



The Criterion

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Serving the Church in Central and Southern Indiana Since 1960

March 27, 1998

Pope tells Nigerians to promote reconciliation

ABUJA, Nigeria (CNS)—Visiting Nigeria to beatify a local priest, Pope John Paul II called on the country's military government and citizens to honor the priest's memory by respecting the human dignity of all and promoting reconciliation.

Arriving in the country March 21, the pope recognized the role Nigerian soldiers have played in restoring democracy in other West African nations and said it was time democracy be given a chance in Nigeria.

The Vatican gave Nigerian government leaders a list of about 60 prisoners, including journalists and politicians jailed for their opposition to the government, and asked for "clemency" on their behalf.

Temperatures were in the upper 90s throughout the pope's March 21-23 stay, but the 77-year-old pontiff seemed to handle the heat and humidity well, and he read his speeches in English with a strong, clear voice.

He did use the ebony and ivory cane he received March 21 as a gift from Gen. Sani Abacha, the country's leader who came to power in a 1993 coup.

The pope was met at the airport by the general, who repeatedly has said he will hand power over to a civilian government in October 1998, based on the results of August general elections.

At the arrival ceremony, the pope told Abacha and all Nigerians, "You are all called to muster your wisdom and expertise in the difficult and urgent task of building a society that respects all its members in their dignity, their rights and their freedoms."

Pope John Paul thanked Nigerian soldiers for their prominent role in the West African intervention forces that have helped restore democracy in Liberia and in Sierra Leone. He particularly thanked Nigerian soldiers involved in rescuing Catholic missionaries trapped by the fighting in Sierra Leone in February.

"Justice and peace are the path of development and progress," the pope said. "May God strengthen those who walk this path in the service of the human community."

Abacha told the pope he hoped the implementation of his plans for democracy "will usher in a new era of stability and sustainable development in our country."

The pope and the general met

privately that evening for about 30 minutes in the new State House in Abuja, the country's capital since 1992. The two spoke about the human rights situation in the country and the work of the Catholic Church in Nigeria, said Joaquin Navarro-Valls, papal spokesman.

Leaving Nigeria March 23, Pope John Paul again encouraged the people and government to make democracy a reality.

"You are all called to muster your wisdom and expertise in the difficult and urgent task of building a society that respects all its members in their dignity, their rights and their freedoms."

Celebrating Mass March 22 at an abandoned airfield in Nigeria's Catholic stronghold, Onitsha, in the country's Southeast, Pope John Paul beatified Father Cyprian Michael Iwene Tansi, a priest from the area. Father Tansi, the first Nigerian to be beatified, died in 1964 in a Trappist monastery in England, where he had gone to learn the contemplative life in order to found a monastery in Nigeria.

During the homily at the Mass, attended by an estimated 1 million people, the pope said he came to preach what Father Tansi had preached: "reconciliation with God and reconciliation of people among themselves."

Prayers at the Mass, concelebrated by all the nation's bishops, were said in English and the five languages spoken by the largest of the country's 250 ethnic groups.

"All Nigerians must work to rid society of everything that offends the dignity of the human person or violates human rights," Pope John Paul said at the Mass. "This means reconciling differences, overcoming ethnic rivalries and injecting honesty, efficiency and competence into the art of governing," the pope said to applause.

The pope's theme of reconciliation and cooperation for the good of the country continued the evening of March 22 as he met with 34 Muslim leaders in Abuja. Followers of Islam make up just over half of Nigeria's population.

"As Christians and Muslims, we share belief in 'the one, merciful God, mankind's judge on the last day,'" the pope told the leaders.

True faith in God, he said, means respecting human rights, especially the right each person has to follow his or her own religion.

The world's victims of religious persecution, he said, "are sad proof that force—and not



A man prays during Mass with Pope John Paul II in the village of Kubwa in Nigeria March 23. Millions of people turned out to see the pontiff on his three-day visit to the African nation.

democratic principles—has prevailed, that the intention is not to serve the truth and the common good but to defend particular interests at any cost."

Religious leaders, the pope said, have an obligation to ensure that their people do not misuse their faith as an excuse to harm or kill others. Leaders must make clear their belief that "the Almighty cannot tolerate the destruction of his own image in his children."

The pope also called on Nigeria's bishops to increase their efforts to cooperate with Muslim leaders in building a new Nigeria and promoting respect between the followers of Catholicism and of Islam.

"The Creator of the one great human family to which we all belong desires that we bear witness to the divine image in every human being by respecting each person with his or her values and religious traditions, and by working together for human progress and development at all levels," he said in a March 23 message to the bishops.

Celebrating Mass March 23 in Abuja, Pope John Paul focused his remarks on building strong individual families as well as working toward ensuring that the entire nation sees itself as a family of individuals, ethnic groups and religions all working together for the good of all.

The Catholic Church, he said, insists that such a family can be formed only when its members recognize that everyone shares certain rights and responsibilities.

"Respect for every person, for his dignity and rights, must ever be the inspiration and guiding principle behind your

efforts to increase democracy and strengthen the social fabric of your country," he said during his homily.

Freedom, justice, equality and solidarity "must be the building blocks of a new and better Nigeria," he said. †

Youth Supplement

The Criterion's annual Youth Supplement begins on page 13.



Wearing a colorful vestment of African design, Pope John Paul II waves to worshipers gathered for Mass in the village of Kubwa, Nigeria, March 23. The pope spent three days in Nigeria and beatified a priest from a local diocese.

Providence Retirement Home finds new address

New Albany facility is building new quarters; move expected later this year

By Roy Horner
Special to The Criterion

NEW ALBANY—If the adage that "location, location and location" are the three magic selling points for any real estate deal, then the residents of Providence Retirement Home are in for a treat.

After being located in downtown New Albany for the past 35 years in an aging building with no room left for expansion, Providence is scheduled to move later this year to a modern 78,500 square-foot facility currently under construction in the heart of southern Indiana.

"The residents are excited," said Jane Cook, the administrator of Providence Retirement Home, which is affiliated with the Catholic health-care organization Mercy Health Partners.

The new 10.25-acre site is easily accessible from all four points on the compass. It is located along a three-mile stretch of Indiana State Highway 311 (Charlestown Road) running north-south between the I-265 beltway on New Albany's northern limits and Hamburg, a crossroads community where Highway 311 and Highway 62 intersect. In addition, I-265 links I-65 with I-64.

Several Catholic churches, as well as shopping centers, libraries, hospitals, doctors' offices and other area attractions, are within the immediate vicinity. Downtown Louisville is about seven miles due south.

One of the biggest selling points is that the new retirement home will be located on a piece of flatlands near where southern Indiana's scenic "Knobs" begin their wooded, hilly ascent above New Albany and Sellersburg.

"Not only is it convenient, but really it's a beautiful location," Cook said. "From the back of our new building you can see the Knobs. From the front you can see the skyline of downtown Louisville. We're just up high enough in order to see that."

Cook said the new Providence Retirement Home will be

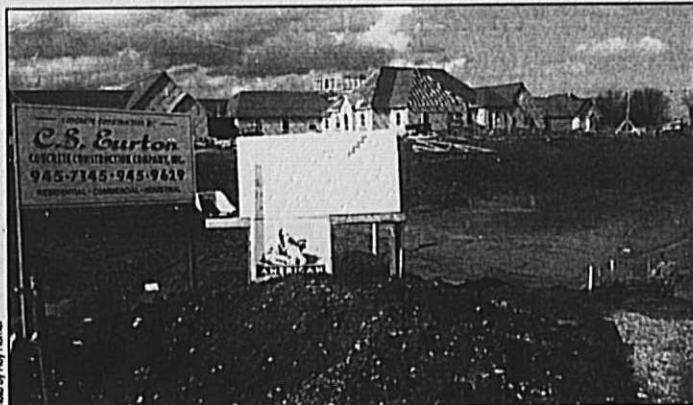
St. Leon parish dedicates new altar at March 21 Mass

St. Joseph Parish in St. Leon dedicated its new altar during 5 p.m. Mass March 21. Archbishop Daniel M. Buechlein and Father Louis M. Manna, pastor, concelebrated the Mass.

Father Manna said the wooden altar replaces an altar that "was meant to be temporary 30 years ago."

St. Joseph parishioner Harold Hartman created the altar from wood donated from the Wilhelm family—also parishioners.

According to Father Manna, the new altar is part of several interior maintenance projects that have already been completed in the church or are planned for the future. †



Providence Retirement Home in New Albany will relocate later this year to this new location. The move will help the home increase services to New Albany Deanery retirees.

a "complete replacement facility" for the current location, a three-story building originally used as St. Edwards Hospital in 1901 and converted to the Providence nursing home in 1963.

One major problem with the current location is that the former hospital building falls short of architectural standards set by health-care accrediting agencies. An addition was made to Providence in 1989. Any further renovations would be difficult without displacing the residents.

While the current site affords little opportunity for expansion or renovation, the building does have character. It is considered a keepsake and the staff and residents consider it home.

Cook said some final touches planned for the new facility will aid the residents in the transition from the old to the new.

"Many of the residents are very excited about being able to get to a new building that's all on one floor," she said. "Yet there is a feeling of ambivalence because this (downtown New Albany) location has been home for so many of our residents. Some of them have been here as long as 16 years, so it's hard for them to make that break. So in order to help, we are taking the stained glass windows from the chapel and we will put them in the new building."

All of the space at the new home will be at ground level. Flower gardens and sidewalks will adorn the four interior courtyards.

The new facility will have 172 beds, which is 69 more than the current facility holds. The adult day care capacity will increase from 20 to about 35. The new facility will also contain another 48 private rooms with private baths. Cook said the employee base will probably expand from 53 to 115.

She said two acres at the Charlestown Road site are being saved for the independent living apartments that will be built in the second phase of the expansion.

Eighty percent of the \$7.7 million cost of the new Providence Retirement Home is being financed through tax-

exempt bonds. However, a fund drive with a goal of \$1.4 million in community donations is already under way.

Fund drive honorary co-chairmen are University of Notre Dame basketball coach and New Albany native John MacLeod, whose mother is a Providence resident, and Father John Beitans, dean of the New Albany Deanery and pastor of St. John the Baptist Parish in Starlight.

A traditional emphasis on quality and on the Mercy Health System's guiding Catholic principles of excellence, human dignity, justice, mercy, sacredness of life and service has earned Providence the respect of the New Albany/Southern Indiana region, Cook said.

She noted that more than 70 percent of the Providence Retirement Home's residents are southern Indiana residents.

"We get good feedback from our families," she added. "I think the important thing is that we're not just a nursing home or retirement home but we truly are home to our residents."

Community support has been demonstrated throughout the fund drive, Cook said. One of the initial donors was the New Albany Veterans of Foreign Wars chapter, which dedicated a room for \$4,500.

Cook said that the general contractor for the new Providence Retirement Home, American Contracting, anticipates the facility will be substantially completed by September.

A farewell ceremony is being planned before the move, Cook said. She said Providence Retirement Home will maintain its involvement in the New Albany community. For example, the home will continue to sponsor an annual nursing home Olympics and to host a seniors' dance during New Albany's yearly Harvest Homecoming Festival.

However, the residents and staff have a sentimental attachment to the old building, Cook said.

"We are negotiating with several people to buy the building," she said. "And we are hoping that it will be used for some type of low-income housing, because that would continue our (Mercy Health System) mission." †

(Roy Horner is a correspondent for The Criterion.)

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Family takes message to heart, turns off TV

Indianapolis family follows Lenten fast idea outlined by Archbishop Buechlein in column

By Margaret Nelson

At least one family in the archdiocese took the challenge of Archbishop Daniel M. Buechlein when he recommended that families "fast" from television during Lent.

That would be Pamela and David Proctor of Indianapolis and their children: David III, 15; Andy, 13; twins Abigail and Rebekah, 7; and Gabriel, 9 months.

Pamela read the archbishop's column (*The Criterion*, Feb. 20) and talked with David about the idea of giving up TV for Lent.

"We talked it over with the kids," said David. "We thought we would pray for souls that really need some help. We've given up television before, but this time we would put prayer in its place."

After observing the youngsters' reactions, the father said the idea "must have been led by the Holy Spirit. There was no major battle. It was more like, 'Yeah, this makes sense.'"

A couple of years ago, the Proctors gave away their television and video set. "We learned that the kids did well without it" for the period of about a year-and-a-half,

Pamela said. "Without TV, they were more creative; they read more and learned more."

"We didn't miss it a bit," said Rebekah. "We read books, went outside after school and took walks." Her mother added that they used adventure tapes and played together more.

So far this Lent, Pamela said, "Now we do a lot of praying."

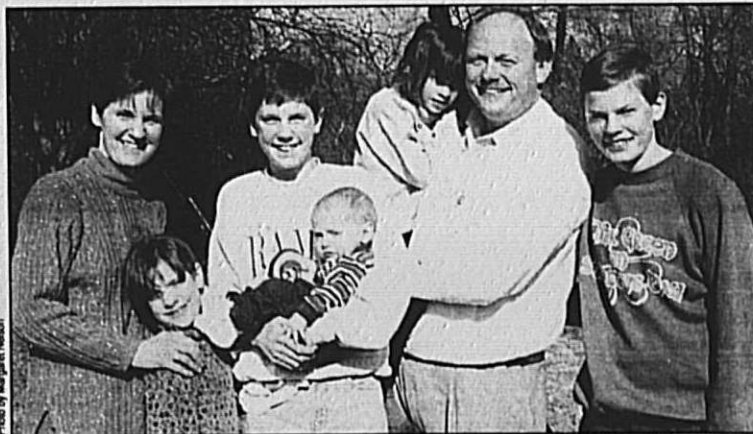
"Andy and David go with me to the perpetual adoration chapel for an hour," said the senior David, speaking of the Divine Mercy Chapel between St. Michael Church and Cardinal Ritter High School.

Turning off TV "helps you think about God a lot more," said Andy. "It takes away the distractions," said David III.

The family keeps up on current news from magazines and newspapers, and from talking with other people, Pamela said. "We generally didn't watch news on TV anyway." Several members of the family commented that the news on television seemed to be sensationalized.

"I believe there has been a big decline in society's values and moral issues since we have had TV," said David III.

"It has been the propagator of different,



The Proctor family is spending more time outdoors after deciding to follow Archbishop Daniel M. Buechlein's suggestion to fast from TV during Lent. The family consists of (from left) Pamela, Rebekah, Andy, Gabriel, Abigail, David and David III.

alternative lifestyles," said his father, who is a financial planner.

Now that the television is off, Pamela said, "We talk more. When the TV is on, there is a temptation not to talk. Now there is better communication between us."

David said, "We have two teen-agers. We're just getting engaged in their adolescence. Anyone has a tough time with a new set of emotions. This way, we have more time to lovingly show them that we care and to help them confront those kinds of issues. It gives all of us more time to deal with any problems."

"There is time for recreation," said Pamela. "David takes the kids down to play pool."

The children are home-schooled. The family belongs to the Catholic Home School Association. Some of the other families in that group have tried giving up television.

The Proctors belong to St. Mary Parish in Indianapolis, where Father Mauro Rodas serves as spiritual director for the home school families.

David III said, "What giving up TV does is keep us more focused on the meaning of Lent and it helps us get focused on God more than on creature comforts."

The two older boys are in Boy Scouts at St. Michael the Archangel Parish in Indianapolis. Recently, they received their *Ad Altare Dei* medals from the archbishop. The youth have eight or nine more months of work to do to attain their Eagle Scout rank. They've found that they have more time to work on these projects when they don't watch TV.

Rebekah said of the TV fast, "It's been easy so far."

"It not only gives us family time, but we've added certain special prayers," Pamela said.

David said that the main prayers they are using more often are the rosary and Divine Mercy chapel. They have started

to say the 15 prayers of St. Bridget "that are something like Stations of the Cross."

Pamela said, "If there was no reason to do it, the kids would be resentful. I am really proud of them. They are good kids. Sometimes we tape certain shows for them to watch later on."

Asked if it would be difficult to get through Lent without the TV, David III grinned and said, "I wouldn't be surprised if there might be a struggle" before it's over.

Pamela laughed and said that the family was more tuned into prayer this time.

David III agreed that, when it was not connected to Lent, "We were thinking more about wanting to watch TV."

"This time we have a purpose, a focus," said Pamela. "It's not a punishment; it's a sacrifice."

In the past, the parents have occasionally taken away the TV privileges as a punishment. There are certain shows they usually watch.

Rebekah mentioned, "Touched by an Angel" and "Promised Land."

The parents agreed that, once Lent is over they will go back to watching some television.

Pamela, "This has been very life-giving for our family—to do without the tube. It's been a good experience."

David said, "It's a call. If it's in your heart to do it, that's the Holy Spirit telling you."

"God is so good and gracious to us. We want to help other families think about doing this," said Pamela. "We want to give something back to him to further his kingdom. This for us is somewhat of a sacrifice, especially for the kids."

"We appreciate the archbishop's call to holiness this way," Pamela Proctor said. "All of us try to think up ways to give up things and what to give up. The archbishop says let's do this for Lent. We appreciate the suggestion." †

St. Barnabas, Holy Cross pair up for school technology

The Outreach Committee of St. Barnabas, a parish in southwest Indianapolis, has paired up with Holy Cross Central School, located just east of the city's downtown.

The committee of the suburban parish is providing technology for the teachers and students at Holy Cross.

St. Barnabas provided the center-city school with 10 new computers and three new printers.

The St. Barnabas Outreach Committee was formed in 1996 to direct 1 percent of total parish collections to outreach projects or organizations within Indianapolis. Last year, the percentage was increased to 2 percent; this year, it will be 3 percent.

The students and teachers at Holy Cross are very pleased with the possibility of new learning opportunities within the classrooms, according to Vince Barnes, Holy Cross principal.

"This generous donation falls right in line with our technology plan that we developed this year," said Eric Wiesinger, a fifth grade teacher at Holy Cross.

Dave Haas, chairman of the St. Barnabas Outreach Committee, has donated time and effort to work with Holy Cross over the past two years.

Parishioners Dave Turo-Shields, Julie Sedam, Craig Jungeman, Rick Sapp and Jim Welter of St. Barnabas spent a day at Holy Cross setting up the computers in the classroom. They also gave a general overview of the computers to two of the teachers.

Barnes calls the partnership "important for the mission of the Catholic Church in the center city of Indianapolis. We hope other parishes will continue to team up with the eight center city Catholic schools to provide resources for the students and teachers." †

Catholic Center, agency staffs plan ministry fair

Staff members of Archbishop O'Meara Catholic Center offices and archdiocesan agencies will host a ministry fair from 3:30 p.m. to 7 p.m. on Tuesday, April 7, in the Assembly Hall of the Catholic Center, 1400 N. Meridian Street, Indianapolis. The fair

will continue immediately after the Chrism Mass.

The ministry fair will help agencies promote services to the larger archdiocesan family, including parish, school and agency staff members. All are invited to attend. †

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Editorial

Pope Pius XII and the Jews

Last week, *The Criterion* reported on the long-awaited document in which the Vatican expressed repentance for Christians who failed to oppose Nazi persecution of Jews. Unfortunately, the secular media reported that the first reaction of some Jewish leaders was to criticize the document because it did not apologize for what they believe was the inaction of Pope Pius XII. Indeed, among many Jews, history has been rewritten to make Pope Pius XII a villain instead of the hero he was during the time of the Holocaust.

After his election as pope in 1939, Pius XII thought of himself as the pope of peace. He called an international conference to try to settle differences peacefully, and in his Christmas message in 1939, he declared his Five Peace Points: a true Christian spirit among nations; recognition of the rights of every nation; true disarmament; recognition of the rights of minorities; and the creation of an international court to guarantee peace.

When Adolf Hitler ignored his pleas and war broke out, Pius maintained a strict neutrality that allowed the Vatican to become a haven for refugees, especially Jews. Throughout the war, he supervised the Pontifical Aid Commission, which used all available resources to aid prisoners of war. Pius ordered sacred vessels to be melted down to help pay a ransom to the Germans to keep the Jews of Rome safe.

After Mussolini's regime fell in 1943 and Rome was occupied by Hitler's troops, thousands of Jews escaped to the Vatican. There were 15,000 Jews at Castel Gandolfo alone, and more at nearly 200 other sites. The Jewish writer Pinchas E. Lapide, at the Vad Yashem archives in Jerusalem, estimated that Pius XII saved a total of 800,000 Jews from the Holocaust.

Despite all the Vatican did for Jewish refugees, Pius XII has been criticized for not speaking up against the atrocities the

Jews were suffering. Most of this criticism can be traced to the vicious play, *The Representative* [also translated as *The Deputy*], by Rolf Hochhuth, produced many years after World War II.

