my fears about going through with the program. The retreat included four days of silence, which allowed me to go into myself to find the peace that Christ offers." (Deacon Mark Nixen, Yuma, Ariz.)

"Two come to mind—each a half day of recollection. What I took away from both was a very practical application of the message. It was something that could be applied to my everyday life right away." (Kathy Weirich, Olive Branch, Miss.)

Lend Us Your Voice

An upcoming edition asks: How do families help children discover the meaning of respect?

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CNS photo

From the Editor Emeritus/John F. Fink

Top events of second millennium: Vatican II

(Last in a series)

This series on the top 10 events in the Church during the second millennium should end with a column on the Second Vatican Council, since that was the greatest event of the 20th century. However, since I wrote a 14-part series on that council, I'll devote this column to some of the most important things that have resulted from Vatican II.

One of the most important differences between the pre-council Church and the post-council Church has been more openness toward, and more cooperation with, other religions. That openness began when Pope John XXIII invited non-Catholic observers to the council sessions themselves, something unheard of before. The Catholic Church had never cooperated with non-Catholic Churches, refusing to have anything to do with the Protestant ecumenical movement prior to the council.

That has changed considerably since

Cornucopia/Cynthia Dewes

Faith is truly a catholic phenomenon

Last year we spent Palm Sunday in Rome, attending Mass at the Basilica of St. John Lateran. Three or four cardinals assisted the priests at the altar and a choir straight out of *Amadeus* sang hymns that must be on the Celestial Top Ten. Flowers were banked everywhere, creating a heady scent that

mixed with the sweetness of incense.

Despite what we hear about indifference to religion in Europe, the place was jammed. The pews were filled, and people stood everywhere. At the kiss of peace, the sense of joy was tangible as strangers from many countries exchanged greetings in the universal language of faith.

The palms we held were not the usual slender fronds we find in our parish at home. Instead, they looked something like the leaves of laurel wreaths seen on statues of Julius Caesar and other "noble Romans." All in all, the day was unusual but spiritually thrilling.

Our religious experiences abroad have

the council, especially as the result of the "Decree on Ecumenism" and the efforts of the popes since the council ended.

Another council document, the "Declaration on the Relationship of the Church to Non-Christian Religions," spurred better relations especially with the Jews but also with other religions.

Gaudium et Spes, the "Pastoral Constitution on the Church in the Modern World," the last document passed by the bishops at Vatican Council II, catapulted the Church into the modern world. The Church no longer cut itself off from the secular world but became involved in the important issues of the day.

Chief among those issues were those involving human rights, beginning with the right to life from conception until natural death. Since Vatican II, the Church has been outspoken in its defense of human rights. One of those rights, emphasized strongly by Pope John Paul II, is the right to earn a living wage and to organize to achieve that right. Thus was Solidarity in Poland able to survive, eventually cause the downfall of communism in that country, and spread to the other Eastern European countries.

always been interesting and rewarding, if not exactly so serious. Once, we were in Spain on Easter Sunday, which was a beautiful, warm day. The church doors were open, and the fresh lilies mounted everywhere were lovely.

As we all approached the altar for Holy Communion in a rather "festival" disorder, a couple of dogs wandered in and joined us, wagging their tails in anticipation of what must've seemed to them a promising event. No one but us batted an eye.

We've spent a couple of Holy Saturdays in Hamburg, Germany, with our daughter, whose house adjoins a large meadow. Every year the locals hold a huge Easter fire there, a hangover from pagan days which has been pressed into the service of the Christian religion all over Germany.

It seems the fire originally was meant to be a fearsome ceremony for disposing of whatever evil spirits were hanging around the vicinity. The bigger the fire, the more effective the exorcism, so to speak. It wasn't hard for early Christians to adapt the meaning of the fire, which now symbolizes the destruction of sin following Christ's Good Friday sacrifice,

Our liturgies certainly have changed since the council. Although many Catholics still haven't learned how to sing, there is far more participation today than there was prior to the council when the priest "said the Mass" while the people watched.

Another important effect of Vatican II was the lay movement. No longer were lay men and women expected only to "pray, pay and obey." They were told that they are responsible for spreading the kingdom of God in the temporal order, in the midst of the world and of secular affairs. Today lay people, both men and women, have assumed responsibilities that would have seemed impossible to pre-council Catholics.

In some cases, though, lay people have assumed those responsibilities because of negative effects of Vatican II. There were those, too. Certainly the council fathers never intended it, but one of the results of Vatican II was a decline in vocations to the priesthood and religious life. There was also a decline in various devotions—rosary, Benediction, litanies, visits to the Blessed Sacrament—although these seem to be returning. †

in preparation for the promise of tomorrow's Easter Resurrection.

Being the orderly *volk* they are, the Germans permit only burnable trash and tree trimmings to be brought to the site, and then only in the last two weeks before Holy Saturday. The local fire department regularly inspects the donated combustibles and neatens them into a huge stack. At the appointed hour when darkness falls, they torch the pile, now grown to about 15 by 30 feet around and 15 feet high.

Of course, the Germans are not about to miss an opportunity to work in as much sin as possible before the purge is over, so they erect beer and wurst tents at the edges of the flames. A band appears, all the neighbors come out, kids run around screaming with pyromaniacal frenzy, and before long it looks like Walpurgis Nacht with a vengeance.

The religious experience can be uplifting, beautiful and inspiring. It can also be a confirmation of that which we have always known: We're only human.

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

Stories, Good News, Fire/
Fr. Joe Folzenlogen, S.J.

Our hearts were burning within us

We are approaching the end of Lent and the celebration of Holy Week and Easter. This season of the liturgical year is sometimes called the annual retreat of the Church. It is an opportunity to engage in a renewal process that underlines the ongoing nature of our growth in relationship to Christ and our participation in his mission.

Our American bishops have just issued *Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the United States*. This document is an excellent resource for fostering adult faith development and discipleship. It is a good companion piece to the evangelization plan, *Go and Make Disciples*, and the *General Directory for Catechesis*.

Our faith is grounded in a deep personal relationship with Jesus that flows into a commitment to continue his mission of bringing good news to the world. Adult Catholics need to be equipped to share the Gospel. Jesus himself provides the model for the formation which is needed.

Our bishops turn to the scene from Luke's Gospel where Jesus encounters the two disciples on the road to Emmaus. They point out that we, like Jesus, need to "join people in their daily concerns and walk side by side with them on the pathway of life. We will ask them questions and listen attentively as they speak of their joys, hopes, griefs and anxieties."

But we do not stop there. We go on to "share with them the living word of God, which can touch their minds and hearts and unfold the deep meaning of their experience in the light of what Jesus said and did." Such faith-filled reflection and dialogue can help people get a "glimpse

'Our faith is grounded in a deep personal relationship with Jesus that flows into a commitment to continue his mission of bringing good news to the world.'

into the heart of God" so they can find their world made new.

If we want an example of such formation, we can look at the process of the Rite of Christian Initiation for Adults. Baptism at the Easter Vigil is not a graduation that terminates the process, but rather the introduction to a lifelong exploration of the gifts and challenges of being in relationship with Jesus and sharing his mission. We keep doing it.

Mature adult faith and discipleship are living, explicit and fruitful. Such faith seeks constant nourishment and searches for deeper understanding. It is not just a vague belief but attempts to become conscious and focused. It results in the fruits of the Spirit, works for justice and compassion, and expresses itself in a witness which draws people to the Gospel.

There are three major goals for adult faith formation:

1. Invite and enable ongoing conversion to Jesus in holiness of life,
2. Promote and support active membership in the Christian community,
3. Call and prepare adults to act as disciples in mission to the world.

These goals can be a worthy agenda to carry forward the renewal efforts that we have initiated this Lent. We can build on them during the Easter season, and we can call on the Holy Spirit at Pentecost to strengthen our sense of faith and mission.

(Jesuit Father Joseph Folzenlogen is archdiocesan coordinator of evangelization.) †



Cynthia Dewes

Faithful Lines/Shirley Vogler Meister

An acronymic reflection on computers

Although I'm a good typist, I'm fumble-fingered when it comes to calculators, especially small ones. However, when I learned that the world's first electronic calculator was 30 tons in size, I knew that wouldn't be good for me either. The machine, funded by the U.S. Army, was used for

the first time in 1946. It was named ENIAC, short for Electronic Numerical Integrator and Computer.