The fact is that Pius did speak up, first on Dec. 24, 1942, and again on June 3, 1943. The result was an intensification of persecution of Jews in The Netherlands, including the family of Anne Frank and the Carmelite nun Edith Stein.

It was this experience that demonstrated that any further denunciation of Hitler might make him carry out his threat to remove the pontiff from the Vatican and thus to stop the Vatican's assistance to Jewish refugees. The Nazis controlled the city of Rome and could easily have arrested the pope, as Hitler said he would do if the pope spoke out again. It was only by maintaining a quiet diplomacy that the pope was able to continue to help the Jews.

This fact was acknowledged and accepted by Jewish leaders at the time and by the numerous testimonials and gratitude expressed immediately after the war. It was only years later that the canard was invented and spread that the pope didn't speak out enough against the Nazis.

This whole matter has been studied by objective historians who agree that Pius XII did everything possible for the Jews under the circumstances. It was only the propaganda spread years later that tried to change history in order to give the impression that Pius was anti-Semitic.

It's unfortunate that the media were able to find Jewish leaders who expressed their disappointment with Pius XII rather than to emphasize the message of the current Vatican document. There indeed were many Catholics who acquiesced in the Nazis' persecution of the Jews and that is what the church now is expressing repentance for. But history shows that Pope Pius XII was not one of them. †

—John F. Fink

Seeking the Face of the Lord

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



Mother Theodore is powerful patroness close to home

Her feast day will probably be October 22, an obligatory feast for the Archdiocese of Indianapolis. Saint Mary-of-the-Woods was her home and is her final resting place. Next fall, Venerable Mother Theodore Guérin will be beatified in Rome, the stage in the process of canonization immediately before sainthood. It will be a great day for the Sisters of Providence and for all of Indiana. Few dioceses and states can claim to have their own saint!

I can still picture the blue book, *Anne-Thérèse*, written by Providence Sister Ann Clementine, which I read as a child. An updated edition will be reprinted soon.

Anne-Thérèse Guérin was born in Étables, France, on October 2, 1798, and entered the Sisters of Providence at Ruillé-sur-Loir in 1823. Mother Theodore came to the United States with five sisters in 1840 at the request of the Right Rev. Célestin de la Hailandière, second bishop of the Diocese of Vincennes. On the evening of October 22, 1840, she and her sisters arrived in the wilderness known as Saint Mary-of-the-Woods. The first act of the sisters upon arrival was to make their way to a log chapel to pray gratefully before the Blessed Sacrament and to ask for God's blessing on their new venture.

Within a year after arriving at Saint Mary-of-the-Woods, Mother Theodore established a motherhouse, a novitiate and an academy. She began to provide teachers for the children of the pioneers. Imagine how difficult those first years in the wilderness must have been. Some of Mother's feelings during this time are reflected in this excerpt from her personal journal: "Truly we have much to suffer in our deep forest... having no other support, no other consoler than God alone."

As the years passed, she opened schools, missions and an orphanage throughout the missionary territory of Indiana. During those early years she created a program of education that today is regarded as remarkable for its anticipation of future needs. She distinguished herself in the formation of religious teachers. Mother Theodore played a major role in the establishment of the Church in our archdiocese, indeed in the entire state of Indiana.

She once wrote: "Ours is a preparation for the generation that will succeed us, and eminent good will be done this way by us. You may not live to see it, but you will have sown the seed." Today, we are the beneficiaries

of her vision and her generous commitment to foster the Catholic faith through the teaching mission of the Church. Mother Theodore died in 1856. On her tombstone at the Saint Mary-of-the-Woods is the inscription: "I sleep but my heart watches over this house which I have built."

In the beginning, we are told, Mother and her sisters lived in the cold loft of a farm house, where, on occasion, they would awaken covered with snow that had blown in through cracks between the boards in the roof and walls. Sometimes we can say with Mother Theodore, "Truly we have much to suffer in our deep forest." She is a fine patroness for us when the suffering of the cross seems so heavy. We tend to forget the enormous suffering our forebears endured to "plant the seed" of our faith. As for Jesus, as for Mother Theodore, our consoler must be God. Like Mother Theodore, before the Blessed Sacrament, let's turn to God for consolation and strength in the toils of life.

Mother instinctively saw the importance of good Catholic education for the immigrant pioneers. Indiana is still missionary territory, perhaps more so today than ever before. We share the commitment of Mother Theodore to offer specifically Catholic education as a key to freedom from the limitations of every type of poverty. She acknowledged the importance of forming good religious educators. We can do no less.

Mother Theodore said, "Ours is a preparation for the generation that will succeed us, and eminent good will be done this way by us. You may not live to see it, but you will have sown the seed." The challenge is the same for us, the beneficiaries of the vision, toil and courage of our faithful ancestors. We too will rarely see the impact of our labors for future generations. Mother has it right, though. My mom had taught third and fourth graders for years. When she died, I recall my amazement when so many of her former students came to say thanks for her. We sow the seed. Handing on our Catholic faith requires patience.

In Mother Theodore Guérin, we have a pioneer patroness who helped pass on the faith we now enjoy in our archdiocese and in our state. Recall her words on her memorial stone: "I sleep but my heart watches over this house which I have built." We are part of the tradition of her house. We have a powerful patroness close to home! Let's get to know her in prayer. †

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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Buscando la Cara del Señor

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



La Madre Theodore es patrona cerca de nuestros hogares

Su fiesta probablemente será el 22 de octubre, la cual es una fiesta obligatoria para la Archidiócesis de Indianápolis. Saint Mary-of-the-Woods era su hogar y es su última morada. En el otoño que viene, la Venerada Madre Theodore Guérin será beatificada en Roma. Esta es la última etapa en el proceso de canonización inmediatamente antes de llegar a ser santa. Será un gran día para las hermanas de Providencia y para todo el estado de Indiana. ¡Hay pocas archidiócesis o estados que pueden declarar tener su propio santo!

Todavía puedo acordarme del libro azul, *Anne-Thérèse*, que fue escrito por la Hermana Ann Clementine de Providencia, que leí cuando era niño. Una nueva edición del libro está por salir. Anne-Thérèse Guérin nació en Étales, Francia, el 2 de octubre de 1798, y entró al convento de las Hermanas de Providencia a Ruillé-sur-Loir en 1823. La Madre Theodore vino a los Estados Unidos con otras cinco hermanas en 1840 a petición del padre Célestin de la Hailandière, quien era el segundo obispo de la Diócesis de Vincennes. En la tarde del 22 de octubre de 1840, ella y las hermanas llegaron al bosque conocido por el nombre Saint Mary-of-the-Woods. Al llegar, el primer acto de las hermanas era el de hacer paso a la capilla de madera para orar con agradecimiento antes del Sacramento Bendito y para pedir la bendición de Dios en su nueva ventura.

Dentro de un año después de llegar en Saint Mary-of-the-Woods, la Madre Theodore estableció una casa para madres, un noviciado y una academia en Saint Mary's. Ella empezó a proporcionar a los niños de los pioneros con maestros. ¡Imagínense las dificultades en los primeros años allí! Algunos de los pensamientos de la Madre durante este tiempo se reflejan en esta cita de su diario personal: "En verdad tenemos mucho sufrimiento en nuestro bosque... sin tener ningún otro apoyo, ningún otro consolador más que Dios".

Como los años pasaron, ella abrió escuelas, misiones y una orfanato en todo el territorio misionero de Indiana. Durante esos años tempranos creó un programa de educación que hoy día se considera como notable por su anticipación de las necesidades futuras. Ella se distinguió en la formación de los maestros religiosos. La Madre Theodore jugó un papel mayor en el establecimiento de la Iglesia en nuestra archidiócesis, y también en todo el estado de Indiana.

Alguna vez escribió: "Nuestra meta es de preparar la generación que nos vendiera, por lo tanto hacemos el eminente trabajo así. Es posible que usted no viva para verlo, pero habrá sembrado las semillas". Hoy día, somos los beneficiarios de su visión y su generoso compromiso a criar la fe católica por la enseñanza misionera de la

Iglesia. La Madre Theodore se murió en 1856. En su lápida sepulcral en Saint Mary-of-the-Woods está escrita la inscripción: "Yo duermo pero mi corazón vigila esta casa que he construido".

Al principio, se nos dice que la Madre y sus hermanas vivieron en el desván frío de una granja alberga. De vez en cuando ellas se despertaban cubiertas de nieve que había entrado por las grietas entre las tablas del tejado y las paredes. A veces nosotros podemos decirle como la Madre Theodore que "Verdaderamente tenemos mucho que sufrir en nuestro propio bosque". Ella representa una fina patrona para nosotros cuando el sufrimiento de la cruz nos parece tan pesado. Tenemos la tendencia de olvidar el enorme sufrimiento que soportaron nuestros antepasados para "plantar la semilla" de nuestra fe. En cuanto a Jesús y en cuanto a la Madre Theodore, nuestro consuelo debe ser Dios. Como la Madre Theodore, antes del Sacramento Bendito, ¡vamos a Dios por consuelo y fuerza en los problemas de la vida!

La Madre instintivamente entendía la importancia de una buena educación católica para los pioneros inmigrantes. Indiana es todavía territorio misionero, quizás más hoy día que antes. Compartimos el compromiso de la Madre Theodore a ofrecer educación que específicamente es católica como una llave de libertad a las limitaciones de todo tipo de pobreza. Ella reconoció la importancia de formar buenos educadores religiosos. No podemos hacer menos que eso.

La Madre Theodore dijo, "Nuestra meta es de preparar a la generación que nos vendiera, por lo tanto hacemos el eminente trabajo así. Es posible que usted no viva para verlo, pero habrá sembrado las semillas". El desafío es el mismo para nosotros, los beneficiarios de la visión, esfuerzo y valor de nuestros fieles antepasados. Es raro que veamos el impacto de nuestro trabajo en las generaciones futuras. La Madre lo hizo correctamente. Mi mamá había enseñado el curso tercero y cuarto por muchos años. Cuando ella se murió, me asombré de ver que muchos de sus estudiantes anteriores vinieron para decirle gracias a ella. Sembramos la semilla. Se exige que tengamos paciencia para dar nuestra fe católica.

Con la Madre Theodore Guérin, tenemos una patrona pionera que ayudó a transmitir la fe que ahora disfrutamos en nuestra archidiócesis y también en nuestro estado. ¡Acuérdense de sus palabras en su piedra conmemorativa! "Yo duermo, pero mi corazón vigila esta casa que he construido". Formamos parte de la tradición de su casa. ¡Tenemos una poderosa patrona cerca de nuestro hogar! Podemos conocerla en oración. †

Traducción: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en abril

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

Letters to the Editor

Gracias por el español

¡Gracias por escribir sus artículos (Arzobispo Buechlein) en español en *El Criterion*! Me gusta que Ud. haya escogido a reconocer los gentos de descanso español.

Joseph W. Quigley, M.D.
Indianapolis

Thanks for the Spanish

Thanks for writing your column in *The Criterion* in Spanish. I am glad that you have chosen to recognize people of Hispanic descent.

Joseph W. Quigley, M.D.
Indianapolis

Cookies at Mass?

I like to see families in church and I appreciate the desire for all the family members to attend Mass together. However, I am confused by parents who give cookies during Mass to what appears to be children between the ages of two and five years.

If parents wish to keep their child quiet and occupied during Mass, a glossy picture book or a small quiet toy kept just for the occasion would be more appropriate. Whether it is done by an adult or child, I find eating in the same room and in view of the Blessed Sacrament offensive.

Esmerelda St. Clair
Indianapolis

Where's the objectivity?

The latest issue of *The Criterion* carries a brief item regarding the Spencer Circuit Court's dismissal of Dr. McEnroy's lawsuit against Saint Meinrad School of Theology (March 20, 1998). The article quotes a statement released by Saint Meinrad but says nothing about the reaction of Dr. McEnroy or her lawyers. In fact, your newspaper's article appears to be a virtual carbon copy of the press release issued by Saint Meinrad. Whatever happened to objectivity?

Fr. Isaac McDaniel, O.S.B.
Bristow

Ideas for Friday abstinence

Regarding the column in *The Criterion*, "Let's return to Friday abstinence," (March 20, 1998) at the end of which you asked for readers' input. Here is my two cents' worth.

I recognize that meatless Fridays were an outward sign to the public of who we were and also provided us with an opportunity for self-discipline. Beyond that, there was a certain amount of respect earned from our non-Catholic peers for observance of the Church rule.

I could support a concerted move by the Catholic community to return to meatless Fridays as a means of sacrifice and a show of united faith. However, I would strongly oppose any bishop's rule demanding it. I am negative to a bishop's rule for a number of reasons. Some of which are:

- We already have enough rules, perhaps too many; God thought 10 were enough.
- Rules can cause much unneeded heartache for some people who think "they'll go to hell" if they accidentally break one.
- The bishops and the priests will return to the practice of providing dispensations for their friends, the wealthy, and each other, a practice which our non-Catholic peers laughed at in the past.

So, if we initiate any positive actions, let's do it because we agree to do it as a Church community. However, before we address Friday, perhaps we should consider God's wish that we "Keep holy the Lord's day." It's a commandment, and we are not doing a very good job of keeping it!

Let's stop Catholic Church bingo, especially on Sunday.

Let's promote family activities, instead of working and shopping on Sunday.

Let's learn to obey God's rules before we write any of our own.

Ronald J. Deal
Indianapolis

Focus on the real reason for penance

I read with interest Mr. Bruns's comments on the return to abstinence on Friday. Its idea of "meatless" meals because of our "culture of death" rings true. The first reading for the Monday of the Second Week of Lent is from the prophet Daniel. This is his prayer of national contrition for a nation's sins. That made me aware of the notion of corporate guilt. We are immersed in a society that values life lightly, at least other people's lives, and penance done to eliminate the "culture of death" is well and good. However, I am against doing something for "tradition's" sake (notice the small r).

I think that the seasons of Christmas and Easter (Easter especially) should be exempted from mandatory fasting and abstinence. The reason I give is that we reflect too much on the negativity of humanity and forget that we are created in the "image and likeness of God." To me, "God is Love," primarily of love. I think that we truly don't understand this enough or do it enough.

Jesus really meant us to love one another, including co-workers and relatives, as well as enemies. I contend that we still are not loving as Jesus wants us to do. For some reason, we seem to focus on our ills rather than our wellness. I love that quote attributed to Julian of Norwich: "The greatest honor you can give Almighty God, greater than all your sacrifices and mortification, is to live joyfully because of the knowledge of his love."

I contend that we really have not even begun to do that. Wasn't it St. Catherine of Siena who said for God to spare us from sad-faced saints? And Nietzsche once said that he would gladly join Christians if they showed the joy that they spoke about. Yes, we are sinners, but remember that Jesus ate with sinners because he wanted to save us.

I want to be put on notice that I am against rigorism, authoritarianism, and elitism because I believe that is against the will of God.

Yes, we should do penance, but remember that we are warned in Matthew's Gospel, read on Ash Wednesday, not to do penance for show.

By the way, I generally have kept the Friday abstinence since 1966.

Charles J. Waltermann
Richmond

Enjoyed history

Thank you for the historical piece on the "Cathedral city for a century" (March 13). Church historians do us a great service (and James Divita is one of the best) to help us know how we got to the present time. Generally I feel we Catholics are not good historians, be it local Church or universal Church, so I was pleased to give myself a refresher on this archdiocese. Happy to say the feast of St. Patrick every year puts the history of Irish Catholicism into focus also.

Fr. Dave Lawler
Indianapolis

Letter Policies

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

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

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

Traveling pets introduce world to students

"Wish you were here." St. Michael School in Indianapolis kindergartners receive this message almost daily in the mail.

For the past six months, the kindergartners have participated in a social studies project that has introduced them to the world through their traveling pets.

Last September, kindergartners bade farewell to their favorite Teddy Bears or toy animals, sending the stuffed friends off to see the world. Each traveling pet was accompanied by a travel journal and a cover letter explaining the class project.

The recipient of the animal pet was asked to send the kindergartner a post card from the state or location where he or she lived or vacationed, to write some interesting facts about the area in a journal, and to pass the pet on to another person in another location.

While one goal of the project was to see how many states the class could learn about through their 24 traveling pets, results have far exceeded expectations.

The class has received post cards from more than 40 states, and also from numerous countries around the world.

In addition to post cards, the children

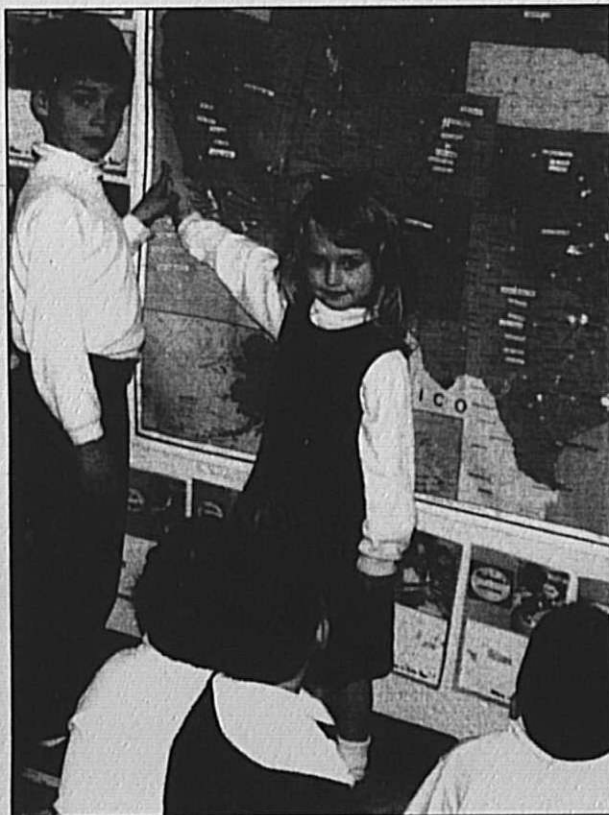
have received brochures, T-shirts, souvenirs, industrial information, and snapshots of their pets in exciting places.

Kindergartner Ashley Hillman's pet dog, "Hider," received an official certificate with his name on it when he was a passenger on the Concorde jet. When the dog arrived in Paris, his picture was taken in front of the Eiffel Tower. Hider has also been to Germany, Canada, and Bermuda.

Elizabeth Lee has received post cards from her little "Pooh Bear" from several Caribbean Islands. He eventually ended up in the most southern inhabited city of Argentina. From there, Pooh took a boat across the waters to "visit" Antarctica. The kindergartner received photos of penguins on the shores of Antarctica. Pooh is currently in Africa.

St. Michael staff members have also participated in the project.

While a few animals were waiting to begin their journey, Beverly McGovern, principal, took them on a car trip to Muncie. Several pet animals had their pictures taken at the wedding of the computer teacher, Denise Briggeman. The kindergarten teacher, Patricia Annee, took some of them to her home in New Palestine. †



As their classmates look on, St. Michael School in Indianapolis, kindergartners Jordan Lay (left) and Ashley Hillman point to the Pacific Ocean and the direction that their pet toys are traveling.

"It's so comforting at Marquette Manor to know that I can go into the chapel any time day or night and visit with our Lord in the Blessed Sacrament."

Alice Leppert, Marquette Manor Resident since 1989

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"It's such a nice feeling being in your apartment and knowing we have our Lord's presence on the altar right downstairs."



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Check It Out . . .

The Sisters of St. Joseph of Carondelet, St. Louis Province provide service to the archdiocese, including staffing for the school at Holy Angels Parish in Indianapolis. During Lent this year, the community is praying and working for the close of the School of Americas (SOA). According to the SOA's newsletter, it trains 700-2,000 soldiers from Latin America and the Caribbean in combat skills. Believing these soldiers are using violence against their own people, the sisters are asking for others to join them in praying and in contacting the president and Congress.

The Polis Center in Indianapolis will host a workshop to premiere "Religion as a Window on Culture," a six-part video documentary that explores faith in Indianapolis, March 31 at Fatima Retreat House, 5353 E. 56th Street in Indianapolis. "Journey of Faith," the video documentary of the 1996 archdiocesan pilgrimage, is featured. The workshop will be offered in two identical sessions: 9 a.m. to noon; and 1 p.m. to 4 p.m. The workshop is free. Those wishing to attend should call the Polis Center at 317-274-2455 for more information.

The St. Vincent Hospice will offer a volunteer training class beginning April 9 from 12:30 p.m. to 3:30 p.m. at 2142 W. 86th Street in Indianapolis. The class will meet every Thursday for eight weeks. The hospice program is designed to care for the physical, spiritual and emotional needs of terminally ill patients and their families, using an interdisciplinary team approach. Information: 317-338-4011.