The acronym makes me giggle, because it reminds me of the word, *maniac*, which I sometimes consider myself for ever having gotten involved with computers. MANIAC could be short for Machine Against Normal Instincts and Capabilities, also a fitting term for some of the machines I've owned. However, I dubbed my current computer DOM, short for Devil's Own Machine, and my sister calls hers TIM for This Infernal Machine. I especially like the double meaning a colleague uses: SOS

for Satan's Own Sibling.

Silliness aside, every one of my friends, family members and colleagues has complained about computers or computer-related services. "The computers are down" is the most-used excuse for businesses not operating correctly, and the whole world went into a mindspin over the expected electronic crashes as the year 2000 approached.

Computers control most of the earth's financial records, industry, health services, businesses, publishing, transportation, communication and just about everything else in our so-called civilized lives. Or do they?

No, for better or worse, humans are still in control; and, whether I like to admit this or not, my life has generally been enhanced by the computer updates I've had since getting my first one as a gift from my husband a dozen years ago. A few readers might even recall my sharing the first thing I printed out: "Dear God: Have mercy on me! What

'I dubbed my current computer DOM, short for Devil's Own Machine.'

have I done to deserve this? Help me, please! Love, Shirley."

Now I laugh at such whining, realizing I not only (nearly) mastered the first computer, but I've made great strides with the rest, too.

Equipment, however, gets more complicated—so much so that even experts are perplexed by DOM's shenanigans. I shudder when my husband talks about another update.

I often wonder: If I would immediately give a new computer a heavenly name (e.g., ANGEL for A New Gem Emanating Love) instead of a demonic name after the first few glitches occur, would it work better? Perhaps expecting the best would result in the best, not only from my computer, but from me. Isn't that what God wants from all of us in every area of our complicated, computerized lives—the very best?

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Passion Sunday/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 16, 2000

- *Isaiah 50:4-7*
- *Philippians 2:6-11*
- *Mark 14:1-15:47*

This weekend the Church opens Holy Week with the grandeur of its Palm Sunday liturgy. At the beginning of each Mass, the Gospel of Mark or the Gospel of John is proclaimed. Then the procession of the ministers of the liturgy and, if possible, of the congregation, forms.



The reading recalls the events of the first Palm Sunday when Jesus triumphantly enters the Holy City.

After this procession arrives in the church, and its participants find their places, the Liturgy of the Word commences.

First, the Book of Isaiah supplies a reading. The third section of Isaiah provides four hymns, or poems, renowned for their brilliant eloquence in a prophetic work already acknowledged to be superb and profound theological language.

Each of these poems describes a loyal servant of God who is greatly beset by troubles, and indeed by the enemies of God. Regardless of these considerable difficulties, the servant is true to God. The servant does not relent.

Because of the appearance in each hymn of this constantly faithful servant, these four literary works in Isaiah are collectively called the "Songs of the Suffering Servant."

Today it is not known if the author of the third part of Isaiah saw himself, or another prophet, or perhaps the people of Israel, in the role of the Suffering Servant. Perhaps he saw the future messiah for whom God's faithful people had yearned for so long.

In any case, Christians, and Christian worship, always have seen in the Songs of the Suffering Servant a marvelous and perfect depiction of Jesus. The Lord is the perfect, humble and utterly innocent servant of God whom the adversaries of all that is good pursue and attempt to annihilate.

For the second reading, the Church this

weekend presents the Epistle to the Philippians, and the reading is another hymn. It is thought that this passage was used in early Christian rituals.

Here, explicitly, Jesus is the focus and central figure. Not at all wanting for expression and depth, the reading is an excellent successor to the Song of the Suffering Servant. Through these words from Philippians, the Church exclaims its faith in the Lord Jesus and summons us also to believe that "Jesus Christ is Lord!"

The ancient, traditional centerpiece of the Palm Sunday Liturgy of the Word is the solemn proclamation of the story of the Lord's trial and execution from the Gospel. This year, the Gospel of Mark gives us its rendition of the story.

Rarely does a story appear in all Gospels. Very often, what is in the Synoptics, or Matthew, Mark and Luke, is not in John. Even among the Synoptics, there are unique approaches and recollections of Christ. It is a measure of how important the early Church saw the Passion of Jesus that each of the four Gospels tells the story.

Each, however, has its own insight. Throughout the bitter story as told by Mark, Jesus is the humble, completely innocent and forever faithful Suffering Servant. The Lord endures humiliation and the effects of deceit and greed without protest.

Important in the story is the title "king of the Jews." While obviously taken in the actual event to have a political meaning, it is for Mark a deeply theological title. Jesus is the personification of the holy people of God. It is of no matter that the leaders of the people turn against him. His credentials are not from them but from God.

The Romans, personified by Pilate, the Roman governor of Palestine, together represented all that was evil in the world because they did not know nor acknowledge God. Seemingly, they triumph. After all, Jesus died on a Roman cross.

However, this event merely sets the stage for the Lord's great vindication on Easter. What is important now is that Jesus offers everything, even earthly life, to God.

Reflection

The Palm Sunday liturgy is among the most moving of the entire Church year.

My Journey to God

The Good Thief

This man on the cross next to mine spoke to me.

He said I would be with him in paradise.

He claims to be God's son

And he has many followers.

Would I have become one too

Had I stopped to listen?

I heard that one of his disciples

Betrayed him to executioners for silver

And another denied before the courts

That he even knew him.

They say that when he went to

Gethsemane

To commune with his Father,

His chosen ones fell asleep.

They could not stay the watch.

The thief on the other cross has rebuked him

For not saving us, if he truly is God's son.

I said, "This man is blameless,"

And I asked Jesus to remember me in his kingdom.

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

His mother has stood by his cross for hours.

I wonder where my mother is now.

I left home years ago.

She probably will never hear of this day.

There are no marked graves in Potter's Field.

Field.

The sky is darkening, very unusual for this time of day.

I fight for breath.

Too late now to replace the denarii

Skimmed from the blind beggar's plate.

Too late for restitution for food

Stolen from so many stalls in so many

markets.

I will never get to make recompense

For the rare amphora stolen from its

niche

In the wall of the palace gardens.

Yet he said I would be with him in

paradise.

I hope this man truly is God's son.

By Mariam Louisa Higgins

Daily Readings

Monday, April 17

Isaiah 42:1-7

Psalms 27:1-3, 13-14

John 12:1-11

Tuesday, April 18

Isaiah 49:1-6

Psalms 71:1-4a, 5-6ab, 15, 17

John 13:21-33, 36-38

Wednesday, April 19

Isaiah 50:4-9a

Psalms 69:8-10, 21bcd-22, 31, 33-34

Matthew 26:14-25

Thursday, April 20

Holy Thursday

Isaiah 61:1-3a, 6a, 8b-9

Psalms 89:21-22, 25, 27

Revelation 1:5-8

Luke 4:16-21

The Easter Triduum

Thursday, April 20

Holy Thursday evening

Exodus 12:1-8, 11-14

Psalms 116:12-13, 15-16bc, 17-18

1 Corinthians 11:23-26

John 13:1-15

Friday, April 21

Good Friday

Celebration of the Lord's

Passion

Isaiah 52:13-53:12

Psalms 31:2, 6, 12-13, 15-17, 25

Hebrews 4:14-16; 5:7-9

John 18:1-19:42

Saturday, April 22

Holy Saturday

Holy Saturday night:

The Easter Vigil

Genesis 1:1-2:2

or *Genesis 1:1, 26-31a*

Psalms 104:1-2a, 5-6, 10,

12-14, 24, 35c

or *Psalms 33:4-7, 12-13, 20, 22*

Genesis 22:1-18

or *Genesis 22:1-2, 9a, 10-13,*

15-18

Psalms 16:5, 8-11

Exodus 14:15-15:1

(Response) *Exodus 15:1-6,*

17-18

Isaiah 54:5-14

Psalms 30:2, 4-6, 11-12a, 13b

Isaiah 55:1-11

(Response) *Isaiah 12:2-3,*

4bcd, 5-6

Baruch 3:9-15, 32-4:4

Psalms 19:8-11

Ezekiel 36:16-17a, 18-28

Psalms 42:3, 5bcd; 43:3-4

or, when baptism is celebrated,

(Response) *Isaiah 12:2-3,*

4bcd, 5-6

or *Psalms 51:12-15, 18-19*

Romans 6:3-11

Psalms 118:1-2, 16ab-17, 22-23

Mark 16:1-7

Sunday, April 23

Easter Sunday

Acts 10:34a, 37-43

Psalms 118:1-2, 16ab-17, 22-23

Colossians 3:1-4

or *1 Corinthians 5:6b-8*

John 20:1-9

or *Mark 16:1-7*

or, at an afternoon Mass,

Luke 24:13-35

The readings greatly assist in making it such. Individually, and collectively, the Scripture proclamations are so expressive and so heavy with meaning that no commentary actually is needed.