The Indianapolis Chapter of Knights of Columbus will hold its 61st annual "Way of the Cross," at 12:15 p.m. Good Friday, April 10, on the American Legion Plaza in Indianapolis located at North Street between Pennsylvania and Meridian streets.

"Breakfast with the Easter Bunny," will be held April 4 from 9 a.m. to 11:30 a.m. at Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. Admission is \$4 and includes breakfast, a visit with an Easter Bunny, egg hunt, cookie decorating, and

face painting. The Easter egg hunt is at 10:30 a.m. Bring your own egg gathering container. RSVP preferred. Information: 317-788-7581.

The annual Susan G. Komen Breast Cancer Foundation "Race for the Cure," a 5K Run/Walk or 1-mile Family Walk to raise funds to fight breast cancer, will be held April 18 at 8:30 a.m. at Military Park. Registration before April 18 is \$17; on April 16 or 17, \$20. The Race for the Cure Hotline is 317-469-CURE.

St. John the Evangelist Parish, 126 W. Georgia Street, in Indianapolis, will present a series of 30-minute recitals on its pipe organ every Wednesday following the 12:10 p.m. Mass.

A Natural Family Planning class will be held from 9 a.m. to 12 p.m. April 5 at St. Louis School in Batesville in Room B-16. The fee is \$25 for books and materials. Information: 812-934-3338 or 812-934-4054. †

VIPs . . .

Charles J. Schisla, a member of St. Andrew the Apostle Parish in Indianapolis, recently received the Service to Mankind Award for his volunteer services to the community from the Indianapolis North Sertoma Club for his work with the Prayer Network for victims of violence.



Schisla is a former longtime director of the archdiocesan Catholic Communications Center and former director of public policy information, working with the Indiana Catholic Conference.

Jessica Wilkinson, a fifth-grade student at Holy Spirit School in Indianapolis, is the East Indianapolis Sertoma Club's first-place award winner in the organization's annual National Freedom Essay Contest. Wilkinson received a \$500 savings bond, a memorial plaque and an award certificate. †

PAPER OR PLASTIC?



Perhaps you prefer paper for your groceries because you believe it's better for the environment, breaks down faster, doesn't endanger animals. Maybe you'd rather have plastic because you think it saves trees, conserves fuel in transport, recycles precious resources. † Either way, you're going beyond immediate personal need and considering what effect your decision will have on others. You're stepping outside yourself and taking some of the responsibility in caring for God's creation. † That's stewardship, a concept at least as old as the Book of Genesis. It means that taking good care of our material blessings has spiritual implications. And that the inner world of faith is also our responsibility. † Right now, in parishes throughout the Archdiocese of Indianapolis, Catholics are rediscovering the profound benefits of being good stewards. † Come to church and join us . . . on the Journey of Hope 2001.



GET GOING AGAIN



Connersville Deanery

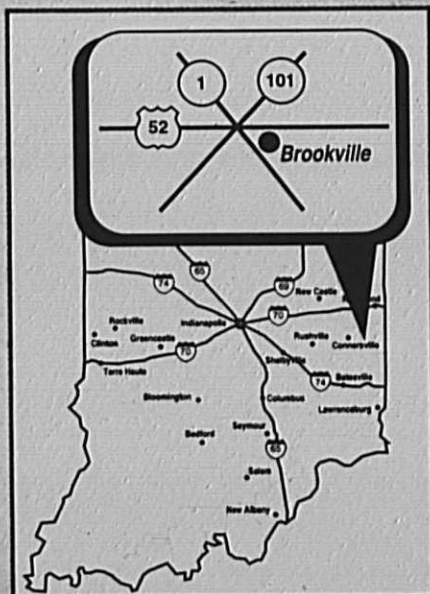
St. Michael

Brookville

Story by Susan Etter

Fast Fact:

It is believed that St. Michael Parish in Brookville was established in 1845 to meet the spiritual needs of the influx of Irish Catholic laborers and German Catholic immigrants arriving in western Franklin County. The Irish Catholic laborers left when the construction of the Whitewater Canal was finished, however the German immigration was permanent.



**Journey
of Hope
2001**

Future includes building projects at St. Michael

BROOKVILLE—People of St. Michael Parish and school have their sights set on the future. Plans for the future include a two-phase building project. According to Msgr. Louis E. Schumacher, pastor, the



Msgr. Louis E. Schumacher

first phase includes two things: expanding the school into the current second-floor gymnasium; and building a new multipurpose building. The cost of phase I is estimated to be around \$2 million.

With phase I, the current space used for the gym will become a library science lab and a computer lab.

Phase II, which is estimated to cost another \$2 million, calls for a second level being added to the new multipurpose building, along with other work being done to the rectory and convent.

Msgr. Schumacher said the parish must raise 50 percent of the cost in cash for phase I and then have the other 50 percent redeemed in pledges within two years before construction begins.

"It will probably be a year or more before we get half the money in cash," Msgr. Schumacher said.

Oldenburg Franciscan Sister Dominica Doyle, who has been the principal of St. Michael School for 32 years, said the students are excited about the building project. Msgr. Schumacher added that the parishioners seem to be very interested as well.

"I think the parishioners see the need," said Kay Taylor, parish pastoral council chair.

Msgr. Schumacher said the building project came about when they had a study of parish needs done as they were preparing for the archdiocesan-wide capital and endowment campaign. The study revealed the need for expansion at the growing school.

The capital campaign began in the parish on Jan. 14. Msgr. Schumacher said the parish viewed the archdiocesan videotape as well as "our own videotape showing the needs of our parish and school," Msgr. Schumacher said.

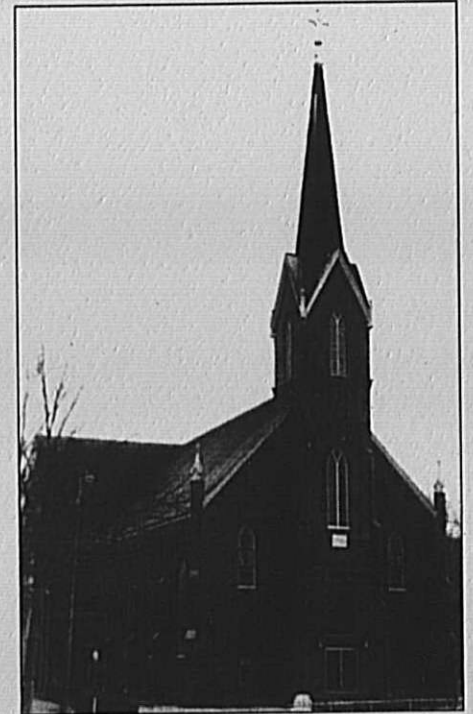
As far as the parish project, Msgr. Schumacher said a

survey was done at St. Michael to assess whether or not the parish supported the building plan.

According to Msgr. Schumacher, more than one-third of the parish responded to the survey. Eighty percent of those who responded were in favor of the project.

"We were really encouraged by that," Msgr. Schumacher said.

Phases I and II are designed to benefit both the 753-household parish and the school, in which 235 students are enrolled in the first through eighth-grade.



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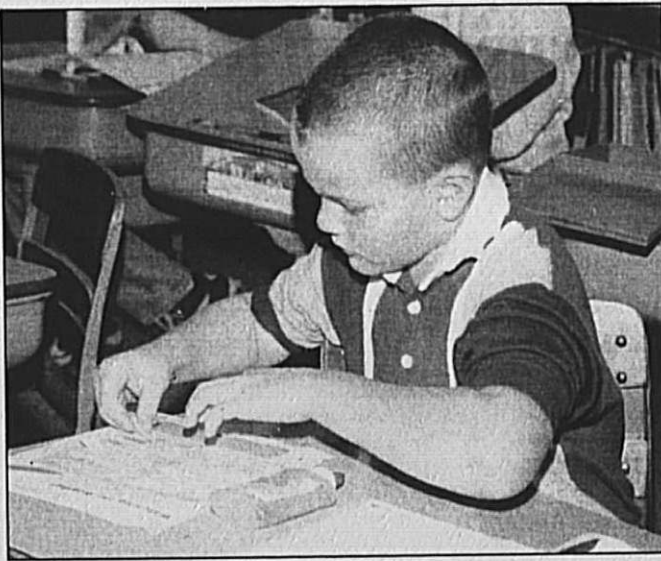
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St. Michael third-grader Evan Rauch works on an activity during class.

"We tried to see to not only the needs of the school, but the needs of the parish as well," said Msgr. Schumacher.

Phase I of the building project will offer the students a better computer lab and library science lab, as well as a new gym. Sister Dominica said offering technology to the adults is a possibility as well. The adults could also use the library.

"We have never had a parish library. Maybe the adults could come check out books on the weekends," Sister Dominica said.

Msgr. Schumacher said the new multipurpose building would offer a meeting space in which parishioners would not have to climb stairs. The gym, which is used as a meeting space, is located on the second floor, while the cafeteria, also a meeting space, is down a level of stairs.

The new multipurpose building will be on the ground floor

do not pay tuition. Parents of students of the other parishes are asked to pay half the tuition while their parish takes up the other half. Non-Catholics are asked to pay full tuition.

Msgr. Schumacher explained that St. Michael parents are not asked to pay tuition while their children are attending the school. But, he said, "Later on when they get their children raised, they can support the school and I think that's what we are depending on." †



Melanie Back, first-grade teacher at St. Michael School in Brookville administers a pre-test to her students during class. The school includes 235 students enrolled in grades one through eight.

St. Michael, Brookville (1845)

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Church Capacity: 500 &

Number of Households: 753

Pastor: Msgr. Louis Schumacher

Parish Administrator of Religious Education: Joan Brunner

Youth Ministry Coordinator: Cathy Meier

Music Director: Pat Johnson

Parish Council Chair: Kay Taylor

Parish Secretary: Constance M. Orman

Principal: Sr. M. Dominica Doyle, OSF

School: 145 Wallace St., P.O. Box J, 765-647-4961 (1-8)

E-mail: bkvsms@bonwell.com

Number of Students: 235

Convent: 145 Wallace St., 765-647-5163

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Sunday — 7:00, 10:00 a.m.

Holy Day — 6:00, 9:00 a.m., 7:30 p.m.

Weekdays — 8:20 a.m. winter; 8:00 a.m. summer

level and later, when the second floor is added, an elevator will be installed. More parking space and handicapped parking is in the plans as well.

Sister Dominica said one of the plans is to have a kindergarten.

Msgr. Schumacher, Sister Dominica and Taylor agree that the school is important to the parish.

"We feel the first responsibility that we have is to pass the faith on to the children," Msgr. Schumacher said.

Students from five area parishes feed into the school: St. Mary-of-the-Rock, St. Mary-of-the-Rock; St. Cecilia of Rome, Oak Forest; St. Joseph, St. Leon; Holy Guardian Angels, Cedar Grove, and St. Peter, Franklin Co.

St. Michael parishioners



Third-grader Tiffany Taylor (left) discusses an assignment with her teacher, Annetta Brack, during class at St. Michael School.

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All Saints Council 9441, Clinton
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Msgr. Rawlinson Council 1252, Seymour
Fr. Seger Council 10371, Shelbyville
Msgr. Wm. Kreis Council 1231, Lawrenceburg
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Saint Meinrad hosts national seminarian meeting

Seminarians from many dioceses gather for education, communal prayer, fraternity

ST. MEINRAD—From Feb. 27 through March 1, Saint Meinrad School of Theology hosted the second annual National Seminarian Conference for nearly 100 seminarians, who represented dioceses across the nation and beyond.

"Journeying Toward Priesthood, Growing in Holiness" was the theme as the seminarians gathered for education, communal prayer and fraternity. Experiencing Benedictine hospitality, the men participated in liturgies and workshops.

Several seminary representatives of the Archdiocese of Indianapolis attended the conference, including all members of the graduate-level classes.

Archbishop Daniel M. Buechlein presided at the Saturday Mass and gave the homily. He emphasized the need for prayer throughout priestly formation and as ordained priests.

The archbishop was pleased that archdiocesan seminarians participated in the national event. "I welcome the opportunity for our seminarians to bond with seminarians from all around the country who are like-minded in their desire to serve the Church. I like it because part of what I stress to our seminarians is that they need to bond to one another and be a support for each other," he said.

Indianapolis native Bill Ehalt, 45, who is in his third year of theology studies at Saint Meinrad, was encouraged by the sense of fraternity.

"It's good to get a feeling of solidarity, all working toward their own way of how God is working with them and through them to help build his Church," Ehalt said. "You get a better feeling for the universal Church when people from Texas and California, Canada and the East Coast are here."

Floyds Knobs native Greg Welch, 32, who is currently in a pastoral year at SS. Peter and Paul Cathedral said he

benefited from Father Michael Jonas's talk on the presbyterate and musicians.

Seven other Indianapolis seminarians participated in the conference: Deacons Patrick Beidelman and Stan Pondo, Larry Borders, Joe Brown, Joe Feltz, Rovin Gaynor, Todd Goodson, Rob Hanke, Joe Kelly, John McCastlin and Russ Zint.

Zint called it an "extraordinarily hope-filled event ... It brought people together in unity ... It was a prayerful, special time. The bishops ... assured us of their unwavering support of our efforts to enrich our spirituality through the Eucharist and prayer."

"I was highly impressed with the enthusiasm that all of the seminarians displayed," Zint said. "All of us realized that the Holy Spirit, whose year we celebrate in 1998, was clearly leading the way in our journey of hope toward priesthood."

As a Saint Meinrad seminarian, Don Lamkin of Evansville was glad to help others experience the event. He called it a "wonderful opportunity to gather at the national level to celebrate what we hold dear—our Church and our priesthood."

The weekend was organized by the students so that it would offer a foundation of support and encouragement for the future leadership of the Church.

When selecting workshop presenters, the organizers began with Saint Meinrad's nationally-known monks, such as Church historian Benedictine Father Cyprian Davis; Scripture scholar Benedictine Father Eugene Hensell; and spiritual director, Benedictine Father Noah Casey, who now serves the archdiocese as minister to priests.

Father William Stumpf, archdiocesan vicar for clergy and parish life coordinators; formation and personnel, talked on professional boundaries in ministry. Sister of Charity of Nazareth Diane Pharo of Saint Meinrad School of



Father Michael Jonas, assistant professor of theology at the University of St. Thomas (Minn.) addresses the function of a pastoral musician program based on the New Testament. Father Jonas was a featured workshop presenter at the National Seminarian Conference at Saint Meinrad School of Theology.

Theology talked about celibacy.

In addition to Archbishop Buechlein, other prelates spoke to the national group of seminarians: Bishop Gerald Gettelfinger of Evansville; Archbishop John Favalora of Miami; Archbishop

James Keleher of Kansas City; Archbishop Thomas Kelly, OP, of Louisville; and Bishop John McRaith of Owensboro, Ky. Benedictine Archabbot Lambert Reilly also spoke to the seminarians. †

Life as a Franciscan includes mission work

By Barbara Jachimiak
Special to The Criterion

Reasons for choosing the life of a religious can be as varied as those who make the choice.

Franciscan Sister Julia Biehle, director of religious education at St. John the Baptist Parish in Osgood, believes her decision to enter the convent began early in her childhood. She made that choice 16 years ago, during her senior year of high school, and feels her family background influenced her decision.

"As a child and while growing up, we were very involved with church," Sister Julia said. "Both my parents were active in the parish activities. While attending St. Bernard's School in Cincinnati, I grew

up' with the sisters, and several relatives were religious, so the religious life was very familiar."

Sister Julia said her parents also indirectly encouraged their daughters to consider a religious vocation. Her desire to "do something different, or make a difference" when she graduated from high school was the basis for her decision. After a friend

See BIEHLE, page 11

Sister Julia Biehle, O.S.F.

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- A-II** Adults and Adolescents
- A-III** Adults
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Life Awareness Retreat offers reflection time

By Mary Ann Wyand

(The men and women interviewed for this story asked to have their last names withheld for anonymity.—PJA)

For the men and women who participated in a Life Awareness Retreat March 13-15 at Fatima Retreat House in Indianapolis, time away from the busyness and business of secular life provided an opportunity to discern vocations to the priesthood or religious life.

The three-day retreat was sponsored by the archdiocesan Vocations Office and the Indianapolis chapter of Serra International so interested adults could spend a quiet Lenten weekend reflecting on God's will in their lives.

Archbishop Daniel M. Buechlein presided at a eucharistic liturgy with the retreatants and the vocations team of priests, a seminarian and religious sisters on March 15 in the retreat house chapel.

Father Paul Etienne, archdiocesan voca-

tions director, said opportunities for discernment like this Life Awareness Retreat are "very sacred" times because "what we are seeking to encounter in these moments is the very face of God, how God is revealing that sacred and divine presence in each of your lives, and how you are seeking to reverence that and respond to that."

The retreat was a time to "think seriously about what's the most important question: telling God what I'm going to do with my life or asking God what I'm supposed to do with my life," Derrick Koch, associate vocations director, told the participants. "I'm glad you are asking the Lord about that."

At the conclusion of the retreat, six participants said they were glad they took the time to examine the possibility of a vocation to the priesthood and religious life in a more concrete way. All six adults said they have considered a religious vocation at various times in their lives.

"I definitely felt God's call to be here," said Maria of the Lafayette Diocese. "I've

been aware, thanks to the Lord, of my own personal frustrations and issues that I need to deal with before I can take another step toward a religious life."

Tim, who resides in Indianapolis, said he has been considering the priesthood "at the back of my mind for a long time" and "being around other people who are going through the same questioning and the same struggles trying to decide how to answer God's call has been the biggest help this weekend."

The retreat team and participants were "so welcoming," Maria from Kokomo said, and the retreat was a nice opportunity to take a break from classes at Indiana University in Bloomington and think about spirituality.

Indianapolis resident Doug said the retreat helped him think about God's call.

"I feel more at peace with myself if I give God a chance and let him work through me instead of just doing what I want to do," he said. "I'm giving God a chance to see what he wants out of me. I

feel better about myself just giving him a chance."

Bill, also from Indianapolis, said priesthood "has been a recurring thought that I've looked at only briefly probably all of my life. It's a thought that will come, and then I glance at it and look away. I think I've come to a point in my life of wanting to look at it in a more formal fashion, and that has included getting a spiritual director and talking to other people who have taken on that kind of lifestyle."

For Joseph, a Greenwood resident who has been discerning a call to priesthood for three years, the retreat was "a wonderful experience because I've been able to replace anxieties and distractions with a focus on God's call. I do feel at this time that God is calling me to the priesthood, and I'm ready to enter the seminary next fall. This weekend helped me realize that I need continual encouragement, continual reflection, to meditate on where I am, what I want, and what I feel God is calling me to in life." †

BIEHLE

continued from page 10

expressed his desire to become a brother, she seriously began to consider a religious life, too.

Sister Julia said she initially leaned toward becoming a missionary, but later decided to enter the convent of the Sisters of St. Francis of Oldenburg.

During her novitiate, which she admits was not without doubts, Sister Julia said, "I grew in my spiritual life and my faith bloomed."

She took her final vows firmly committed to serving God and others.

"A vocation, I think, is an ongoing closer relationship with God," she said. "We get to know God within us more, and this makes us more able to see God in others."

Sister Julia said her 13 years of service in Papua, New Guinea, as a teacher and missionary sister fulfilled both her desire to teach and do mission work. She said the main ministry focus of the Oldenburg Franciscans who served in New Guinea was the formation of native women entering into the Franciscan Order of the Sisters of Mary.

In July of 1996, Sister Julia returned to Oldenburg and accepted the position as director of religious education at St. John

the Baptist Parish.

Sister Julia said she believes young people today seem to choose a vocation later in life, preferring to try a business or academic career first.

"When they reach a crossroad and wonder if that is all there is to life," she said, "they discover entering the religious life is the way to increase their spiritual growth while helping others to know and love God more."

Maturity also helps people make a long-term commitment to a religious vocation, she said. "I think the desire to serve God and know him more personally grows with maturity."

Sister Julia's love of her vocation is

apparent to everyone she has come to know at St. John Parish. As director of religious education, Sister Julia said she feels she is still both a teacher and a missionary, and her commitment to know, love and serve God through helping others remains strong.

She recommends her vocation to young women who are looking for a meaningful career in a religious community dedicated to reaching out to others.

The Sisters of St. Francis of Oldenburg are faithful to the order's tradition of teaching and mission work, Sister Julia said, while adjusting to a changing world.

(Barbara Jachimiak is a correspondent for The Criterion.) †

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Penance services scheduled throughout archdiocese

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

Batesville Deanery

March 29, 7 p.m. at St. John, Osgood
March 29, 7 p.m. at St. Magdalene, New Marion
March 31, 7 p.m. at St. Joseph, St. Leon, for St. Joseph, St. Leon, and St. John, Dover
April 1, 7 p.m. at St. Lawrence, Lawrenceburg
April 1, 7:30 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
April 3, 7 p.m. at St. Mary, Greensburg
April 6, 7 p.m. at St. Maurice, St. Maurice for St. Maurice, St. Maurice, St. Anne, Hamburg, and St. John, Enochsburg
April 7, 7 p.m. at Holy Family, Oldenburg
April 8, 7:30 p.m. at St. Cecilia, Oak Forest

Bloomington Deanery

March 31, 5:30 p.m. to 6:30 p.m. at St. Paul Catholic Center, Bloomington
April 1, 5:30 p.m. to 6:30 p.m. and 8:30 p.m. to 10 p.m. at St. Paul Catholic Center, Bloomington
April 1, 7 p.m. at St. John the Apostle, Bloomington

Connersville Deanery

March 30, 7 p.m. at St. Elizabeth, Cambridge City
March 31, 7 p.m. at St. Gabriel, Connersville
April 4, noon at St. Mary, Richmond

Indianapolis East Deanery

March 29, 4 p.m. at St. Bernadette
March 30, 7:30 p.m. at St. Simon
March 31, 7 p.m. at Our Lady of Lourdes

Indianapolis North Deanery

March 29, 3 p.m. at St. Joan of Arc
April 6, 7:30 p.m. at St. Lawrence

Indianapolis South Deanery

March 29, 2:30 p.m. at Sacred Heart

for Good Shepherd, Holy Rosary, St. Patrick and Sacred Heart
March 31, 7 p.m. at Holy Name
March 31, 7:30 p.m. at St. Barnabas
April 2, 7:30 p.m. at Our Lady of the Greenwood, Greenwood
April 5, 4 p.m. at St. Jude

Indianapolis West Deanery

March 30, 7 p.m. at Mary, Queen of Peace, Danville
April 5, 2 p.m. at St. Anthony

New Albany Deanery

March 29, 3 p.m. for St. Joseph, Corydon; Most Precious Blood, New Middletown; and St. Peter, Harrison Co. at St. Joseph, Corydon
March 29, 7 p.m. at St. Mary, Lanesville
March 30, 7 p.m. at St. John the Baptist, Starlight
March 31, 7 p.m. for Sacred Heart, Jeffersonville and St. Augustine, Jeffersonville at Sacred Heart, Jeffersonville
April 1, 7 p.m. at St. Michael, Bradford

April 2, 7:30 p.m. for St. Mary, New Albany and Our Lady of Perpetual Help, New Albany at St. Mary, New Albany
April 5, 7 p.m. at Holy Family, New Albany
April 6, 7 p.m. at St. Anthony, Clarksville

Seymour Deanery

March 31, 7 p.m. for St. Bartholomew, Columbus and St. Columba, Columbus at St. Columba Oratory, Columbus
April 1, 7 p.m. for Most Sorrowful Mother of God, Vevay and Prince of Peace, Madison at Prince of Peace, Madison

Terre Haute Deanery

March 27, 5:30 p.m. to 7:30 p.m. and 7 p.m. to 8 p.m. at Sacred Heart, Terre Haute
March 29, 10 a.m. at Holy Rosary, Seelyville
March 29, 7 p.m. at St. Joseph, Rockville
March 30, 7:30 p.m. at St. Margaret Mary, Terre Haute †

April 5-6 HIV/AIDS awareness effort scheduled for adults, youth

By Mary Ann Wyand

"HIV/AIDS: Experience, Education, Expression" is the theme for a two-day awareness effort scheduled April 5-6 at the Archbishop O'Meara Catholic Center Assembly Hall in Indianapolis.

Activities that Sunday and Monday will incorporate theater and mural painting to inform people about this communicable disease, said Father Carlton Beever, director of HIV/AIDS Ministries for the archdiocese. The event is free and open to the public.

The April 5 program begins at 6 p.m. and is geared for adults. The April 6

programs, at 10 a.m. and 1 p.m., are intended for junior high and high school students.

Brochures were sent to grade schools and high schools in central Indiana. Advance registration is required for the youth activities on April 6.

For registration information, call Father Beever at the archdiocesan Office for HIV/AIDS Ministries at 317-631-4006.

Members of the Circle City HIV/AIDS Community Action Group will assist with the educational component of the project.

The project is sponsored by the archdiocesan HIV/AIDS Ministries, the Indiana State Department of Health, the

Circle City HIV/AIDS Community Action Group, and The Abbey.

Father Beever said the interactive theater and hands-on art projects are intended to enhance understanding and acceptance of persons living with HIV and AIDS.

"Members of the AIDS Theater Project are actors from New York City who are HIV-positive," Father Beever said. "They started the theater troupe to help people understand what it means to live with HIV. They tell their stories through song, poetry and interactive, experiential skits."

Also during the two-day program, members of *Heart Rays* will help participants understand "how it feels living in a world with AIDS," Father Beever said, by facilitating the creation of a mural addressing HIV/AIDS.

"Heart Rays is a group of artists now connected with the Damien Center," he said. "The artists help people express themselves through various arts—writing, journaling, drawing, pottery, painting, music, dancing, hands-on creative types of expressions—as a holistic approach to wellness."

The finished mural will be displayed at future HIV/AIDS education events.

"We're also bringing in seven sections of The Names Project Quilt so people can visualize and connect with what it means to live with HIV/AIDS," he said.

Additionally, representatives from 20 AIDS service organizations in Indianapolis will share printed materials and tell stories of how and why they minister to people living with HIV. †

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Youth retreat offered at Mount St. Francis

MOUNT ST. FRANCIS—"Share God's Gifts" is the theme for a retreat for youth with special needs scheduled April 18 at Mount St. Francis Retreat Center in southern Indiana.

The retreat is open to youth aged 13-19 with disabilities and is intended for teenagers of all denominations from Harrison, Clark and Floyd counties. It is sponsored by New Albany Deanery Catholic Youth Ministries and made possible through funding from the WHAS Crusade for Children.

Since 1988, the New Albany Deanery Youth Ministries Office has provided opportunities for youth with mild to moderate physical or mental handicaps to learn

about God, their faith and what it means to be Christian.

"We are thankful to the thousands of people who support the annual Crusade for Children," said Ray Lucas, director of Catholic Youth Ministries in the New Albany Deanery. "It is through their support that we have been able to offer this important project over the past few years. This retreat has been a unique opportunity for special needs youth to come together and learn about the role God plays in each of their lives."

The retreat will begin at 10 a.m. and conclude by 3 p.m. To register, call the New Albany Deanery Catholic Youth Ministries Office at 812-945-0354. †

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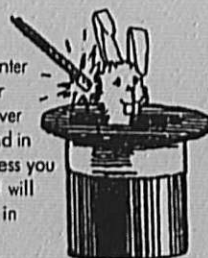
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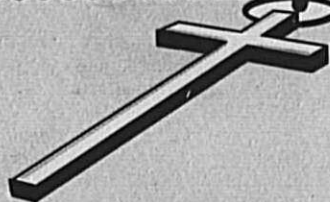


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A Youth Supplement to *The Criterion*



Faith, family and friends are the answers to teen-age hardships

By Elyse Ogden



Have you ever wondered if other teen-agers think it's hard to be a teen-ager? I have. Do you ever wonder if there are other teen-agers just like you? I do.

I have a different perspective on a teen-ager's life. My parents are divorced. I live in an apartment. My brother and sister are so much older than me. The last time I remember both of them living in the same house as me was five years ago. My oldest nephew is half my age and the other is a quarter of my age.

It is hard enough to be a teen-ager, and school pressures don't help. But although friends and family can also add stress to teen life, faith, family and friends (as a whole) make life as a teen-ager easier.

My faith is very important to me, and I rely on it to guide me through my life.

"A teen is impacted by all three [faith, family, friends], whether positive or negative," said Father Michael Hilderbrand, director of guidance at Our Lady of Providence High School in Clarksville. "It is a struggle to balance them both."

Occasionally it is hard to be an underclassman because you don't know what is going on at your school. When you don't know what's going on, you can get stressed out.

"I think it's a lot harder to be an underclassman," said Providence senior Bill Whalen from St. Paul Parish in Sellersburg.

"Faith is important in your belief and in your friends and family," he said. "When you can't talk to your friends, you can talk to your family, and when you can't talk to your family, you can talk to your friends."

Stress is a high factor in a teen's life. You can stress out about anything when you are a teen-ager.

"Stress comes from a lot of places—from academics,

extracurricular organizations, family and friends especially," said senior Brad Hallal, a member of Holy Family Parish in New Albany. "I deal with it through my music, like playing the guitar. When I get real stressed out, I play the guitar. It makes you think of other things."

Can immaturity from friends be a pressure to show off? For some teen-agers, it can be.

Freshman A.J. Cronin, from Our Lady of Perpetual Help Parish in New Albany, said faith, family and friends are things to rely on.

There are a lot of ways to cool down after a hard day of school, work and practice. Try these ideas:

- listen to the radio or your favorite tape or CD
- read a book, magazine or newspaper
- play a musical instrument
- go shopping
- take a nap
- exercise with a sport, such as shooting hoops, jogging, kicking a soccer ball, playing catch or setting a volleyball
- talk to friends
- watch television
- enjoy a snack
- do homework.

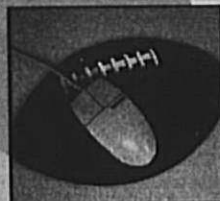
Studying can be relaxing for some teens!

Faith, family, friends and the hardships of being a teen-ager may seem difficult, but remember that you are not the only teen who is dealing with this life combination.

"It's kind of hard because of pressure, but there are a lot more things to help [now] than there used to be," said freshman Megan Thompson, who is a member of St. Anthony of Padua Parish in Clarksville. "My friends are always there to talk to me. My family helps because they give me the support to live my life." †

(Elyse Ogden is a freshman at Our Lady of Providence High School in Clarksville and is a member of Holy Family Parish in New Albany.)

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Teens use computers for fun and education

'Technology continues to improve our world; with new possibilities arise new realities.'

By Lucas Sayre

In today's world, computer technology plays an important role in teen-agers' lives.



Computers are now an integral part of business and school environments, and the Internet is fast becoming a powerful medium for communication, research, multimedia and information.

Students stand to benefit from the implementation of computers and access to the Internet in many diverse ways.

Computers can be used for education. This state-of-the-art technology is a powerful tool that can help students work better and more efficiently.

Teens can use a computer to type reports, complete research via the Internet, and figure calculations with a spreadsheet.

Other tools also can assist with these operations. Indeed, a typewriter can be used to type a report, a book can be used for research, and a calculator can accurately complete calculations, but a computer is much more versatile. Can a typewriter print borders and graphics? Can a book play sounds and show video? Can a calculator organize data? No.

This idea of versatility leads to the computer's second advantage: it can do things that no other machine or person can accomplish and only requires milliseconds to function accurately and efficiently in multiple ways.

For instance, the Internet can provide information in a unique way. With the Internet, a student can learn with multimedia. Videos, sounds, graphics and photographs are all available through the Internet to create an enjoyable and creative learning experience for students of any age.

Multimedia can teach a topic in such a way that no book can. A student can also access the Internet for college searches. With a quick search, endless information can be provided to fill the dreams of any aspiring college student and help avoid unnecessary campus visits.

The Internet is not the only unique element of computers.

Computers can also be used to model data and give the student a visual image of what they are studying.

Many subjects utilize such models. Geometry requires visualization of two-dimensional and three-dimensional shapes

and angles. Likewise, chemistry needs sophisticated teaching models too. The structure of the atom, crystalline shapes and molecular arrangements all need to be pictured to be better understood. With a computer and CD-Rom, a student can do just that.

Beyond their use as an educational tool, computers can also be fun when teen-agers use them for recreation.

Everyone needs free time, a period to relax and be entertained. A computer is also very useful in this arena.

Playing computer games is a form of interactive entertainment that is popular with students.

Teen-agers also like to send electronic mail messages to their friends. E-mail is a great way to leave messages at any time of the day or night.

Computers can provide multimedia entertainment as well. Interactive CD-Roms, video, audio and virtual simulations are all entertaining applications made possible by computer technology.

The Internet is another tool for recreation. The term "surfing" is very appropriate because the Internet can lead its user on a long, adventurous ride.

Always expect the unexpected when surfing the Internet, for many pleasant surprises occur that add to the fun. When searching for an item, other interesting items seem to "pop up."

For example, when doing research on space, an Internet user might find Mars Pathfinder three-dimensional panoramas, National Aeronautics and Space Administration video animation, or any number of other items.

Whether a student wants to challenge the computer in a game of chess, take part in a role-play game, or search the Internet for exciting multimedia and creative web pages, the computer is more than up to the task.

What next?

No one knows exactly what the future holds for computers and technology. However, whenever a new need arises, technology will fill the void.

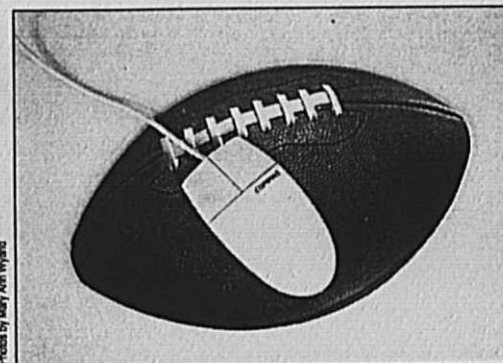
Students today have many needs. Whether those needs are educational or recreational, computers help students in creative ways. Furthermore, computers give new opportunities for many teen-agers by providing exciting and unique possibilities.

Technology will continue to improve our world, for with new possibilities arise new realities. †

(Lucas Sayre is a sophomore at Roncalli High School in Indianapolis and is a member of Our Lady of the



Brebeuf Jesuit Preparatory School senior Stan Chen of Indianapolis (above, right) edits a story for the school yearbook while freshman Tim Heck of Indianapolis offers his opinions. Teen-agers can find a variety of creative mouse pads (left) for use with computers, including pads featuring college logos and cartoon characters.



Photos by Mary Ann Ward

Bishop Chatard students enjoy Tae Kwon Do, horseback riding

By Liz Swanson

Some teen hobbies, such as football, basketball or volleyball, are common pastimes, but some Bishop Chatard High School students enjoy unique recreational activities.

Senior Justin McGuire of Christ the King Parish and junior Evelyn Carroll, also from Indianapolis, have black belts in

Tae Kwon Do.

Justin practices the universal art of fighting and sparring three to four hours a week. He started lessons six years ago.

"To get this far you must have self-discipline and an open mind," Justin explained. "It's not so much a physical thing as it is a mind thing. It's a chance to meet people from all over the city and make friends."

Evelyn has studied Tae Kwon Do for three years, but had to interrupt her

instructions during cross country season. "Tae Kwon Do is a good way to stay in shape," she said. "It teaches confidence and defense."

Along with sparring, students learn forms of blocking, kicking and punching. A few Bishop Chatard students enjoy horseback riding, an expensive sport.

Sophomore Laura Brady of Christ the King Parish has participated in saddle seat riding competitions for eight years. She practices three hours a week during the school year and 10 to 20 hours a week during the summer. She also shows horses, and is judged on her riding ability and how well she handles the horse.

"It's a really fun sport and the only one I'm good at," Laura said. "My grades improved when I started to ride."

Junior Alex Barratt of Indianapolis and senior Casey O'Hara from St. Joan of Arc Parish also love horseback riding.

"Do it," Casey said of her unusual hobby. "Commit yourself. It's fun." †

(Liz Swanson is a junior at Bishop Chatard High School and is a member of Christ the King Parish in Indianapolis.)

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Jealousy wastes time, doesn't solve anything

'I will always have a friend who can score higher, look better, run faster or be nicer.'

By Elizabeth Stroude

Jealousy has always been a part of human nature, but it is especially prevalent in today's society.



It seems nearly impossible to avoid it with all the commercialization of the "perfect" person who is not only cute but also smart, kind, funny and talented. It is almost natural to

think, "I wish I could be more like that person."

This jealousy is easily overcome, though, with the realization that these people have to be famous for something.

These feelings of jealousy are harder to deal with when you are envious of someone you're close to.

And if you're lucky enough to have friends who are as awesome as my friends are, you're bound to feel that way sometime. Each one of my friends has at least one unique talent or quality that I wish would rub off onto me.

It seems like almost every other day someone I know accomplishes some goal, and I think to myself as I offer a

genuine hug and smile, "Why can't I do something like that?"

This doesn't mean I am not sincerely happy for them. It simply means that I also want my dreams to come true.

Recently I have learned a few tips to help deal with feelings of jealousy.

First, I have learned that if you are honest about your feelings, you will probably be surprised to find out that there's at least one person who is envious of a quality or talent you have.

Second, I have learned that I will always have a friend who can score higher, look better, run faster or be nicer than me.

Then I realized that these qualities are the exact reasons I love my friends so much! And just because they can do something better than I can doesn't mean they like me any less.

Finally, I've learned that we are the way we are for a reason. So why bother wishing we could be more like people we're not?

It is possible to be happy for someone and feel jealous at the same time. But jealousy is a waste of time, so just be very happy! †

(Elizabeth Stroude is a senior at Cathedral High School and is a member of Our Lady of Lourdes Parish in Indianapolis.)



It is possible to be happy for someone and feel jealous at the same time. Jealousy has always been a part of human nature, but it is especially prevalent in today's commercialized society.

Letters to God reflect concerns of Class of '98

'Please fill the people of this world with respect for life and hope for the future.'

"I want to apologize for taking your wonderful gifts for granted. I seldom acknowledge your existence in nature, others, and especially myself. Help me to use my talents to serve you and others.

Please fill the people of this world with respect for life and hope for the future. Remove insensitivity and despair from hearts; they are the source of today's major problems. Thank you for listening to me always. I love you."

"I am concerned about drugs and teen suicide. I have seen too many sad stories that have dealt with drugs and suicide. I have been to too many funerals in my short life."

"Some people that I used to think were my best friends turned out to be shallow. If you can't count on your peers, you're bound to think you can't count on the rest of the world.

There are also people who do care, but are afraid to admit it because of what their friends think. I'd like to say to those people that anyone who would shun you because of your feelings isn't your friend. If people try to make you change your values without trying to understand them, they are trying to live your life for you.

I just wish people could accept other people's feelings and respect them."

"I am concerned about the way people look at death, how people portray it. They act like they don't care, laugh at it, or look away. These days it seems you can't get someone's attention about death unless you put it in a movie. I just see something wrong with that. I don't know what's supposed to be funny anymore."

"I'm concerned about the TV shows that influence in a bad way the youth and the children. Most of the shows now are

about violence, crime, adult language, disrespect and sex... all bad influences!"

"I think it is sad that our world has so many problems. It is scary that there are enough bombs to blow up the world.

God, I wish you could destroy the bombs without hurting anyone, then erase the knowledge of how to make bombs from people's minds forever."

"I am concerned about when I am going to get a kidney. I try to be a good person."

"I am concerned about the environment and whether people will eventually wake up and see what is wrong with the environment and try to help improve it."

"I'm concerned about the homeless. We should find ways to help them. We need to help [homeless] people get jobs and baby-sitting."

"I am concerned about my classmates. After we graduate, we will probably never see each other again."

"I am concerned about life after high school. My life as it is now is fine, but after high school I hope to get married and start a family. I plan to be a fireman.

I hope I can make my dreams come true. I ask for your help and guidance."

"I'm concerned about you. I find myself questioning so many things. What I need to know, Jesus, is how you feel about the fine print. When I perform actions for you, I feel happy. I feel you there. But I'm drifting away [from my faith] again. I feel so lonely. Where are you, Jesus?" †

(These excerpts are from letters to God written by seniors from Seccina Memorial High School and Bishop Chatard High School in Indianapolis.)

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Saint Pius X School	earned 5,668.40
Holy Cross	earned 5,570.29
Brebeuf Preparatory School	earned 4,589.36
Saint Christopher School	earned 3,327.25
Christ the King School	earned 3,085.98
Saint Elizabeth Seton Church	earned 2,682.08
Saint Andrew Apostle Grade School	earned 2,154.27
Immaculate Heart of Mary School	earned 1,904.77

Other Catholic schools and churches on "Joe Cares" are: Bishop Chatard High School, Saint Thomas Aquinas School, Our Lady of Grace Church, Sacred Heart Catholic, Saint John's Church, Cardinal Ritter High School, Xavier University Scholarships, Saint Lawrence School, Seccina Memorial High School, Saint Maria Goretti, and Saint Roch's Catholic School.



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Faith in Action week teaches life lessons

'I learned how to work with others and experienced the feeling of helping others.'