Perhaps the most useful key in learning the message for this day is the Gospel of Mark itself. Jesus is the Son of God. He is therefore the "king of the Jews," the first and greatest among God's people. As king, the Lord represents the entire

nation. It is a nation that, as a group and as individual persons, has sinned. In Jesus, the nation returns to its holiness and its unity with God.

This story is much more, however, than about an ethnic difference among the followers of God. All humankind is in the merciful, redeeming mind of God. All humans have sinned. All find reunion with God through Jesus. Jesus is, in fact, the king of all who are human. †

Question Corner/Fr. John Dietzen

Matthew relates Jesus' plan to form an assembly for his followers

Q Please explain to me the remark of Christ, "Wherever two or more are gathered in my name, I am there."



Why wouldn't he be with me when I am alone? (Illinois)

A I suggest you read the whole 18th chapter of the Gospel of Matthew from which your quote comes.

In a series of parables and admonitions in the Gospel of Matthew, we find strong reminders of Jesus' plan that his followers should not be hordes of isolated individuals somehow faithful to him, but rather of an assembly, a "Church" of people mutually interdependent and helpful.

This community of believers was to constitute their home, the place they went for assistance and support and even for the forgiveness of their sins (Mt 18:18).

The intent of Our Lord's remark is obviously not that one should never pray alone. He often went off by himself to speak with the Father.

Rather, the saying affirms that a special and powerful presence of Jesus as Savior occurs when even a few of his family of believers gather together in prayer.

That group becomes, as it were, a "little church," or perhaps better, they represent—and in some unique way share in—the power of the whole Church at prayer.

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Greencastle parish responds to pope's call for reconciliation

By Cynthia Dewes

GREENCASTLE—A discussion of the implications of Pope John Paul II's recent reconciliation efforts was held on April 4 at St. Paul the Apostle Parish in Greencastle.

An enthusiastic audience participated with the pastor, Father Michael Fritsch, and Rabbi Lewis Bogage, a faculty member at DePauw University, in the discussion and reconciliation service afterward.

Father Fritsch said this is the first time a pope has asked God's forgiveness for sins committed down the ages. He

said, "His courage lay in not reducing his effort to a political or media event, but in offering a profoundly religious gesture of meaning."

He said the pope emphasized that the Church, as a divine institution, cannot sin but its members can—a fact often misunderstood by secular observers. The significance of apology for sin is part of our necessary ongoing conversion, said Father Fritsch. The pope's gesture summons us all to live like the sons and daughters of God that we are.

Rabbi Bogage—Rabbi "Buzz," as he is affectionately known to the community—said, "We are all obliged to acknowledge this great moment of history which has happened."

He said it is important to communicate truthful feelings in order to improve the nature of our humanity.

In his travels, "the pope has presented

one of the greatest series of acts in history," the rabbi said. "He didn't make apology for the Church experience, but for those who sinned in the Church, a courageous statement."

During this year's winter term at DePauw, Rabbi Bogage took students on a trip to Eastern Europe and Poland, following the path of Pope John Paul's life and travels there. He said, as a Jew, he didn't want to go to Poland because of the Holocaust, but he was surprised to find the trip inspirational.

Rabbi Bogage said he was also impressed by Pope John Paul II's many gestures of reconciliation: placing a

prayer in the Western Wall in Jerusalem and inviting rabbis and other clergy to speak out against anti-Semitism, including his papal document on the subject.

He said the pope's gestures were the "most profound

influence of apology to be experienced in this millennium. I think something so impressive has happened in our time that we need to tell people about it so it can bring honor on us all."

In response to the question, "What's next? What will make it real?" Father Fritsch said the pope has given us the blessing of opportunity. Now it's up to us, both as Church and individuals, to reconcile with others.

Rabbi Bogage agreed, saying that institutions must help the personal sense of expression in reconciliation. He cited as examples making "listeners" available on college campuses for students' seri-

'I think something so impressive has happened in our time that we need to tell people about it so it can bring honor on us all.'

— Rabbi Bogage



Father Michael Fritsch, pastor of St. Paul the Apostle Parish in Greencastle, and Rabbi Lewis Bogage, a faculty member at DePauw University, led an April 4 discussion at the parish about Pope John Paul's recent reconciliation efforts and the pope's historic pilgrimage to the Holy Land.

ous questions, offering reconciliation opportunities for prison inmates and holding interfaith Seder suppers and community thanksgiving services.

A participant pointed out that the bishops of the United States have said such dialogue is not radical, but rather an old tradition in the Church. They remind us that while the Church is both human and incarnate, she is, like her members, on pilgrimage. Furthermore, there is a ripple effect from such efforts.

Rabbi Bogage said, "From such small

beginnings and get-togethers we grow to talking theology." He said he believes that's what the pope is saying by his actions: try it slowly and help bring it about.

"This pope is one of the most inspiring religious figures ever," the rabbi said. "He has taken risks and extended the dimensions of his position to a place which has brought us all blessing."

(Cynthia Dewes is a member of St. Paul the Apostle Parish in Greencastle.) †

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New Marian College president emphasizes partnerships

By Mary Ann Wyand

Handwritten notations filled the margins of Dr. Robert M. Abene's neatly typed inaugural speech. Three days before his April 8 inauguration as the seventh president of Marian College in Indianapolis, Abene was completing the final editing of "Bridging the Past to the Future: The Beginnings."



Dr. Robert M. Abene

It was an appropriate title for Abene's inaugural address, reflecting his interest in Marian's Franciscan traditions and his visions for new directions in traditional and nontraditional college curriculum, the addition of graduate degrees,

expansion of existing service learning programs and greater emphasis on community partnerships.

It also was a suitable theme because Abene chose to delay his inauguration from fall until spring, a time of new beginnings, so he would have adequate opportunities to discuss the college and his ideas for growth with the Oldenburg Franciscan sisters, alumni, faculty, staff and students as well as members of the Indianapolis business community. He also consulted with Archbishop Daniel M. Buechlein about future goals.

"I intend to conclude my speech with the words of St. Francis," Abene said during an interview on April 5. "Let us begin today, brothers and sisters, for

until now we have done little in the light of all that can yet be accomplished."

St. Francis' statement reflects humility, Abene said, and also honesty.

"There's a truism there," he said, "of saying there is so much more that's possible for Marian College. That's why I'm interested in hearing what the sisters, students, faculty, staff, alumni and community members have to say about the college. I want people to know that the new president of Marian College is looking for ways the college can connect even more with the community."

During conversations with students, Abene asked them what they like about Marian College.

"There's a special feeling here," a young woman said. "When love is present, that's such a great feeling."

Abene, who has a background in student development in higher education, said he was delighted with her response.

"In my 20 years of experience as a vice president for student development or as dean of students, my focus has been on what the students need to be successful," he said. "Happy students are more likely to be successful students. That ties in with the Franciscan emphasis on individual care and compassion. This is an institution that relishes the connections between students and faculty members."

Marian College is the only Catholic institution of higher education in Indianapolis, Abene said, and that identity needs to be promoted more frequently in the community.

"Our heritage is Catholic and our expression is Franciscan," he said. "I think that makes us special. Marian's values are well known. We embrace

people, whether they are Catholic or not. We have a strong liberal arts background and focus on the education of the whole person. Everything we do has a values-centered approach. Our liberal arts training, whole person education and values-centered curriculum is based on strong foundations and leads to remarkable futures for our students."

More than 50 percent of Marian College students volunteer in the community, Abene said. At present, 12 of Marian's 17 major study areas include service learning components. He plans to expand that curriculum to include all of the degrees.

"That is an important part of who we are," he said. "Our students learn the importance of service and learn they can make an impact at Marian and in the community."

Future plans include expansion of curriculum for non-traditional students, Abene said, and outreach programs for marginalized people, including "students of color who did not get the support they needed to continue their education" as well as members of the growing Hispanic population in Indianapolis.

"We also want to serve adults who started but never completed college degrees," he said. "Market research shows that in Indiana there are 472,000 people who began college but never completed degrees. About 250,000 of those 472,000 people live in the central Indiana area."