By Lisa Naville

"A fun-filled, worthwhile, beneficial, spiritual week of serving others" best describes the New Albany Deanery's annual Faith in Action summer service project based at Mount St. Francis Retreat Center in southern Indiana.

Faith in Action is a week of service during the day, prayer at night and plenty of free time to reflect, eat, make friends, hike, sleep, relax and enjoy summer.

The times I spent participating in Faith in Action were the best weeks of my life.

At the beginning of the week, the 48 teens who participate in Faith in Action are divided into four groups.

During the day, a group of 12 teens and two adult leaders visit a work site, such as a flood victim's home, the Salvation Army, or a home that needs exterior remodeling. The group works at each site until about 4 p.m., then the teen-agers return to Mount St. Francis.

One group of teens stays at the Mount and is in charge of making meals for the day, cleaning up, working on projects at the retreat center, planning the evening prayer service, and organizing activities to send off the groups in the morning and welcome them back in the evening.

Hospitality is a key element to the service week. The home crew makes signs and banners to let everyone know their work is appreciated and that they have something to look forward to when they get back to the Mount after a day of hard work.

"A hard day's work" is certainly an understatement! I have never worked so hard as I did at the work sites!

One of the sites was a house in need of exterior remodeling. The first year I par-

ticipated, the roof of the house needed repairs. I'm afraid of heights and laughed at the thought of climbing up that high, yet I learned how to repair the roof. To this day I still can't believe I was up that high, but I have pictures to prove it.

This past year, one work site was at the Mount. The teens were assigned the task of building a challenge course used to teach groups about teamwork. This project definitely was a challenge for all of us.

In the beginning, there was a monstrous pile of wood chips that we were supposed to use to make the path. But first we had to clear the path through the woods. Until this experience, I had no idea how dense wooded areas can be. It took forever to clear this path, but after it was finished the satisfaction of completing our work was overwhelming.

We ended up celebrating with the water hose! Who could blame us? It was really hot that day!

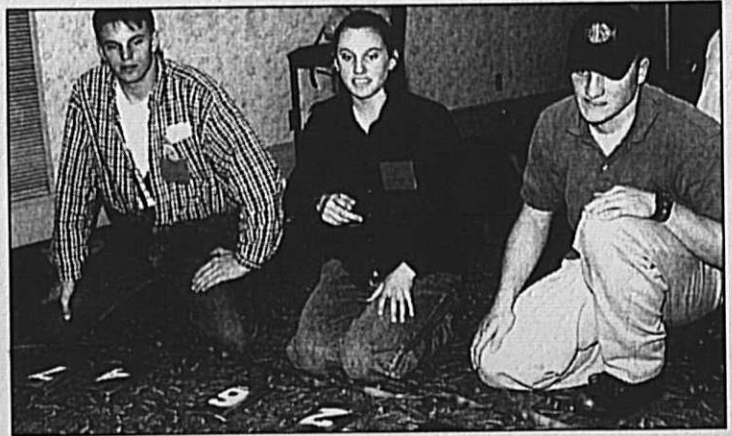
Because of our hard work on the trail, our service group was nicknamed the Woodchucks. Names were given to each group of teens, and since we had forged through the huge pile of wood chips it was the perfect name for us.

Another challenge we faced that day was moving a telephone pole into the woods on a tiny path we had created for one of the activities on the teams course. I don't think anyone realized how big and heavy a telephone pole is until we had to move it. It was huge! But by working together, and after many, many tries, we got the pole into the woods.

Along with learning valuable working skills, I learned how to work with others and experienced the feeling of helping others.

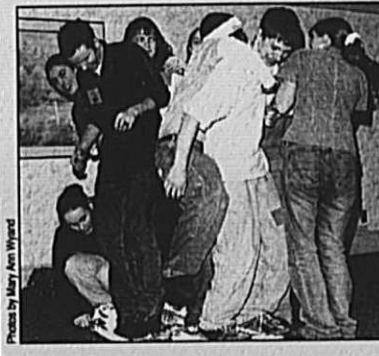
This feeling of contentment and satisfaction cannot be expressed in words. Never before have I ever felt so happy and at peace with myself. Never before have I ever felt so close to God.

During the week, the Christian mes-



CYO games

Archdiocesan Youth Conference participants enjoy group games organized by Catholic Youth Organization Camp staff members on March 14 at the Holiday Inn Lakeview in Clarksville. Three teen-agers (above) try to solve a timed puzzle, while (at left) a group attempts to stand on top of a shower curtain while turning it over. This year 550 teen-agers from central and southern Indiana attended the annual youth conference, "Building Our Faith," sponsored by the archdiocesan Office for Youth and Family Ministries.



sage is apparent in every person and every project. God's goodness shines through the teens, the leaders and the people who are benefiting from this program.

While we were remodeling the exterior of a house, we got to know the family members. I learned many life lessons from the children. They were always quick to help us in any way, and they taught me to look at life as a child would and to see the world as a miracle of God's love.

One of the greatest things about Faith in Action is that we don't know how many people we helped. We know about those we directly assisted, but there are many others whom we affected and don't even know. By working at the Salvation Army, we could not fathom how many people we were able to help.

It's a wonderful feeling to know that in a small way I have taken up Jesus' call to serve others. I am taking that first step as a Christian to help change the world.

My first wish was to share this joy with all of my friends, so that is what I did. I recommended the Faith in Action program to a few friends, and they had a great time.

Many more teen-agers are eager to participate in the New Albany Deanery Faith in Action service week this summer and experience God's love in new ways.

Faith in Action brings out the best in people. The prayer services are very spiritual and moving, and because of them I look at people and God's creation in new ways.

Faith in Action has etched a new outlook in my soul, and my life will forever be changed as a result of this memorable week of service. †

(Lisa Naville is a junior at Our Lady of Providence High School in Clarksville and is a member of St. Mary Parish in Navilleton. She serves as a member of the New Albany Deanery Youth Ministry Activities Team.)

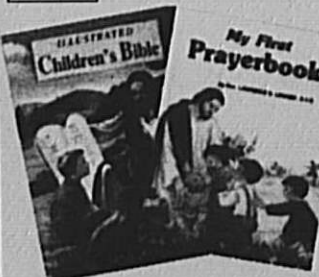
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Youth 'expect a miracle' at Nazareth Farm

'As instruments of God's ever-moving hand, the teens were able to make a lasting impact.'

By Beth Dick and John Miklozek

As we traveled down the winding dirt road that leads to Gene and Dee Suding's Brown County farm near Trafalgar, uncertainty was a typical teen-age reaction to the week of volunteer service and community living called Indiana Nazareth Farm.



"What am I doing? I don't know anyone! Will we all get along? Can I actually survive five days without a shower?"



It was not uncommon for the teens' thoughts to be as cloudy as the dust outside the car windows.

As our driver steered the car into the Suding's drive and the dust settled, all those uncertainties began to disintegrate one by one. We had arrived at Nazareth Farm, and we were expecting a miracle!

Janet Roth, youth ministry coordinator for St. Benedict, Sacred Heart and St. Ann parishes in Terre Haute, has been taking teen-agers to the original Nazareth Farm in West Virginia for a week of community living and service to the poor for 13 years. She has seen lives transformed through service to the poor in Appalachia.

Benedictine Sister Mildred Wannemuehler, pastoral associate at St. Agnes Parish in Nashville, introduced Roth to St. Agnes parishioner Gene Suding, and they discussed the idea of helping the needy in Brown County through a summer work camp for youth.

The next day, at a conference, Roth talked with Michael Lewis, youth ministry coordinator at St. Agnes Parish, and they got excited about organizing a joint work camp for youth from St. Agnes, Sacred Heart, St. Ann and St. Benedict parishes.

"As soon as I walked onto the Sudings' property, I knew that God had led me there," Roth said. "There were just too many signs that told me that God had a plan for us. We have watched that plan unfold over the past three years."

Indiana Nazareth Farm is built on the same four cornerstones as Nazareth Farm in West Virginia: service, simplicity, prayer and community.

So why would a bunch of teen-agers want to do mission work at this farm out in the middle of rustic Brown County? Why would they have any interest in helping those in need?

Many of the teens who journey to Indiana Nazareth Farm come from various schools and backgrounds. There are numerous reasons why they come, some not even known to them at the time they make the commitment.

Indiana Nazareth Farm isn't all work and no play. The five summer days of the camp are packed full of activities as diverse as the people participating in them.

Whether it was gazing at the stars around the campfire, participating in evening prayers, telling stories or just talking over the paint cans, something slowly happens to the group. The youth and adult leaders become family. As relationships grow closer and closer, people find themselves opening up in ways they never felt possible.

Some of the fondest memories of the Indiana Nazareth Farm experience are of the socializing that occurs within the group, staying up all night, playing games and sharing stories. Group members give one another energy. It is truly fascinating how much the group grows together in such a short time.

"Nazareth Farm gave me a chance to get away from everything, to be able to concentrate on me and take stock of the things that are really important," said Lauren Tierney of St. Benedict Parish in Terre Haute.

The time spent at the farm is a time of cleansing and simplicity. It is a type of social fast. In doing without, so much more is gained.

As instruments of God's ever-moving hand, all the teen-agers were able to make a lasting impact, not only on the people they served but on themselves as well.

In working and praying together, the group strives to attain their goals on this holy mission.

There are many physical differences between the West Virginia farm and the Indiana Nazareth Farm. However, there is no difference between them spiritually.

Nazareth Farm in West Virginia is bigger and operates all year, but the two equal out in the end. Indiana Nazareth Farm is still in the initial stages of development.

"Indiana Nazareth Farm is a way to help people in our own area, which is a very important part of creating a successful, bountiful and faithful community," said Gretchen Scheidler from St. Benedict Parish in Terre Haute.

The fact is that the two farms are equally amazing in their expression of God's great love.

Gene and Dee Suding are the people responsible for the great miracle of Indiana Nazareth Farm. They selflessly give of themselves again and again. The Sudings have opened their hearts and their home to the youth of Indiana, and they ask for nothing in return.

"It isn't an intrusion at all," Gene Suding said. "It is a very positive thing that we get so much out of."

Dee Suding agreed. "If we can't share this place with others," she said, "there isn't any point."

They certainly do share so much with the young people and adult leaders who come to stay on their farm.

Teen-agers who have participated in the Indiana Nazareth Farm work camp described the Sudings' home as "an absolutely beautiful place that is filled with the presence of God."

In the future, the Sudings hope to open the farm for youth work camps for a longer period during the year to accommodate more teen-age volunteers who want to help the poor. Their other goals include building a shower house and spending more time focusing on the nature aspect of the farm.

"Indiana Nazareth Farm helps you discover where you are spiritually," Gene Suding said, "and where you are in nature." †

(Beth Dick is a senior at Terre Haute North High School and is a member of St. Ann Parish in Terre Haute. John Miklozek is a junior at Terre Haute South High School and is a member of St. Benedict Parish in Terre Haute.)



Love all

Members of Roncalli High School's varsity tennis team demonstrate a different meaning of the word 'service' by painting a house during a community service project in a center-city neighborhood of Indianapolis last summer.



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Do teen-agers really listen to the lyrics of popular songs?

'Most teen-agers just like music. For many teens, music has no other significant meaning other than it is appealing.'

By Danielle Mason

When a song comes on the radio, do you actually sit down and really listen to the lyrics?

Not too many teen-agers do. Most teens snap their fingers, bop their heads and sing along, but are they really understanding what is being sung?

Most teen-agers just like the beat and don't even care about the message in the song. As long as they can snap their fingers and the beat is appealing, the song becomes a hit regardless of the message.

Teen-agers need to stop and think about what they are listening to.

Songs nowadays are nothing like the songs teen-agers listened to 20 years ago. The lyrics in many songs today promote sex and drugs. It seems like the only way to get a record deal must be to sing about sex.

Fortunately, not all music is negative, promoting sex and drugs. There is still decent music that talks about love and relationships.

Some teen-agers, however, do sit down and think about the lyrics and what a song means.

"I listen to the words because when I do, it can bring back memories of special people," said Lindsay Glone, a Cardinal Ritter High School sophomore from St. Gabriel Parish in Indianapolis.

Many of the teen-agers who do listen to the lyrics say that it depends on the mood they are in at the time.

"I listen to the lyrics most of the time," said Cardinal Ritter junior Vicki Heim, a member of St. Monica Parish in Indianapolis. "It depends on what kind of mood I'm in and how I'm feeling."

Most teen-agers just like music. For many teens, music has no other significant meaning other than it is appealing

to them.

It's certainly OK to relax and have fun listening to music, but when there are serious messages in the lyrics teen-agers need to be aware of their not-so-subtle influence. †

(Danielle Mason is a junior at Cardinal Ritter High School and is a member of St. Rita Parish in Indianapolis.)



Photo by Mary Ann Wyand

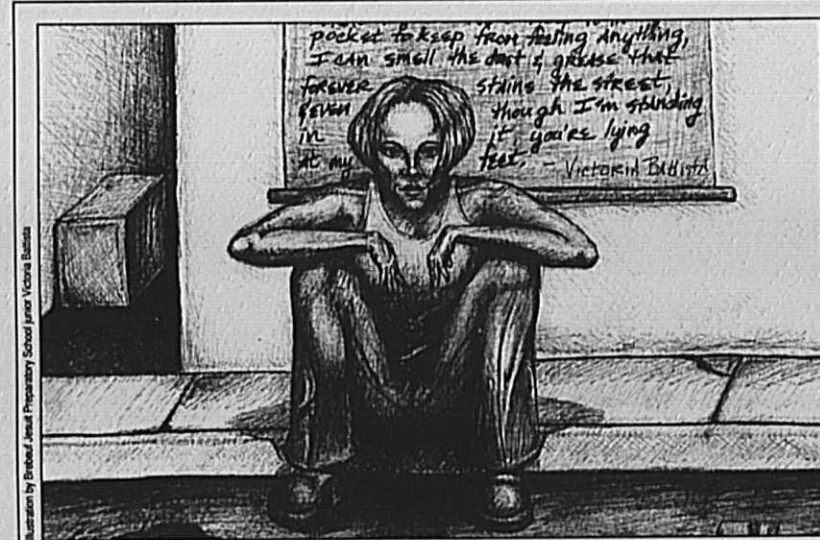


Illustration by Pinhead, Jr. Pinhead, Jr. Preparatory School Junior Victor Bellis

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Living in a dormitory requires diplomacy

'Boarding school life means that I know everyone else's shortcomings and they know mine, and we accept one another as we are.'

By Jenny Doherty



When I first walked into the freshman dormitory at Oldenburg Academy, a historic Franciscan girls' school, I was a nervous, shy 14-year-old about to embark on her first adventure and not too sure how to go about it.

Coming from a coeducational public school of 800 students in Richmond to a private Catholic boarding school of 200 girls in Oldenburg, I hardly knew what to expect.

After four years of boarding school, what I've gained is a sense of who I am and a feeling that I'm well-prepared for the life that I've chosen.

My high school dorm experience on the rural Oldenburg campus was my first time living away from home, and I expected homesickness to set in right away.

Surprisingly enough, the dorm moderators kept us busy and I had hardly any time to miss my family and friends during those first few weeks.

I struggled with shyness, but everyone was encouraged to participate in the activities planned for us, and that helped me make friends quickly.

My freshman year was spent in an open dorm with about 15 other girls. A year later, we moved to semi-private rooms with two

to three girls per room.

The dorm was difficult to adjust to after having my own room all of my life, but living with so many other people taught me how to interact with others on a 24-hour-a-day, five-day-a-week schedule.

If someone got angry, she couldn't go home and avoid the situation. It had to be dealt with then and there.

During sophomore year, we moved into semi-private rooms for the remainder of our high school years.

In the dorm environment, I learned how to deal with people one-on-one. If there was a conflict we couldn't just move out. We had to try to work things out peacefully.

In the three years I've lived in semi-private rooms, I've made some of the best friends I'll ever have.

Boarding school life means that I know everyone else's shortcomings and they know mine, and we accept one another as we are.

I've had wars with some girls that would rival World War II, but now those same girls are my staunchest supporters and I am their loyal advocate too.

That's the essence of dormitory life at Oldenburg Academy.

Living in a dorm may prepare teen-age girls for the college experience, but it truly prepares them for life with invaluable lessons in how to deal with other people and, most importantly, how to love other people, no matter who they are. †

(Jenny Doherty is a senior at Oldenburg Academy and is a member of St. Mary Parish in Richmond.)



Boarding school helps prepare teen-agers for the college experience and life in general by teaching invaluable lessons in how to relate with other people.

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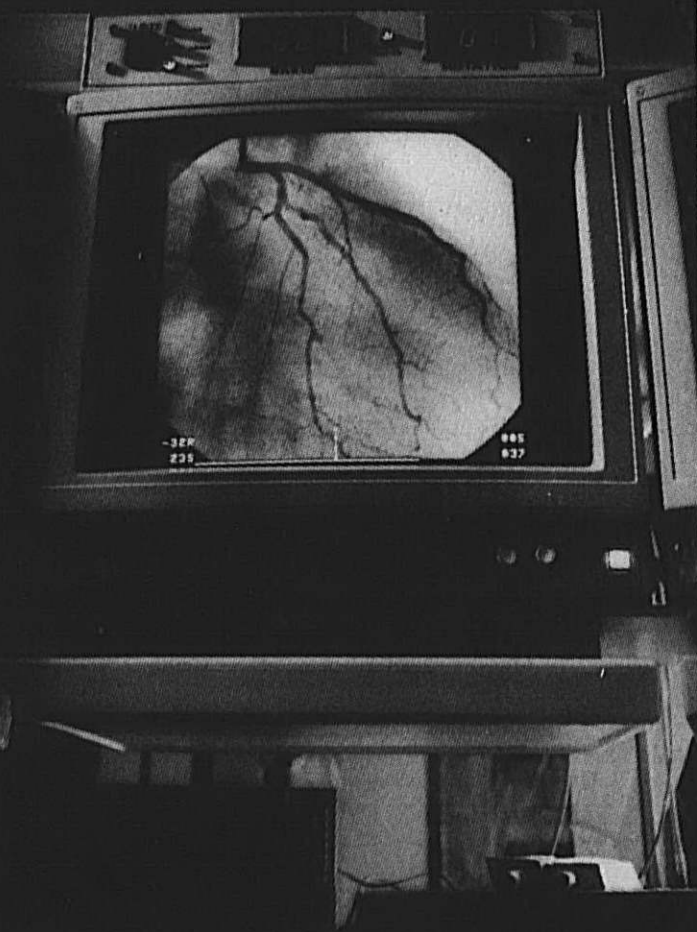
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New Testament tells stories of hope, love

By Fr. Eugene LaVerdiere, SSS

Sometimes I hear people say that the world is beyond redemption. There is so much evil in the world that they want it to end.

They speak of the end of the world and point to natural signs such as comets, earthquakes, hurricanes, floods and tornadoes as proofs that the end is near.

They also point to man-made evils such as wars and the proliferation of atomic weapons.

God will destroy the world and start over again, they say. They look forward to a whole new creation.

They quote the Scriptures, especially the Book of Revelation, for proofs from the word of God. In this they connect passages and verses to what currently is happening in the world.

People with such attitudes have been around throughout Christian history, especially in times of rapid change.

The first century was no exception. It was a time of rapid change when Jesus came and gave his life to save the world, when the apostles and the early Christians spread the Gospel of salvation, when most of the New Testament was written.

Many people, both Jews and Christians, saw evil on every side.

They thought that the world was coming to an end. Somehow their attitudes toward the world and their belief that it was about to end did not prevail.

The Book of Revelation actually was a response to these people.

The Book of Revelation is a book of hope addressed to seven churches in the Roman province of Asia, beginning with Ephesus, Smyrna and Pergamum.

The author, John of Patmos, had great faith in the Lord Jesus, who gave his life for the world. If Jesus did that, the Christians should look at the world with eyes of hope.

Today there is evil all around, as there was evil in New Testament times. In his death and resurrection, Jesus conquered the power of evil. Someday his victory will be manifested fully.

Christians are personal signs of Jesus' presence in the world, signs of his goodness and redemptive love. They celebrate his presence and his victory

over evil whenever they assemble for the Lord's Supper. Someday they will join him in the ultimate celebration of his victory when the Lord Jesus is fully present in the world.

The New Testament attitude of hope is summarized in the Lord's Prayer, as given in Matthew 6:9-13 and Luke 11:2-4. The same prayer summarizes the hope of Christians today.

God is our Father. When we pray the Lord's Prayer, we pray—and we hope—that his kingdom come, that his name be hallowed, that his will be done. That means we recognize that his kingdom is not fully here, that his name is not fully hallowed, and that very often his will is not done.

- Recognizing the hunger of the world, we pray with hope for our daily bread.

- Recognizing that we are sinners, we pray with hope for forgiveness.