Marian College also will expand its undergraduate curriculum to include "the graduate arena" within the next few years, Abene said, which will help expand enrollment from 1,350 students to 1,500 or 2,000 while still keeping classes small.

For 2000-2001, Marian's tuition is \$14,432, with a separate charge for room and board.

About 90 to 95 percent of the students receive some type of financial aid. The average need-based award to a first-time, full-time freshman student is in excess of \$7,000.

"We strongly support financial aid," Abene said. "If people want to come here, we work with them to make it possible. Our tuition increase last year was 7.5 percent, but this year it will only be 3 percent. We want people to understand that we're keeping a Marian College education affordable."

Marian College emphasizes its Catholic identity, he said. "I think a Catholic institution should clearly celebrate the fact that it is Catholic."

"Over the last few years, there has been confusion about what it means to be a Catholic institution of higher education in the United States," he said. "There is fear on the part of Catholic colleges about losing academic freedom, and the Church has expressed concern about whether curriculum is appropriate for Catholic institutions of higher education. It became a real rift, and that happened because more dialogue is needed. On the other hand, with liberal arts curriculum, there is always creative tension in the higher education arena."

Oldenburg Franciscan Sister Norma Rocklage, senior vice president of mission effectiveness at Marian College, said Robert Abene "brings new ideas and vision to the college while still embracing Franciscan values and mentoring. I appreciate his enthusiasm for service learning, which is so much a part of the Franciscan tradition of empowering students to become change agents for a better society." †

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Youth director says Columbine horror shows spiritual war exists

CINCINNATI (CNS)—After experiencing the horror of the Columbine High School shootings a year ago, youth minister Jim Beckman is convinced a spiritual war is under way.

Hanging in the balance are the hearts, minds and souls of children and teenagers, he told about 9,000 men from parishes in Ohio, Kentucky and Indiana who attended the sixth annual Catholic men's conference, Answer the Call, April 1 in Cincinnati.

"There is actually a spiritual being that is trying to mess you up, that is trying to get into your family and mess your kids up," said Beckman, the director of youth ministry at St. Frances Cabrini Church in Littleton, Colo.

"I believe that there were demons assigned to Eric Harris and Dylan Klebold, and they succeeded," he said. "Those demons got into their homes. They got into their lives and they started leading those two boys astray."

About 165 of the teens in Beckman's St. Frances Cabrini Youth Group were students at Columbine High School when fellow students Harris and Klebold went on a shooting rampage on April 20 last year. Two youth group members were among the 12 students and one teacher who were killed. Harris and Klebold then took their own lives.

Beckman was one of the first adults to respond to the emergency that day, and he spent agonizing moments trying to account for his youth group members.

In his testimony at the men's conference, Beckman warned fathers to remain vigilant in spiritually protecting their homes, and he urged them to find inspi-

ration in the Columbine teens who survivors said were killed for professing their faith.

He said fathers should be particularly vigilant about what they allow to come into their homes, through television, the Internet, books and magazines.

Beckman, himself a father, added that after the Columbine shooting, many people expressed bewilderment, noting that Harris and Klebold had good parents.

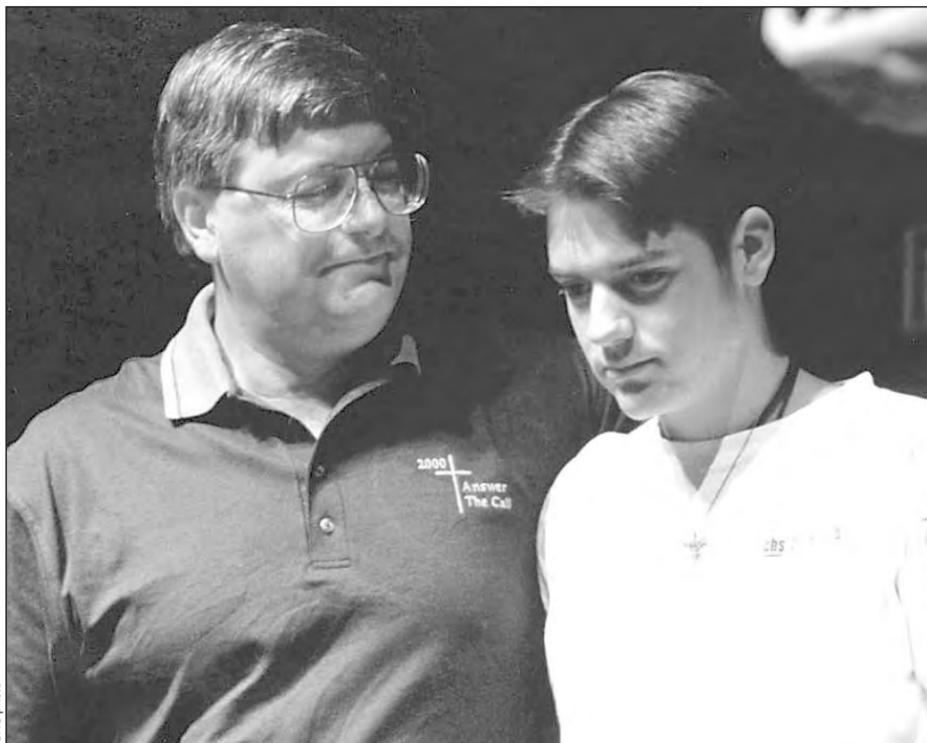
But in today's world, he said, it's not enough to be a good person. "We have to be holy people. We have to be holy men."

Ben Schuhmann, a Columbine High School junior and Frances Cabrini youth group member, accompanied Beckman on stage at the conference. They were joined by Schuhmann's father, Rudy, who joined the Catholic Church just three weeks before the high school shootings.

Ben Schuhmann kept his emotions in check as he recalled being in the cafeteria when Harris and Klebold burst in shooting. He said God, prayer and family support got him through that trial and the emotional ordeal that followed.

"The thing that has stuck in my mind through everything that's happened is that I'm living every day to the fullest," he said. "I only want to live with no regrets."

Beckman said he believes that miracles and prayers spared many of the students from death. Students told of not feeling their feet touch the ground when they fled or of Harris and Klebold missing them from point-blank range.



Rudy Schuhmann embraces his 16-year-old son, Ben, after the teen-ager gave testimony on how God helped him through last year's Columbine High School tragedy in Littleton, Colo. Ben addressed the Catholic Men's Conference in Cincinnati on April 1.

One group of students escaped through the commons area, which had been flooded by an activated sprinkler system.

"That group ran through four inches of water and none of them got wet," Beckman said. "There were angels in that school that day, rescuing and literally saving kids' lives, picking them up, moving them from harm's way."

The youth group minister said the school shooting was particularly traumatic for him because teens are one of the loves of his life.

He said that in his theology training and his youth ministry experience no one ever told him how to bury a child.

"No one taught me what that would be like and the pain that brings into your life," he said. †

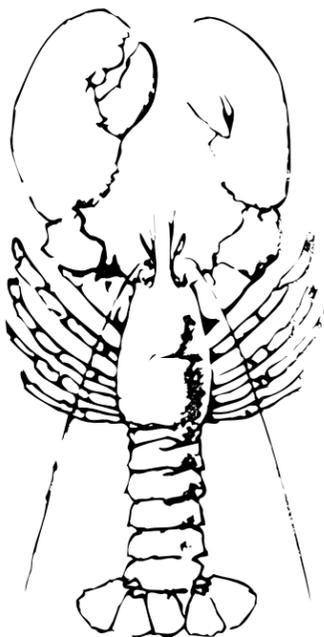


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Archdiocesan Jubilee Pilgrimage to Italy set for October

The Archdiocese of Indianapolis has a limited number of seats available for its Journey of Hope 2001 Jubilee Pilgrimage to Italy this fall, which will be led by Archbishop Daniel M. Buechlein.

The pilgrimage, which runs from Oct. 7-16, will be limited to 100 persons. The cost, including airfare, hotel and most meals, is \$2,999 per person. The pilgrims will tour holy sites in Rome, Florence, Assisi and Subiaco.

Before leaving the United States, the pilgrims will fly from Indianapolis to Washington, D.C. on Oct. 7 to tour the National Shrine of the Immaculate Conception—the main pilgrimage church for the United States. The pilgrims will celebrate Mass at the National Shrine Oct. 8 before traveling to New York to fly to Rome.