- Recognizing the evil around us, we pray with hope to be spared from the final test and for deliverance from evil.

At the time Mark wrote his Gospel, around 70 A.D., many people thought that history and creation were about to end. It was a grim time.

The Romans had just destroyed Jerusalem or at least had laid siege to Jerusalem.

Vespasian, the Roman general who led the campaign against Judea and Jerusalem, had been acclaimed emperor.

Peter and Paul already had been martyred in Rome.

Everything looked very bleak for the Christians.

In response, Mark wrote his Gospel: "The beginning of the Gospel of Jesus Christ, (Son of God)" (Mark 1:1).

It was not the end. It was just the beginning!

Summarizing, we have to say that the early Christians were realistic. They saw the evil around them. But they had great faith in the Lord Jesus, and in his death and resurrection. And they had hope for the future.

As bearers of his Gospel, they prayed. As we do the same, we make an act of faith, charity and hope.

It is not the end. Rather, it is just the beginning. †

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



Christians today have reasons to always be hopeful, no matter what the circumstance, because their communities are signs of Jesus' presence in the world, signs of his goodness and redemptive love.

Faith communities offer hope

By Fr. W. Thomas Faucher

The friendliness and participation of the people in the average Catholic parish is one of the most visible signs of the changes in Catholicism.

Kindness and community have transformed parishes. Community is one of the intended effects of Vatican Council II, a great sign of hope for the future of the Church and the world.

Pope Pius XII had started this process with his teachings on the mystical body

of Christ. Vatican II picked up this theme from Pius XII and used community as one of the underlying principles of all its documents. Council fathers said Catholic people have to care about one another, share the grace and wisdom of God with one another, and help one another.

In the body of Christ, each person is supported and sustained by community members, who are visible signs of hope. †

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

Discussion Point

Kindness is a sign of hope

This Week's Question

What would you name as a great sign of hope for the world today?

"People being kind to each other, helping each other on a one-to-one basis. I see it every day." (Linda Roberts, Crawfordsville, Ind.)

"People who volunteer and are committed to issues of social justice like Meals on Wheels, visiting maternity homes, the St. Vincent de Paul Society, AIDS ministry, people who teach English-as-a-second-language classes, even those who do the unglamorous but needed work of stuffing envelopes: All these and many more people are great signs of hope." (Shirley Cox, Oklahoma City, Okla.)

"People who participate in the Rite of Christian

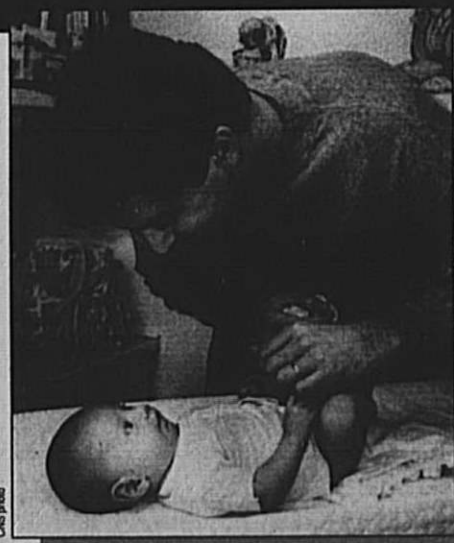
Initiation of Adults. RCIA really is a transformative experience when taken seriously. It is a great sign of hope and a source of reconciliation in the world." (Jane Bernard, New Ulm, Minn.)

"The youth group here [at my parish]—to see them growing in the faith. This is a great sign of hope for me." (Lucille Belanger, Manchester, N.H.)

Lend Us Your Voice

An upcoming edition asks: What event involving both youth and adults in your parish worked especially well?

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



Perspectives

From the Editor Emeritus/John F. Fink

A timetable for Passion Week

Last week I explained that many modern Bible experts now believe that the Last Supper was on a Tuesday and that Jesus was arrested during the early hours of Wednesday because Jesus and his apostles followed the Essenes' calendar.

One of the Holy Land experts who is convinced of that is Benedictine Father Bargil Pixner, prior of the Dormition Abbey at the top of Mt. Zion in Jerusalem. In his book *With Jesus in Jerusalem*, Father Pixner includes a timetable for Passion Week. It begins with Jesus' meal in Bethany with Simon the Leper on Sunday (two days before the Essenes' Passover and six days before the Temple Passover). It has the Passover meal, the Last Supper, on Tuesday night. Jesus was then taken prisoner during the early hours of Wednesday and questioned by Annas and Caiaphas. At daybreak, Jesus was tried before the council of elders, but Jewish law required a period of 24 hours between a trial and sentencing in cases in which the accused could be sentenced to death. So Jesus spent Wednesday night in Caiaphas' prison. The Sanhedrin pronounced its verdict on Thursday morning and Jesus was sent to Pilate. First Pilate and then Herod Antipas interrogated Jesus during Thursday and Jesus spent that night in Pilate's prison. Pilate's final sentencing was early Friday morning and the Crucifixion was carried out immediately afterward.

There are nonbiblical, early Christian, sources that agree with this calendar of events. Father Pixner quotes some of them in his book. One is the Syrian doctrinal teachings of the Apostles,

Didascalia Apostolorum, which says: "When we had eaten the Passover on Tuesday evening, we went to the Mount of Olives. And during the night they arrested our Lord Jesus. And on the following day, on Wednesday, he remained imprisoned in the house of the High Priest Caiaphas. And on the same day the leaders of the people were assembled and decided against him. And on the following day, on Thursday, they took him to the Procurator Pilate. And he remained at Pilate's in prison during the night after Thursday. But when Friday commenced they accused him vehemently before Pilate. And they were unable to produce anything truthful, but gave false witness against him."

The *Didache*, written at the beginning of the second century and considered to be the doctrinal teachings of the apostles, says that the reason the early Church changed the Jewish fast days from Monday and Thursday to Wednesday and Friday "was because on Wednesday Jesus was taken prisoner."

But why would Jesus have celebrated the Essenes' Passover since he was not an Essene. Father Pixner says: "Even though Jesus' family may have been influenced by the Essenes, sectarianism was unimportant to him. During his activity in Capernaum and his pilgrimages to Jerusalem, he followed the Temple calendar. However, on his last visit to Jerusalem, things were different. 1. He stayed in the environment of Essenes. He dwelled mostly in the Essene-influenced village of Bethany. 2. He wanted to celebrate a Passover meal as his parting meal (Lk 22:15), but had a premonition that at the time of the Temple Passover, he would no longer be alive. 3. The Passover meal was held within the gates of Jerusalem, namely, on the hill where the Essenes' calendar was observed." †



The Human Side/Fr. Eugene Hemrick

What will tomorrow's priests be like?

An article by Marist Father Albert Dilanni, "A View of Religious Vocations" (*America* magazine, Feb. 28, 1998) raised some serious questions about the future of the priesthood.



Father Dilanni, a former vicar general of the Marist Fathers, sees great hope in today's seminarians. What he detects are seminarians who seem very interested in "a discipline of prayer, loyalty to the magisterium and who love the full richness of Catholic theology, contemplation and the classical mission of caring for souls." These seminarians can be found in "full habit"; they enjoy singing the Liturgy of the Hours.

One seminarian was quoted as saying, "We want a consecration that is visible."

When Father Dilanni asked, "Are these new candidates not all archconservative?" the answer was, "They are conservative and intelligent."

The article went on to say that young people's tastes today seem "more in tune with those of their grandmothers; and to the distress of the progressives, they are not interested in intramural ecclesiastical disputes over clerical celibacy and women's ordination; ... they want a religion that purports, as it traditionally has, to place them in touch with the supernatural, they want to belong to a Church filled with the mystery of Christ, a Church of sacraments and grace that has a message of salvation beyond the obtaining of rights and peace in the world. ...

"They seek, moreover, a renewed devotion to the holy Eucharist and the Blessed Mother. ... They are shifting away from what they view as an excessive emphasis on the secular mission—the need to transform the world and its social structures—toward a more explicitly religious mission."

No one can argue with wanting to be a visible sign of a consecrated life and being

dedicated to the sacramental life of the Church, or wanting to be unified with the magisterium, loving theology and the Liturgy of the Hours. These tend to set a man pursuing the priesthood apart from those pursuing other callings.

What concerns me is that these men may be set apart too much.

There is nothing more peaceful than celebrating the sacraments, quietly meditating and serving as the spiritual leader people look up to. But most priests will tell you that this is only half of their ministry.

There is not a parish in existence that lacks poor or destitute people whose rights are being trampled. All parishes have members in need of daily sustenance. A priest can't just advise a person experiencing these difficulties to pray, while he remains in the comfort of the sanctuary.

He must roll up his sleeves, get out among those people and "walk the talk" of his theology. And yes, he is required to speak out about ecology and how God made us stewards of the earth—how it is religion's duty to work to preserve that earth because most governments aren't facing up to the responsibility.

Priests are required to go out among people of other cultures who don't come to Church because they are embarrassed about not speaking English.

And too, the controversies over ordained women priests and celibacy won't stop. They are realities a priest must address because they address the reality of his priesthood.

What most bothers me about the description of seminarians given by Father Dilanni is that it pictures them as intelligent conservatives who seem to be avoiding the fact that God became incarnate, walked among the people, got involved in mundane controversies and went out to serve the downtrodden in order to signify God's thirst for justice and the message of salvation. †

(Father Eugene Hemrick is a regular columnist with *Catholic News Service*.)

Parish Diary/Fr. Peter Daly

Where is everybody on Sunday?

The Archdiocese of Washington has just published the 1997 results of the annual



"head count" taken by ushers in every parish on all the Sundays of October. That's the best month to take the count. Kids are in school, vacations are over, weather is good.

The survey shows that only about 150,000 Catholics in the archdiocese are participating in Mass on an average Sunday. This is one-third of the Catholics.

The Archdiocese of Washington is probably typical of the church as a whole throughout the United States and Canada. A lower and lower percentage of Catholics is joining in the Church's common prayer life.

Of course, we need to put this in perspective. According to surveys by George Gallup and Jim Castelli, Church attendance probably peaked in the religious revival years of the 1950s when all Churches, Protestant and Catholic, had a higher percentage of people coming than ever.

Today's percentages have fallen from a peak that could probably not be sustained. Actually, the percentage of people going to church in the 1990s is probably about the same as in the 1920s and 1930s—down from the peak years, but still a respectable showing compared to Europe and Latin America.

We can never expect 100 percent attendance. Even in the peak years of the '50s, when practically every able-bodied person got himself or herself to church on Sunday,

the percentages never exceeded 80 percent or so, except in a few rural dioceses.

There are always a certain number of people away on travel; some are too infirm to get out, and some babies are too young to take to church.

But even allowing for the 25 percent or so who cannot come for one reason or another, the figures are discouraging.

Part of the decline is cultural. It touches every religion in the industrialized West.

Christianity values simplicity (poverty), modesty (chastity) and acceptance (obedience) of God's will. The culture values material wealth, eroticism and personal autonomy (choice).

Obviously, when people get beyond their childhood years, they have to decide. Sometimes they cast their lot with the culture.

Another part of the decline might be that there are too few priests and too many people. My Protestant neighbors usually minister to about one-fifth as many people and are therefore able to know their people better (though oddly, their level of church attendance is worse).

Perhaps it is the liturgy itself. In an age of entertainment saturation, people are not always used to participating. I don't know what the answer is. If they think the liturgies are mundane or uninviting, imagine how much more exciting liturgies could be if everyone was there and participating.

Perhaps in our push for evangelization as we approach the new millennium, we should figure out where the rest of the body of Christ is and why they are staying away. †

(Father Peter Daly is a regular columnist with *Catholic News Service*.)

Cornucopia/Cynthia Dewes

When the walls come down

When the Wall came down in Germany, our German son-in-law abandoned his usual



cool. The moment he heard the news on late-night TV, he leaped into his car and drove toward the East. There he rejoiced in the middle of the autobahn with other Germans thrilled by their reunion as a nation.

Later he received a telephone call from a fellow teacher from the former East Germany, a man he'd befriended at a professional conference. Because this colleague had plenty of money but nothing available to buy in the East, our son-in-law had sent him a used typewriter and occasionally other materials. They'd become pen pals.

The phone call gave notice that the teacher's family would soon arrive in Hamburg for a visit, chauffeured by their neighbor who was the only one they knew who owned a functional car. Our daughter's family was delighted.

They were happy to entertain fellow Germans victimized by an oppressive regime, and to be hospitable in whatever ways they could. These included rounding up small appliances, clothing and other gifts to give them.

In due course the visitors arrived, and visit they did—for days and days and days during which they ate tremendous amounts of food, drank a lot of wine, slept in most of the available beds and hogged the sole bathroom. They paid for nothing and took everything offered.

The chauffeur/neighbor turned out to be

a surly fellow whose only request was for directions to the Reeperbahn, Hamburg's red-light district. He smoked constantly and watched dirty movies on late-late-TV in the living room, where he slept on the couch.

Early one morning, as our son-in-law was sneaking into the bathroom to take a shower in peace and quiet while the water was still hot, he was accosted by his colleague, who said, "Say, do you know that old TV set you have up in our bedroom? How about we take it home?"

Something snapped. "No!" our son-in-law snarled, slamming the bathroom door behind him. Next day the visitors left and their good-byes were cool. To date, communication between the two families has not resumed.

Now, while West Germans are still happy about reunification, privately and publicly many feel a bit resentful, used and abused by those they formerly pitied. Some of East Germans, on the other hand, feel they're "owed" because of the hardships they endured under communism.

So what do we have here? Folks trying to do the right thing and folks trying to survive and prevail, with accompanying greed, envy, ingratitude, wounded pride and hurt feelings. All very human.

That's the way it is with us. The big picture is often obscured by human actions and reactions. God's hand in answering prayer, bringing good out of evil, or even precipitating reflection on the meaning of events, as in this example, often takes a back seat to immediate humanity.

Lent is a good time to put our human concerns aside for a while and consider the big picture. †

Fifth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 29, 1998

- Isaiah 43:16-21
- Philippians 3:8-14
- John 8:1-11

The Book of Isaiah supplies this Lenten Sunday's first Scriptural reading.



This ancient and treasured biblical book is abundant in its trust in God and in its hopefulness that, despite the odds, all will be right and in order when God's perfect law is vindicated.

The message is encouraging enough in itself, but the eloquence of Isaiah's writing adds to the delight, and to the inspiration, of reading this book.

An example of all this is in the passage selected by the Church for the liturgy this weekend.

The imagery is splendid. God opens a way in the sea itself. Not even great expanses of deep water halt the passage of God's people.

For the prophet, this great power of God, lavishly given to God's faithful people, did not suddenly present itself. Rather, throughout history, indeed throughout long generations, God cares for the people and protects them.

Thus, Isaiah urges in this passage to remember the past, but also, he stresses, to take note of the marvels accomplished in the present moment.

God's ageless mercy lives at this time, uninterrupted, unweakened.

The second reading is from the Epistle to the Philippians.

In this reading, the Lord Jesus again is majestically and emphatically extolled. Only the word of Christ is the worthy basis for any judgment of conduct, since only the actions of Christ truly are just. All else is imperfect, too easily tarnished by human sin or ignorance.

Attaining the justice of Christ is no impossible task. The Lord offers Christians not only guidance but the strength which flows from divine life.

Living in this divine, eternal power

awaits all who earnestly turn to Jesus. Turning to Jesus, however, is more than a matter of saying the right thing. It is to take up a personal cross, confront sin, and follow the Lord to Calvary—and then to Resurrection.

St. John's Gospel is the source of the third reading. This passage presents the familiar story of the wife caught in adultery.

Adultery was regarded among the ancient Jews as the utmost of treachery. To understand this fact, it is helpful to recall how very important the descent of one generation to the next was in a Jewish family. Family relationships were sacred.

Descent was rendered holy by the fact that it occurred within a religious marriage. A man and woman married primarily to do God's will.

Adultery both upset the process of generation and descent. The family line was broken. The marriage contract was mocked.

Thus, Jewish law was especially stern in cases of adultery. It was harsh with regard to wives since theoretically a wife could present a child conceived in adultery as the legitimate descendant of her husband, thus furthering deceit.

Here Jesus does not quarrel with the verdict. He seemingly accepts the woman's guilt. Nevertheless, the Lord spares her life. He does not condone sin.

Rather, in this text, Jesus becomes both the supreme judge of right and wrong as well as the font of divine mercy, bringing forth life itself. In a word, Jesus is God.

Reflection

For the third week, the Church in these readings gives us the image of Jesus as the great instrument of reconciliation between God and humans.

Glancing back across all the preceding weeks of Lent, the Church has depicted Jesus as the source of life itself, as God, but it has linked this image with forgiveness for sins.

In this, the Church meets us where we are. These readings are important lessons for us.

Daily Readings

Monday, March 30
Daniel 13:1-9, 15-17, 19-30,
33-62 or Daniel 13:41c-62
Psalm 23:1-6
John 8:12-20

Tuesday, March 31
Numbers 21:4-9
Psalm 102:2-3, 16-21
John 8:21-30

Wednesday, April 1
Daniel 3:14-20, 91-92, 95
(Response) Daniel 3:52-56
John 8:31-42

Thursday, April 2
Francis of Paola, hermit and
religious founder
Genesis 17:3-9
Psalm 105:4-9
John 8:51-59

Friday, April 3
Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, April 4
Isidore of Seville, bishop
and doctor
Ezekiel 37:21-28
(Response) Jeremiah 31:10-13
John 11:45-56

Sunday, April 5
Passion Sunday (Palm Sunday)
Luke 19:28-40
Isaiah 50:4-7
Psalm 22:8-9, 17-20, 23-24
Philippians 2:6-11
Luke 22:14 - 23:56
or Luke 23:1-49

Much, of course, can be made of the fact that the woman in John's Gospel today is in grave danger. None of her contemporaries in Jewish society of that period looked casually upon adultery. She well might have died beneath the stones of the angry crowd.

But her adultery represented another kind of living death, a life overcome with hopelessness, or tragically flawed by

some bad decision or very hurtful circumstances.

Into this setting of doom and despair came the life-giving and merciful voice of Jesus.

It was the voice of the same Jesus awaiting us in our contrition. As Isaiah reminded the faithful in the first reading, God's mercy happened not just long ago. It is now. It is for us. †

Question Corner/ Fr. John Dietzen

Return to confession for God's healing mercy

Q It is nearly 20 years since I last went to confession. I ceased going because of a problem with our parish priest and also because I doubted (as I believe many others did at that time) that a mortal could absolve my sins.



In the intervening years I have continued to pray, faithfully attend Mass and receive Communion, and I have been married.

Now I have renewed my belief in penance and would like to return to this sacrament. You can imagine my fear after 20 years, and my less than positive experiences with this sacrament in my youth. And I know some things have changed.

I will be grateful for any information you can give on my status in the Church. What prayers and other formulas do I need to remember? (Illinois)

A You are still in good standing in the Church. You're just missing out on one of the great sources of holiness and strength in our Catholic life.

My suggestion is simply to go ahead and do it, and don't worry about the details. Confession wasn't meant to be, and is not, that complicated.

Practically all churches today provide the opportunity, as they should, for either sitting face-to-face with the priest or kneeling in the traditional anonymous way.

By church law, the option of which to use is entirely up to you, depending on what you feel will be most helpful for you spiritually.

Usually the priest will say a brief prayer before you begin or read a short passage from the Gospels. Then you begin in whatever way you wish.

Tell the priest the main things you need

to confess, for which you ask the forgiveness of God and the people you have hurt by your sinfulness.

The priest may ask you to fill in any gaps, may give you some thoughts to reflect on, ask you to perform some act of penance as a symbol of your sorrow and desire to grow in holiness, and then say the prayer of forgiveness (absolution).

The "changes" in the sacrament of penance are not so much in procedures as in greater attention to the causes of our sinfulness and to our cooperation with the healing grace of God in committing ourselves to greater holiness of life.

In other words, while we seek forgiveness for our sins, the grace and orientation of this sacrament looks more to the future than the past.

What's done is done. It's part of history, and not even God can change that. What he can change, with our cooperation, is our hearts and the trends of our lives.

The Church's teachings about this sacrament stress this point often, especially in encouraging confession even when no grave sins are involved, which one would hopefully expect is at least most of the time.

These celebrations of God's mercy and love, without serious sin, are "not a mere ritual repetition or psychological exercise, but a serious striving to perfect the grace of baptism." Thus, "as we bear in our body the death of Jesus Christ, his life may be seen in us ever more clearly," as we try to "follow the voice of the Spirit more attentively" (Introduction to the Rite of Penance, No. 7).

Please pray about it, pick a priest you can feel comfortable with, and start profiting again from this beautiful way of experiencing God's compassion. †

(Send questions for this column to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

My Journey to God

I Am Rain

I
am life
I am life's blood
a small droplet of water
sent by Him, my God, my Lord
thus shed by my Lord, Jesus on the cross
the way of life, over and over and over and over again . . .
I travel with my family, my band, my sisters, my clan together
my brother is the thunder and lightning and river running, running, running
I am His disciple, giving my life to the Earth as I go into the Earth
as I wane I look up, as Jesus rises on His guardian angels
riding to God, the father of all, of me
and of my Church to which
I contribute as a
disciple of God

I rise again in Christ
to clouds to fall
again for Him
as a disciple,
for falling
is half the
journey

I
am
rain.

By Rachael Horcher

(Rachael Horcher is a sixth-grade student at St. Barnabas School in Indianapolis.)

Cardinal leads discussion on who speaks for Church

VATICAN CITY (CNS)—As Catholics gain greater access to the media, the Church must help audiences discern whether or not what is offered is truly Catholic teaching, said Cardinal Roger M. Mahony of Los Angeles.

Addressing the March 16-20 meeting of the Pontifical Council for Social Communications, Cardinal Mahony said bishops' conferences need to find ways to regulate the use of the term "Catholic" in the media, but also to educate Catholics in judging when someone is speaking for the Church.

U.S. Archbishop John P. Foley, president of the council, told members, "It is not always easy to discern who truly speaks in the name of the Lord and his Church."

When bishops visit the council offices at the Vatican, the archbishop said, they mention two sources of concern:

- "So-called Catholic media which have become ... too secular and can give the impression of compromising Catholic doctrinal and moral convictions."
- Or so-called Catholic media which can give the impression of being 'more Catholic than the pope'—

either by being unjustly critical of local bishops or bishops' conferences, or by appearing to commit the Church to political or social positions which do not flow from authentic Catholic teaching or from the policies of bishops' conferences or the local bishops."

In their prepared remarks, neither Archbishop Foley or Cardinal Mahony mentioned specific examples of media or media personalities that are causing problems.

However, discussion among council members included mention of the controversial Radio Maryja, run by a priest in Poland, and the Eternal Word Television Network in the United States, run by Mother Angelica.

In November on *Mother Angelica Live*, the nun criticized a pastoral letter Cardinal Mahony wrote about the Eucharist and Sunday celebrations of Mass. She claimed he was confusing Catholics by allegedly teaching that the eucharistic bread and wine remained unchanged before and after the consecration.

The cardinal sent Mother Angelica a letter explaining that she was mistaken. He expressed his belief in Christ's real presence in the Eucharist and pointed out where that teaching was found in the pastoral letter. He

also asked for a public apology.

On a later episode of *Mother Angelica Live*, the nun apologized for remarks "which I'm sure seemed excessive," but continued to question the cardinal's teaching on the Eucharist in the pastoral.

In his speech to the pontifical council, Cardinal Mahony said, "In some instances, those who have access to the public media, but have little or no competence in Catholic theology or Church doctrine, assault the legitimate authority of the Church."

The Catholic faithful need to learn to draw on the Church's rich tradition of discernment in order "to recognize the person who speaks for the Church by how that one speaks," the cardinal said.

Audiences must ask whether the gifts and fruits of the Holy Spirit are present in the message and whether or not the message reinforces the unity of the Church, he said.

If the message is "one of fear and divisiveness delivered with rancor and arrogance even while appealing to the virtues of humility and obedience," Catholic faithful should recognize that the message is not coming from the Church, Cardinal Mahony said. †

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The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

March 27

St. Paul Parish, 9788 N. Dearborn Rd., Guilford, will hold a fish fry from 4-7 p.m. at the Fisher Hall, Yorkville. Adults: \$5. Children under 10: \$2.50. Sponsored by the Booster Club.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold eucharistic adoration starting at 8:30 a.m. and concluding at noon with communion service.

All Saints School, Indianapolis, 337 N. Warman Ave., will hold a Lenten fish fry, 5:30-7:00 p.m. in Ryan Hall. Cost: \$3.50-\$4.50. Carry-out is available. Information: 317-636-3739.

March 27-29

The archdiocesan Office for Youth and Family Ministries will sponsor a Retrouvaille Weekend in Cincinnati, Ohio. Information and registration: 317-236-1586 or 1-800-382-9836.

The Conventual Friars will offer

a vocation retreat for single men, 18-40 years old, who are interested in the religious life to be held at Mount St. Francis Retreat Center. Information: 502-933-4439.

March 28

St. John Parish, 126 W. Georgia St., Indianapolis, will start at 7:30 p.m. with the rosary, followed by a healing Mass.

March 28 and 29

St. Meinrad College will present the musical production "Sounds of Spring" on Saturday at 4 p.m. and 8 p.m. and on Sunday at 2 p.m. Tickets: \$3. Information: 812-357-6535.

March 29

Sacred Heart Parish will hold Scripture Study at 9 a.m. in the Parish Hall, 1125 S. Meridian St., Indianapolis. All are welcome.

Sacred Heart Parish, Terre Haute, will hold a youth Mass and dance from 7-9:30 p.m. Cost: \$2.

At Mary's Rexville Schoenstatt, Schoenstatt Holy Hour, Inscriptio Spirituality beginning at 2:30 p.m. followed by Mass at 3:30 p.m. Fr. Elmer Burwinkle, 812-689-3551. (On 925S, 8 mile from 421S, 11 miles south of Versailles on US 50.)

The St. Ann Society invites all women of the Richmond/Connersville Deanery to its annual day of reflection "Weaving God's Love into the Fabric of Our Daily Lives" presented by Franciscan Sister Norma Rocklage, beginning at 1 p.m. at St. Andrew Church, Richmond. Information: 765-935-3894.

SS. Peter and Paul Cathedral, Indianapolis, 1347 N. Meridian St., will present the Cathedral Choir: Lenten Reflection "The Last Journey," 5 p.m.

St. Nicholas Parish, Sunman, will serve a sausage and pancake breakfast, 7:30 a.m.-noon. Freewill offering.

St. Ann Parish, Lafayette, 612 Wabash Ave. will hold a healing service, with rosary to begin 2 p.m., Mass 2:30 p.m.

March 31

Marian College presents Mature Living Seminars, "Trends in Economics," with Dr. Ken A. Elemendorf. Information: 317-955-6000.

April 1

Sacred Heart Parish, Indianapolis, 1530 Union St., will host "How to Read the Bible ... and Understand It," 12:05-12:50 p.m. in the parish hall. No cost.

April 2

Holy Name Parish, 21 N. 17th Ave., Beech Grove is having its annual spring rummage sale, 8 a.m.-3 p.m. in the school cafeteria. Information: 317-784-5454.

April 3

Catholic Charismatic Renewal of Central Indiana will gather for Mass and healing service at St. Joseph Parish, Indianapolis, 1375 S. Mickley Ave., 7 p.m. Information: 317-927-6900.

April 3-5

Mount Saint Francis Retreat Center will present a charismatic retreat for men and women, "The Spirit of God: The Holy Spirit: The First Gift to Those Who Believe." Information: 812-923-8817.

April 4

Knights of St. John Hall at Greensburg will have a craft show, 8 a.m.-4 p.m. (Take 134A off of I-74). Lunch available.

Benedict Inn Retreat and Conference Center will offer Breakfast with the Easter Bunny, 9-11:30 a.m., 1402 Southern Ave., Beech Grove. Information: 317-788-7581.

April 4-5

St. Bernadette Parish, Indianapolis, 4838 Fletcher Ave., will hold its annual Easter Boutique, Saturday 10 a.m.-4 p.m., Sunday 10 a.m.-1 p.m. Information: 317-356-5867.

April 5

A Natural Family Planning class will be held at St. Louis School, Batesville, Room B-16, 9 a.m.-noon. Cost: \$25-books and materials. Information: 812-934-3338.

St. Francis Xavier, Henryville, will offer a smorgasbord, 10:30

a.m.-1:30 p.m. Cost: Adults, \$6; Children 12 and under, \$3; under 5, free. Quilt raffle and crafts.

SS. Peter and Paul Cathedral, Indianapolis, 1347 N. Meridian St., will hold Palm Sunday Eucharistic Liturgy, 10:30 a.m., Archbishop Daniel M. Buechlein presiding.

April 5-12

Benedict Inn Retreat and Conference Center will present Holy Week Directed, a reflective retreat during Holy Week. Information: 317-788-7581.

Recurring

Daily

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Low Mass daily (except Sunday), 8 a.m.

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., Parish Center building, will hold perpetual adoration daily, 24 hours.

Weekly

Sundays

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) High Mass, 1:30 p.m.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a 4 p.m. Mass throughout Lent.

St. Anthony Parish, Clarksville, will hold "Be Not Afraid" holy hour from 6-7 p.m.

Mondays

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

Tuesdays

Our Lady of the Greenwood Marian Prayer group will meet from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Luke Parish, Indianapolis, Single Adults Group will meet in the parish reception room, 7:30-8:30 p.m. Information: 317-299-9545.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates will pray for priests and religious, the rosary, the litanies to the Sacred Heart of Jesus and the Immaculate

Heart of Mary, and Chaplet of Divine Mercy following 7 p.m. Mass.

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

Wednesdays

The Father Gobbe cenacle group will meet from 1-2:10 p.m. at Immaculate Heart of Mary Parish, Indianapolis, 57th and Central.

Thursdays

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Mass.

St. John Parish, (Indianapolis, across Capitol Ave. from the Hoosier Dome) will hold "Lenten Scripture Reflection," 1 p.m., a discussion of last Sunday's reading, hosted by Father Thomas Murphy. The discussion will last about 45 minutes, coffee provided. Information: 317-635-2021.

St. Mary Parish, New Albany, Shepherds of Christ Associates will gather at 7 p.m. to pray for vocations to the priesthood and religious life and lives consecrated to Jesus and Mary.

Fridays

St. Monica Parish, Indianapolis, 6131 N. Michigan Rd., will hold a fish fry each Friday during Lent from 5-7 p.m. sponsored by the Men's Club.

St. Roch Parish, 3600 S. Meridian St., Indianapolis, will hold a fish fry each Friday during Lent from 5-7 p.m. Sponsored by the Men's Club.

Knights of Columbus, Council 541, will host fish fry dinners from 5-7:30 p.m. at the St. Benedict Church Parish Center, 9th and Walnut Sts., Terre Haute. Cost: \$5 adults; \$3 children under 12. Information:

812-533-1048.

St. Martin Parish, Yorkville, will hold a fish fry each Friday during Lent from 4-7:30 p.m. Cost: \$5 adults; \$2.50 children.

SS. Peter and Paul Cathedral will offer eucharistic adoration during Lent, begins at conclusion of noon Mass, with Benediction following Mass, Stations of the Cross at 7 p.m. Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis.

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

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

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

During Lent, Sacred Heart Parish, Indianapolis, will hold eucharistic adoration at 8:30 a.m., concluding with communion service at noon. The Stations of the Cross will be held at 7 p.m.

St. Joseph University Parish, Terre Haute, will hold eucharistic adoration after the 9 a.m. Mass until 5 p.m.

Saturdays

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

Monthly

First Sundays
St. Paul Parish, Sellersburg, prayer group will meet in the church from 7-8:15 p.m.

—See ACTIVE LIST, page 27

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Cardinal confident pope will visit Poland in 1999

Vatican sources said a papal trip to Poland would be likely in 1999

WARSAW, Poland (CNS)—Cardinal Jozef Glemp of Warsaw said he is confident Pope John Paul II will re-visit his homeland of Poland in 1999.

The cardinal said that, after returning from the Vatican for his *ad limina* visit in February, "I voiced the universal hope that the Holy Father would come to us."

"I am personally quite convinced the Holy Father will come," he said in an interview with KAI, Poland's church-owned Catholic information agency.

"We are aware the Holy Father is an old, suffering man, without the capabilities he had in the past. But so many farewell invitations were issued during the pope's last visit that I think I expressed a universal longing among the faithful in inviting him," he said.

Vatican sources said a papal trip to Poland was likely in 1999.

Such a visit would be Pope John Paul's eighth pilgrimage to Poland.

Cardinal Glemp said occasions for Pope John Paul's

homecoming could include the beatification of 107 Polish martyrs from World War II, as well as the millennium of the canonization of St. Wojciech, also known as St. Adalbert in the Czech Republic.

He added that the pope had not yet traveled to Poland's new Catholic dioceses, created under a 1992 church reorganization, and the pope might observe building work on the Church of Divine Providence to mark the Warsaw Diocese's 200th anniversary.

"There are also all-national motives concerning the whole Polish Church, and I think these are most important—such as our plenary synod, which ends next year," Cardinal Glemp continued. †

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The Active List, continued from page 26

Information: 812-246-4555 or 812-246-9735.

First Tuesdays

Divine Mercy Chapel, Indianapolis, next to St. Michael Church and Cardinal Ritter High School, 3354 W. 30th St., will hold Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

First Fridays

Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, will have eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, Indianapolis, 3600 S. Pennsylvania St., will hold rosary and Benediction, 7-8 p.m.

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., Indianapolis, will hold the Stations of the Cross at 7 p.m.

St. Joseph Parish, St. Joseph Hill, Sellersburg, 2605 St. Joe

Rd. W., will hold eucharistic adoration following 8 a.m. Mass until noon.

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

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

First Saturdays

St. Nicholas Parish, Sunman, will have 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly SACRED gathering will follow in the parish school.

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

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., will hold First Saturday devotions starting with Mass at 8 a.m. followed by the rosary and the sacrament of reconciliation.

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

Second Wednesdays

The archdiocesan Office for Youth and Family Ministries will offer Natural Family Planning Classes at 7:30 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Cost: \$20. Information: 317-236-1596 or 1-800-382-9836, ext. 1596.

Second Thursdays

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

Third Mondays

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

Third Wednesdays

Catholic Widowed Organization will meet from 7-9:30 p.m. at the O'Meara Catholic Center,

1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

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

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

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

Third Thursdays

Sacred Heart Parish, Indianapolis, 1530 Union St., will hold Family Rosary Night at 7 p.m.

Third Fridays

The Catholic Charismatic Renewal of Central Indiana will gather for a Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis. Teaching will begin at 7 p.m. followed by Mass at 7:30 p.m.

Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Parish, Indianapolis, 3922 E. 38th St.,

will have a Mass for Life, 8:30 a.m., followed by a prayerful walk to the abortion clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew for the Benediction.

Fourth Sundays

The Sacred Heart Fraternity of Secular Franciscans will gather in the Sacred Heart Parish Chapel, 1530 Union St., Indianapolis, 3 p.m. Benediction and Franciscan service followed by business meeting and social. Information: 317-547-6651.

Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co.,

6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon.

WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6:00 p.m. THURSDAY: Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.

FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

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Rest in peace

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

BANET, Gertrude, 83, St. Mary-of-the-Knobs, Floyds Knobs, Mar. 14. Mother of Laverne, Charlene, Stephen, Daniel, Daryl, Jerry, Damon, Duane Banet. Step-sister of

Franciscan Sister Mary Vigil Schneider was principal

Franciscan Sister Mary Vigil Schneider died on March 18 at Oldenburg. She was 83.

A Mass of Christian Burial was celebrated at the mother-house chapel of the Sisters of St. Francis, Oldenburg.

Born in Ludlow, Kent., she entered the Oldenburg community in 1932 and professed final vows in 1938.

Sister Mary Vigil taught at St. Louis School in Batesville, and was the founding principal of St. Lawrence School in Indianapolis. She taught and was principal at St. Michael, Indianapolis, and was principal of Holy Name, Beech Grove. She also taught in schools in Ohio and Missouri.

She is survived by two brothers, Charles and Cletus Schneider, and by three sisters, Franciscan Sister Rose Theresa Schneider, Rita Amschler and Gloria Almond.

John Williams. Grandmother of 18. Great-grandmother of 11.

BARGA, Anthony G. "Spike," 46, St. Monica, Indianapolis, Mar. 15. Husband of Patricia (Nathan) Barga. Son of Reed A. and Frances B. (Conrad) Barga. Brother of Susan M. McGregor, Mary F. Stall.

BAUMGART, Betty, 79, St. Matthew, Indianapolis, Jan. 16. Mother of Barbara Baumgart.

BISCHOFF, Mary Louise, 84, St. Anthony of Padua, Morris, Mar. 12. Sister of Paul, Robert Bischoff, Catherine Nordmeyer.

BRAY, Dorothy H. "Dot" (Prestel), 85, Our Lady of the Greenwood, Greenwood, Mar. 12. Wife of Joseph M. Bray. Mother of David P., Michael J. Bray, Susan Mullins. Sister of Henrietta Siscoe. Grandmother of six. Great-grandmother of three.

BUNNELL, Victoria Gay, 19 days, Sacred Heart, Terre Haute, Mar. 15. Daughter of Robert and Rhonda (Ethington) Bunnell. Sister of Andrew Price, Mallory Bunnell. Granddaughter of Frank and Gay Madden, Jim Sink and Julie Sink.

CANALES, Jr., Andres "Andy," 71, St. Augustine, Jeffersonville, Mar. 14. Husband of Viola Canales. Father of Joseph Canales. Brother of Lorraine Goule. Grandfather of one.

COOK, Herman Edward, 80, St. Monica, Indianapolis, Mar. 10. Husband of Leona Cook. Father of Timothy, Charles Cook. Brother of Frank, Harold Cook, Betty Cook, Mary Humbles. Grandfather of 12. Great-grandfather of 12. Great-grandmother of three.

COOK, Jane (Armstrong), Little Flower, Indianapolis, Mar. 7. Mother of Pamela Biondillia, Patricia Cook.

DIETZ, Carl H., 93, Holy Family, Oldenburg, Mar. 21. Father of Ruth Henrikson, Charlene Bullwinkel, Mary Jo Heppner. Grandfather of nine. Great-grandfather of six.

DOOLEY, David L., 61, St. Paul, Tell City, Mar. 10. Husband of Naomi Dooley. Father of David Lee Dooley, Diane Fout. Brother of Eugene, Richard, Michael, Barbara Dooley, Joan Gilliland.

DOYLE, LaVonn, 79, Good Shepherd, Indianapolis, Mar. 4. Mother of Thomas, Joseph Doyle.

GILLES, Kenneth H., 46, St. Vincent De Paul, Shelbyville, Mar. 9. Father of Amy Gilles, Stacy Lewis. Brother of Joseph, Thomas, Ronald, Donald, Steve Gilles, Jean Kelsey.

HADLEY, Don, 75, Holy Family, Richmond, Mar. 4. Husband of Irma Hadley. Father of David Hadley, Donna DeCamp, Julie Taborn, Mary Petery. Brother of Kay Hadley Grooms. Grandfather of six.

HEMMELGARN, Ernest, 87, Nativity, Indianapolis, Mar. 2. Brother of Leonard, William Hemmelgarn, Ann Horner, Mary Bruce, Frances Beaman.

HUGHES, Thelma, 85, St. Gabriel, Connersville, Mar. 15. Mother of Patricia Hughes. Aunt of nieces, nephews.

JOHNS, Clare, Infant, Our Lady of Lourdes, Greenwood, Mar. 9. Daughter of William G. II and Jane Johns. Sister of William G. III, Corinna C. Johns. Granddaughter of Joyce and Willie Johns. Merlin and Shiela Nelson. Great-granddaughter of Betty Wratten.

KELLY, Eileen (Hussey), 83, Christ the King, Indianapolis, Mar. 10. Mother of Penny Donegan. Grandmother of four. Great-grandmother of six.

KIESLER, Joseph Henry, 79, St. Michael, Bradford, Mar. 8. Brother of Vernon, Melvin, Carl Kiesler, Bernice Paul, Phyllis Huber.

KIRK, Jr., Thomas A., 44, St. Matthew, Indianapolis, Mar. 13. Son of Thomas A., Sr., and Anne Mikula Kirk. Brother of J. Patrick, Timothy E., Steven J., Michael C. Kirk, Judith Kirk Sims.

KIRKWOOD, Florence, C., 84, St. Matthew, Indianapolis, Jan. 25. Mother of Stephen L. Kirkwood. Grandmother of four. Great-grandmother of one.

KNASEL, Catherine, 79, St.

Mary-of-the-Knobs, Floyds Knobs, Mar. 8. Mother of Lawrence Knasel, Jr., Nancy Stoner, Mary Schulz. Grandmother of six. Great-grandmother of seven.

KOOPMAN, Gilbert, 77, St. Mary-of-the-Knobs, Floyds Knobs, Mar. 8. Brother of Fritz Koopman, Louise Trice, Eva Gohl, Clara Robinson.