Upon arriving in Rome Oct. 9, the pilgrims will tour the city by bus and see sites such as the Coliseum, the Roman Forum, Capitoline Hill and other important archeological excavations. Mass will be celebrated at the North American College.

The schedule for Oct. 10 includes tours of the Vatican Museum and Gallery, the Sistine Chapel and St. Peter's Basilica. There will also be a walking tour of Rome.

The pilgrims will attend the general papal audience at St. Peter's on Oct. 11 to listen to Pope John Paul II speak and to receive his blessing. (The pope's schedule is subject to change, and it cannot be guaranteed that he will be available Oct. 11).

Oct. 12 will include a tour of Florence and visits to the Cathedral of Santa Maria del Fiore, Uffizi Galleria and the Church of Santa Croce, which contains the tombs of Galileo, Dante and Rossini.

Oct. 13 will be filled with more tour-



CNS photos

ing of holy sites in Rome, such as the Basilica of St. Mary Major, which was built in honor of Mary after the Council of Ephesus in A.D. 341. The pilgrims will also tour St. John Lateran Church.

The pilgrims will travel to Assisi on Oct. 14 to visit the sites where St. Francis lived and prayed and they will tour the Basilica of St. Francis and the Basilica of St. Clare. The Basilica of



Archdiocesan pilgrims will visit the Basilica of St. Francis in Assisi.

Left, thousands of pilgrims gather at St. Peter's Square. Pilgrims from the Archdiocese of Indianapolis hope to hear the pope speak there Oct. 11.

The pilgrims will return to Indianapolis Oct. 16.

For more information about the pilgrimage, contact Carolyn Noone, the archdiocese's associate director for special events, at 317-236-1428 or 800-382-9836, ext. 1428. †

St. Clare contains St. Clare's incorrupt body in a crystal casket.

Oct. 15 will include a trip to Subiaco to visit the cave where St. Benedict lived as a hermit and wrote his *Rule of St. Benedict*. Mass that day will be celebrated at the Monastery of St. Benedict.

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From the Archives



Fourth bishop was a nobleman

The Right Reverend Jacques M. Maurice Landes d'Aussac de Saint-Palais was fourth Bishop of Vincennes from 1848-1877.

Born in 1811, he was, according to the Rev. Herman Alerding in his 1883 *A History of the Catholic Church in the Diocese of Vincennes*, "descended from one of the noblest families of France." Educated to take his proper place in French society but profoundly shaken by the French revolution of 1830, he decided to dedicate his life to the service of God and the Church.

He was ordained a priest by the Archbishop of Paris in 1836. After his ordination, he met Bishop Simon Bruté, the first Bishop of Vincennes who was in France recruiting priests and religious for his pioneer diocese.

He traveled to Vincennes in 1836 with Father Célestin de la Hailandière, who would succeed Bishop Bruté to the See of Vincennes in 1839.

Father Saint-Palais organized St. Mary Parish in the area of what is now Loogootee. He did not speak

or understand German, so he frequently made use of a Lutheran as an interpreter to translate his French into German for his listeners.

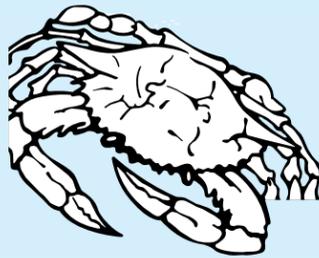
In 1839, he was sent by Bishop de la Hailandière to the area of the "little village by the great lake"—Chicago—which, along with the entire eastern half of Illinois, was part of the Diocese of Vincennes at that time. There, and especially in northern Indiana, he worked among the Native Americans.

He was sent by the bishop to Madison in 1846. When Bishop de la Hailandière resigned in 1847, his successor, Bishop John Stephen Bazin, appointed him vicar general and superior of the seminary at Vincennes.

When Bishop Bazin died only six months after his consecration as bishop, Father Saint-Palais became administrator of the diocese and in 1848 was named bishop by Pope Pius IX.

Bishop de Saint-Palais served the diocese for 28 years. He died at Saint Mary-of-the-Woods on June 28, 1877. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)



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GALILEO

continued from page 5

described the sun as moving around the earth. That censure never was lifted until Pope John Paul II apologized publicly and asked forgiveness for the harm done to Galileo nearly five centuries earlier.

It may have been too little, too late, but the record had to be corrected and Galileo's good name formally restored. No pope prior to John Paul had the courage to reopen the case.

In her excellent book *Galileo's*

Daughter (Walker Publishing Co., New York, 1999), author Duva Sobel explains convincingly that the doctrine of infallibility was not at issue in this case because papal infallibility wasn't even formulated as a doctrine until the end of the 19th century. Besides, the requirements for an infallible teaching were not verified in the Galileo case.

There is little comfort in this, since it is quite clear that the Holy Office, with the approval of Pope Urban VIII, made a disastrous mistake.

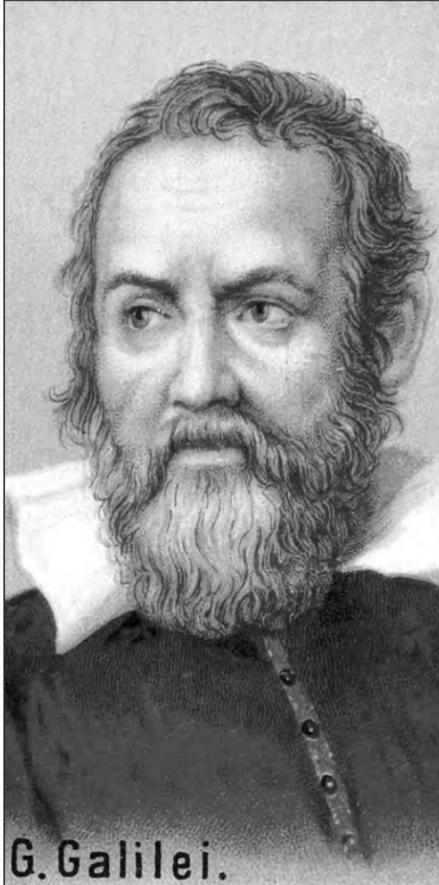
During the 1980s, I corresponded frequently with astronomer Carl Sagan. He insisted that there is not a shred of evidence for the existence of God. I granted that there is no empirical evidence, but we all know that something doesn't come from nothing. We know many things by deductive reasoning for which there is no scientific evidence.

Sagan did not concede this. His devotion to logic kept him in theological darkness. However, Pope Urban's devotion to biblical literalism kept him in scientific darkness.

I suppose the lesson in all this is that logic is not always a reliable guide. Faith gives us knowledge far beyond the limits of logic. There is certainly more to faith than the literal interpretation of Scripture.

(Father John Catoir is a regular columnist with *Catholic News Service*.)

(Editor's note: The play *Galileo* by Bertolt Brecht is currently being jointly produced by the Edyvean Repertory Theatre and the University of Indianapolis. It will appear three more times: April 14 and 15 at 8 p.m. and April 16 at 2:30 p.m. in the Ransburg Auditorium, 1400 E. Hanna Ave., in Indianapolis. Tickets and details are available by calling the box office at 317-783-4090.) †



CNS photo of illustration

G. Galilei.

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continued from page 3

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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).

April 14

SS. Francis and Clare Church, 5901 Olive Branch Rd., **Greenwood**. "How Would St. Clare Celebrate?" Franciscan Sister Michael Marie Burns, Lenten meal, 6:30 p.m. Information: 317-859-4673.

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild rummage sale, 8:30 a.m.-2:30 p.m.

Little Flower School cafeteria, 4720 E. 13th St., **Indianapolis**. Lenten Fish Fry, 5-8 p.m., Children's Stations of the Cross, in church, 6 p.m. Information 317-357-8352.

St. Benedict Church, Hellmann Hall, 9th and Walnut Streets, **Terre Haute**. Knights of Columbus, Council #541, Lenten fish fry, 4:30-7:30 p.m. Information: 812-533-1048.

St. Francis Hospital, 8111 S. Emerson Ave., **Beech Grove**. Couple to Couple League, Natural Family Planning classes. Information: 317-865-5554.

St. Michael Church, 11400 Farmers Lane NE, **Bradford**. Fish fry buffet, 5-7 p.m. Information: 812-364-6173.

April 14-16

Mount St. Francis Retreat Center, 101 Anthony Dr., **Mount St. Francis**. "Let the Walls Come Down," contemplative retreat. Information: 812-923-8817.

Hyatt Regency Hotel, **Indianapolis**. National Peter Claver Conference, Sunday Mass, 10 a.m. Information: 317-926-2287, 317-545-8449.

Fatima Retreat House, 5353 E. 56th Street, **Indianapolis**. Lenten retreat for women, Father Keith Hosey. Information: 317-545-7681.

April 15

Catholic Scout Retreat, Camp Belzer, 6102 Boy Scout Rd., **Indianapolis**, Mass 4 p.m. Information: 317-624-9434.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**.

Day of reflection for RCIA participants, Benedictine Sister Antoinette Purcell and Charles Gardner, 9 a.m.-3 p.m. Information: 317-788-7581.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Social Services' family growth program, 9 a.m.-3 p.m., no fee. Information: 317-236-1526.

April 16

St. Anthony Parish, **Morris**. Four-parish Right-to-Life benefit breakfast, 7 a.m.-noon (slow time), free-will offering. Information: 812-623-2348.

Stokely Mansion, Marian College, **Indianapolis**. Calcutta Gift Gathering Party, fashion show to benefit Cardinal Ritter High School, 2 p.m. Information: 317-927-7825.

April 19

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization meeting, 7 p.m. Information: 317-351-6993.

April 20

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

St. Elizabeth Home, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella Madonna Circle 1190, 11:30 a.m. brown bag lunch, communion service. Information: 317-849-4747.

April 20-23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Triduum Silent Retreat, Benedictine Sister Antoinette Purcell. Information: 317-788-7581.

April 22

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Second annual alumni association Easter Egg Hunt and Brunch, 11 a.m., \$2 per person or \$10 per family. Information: 317-927-7825.

April 23

Mary's Schoenstatt, **Rexville**. "Who Is He, Really?" Father Elmer Burwinkel, 2:30 p.m.; Mass, 3:30 p.m. Information: 812-689-3551. Website: c.data.com/~eburwink.

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

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, **Brownburg**. 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. (Not on Good Friday.)

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.

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The Active List, continued from page 18

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, 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.

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. †

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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.

BAUER, Edward H., 79, St. Joseph, Corydon, March 21. Brother of Nellie Bauer.

BOWER, Claude E., 84, Our Lady of the Greenwood, Greenwood, March 18. Husband of Bea Bower. Father of Richard Bower. Brother of William Bower. Grandfather of four. Great-grandfather of 11.

BOYLE, James W., 65, Little Flower, Indianapolis, March 19. Husband of Judy Boyle. Father of Wade and Walter Boyle. Stepfather of David and Steve Wigginton. Brother of Matthew Boyle and Jacqueline Fager. Grandfather of two.

BRACKMAN, Ambrose, 81, St. Anthony of Padua, Morris, March 27. Father of Raphael and Joseph Brackmann.

Stepfather of Ella Mae Hess and Larry Emery. Brother of Harry Brackmann.

CLARKSON, Elberta Jean, 81, St. Bernadette, Indianapolis, Feb. 17. Mother of Mary Jean Clarkson. Sister of Michael Robison.

CULLEN, Richard Sr., 69, St. Teresa Benedicta, Bright, March 18. Husband of Helen Cullen. Father of Richard Jr., Thomas William, John, Michael and Constance Cullen, Teresa Hall. Grandfather of six.

DICKERSON, M. Dorothy (Tennyson), 72, St. Monica, Indianapolis, March 26. Mother of Anne Marie, Raymond and Robert Tennyson. Grandmother of one.

DUGAN, Constance E. (Morgan), 80, Little Flower, Indianapolis, March 22. Mother of Eileen Vollmar, Margarite and Michael Dugan. Sister of Marge Watkins. Grandmother of six.

ELLER, Coy Lee, 54, St. Joseph, Indianapolis, March 26. Husband of Candis Eller. Father of Lynde Eller. Son of Evelyn Hynes.

FOLTZ, William, 68, Holy Family, Richmond, March 22. Father of Nancy Grubb, Diana Sjuts and Dan Foltz. Son of Mary (Beller) Foltz. Brother of Harry Foltz, Donna Stier and Marilyn Grotendick. Grandfather of five.

GAFELLER, Cora, three months, St. Pius X, Indianapolis, March 29. Daughter of Jennifer and Robert Gafeller. Granddaughter of Ed Greene, Mary Ann and John Engstrom, John and Martha Gafeller. Niece of seven.

GARZA, Maria Rita, 67, St. Michael, Greenfield, March 25. Wife of Gabriel "Gabby" Garza. Mother of Deborah Miller, David, Dale and Daniel Garza. Sister of Trinidad Gallegos, Rosa and Corrien Gutierrez, Antonia Yara and Lydia Cordova. Grandmother of 10. Great-grandmother of one.

HEGER, Robert A., 72, St. Mary, Greensburg, March 31. Husband of Shirley (Dicus) Heger. Father of Debra Cathey. Stepfather of Susan Fixmer, Donna Carson, Mary Collins, Karen Lomax, Joe and John Geis. Brother of Dale and Richard Heger. Grandfather of one. Step-grandfather of 21.

HUMBERT, John L., 76, St. Mary, New Albany, March

30. Father of Anne Redemann, Bruce and Brian Humbert. Grandfather of five. Great-grandfather of six.

INMAN, Mary Ellen, 77, St. Vincent, Bedford, March 29. Wife of William Inman. Mother of J. Timothy Inman and Jeni Embree. Sister of Susie Weiss. Grandmother of four. Great-grandmother of four.

KANE, Mary Ann, 83, St. Bernadette, Indianapolis, March 22. Mother of Theresa Catellier, Rosemary Russo, Margaret Stambro, Michael and Patrick Kane. Grandmother of 17. Great-grandmother of 21.

KELLY, Mary Margaret (Mooney), 82, Immaculate Heart of Mary, Indianapolis, April 1. Mother of Kathleen Kaplan, Mary Ann Klein, Patricia Condon, Margaret Fowley, Cecelia Parker, Jerry J., John P. and James D. Kelly. Grandmother of 17. Great-grandmother of four.

LYNSKEY, Mary Catherine, 75, Holy Name, Beech Grove, March 19. Sister of James Lynskey and Grace Kieffer.

McCANN, Denis, 75, Little Flower, Indianapolis, March 23. Stepfather of Bridget Campbell, Ann, Frank and James Coyle. Brother of May Malone. Grandfather of three.

MERCURIO, Anna, 82, St. Mary, Richmond, March 22. Mother of Michaela Ellis and Matthew Mercurio. Sister of Joseph and Carl Ceo. Grandmother of four. Great-grandmother of six.

O'CONNOR, Elizabeth "Betty", 70, St. Michael, Greenfield, March 13. Wife of R. Joe O'Connor. Mother of Sharon Lime, Kathleen Irons, Peggy Linard, Beth Forthofer, Ann Skinner, Joyce, Joe and Andy O'Connor. Sister of Patty Marbaugh and Providence Sister Ann Patrick McNulty. Grandmother of 14. Great-grandmother of one.

SCHMID, Luise, 68, Our Lady of the Greenwood, Greenwood, March 12. Wife of Fritz G. Schmid. Mother of Fred and Robert Schmid. Sister of Josl Mueller and Rosa Wetzel.

STARR, Katherine Grace, three months, Our Lady of the Greenwood, Greenwood, March 17. Daughter of Patricia and Jim Starr. Sister of Emily Starr.

WALTERS, Albert Herman, 81, St. Bernadette, Indianapolis, March 13. Husband of Florence Walters. Father of Donna Huffman, Gary Walters. Brother of Mary Gasper, Florence Ley. Grandfather of four.

YOUNGMAN, Donald Joseph, 56, St. Malachy, Brownsburg, March 21. Husband of Betty Youngman. Father of Becky Crumbley,

Christina Neil, Jeffery and Patrick Youngman. Stepfather of Angela and Laura Lynn. Son of Dorothy and Theodore Youngman. Brother of Pat Crissman. Grandfather of seven.

ZEPS, Francis, 100, Holy Name, Beech Grove, March 24. Husband of Maria Kudeiko Zeps. Father of Leopold and Maurice Zeps. Grandfather of one.

ZURICK, Wanda H., 86, St. Joseph, Shelbyville, March 26. Mother of Judy Stolmeier and Dick Zurick. Grandmother of two. †

Derwood Abernathy earned top religious Scout award

Derwood B. Abernathy Sr., who dedicated his life to scouting, died on March 30 at the age of 90.

A funeral Mass was celebrated at St. Andrew the Apostle Church in Indianapolis, of which he was a member.

When he came to Indianapolis in 1937, he worked for *The Indianapolis Recorder*.

While employed at the Fort Benjamin Harrison Finance Center for 25 years, Abernathy became North East District Commissioner for the Boy Scouts of America, also founding troops at Douglass Park and St. Andrew the Apostle Church.

In 1971, Archbishop George Biskup awarded him scout's highest adult religious honor, the St. George Medal. He also received the Silver Beaver and Arrowhead awards in scouting, as well as the Sagamore of the Wabash from former Gov. Robert Orr.

Abernathy served as president and chaplain of the Douglass Park Little League.

After his retirement in 1972, Abernathy and his wife, Mary Etta, spent their days working for two Catholic Social Services volunteer groups, the Senior Companion Program and the then-Retired Senior Volunteer Program (RSVP) until the mid-90s. They were honored by the City of Indianapolis as outstanding volunteers.

Derwood Abernathy is survived by his widow, Mary Etta (Wood) Abernathy; three sons, Derwood B. Abernathy Jr., Frederick J. Abernathy Sr. and Max Roland Abernathy Sr.; a sister, Beulah Abernathy Pillars; 18 grandchildren; 40 great-grandchildren; and eight great-great-grandchildren.

Memorial contributions may be made to St. Augustine Home for the Aged. †

Providence Sister Mary Joan Kirchner was education director

Providence Sister Mary Joan Kirchner died in Karcher Hall at Saint Mary-of-the-Woods on April 5. She was 99.

A funeral Mass was celebrated on April 7 in the Church of the Immaculate Conception there.

The former Marguerite Rose Kirchner was born in Terre Haute and entered the Sisters of Providence in 1922, professed first vows in 1925 and final vows in 1930.

She taught at Ladywood-St. Agnes and St. John academies in Indianapolis and at Saint Mary-of-the-Woods College as well as at schools in the Fort Wayne Diocese, California, the District of Columbia and Illinois.

Sister Mary Joan also served as secretary at Fatima Retreat House in Indianapolis and council member and director of education for the Sisters of Providence for 12 years.

She is survived by nieces and nephews. †

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1400 North Meridian Street
Indianapolis, Indiana 46202.

PRINCIPAL

A small sixty year old school with a solid faith community seeks enthusiastic principal with good communication skills to lead dedicated faculty in fostering Christian values.

Preferred candidate will be a practicing Catholic with Masters Degree in Education, four years successful teaching experience, advanced or Masters Catechist Certification, hold either a valid Kentucky principal's certificate or is working toward statement of eligibility or has comparable administrative experience.

Please send resume to:

Search Committee
Our Mother of Sorrows Church
747 Harrison Avenue
Louisville, KY 40217

PRINCIPAL

Principal's position at Sacred Heart Elementary School in Clinton, Indiana is open to qualified applicants. The school enrolls students from pre-kindergarten through grade 5. The school enrollment is less than 75 students and the class size is ideal. The teachers are dedicated and qualified. They instill Catholic beliefs and develop academic excellence. If you are qualified and interested in this position, please send information to Mickey Lentz, Executive Director, Office of Catholic Education, Archdiocese of Indianapolis, 1400 N. Meridian Street, Indianapolis, Indiana 46202.

PASTORAL MINISTER

Small rural parish of 200 families located in the southeast part of the Archdiocese of Indianapolis (40 miles west of Cincinnati, Ohio; just off I-74) is searching for an energetic, faith-filled pastoral minister. This position combines the traditional roles of DRE and Youth Minister in a small parish setting with enthusiastic volunteer support.

Primary responsibilities are to enhance our established youth ministry and faith formation programs including family-centered activities. Candidates should have organizational and facilitative skills to work with parish volunteers in fulfilling these responsibilities.

Must be an active Catholic. Must have a Bachelor's degree and/or experience in a field related to parish ministry.

Send resume to:

St. Joseph Parish
7536 Church Lane
W. Harrison, IN 47060
Attention: Debbie Stenger.

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Fax 765-288-7777

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PRINCIPAL

St. Thomas Aquinas School

St. Thomas Aquinas School invites qualified candidates to apply immediately for the position of principal. Our school of 212 students is multi-racial with approximately 30% African-American students, and is rich in tradition and academic achievement. Located in Indianapolis near Butler University and the Governor's Residence, St. Thomas Aquinas has been serving the diverse Butler-Tarkington neighborhood and surrounding areas for 59 years. Our ideal candidate will bring new vision and ongoing improvements to a solid curriculum for kindergarten through eighth grade. If you would like to join our experienced faculty and supportive parish family, please apply by May 12, 2000.

Candidates must be practicing their Roman Catholic faith, have elementary teaching experience, a master's degree, and a valid Indiana administrator's license, or be pursuing such a license. Please send inquiries to:

Annette "Mickey" Lentz
Archdiocese of Indianapolis
Office of Catholic Education
1400 N. Meridian Street
Indianapolis, IN 46202
or phone (317) 236-1438

PRINCIPAL

ST. MARIA GORETTI SCHOOL

Fast-growing, vibrant Catholic community seeks principal for its K-8 school located in Westfield, Indiana. St. Maria Goretti, with 370 students, has an outstanding reputation for academic excellence and graduating students with a strong sense of Catholic/Christian community awareness. A very supportive and faith-filled community parish offers salary and benefits commensurate with experience. Qualified candidates will possess the following:

- **Catholic/Christian Leadership.** Must be a practicing Catholic.
- **Experienced Educator.** Must have at least 3 years experience as an educational administrator or a related field.
- **Administrative License.** Must have or be eligible for appropriate Indiana administrative license.
- **Administrative Leadership.** Must be a pro-active leader with strong communication skills and a willingness to be supportive of a dedicated teaching staff.

Interested educators should send resume/cover letter by May 1 to:

ATTN: Search Committee
St. Maria Goretti Catholic Church
17104 Springmill Road
Westfield, IN 46074



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Youth Ministry Coordinator

Vibrant, growing, Catholic Community of 2000 families in west suburban Indianapolis seeks full time, self-directed person to lead Youth Ministry Program.

Must have comprehensive vision of Youth Ministry, be able to interface with adult and youth volunteers, with strong delegation and empowerment skills.

Requires faith filled individual that lives their Catholic faith as an example for others. Prefer Bachelor's degree or related experience.

Mail resume by April 30 to:

Youth Ministry Search Committee
 St. Malachy Parish
 326 N. Green St.
 Brownsburg, IN 46112

Coordinator of Youth Ministry

St. Pius X Parish, a stewardship community of 2000 families, seeks a person to coordinate and continue to develop a vibrant youth ministry program for grades seven through twelve. Responsibilities include: training and recruitment of volunteers; Confirmation preparation; high school religious ed.; youth outreach programs; social activities; and collaborative work with a large parish staff. BA in theology, youth ministry, or education with minimum of 3 years experience working with teenagers. Salary and benefits commensurate with archdiocesan guidelines. Send resume and references by May 20th to:

Beth Reitz, Pastoral Associate
 St. Pius X Parish
 7200 Sarto Drive
 Indianapolis, IN 46240
 FAX (317) 466-3354

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.

See your ad here next week!

Call 317-236-1572 to advertise!

Bishop Malone dies; was leading U.S. Church figure

YOUNGSTOWN, Ohio (CNS)—Bishop James W. Malone, a leader of U.S. Catholic Church renewal in the decades after the Second Vatican Council, died in Youngstown April 9 of complications following surgery in March.

He was 80 years old and had retired as head of the Youngstown Diocese in 1995.

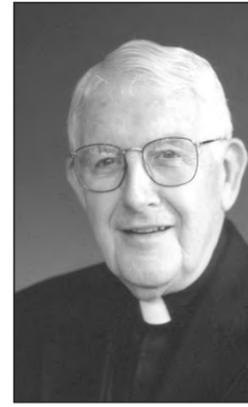
Bishop Malone was the first nonarchbishop to be elected president of the National Conference of Catholic Bishops, and from the 1960s until well into the 1990s, he played important roles in some of the conference's most important projects and activities. Among recognitions of his accomplishments were more than 30 honorary degrees.

Bishop Joseph A. Fiorenza of Galveston-Houston, NCCB president, said Bishop Malone was noted for "his penetrating intellect, command of words and charming personality. ... In a very special way, Bishop Malone was a gift of the people of Youngstown to the Church here in the United States and to the universal Church."

Bishop Malone was to be buried at Calvary Cemetery in Youngstown following his funeral at St. Columba Cathedral April 14. His successor, Bishop Thomas J. Tobin, was to be chief celebrant at the funeral, with Archbishop Daniel E. Pilarczyk of Cincinnati as homilist.

Born and raised in Youngstown, Bishop Malone became a priest there in 1945 and auxiliary bishop in

1960 at the age of 40. Although he was one of the youngest bishops attending the Second Vatican Council in 1962-65, he was one of 10 bishops the council fathers selected to meet with journalists daily and explain the council debates and decisions to the rest of the world.



Bishop James W. Malone

Made bishop of Youngstown in 1968, he was, the following year, elected head of the bishops' Committee on the Liturgy, then one of the busiest committees on the conference with massive tasks of liturgical renewal on its agenda. He later headed the bishops' Committee on Liaison With Priests, Religious and Laity, 1975-78 (later split into three separate committees), and Committee

on Domestic Policy, 1989-92.

In 1980 he was the first nonarchbishop to be elected NCCB vice president, and three years later was elected as the first nonarchbishop president.

During his presidency the bishops moved ahead on implementing their just-approved 1983 pastoral letter on peace and adopted their 1986 pastoral on the economy—two documents widely regarded as among the most significant and influential in the history of the bishops' conference. †

Positions Available

Director of Youth Ministry

Seeking a spiritual person of the Roman Catholic faith with a strong commitment to the Magisterium and service to the Church. A Bachelor's degree in theology is required for this full time position in a 1000 family parish. Looking for a creative leader who relates well with youth and young adults.

Responsibilities include: Development of a comprehensive youth ministry program which includes prayer, formation and apostolate for grades seven through twelve, as well as a Young Adults.

This position is available July 1, 2000.

Please send resume by May 15, 2000 to:

St. Patrick Parish Youth Minister Search Team
1229 N. Washington St.
Kokomo, IN 46901

YOUTH MINISTER COORDINATOR

Cathedral High School is looking for an enthusiastic, self-assured Catholic with strong people skills 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. A strong background working with youth and adults, a bachelor's degree, training in current Catholic theology and a youth ministry certificate required. Salary commensurate with education/qualifications. Please submit resumes or inquiries to:

Cathedral High School
ATTN: Sara Koehler
5225 E. 56th Street
Indianapolis, IN 46226
(317) 542-1481

Deadline for applications will be May 1, 2000

YOUTH MINISTER

Coordinator of Senior High Youth Ministry

St. Patrick's Parish in Grand Haven, Michigan, is looking for a dynamic faith-filled youth leader with experience, to grow our 9-12th grade Lifeteen ministry to the next level. We are a growing parish with a long history of youth ministry programming. If you possess a deep spirituality, a relational approach to ministry and the heart of an evangelist, please send a resume. Position is full-time. Salary commensurate with experience and education.

Coordinator of Junior High Youth Ministry

St. Patrick's Parish in Grand Haven, Michigan, is looking for a vibrant, teen friendly, faith-filled leader to grow out 6-8th grade Junior High Youth Ministry. We are a growing Lifeteen parish in need of strengthening our existing outreach to early adolescence. If you have a love for the Lord and young people, coupled with a knowledge of early adolescent development, please send a resume. Position is full-time. Salary commensurate with experience and education.

Send resumes to:

Don Heilig, Pastoral Associate
St. Patrick's Parish
920 Fulton Street
Grand Haven, MI 49417

Interviews begin in May

Coordinator of Youth Ministry

The Archdiocese of Indianapolis currently has eight parish position openings for Coordinators of Youth Ministry.

Our archdiocese is committed to developing vibrant, comprehensive youth ministry in our parishes. We pride ourselves in exceeding the national norms for longevity in ministry positions through the nurturing, training and resourcing of our pastoral ministers and their communities.

If you are committed to creative, collaborative, and comprehensive youth ministry and seek to minister in a community that is responsive to the needs of young people, please send you resume to:

Office of Youth and Family Ministries
Attention: Marlene Stammerman
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46206

News briefs

U.S.

Father McGivney's sainthood cause moves to Rome phase

BLOOMFIELD, Conn. (CNS)—Three boxes of signed and sealed documents and a solemn ceremony marked the conclusion of a two-year Hartford archdiocesan investigation into the justification for sainthood of Father Michael J. McGivney, the founder of the Knights of Columbus. In this initial two-year phase, all known materials on the life and works of Father McGivney, a native of Waterbury, were gathered and a wide consultation took place concerning the priest's public image and private persona. The boxes were hand-delivered to the Vatican, where the Congregation for Sainthood Causes will further study the priest's cause.

Bishop Ziemann issues apology for actions in Santa Rosa

SANTA ROSA, Calif. (CNS)—Bishop G. Patrick Ziemann, who resigned last year as head of the Santa Rosa Diocese, issued an apology to Catholics for "the pain" he has caused the diocese "because of my failure to abide by my sacred vows and also because of my failure regarding the management of diocesan funds." The letter, dated "Lent 2000," was read at all weekend Masses in the six-county diocese April 8-9. Bishop Ziemann resigned after a priest of the diocese, Father Jorge Hume, filed suit against him and the diocese claiming sexual harassment and coercion. He seeks \$8 million in damages. Bishop Ziemann admitted to consensual sexual relations with the priest, but denied coercion.

WORLD

Vatican-Muslim committee designates annual 'Dialogue Day'

VATICAN CITY (CNS)—A joint Vatican-Muslim committee designated a date from Pope John Paul II's historic trip to Egypt as "Dialogue Day." The Committee for Dialogue, established in 1998 by the Pontifical Council for Interreligious Dialogue and the Permanent Committee of al-Azhar for Dialogue with Monotheistic Religions, agreed to hold all future annual meetings Feb. 24, said a statement released April 8 at the Vatican.

World Youth Day to feature papal meetings, catechetical events

VATICAN CITY (CNS)—This year's World Youth Day celebrations in Rome will feature three encounters with Pope John Paul II, special Masses and catechetical services, and plenty of opportunities to build international friendships, Vatican organizers said. As many as 1.5 million young people are expected to participate in the Aug. 14-20 celebrations, with some arriving as early as Aug. 10 for several days of hospitality in Italian dioceses. †

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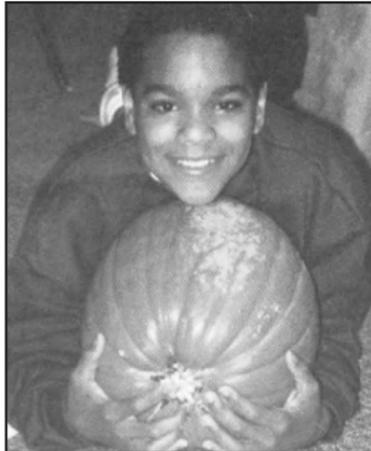
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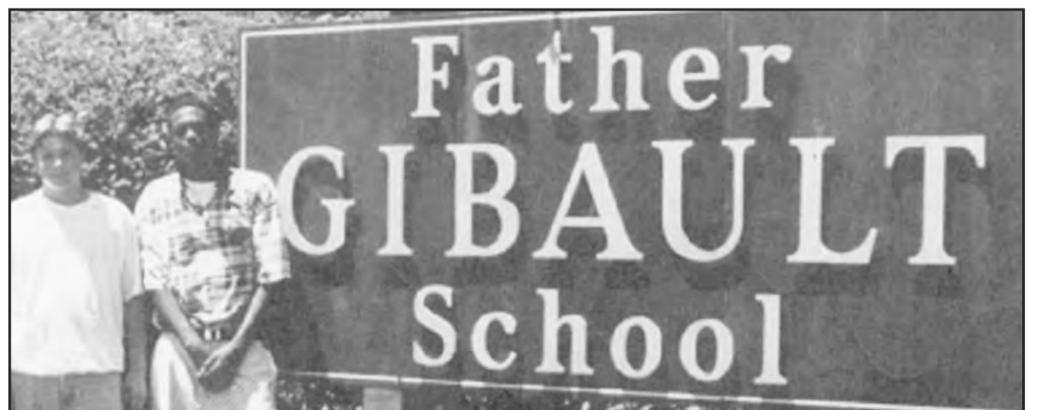
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