MACK, George B. Jr., 76, St. Jude, Indianapolis, Mar. 16. Husband of Irma Rode Mack. Father of Thomas M., Dennis C. Mack. Grandfather of five. Great-grandfather of one.

MOORMAN, Loretta E. (Laker), 81, St. Anthony of Padua, Morris, Mar. 17. Wife of Sylvester Moorman. Mother of Herbert, Arnold, Michael Moorman. Sister of Leona Moorman. Grandmother of 10. Great-grandmother of one.

MUZELAK, Michael, 90, Sacred Heart, Terre Haute, Mar. 17. Brother of Stella Connetta.

OLLIS, Walter Gordon, 72, Sacred Heart, Jeffersonville, Mar. 16. Father of Bonnie Coltrane, Tamara Manor, Katherine Cochrane, Rebecca Holstein. Brother of Jarold L. Ollis. Grandfather of six.

PIKE, Avalon T., 69, St. Mary, Rushville, Mar. 11. Wife of Robert Pike. Mother of Robert, Jr., Charles Fredrick Pike, Jean Angle, Theresa Heuer, Carolyn Dailey. Daughter of Leo and Bernadette Fahey. Sister of Gene Fahey. Grandmother of nine. Step-grandmother of five. Step-great-grandmother of one.

POGUE, Georgiana M. (Steinke), 77, Holy Name, Beech Grove, Mar. 4. Mother of J. Charles, Carol A. Pogue, Barbara E. Jenkins, Jennifer S. Quinn, Martha Mack. Sister of Frederick Steinke. Grandmother of seven.

POWERS, Renna May, 70, St. Paul, Tell City, Mar. 12. Mother of Jerry Weatherbolt, Sheila Weedman. Sister of Lefty Cravens, Helen Linne, Sally Schroeder, Priscilla Asche, Mary Freeman, Melba Fortwendel, Edith Snyder. Grandmother of four. Great-grandmother of eight.

RITTER, John Frederick, Little Flower, Indianapolis, Mar. 13. Husband of Margaret Ritter. Father of Deborah Ritter Lieta. Brother of Wanda Haverly. Grandfather of nine. Great-grandfather of two.

SCHROEDER, Frank K., 72, St. Andrew, Richmond, Mar. 9. Husband of Catherine Schroeder. Father of Jane Mottram, Diane Baker, Mary

Morgan, Tom, Joseph, Phillip Schroeder. Brother of George, Herman, Charles Schroeder, Elizabeth Heaton, Pauline Brown, Anna Ruth Brinker. Grandfather of eight.

SMITH, Skyler, 15 months, St. John the Baptist, Dover, Mar. 15. Son of Joseph and Carole Smith. Brother of Nathaniel, Jordan, Aja Smith.

STEWART, Mary M., 58, St. Louis, Batesville, Mar. 15. Wife of Nicholas Stewart. Mother of Patricia Steinfort, Pamela Hatakar, Elizabeth Ruehl. Daughter of Catherine Baker. Sister of David Baker, Betty Gigrich, Martha Miller. Grandmother of one.

SWANK, Helen Lucille, 83, St. Elizabeth, Cambridge City, Mar. 8. Sister of William, Victor Ingalls. Grandmother of three.

SWEENEY, Anne V., 87, Sacred Heart, Terre Haute, Mar. 8. Mother of Patrick Sweeney. Grandmother of six.

TOMLIN, James W. "B.T.," 57, Our Lady of the Greenwood, Greenwood, Mar. 13. Husband of Jeanne (Brannon) Tomlin. Father of Angela Tomlin Jester, Julie Marks, Lori Orman, Fran Davey. Stepfather of David, Liz Cook. Son of Mary Belford Tomlin. Brother of Sharon Caldwell, Marilyn Mackey. Grandfather of nine.

TREES, Omer, Little Flower, Indianapolis, Mar. 3. Father of James Trees. Brother of Franciscan Sister Mary Omer Trees. Grandfather of one.

WAWRZYNIAK, Cecelia C., 95, Christ the King, Indianapolis, Mar. 16. Mother of Richard, Daniel, Raymond, Wawrzyniak, Robert Lawrence. Sister of Nicholas Budnik. Grandmother of 12. Great-grandmother of 22.

WORTH, Vivian Mary, 88, Good Shepherd, Indianapolis, Feb. 25. Mother of Joyce Purpura, Sharon Kuchler, Stanley, Larry Worth.

Interfaith visit will aid Catholic-Jewish dialogue, cardinal says

JERUSALEM (CNS)—The visit to Israel and Rome of American Catholic and Jewish officials will have a "very positive" influence on ongoing interfaith dialogue, said Cardinal William H. Keeler of Baltimore.

"We are hoping this will help us each to see the other perspective and I think [the pilgrimage] has been very helpful in that," said the cardinal, who together with Rabbi Joel H. Zaiman of Baltimore, served as co-chairman for the group of 18 Catholic and Jewish officials during the March 8-19 visit.

"We have a better handle on the complexity of the situation with respect to the desire for peace, and the complexity as far as history and religion are concerned We will be more informed," Cardinal Keeler said in an interview with Catholic News Service at the end of the group's stay in Israel.

The group arrived first in Israel and continued on to Rome on March 16 where they were scheduled to participate in a general audience with Pope John Paul II. They also were to meet with Cardinal Edward I. Cassidy, head of the Pontifical Commission for Religious Relations with the Jews, and other commission officials.

It was the first time a Catholic-Jewish group of this level had visited Israel and the Palestinian territories together, and had worked at this intensity at studying the situation, said Cardinal Keeler.

"What gave us hope was that many different people who spoke to us expressed the hope that the peace process would go forward," he said.

The group met with Israeli and Palestinian political and religious leaders including Israeli President Ezer Weizman, Palestinian Parliament Member Faisal Hussein and Latin-rite Patriarch Michel Sabbah. In addition, they visited with Israelis and Palestinians in their homes to get a more personal feel for the issues involved.

Cardinal Keeler said he was pleased that the Muslim and Jewish representatives they spoke with all expressed their desire to see a continuing Christian component in Jerusalem. The Vatican has made continual requests for international protection of Jerusalem's character as a city holy to Jews, Muslims and Christians and for guarantees that it would be open to members of the three faith traditions.

Also as part of their program, the Catholic and Jewish representatives took part in one another's religious services. The rabbis—all belonging to the Reform and Conservative branches of Judaism—took part in the Masses and the Catholic bishops took part in the Sabbath service, as well as the special Purim holiday service.

The trip was organized by Project Interchange of the American Jewish Committee and by the Catholic Near East Welfare Association, and included members from the Jewish Council for Public Affairs and the National Conference of Catholic Bishops' Committee for Ecumenical and Interreligious Affairs.

Catholic officials who participated in the pilgrimage included Bishop Basil H. Losten of the Ukrainian Diocese of Stamford, Conn.; Bishop John J. Nevins of Venice, Fla.; Auxiliary Bishops Stephen E. Blaize of Los Angeles, John P. Boles of Boston, and John C. Nienstedt of Detroit; Msgr. Robert L. Stern of New York City, general secretary of the Catholic Near East Welfare Association; Msgr. Denis J. Madden of Baltimore; and Eugene Fisher, associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs.

Rabbis who participated included Rabbi A. James Rudin, national interreligious affairs director of the American Jewish Committee, and Rabbi Mark L. Winer, president of the National Council of Synagogues. †

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News briefs

U.S.

Sponsor rejects Schlafly claims about patient rights bill

WASHINGTON (CNS)—The House sponsor of a measure aimed at giving more rights to patients in managed care plans says the legislation will not mandate coverage of abortions, despite a claim to the contrary by longtime abortion opponent Phyllis Schlafly. A spokesman for Rep. Charlie Norwood, R-Ga., said the congressman's proposed Patient Access to Responsible Care Act, which has more than 200 House co-sponsors, was deliberately drafted to avoid any reference to abortion. John Stone, director of communications in the congressman's Washington office, said Norwood's staff has been engaged in lengthy consultations with the National Right to Life Committee and the Catholic Alliance to ensure that nothing in the legislation, known as PARCA, could be misconstrued to violate those pro-life principles.

New Jersey archbishop urges focus on human rights in Africa

WASHINGTON (CNS)—The chairman of the U.S. bishop's International Policy Committee urged President Clinton to focus on human rights issues during his visit to Africa. In a March 19 letter to U.S. Secretary of State Madeleine K. Albright, Archbishop Theodore E. McCarrick of Newark, N.J., wrote that a common concern facing all of the countries on the president's itinerary was human rights. The list of abuses includes genocide with impunity, police brutality and inequitable treatment of women, he said. Clinton was to arrive in Ghana March 23 for an 11-day visit to Africa. He also was to travel to South Africa, Botswana, Uganda, Rwanda and Senegal.

Catholic Engaged Encounter gets high marks in study

WASHINGTON (CNS)—Catholic Engaged Encounter does a good job of giving engaged couples a structured setting to "examine key issues in their relationships with a strong spiritual dimension," says a report on a nationwide study. "The most important challenge for CEE," the report says, is to revise and adapt its program "to the issues confronting engaged couples in the 1990s, many of which are quite different from the experiences of those who originally developed the outline or present it today." Key ways the current program could be improved include more attention to interfaith marriages and more attention to the issue of cohabitation before marriage, it says. It reports that 44 percent of participants who responded said they were living with their fiancés at the time of their encounter weekends.

U.S. will ease some embargo restrictions on Cuba

WASHINGTON (CNS)—Citing the success of temporary concessions made in the Cuban trade embargo during Pope John Paul II's visit in January, President Clinton March 20 announced plans to formally ease some restrictions. "The response of the Cuban people to [the pope's] visit has since convinced me that we should continue to look for ways to support Cuba's people without supporting its regime," said Clinton in a statement. That will be accomplished, he said, "by providing additional humanitarian relief, increasing human contacts and helping the Cuban people prepare for a peaceful transition to a free, independent and prosperous nation."

People

Northern Ireland clerics bring message of peace to Buffalo

BUFFALO, N.Y. (CNS)—A Catholic priest and Methodist minister from Belfast, Northern Ireland, traveled to Buffalo for St. Patrick's Day to speak out for peace in their homeland. They also got to march in a St. Patrick's Day parade, something they cannot do in Belfast, where there is no parade. Both Father Gerry Reynolds and the Rev. Sam Burch serve churches in an area of Belfast known as the Cornerstone Community. It is located between a republican, or Catholic, neighborhood, and a unionist, or Protestant, one.

Work for children of alcoholics rooted in Catholic education

WASHINGTON (CNS)—Sis Wenger's work on behalf of children of alcoholics continues a tradition of

service instilled in her ever since Catholic grade school. "I was taught by Ursuline nuns all my life. They taught me it was my responsibility to pay attention and to change things," Wenger said. Wenger, now the executive director of the National Association for Children of Alcoholics, will participate in a panel discussion on *Straight Talk on Addiction*, a live program to air at 10:30 p.m. EST Monday, March 30, on PBS.

World

Pope says media in need of ethical guidelines

VATICAN CITY (CNS)—Communications professionals and consumers must insist on an ethical code for the media that enhances the media's power to unite people and lessens the possibility of exploitation, Pope John Paul II said. "We find ourselves facing an immense challenge since technology often seems to be moving at such a speed that we can no longer control where it might be leading us," the pope said in a March 20 message.

Indian lay people take Lenten penitential exercises seriously

CALCUTTA, India (CNS)—Lay people in eastern India take Lent seriously, and some observe prayer and

fasting in excess of that practiced by priests and religious, said some laity and priests. Many Catholics in West Bengal state they take only a cup of tea in the morning and a light meal at night. Others in Bettiah, a Christian stronghold in neighboring Bihar state, forgo meat and fish from Ash Wednesday until Easter, reported UCA News, an Asian church news agency based in Thailand.

Pope encourages research into prenatal psychic development to gauge development of unborn

VATICAN CITY (CNS)—Pope John Paul II encouraged new research into prenatal psychological development, saying experts need to gauge the effect of family life and other factors on the development of the unborn. The pope made the comments in a message March 20 to participants in a church-sponsored meeting on "Biological and Psychological Foundations of Prenatal Education." The pontiff said it was right for health experts to study the unborn "not just to observe his physical growth and listen to the beat of his tiny heart, but also to investigate his emotions and register the signs of his psychic development." †

(These briefs were compiled from reports by Catholic News Service.)

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Holocaust document prompts praise, criticism

VATICAN CITY (CNS)—The Vatican's release of a landmark document on the Holocaust, expressing repentance for some Christians' failure to oppose the persecution of Jews, prompted a week of praise, criticism and reflection from Catholic and Jewish leaders.

The document drew universal approval for its *mea culpa* about past Christian discrimination against Jews and its strong condemnation of the practices and ideas that led to the Nazis' "final solution." Many saw the text as an important teaching tool for the future.

Its distinction between Christian "anti-Judaism" and Nazi "anti-Semitism" met with a more mixed reaction, especially from Jewish leaders who felt the two phenomena were historically linked. And its defense of Pope Pius XII re-opened a bitter debate about the role of the wartime pontiff and whether he did all he should have done to save Jewish lives.

Titled *We Remember: A Reflection on the Shoah*, the 14-page text was released March 16 after 11 years of preparation by the Pontifical Commission for Religious Relations with the Jews. Eagerly awaited by Jewish groups, the document had been requested by Pope John Paul II as the church's first official statement about Christian responsibility and the *Shoah*, or Holocaust.

One of the main conclusions of the text was that centuries of anti-Jewish attitudes in the church may have contributed to Christians' lack of resistance to the Nazi policies, which left some 6 million Jews dead.

"For Christians, this heavy burden of conscience of their brothers and sisters during the Second World War must be a call to penitence. We deeply regret the errors and failures of those sons and daughters of the Church," it said. In that

sense, the current document is "an act of repentance," it said.

In a brief accompanying letter, the pope called the Jewish Holocaust an "indelible stain" on history and said he hoped the new document would "help to heal the wounds of past misunderstandings and injustices."

Addressed to all Catholics, the Vatican document was also sent to Jewish leaders around the world. It asked Jews to "hear us with open hearts." Reaction poured in immediately, not all of it favorable. Many Jewish representatives called it a positive step, but one that did not meet all their expectations. Typical was the statement of the European Conference of Rabbis, which on the one hand said the text was disappointing and on the other called it a "first step in the right direction."

In New York, the American Jewish Congress expressed appreciation for the document but said fuller access to Vatican archives from the period would help address lingering questions of church "responsibility and complicity." Rabbi David Rosen, head of the Jerusalem office of the Anti-Defamation League of B'nai B'rith, said the document's expression of error and regret was significant. But he said the text made it sound as if Christians were merely indifferent to the persecution of European Jews; he said that others, including the pope, have used stronger language about Christians' behavior during that period.

Rabbi Leon Klenicki, an ADL official in New York, challenged the document's anti-Judaism/anti-Semitism distinction, saying: "The Nazis nourished themselves with what they saw around them in the textbooks, in the cathedrals, in the passion plays (of the Catholic Church). They

didn't have to go far. It was there."

The document, however, argued that while the church was partly responsible for religious discrimination against Jews through the centuries, this did not lead to the "neo-pagan" Nazi ideology of racial superiority. Cardinal Edward I. Cassidy, head of the commission that drafted the text, said it was unfair to "put the Nazis of Hitler together with the Church, united in responsibility for this tragedy."

Several commentators, Jewish and Catholic, noted that the Vatican document referred consistently to the responsibility of individual Christians, not to the church as an institution. In contrast, they said, recent *mea culpa* statements by French and German bishops have acknowledged collective shortcomings of the Church as Church.

Like many Jews, Ignatz Bubis, president of the Central Committee of Jews in Germany, expressed anger and disappointment at the document's statement that Pope Pius had shown "wisdom" and had helped save "hundreds of thousands of Jewish lives."

The document defended Pope Pius in an unusually long footnote, using the words of Jewish leaders of the immediate post-war period.

A few days later, a Jesuit expert on the period, Father Pierre Blet, wrote that published Vatican documents prove Pope Pius made continual but unpublished efforts to stop the deportations of Jews and to save as many Jews as he could.

Pope John Paul entered the debate when he was questioned by journalists on his way to Nigeria March 21. He called Pope Pius "a great pope" and said those who criticized his World War II role should "read Father Blet." †

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Applicants should direct initial inquiries to Ms. Mickey Lentz, Associate Director, Office of Catholic Education, P.O. Box 1410, Indianapolis, IN 46206, or phone 317-236-1444.

Youth Minister Coordinator

The youth minister coordinator for St. Mary of the Annunciation Parish in New Albany, IN, should serve as bearer of the Gospel to catechists, parents, students, and the parish in his/her area of responsibility. The person should model for others through his/her personal life. Skills in organization and an ability to communicate well with peers and youth are necessary.

Requirements: Is a professed and practicing Catholic and is making progress toward achieving NFCYM standards.

Additional experience helpful: a minimum of a bachelor's degree in pastoral/youth ministry, education, theology, psychology, religious education, music, or a related field, or equivalent; training through youth ministry certification program; training in principles, practices, and theories of total youth ministry.

Send résumé including references by April 10 to: St. Mary of the Annunciation Church, 415 E. 8th St., New Albany, IN 47150. Attention: Mrs. Chris Yarbrough, Chairperson, Youth Minister Coordinator Search Committee.

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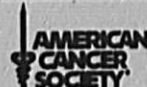
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Athletic Complex Manager

St. Simon Catholic Church and School has completed the construction of a gymnasium and an out-of-doors athletic facility. We are looking for an energetic person to manage the scheduling and supervision of these resources. We anticipate some marketing and negotiations with community groups to utilize our complex. This position will involve being on-site during evenings and weekends. Salary is negotiable and contains a generous fringe package. Interested persons should send a résumé with references to Larry Hembree, Pastoral Associate, St. Simon Catholic Church, 8155 Oaklandon Rd., Indianapolis, IN 46236.

Youth Ministry Coordinator

St. Mark Parish in Indianapolis, IN, is seeking a spiritual, enthusiastic individual with strong communication and organizational skills. The number of children in our parish is about 900. The primary responsibility of the youth ministry coordinator is to *bring our young people into a relationship with God and his community*. The minimum specifications for this position include a two-year degree or the equivalent and two years experience as a youth minister or youth leader.

The coordinator of youth ministry will direct and coordinate parish youth ministry efforts using the components of total youth ministry and also supervise some staff consisting primarily of volunteers.

Send résumé by May 30 to: Archdiocese of Indianapolis, Office for Youth and Family Ministries, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Fax: 317-236-1401.

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St. Peter Catholic Church is seeking a full-time DRE/youth minister. The parish has 340 families, 120 children (K-8) in Sunday classes, 50-60 H.S. age students. The parish is rural, 22 miles (25 min.) upriver from downtown Cincinnati. The salary scale is that of the Archdiocese of Cincinnati. Applicants must meet archdiocesan standards for DRE certification. (DRE certification standards available from Office of Rel. Educ., Arch. of Cinti., 100 E. Eighth St., Cinti., OH 45202 (513-421-3131). Send résumés/inquiries to: Rev. Theodore C. Kosse, St. Peter Church, 1192 Bethel-New Richmond Rd., New Richmond, Ohio 45157. Ph# 513-553-3267. Fax# 513-553-4321.

Tribunal Advocate

The Roman Catholic Archdiocese of Indianapolis is seeking an advocate for the Metropolitan Tribunal office. The advocate is responsible for assisting persons who are seeking to establish their freedom to marry in the Catholic Church or to clarify their marital status in accordance with Canon Law.

The position requires a bachelor's degree (a degree in Canon Law is preferred). Two years of legal and/or pastoral experience or other relevant life experience is preferred. Additional requirements include general understanding of Church teachings regarding marriage, excellent verbal and written communication skills, strong organizational skills, computer knowledge, and the ability to present realistically the requirements of Canon Law while remaining sensitive to the pastoral needs of the client.

We offer a family-like atmosphere and the opportunity to develop your talents as a member of an organization that serves people's human and spiritual needs. To obtain a description of the advocate position and an application, please contact: Office of Human Resources, Archdiocese of Indianapolis, 317-236-7314 or toll free 800-382-9836 ext. 7314. E-mail: tperry@archindy.org.

Resource Person and Program Administrator

The Batesville Deanery Pastoral Council is seeking to hire a full-time resource person and program administrator, effective July 1, 1998. This position has three main roles: (1) administrative officer to deanery pastoral council, (2) coordinator of deanery leadership groups, and (3) manager of the deanery resource center. Further responsibilities include attendance at regular deanery leadership meetings, coordinating various workshops, seminars and retreats for the deanery, and facilitating the work of DREs and catechists. We are seeking a person who is a practicing Catholic, enthusiastic, self-starter, and who has experience in parish (and archdiocesan) organizations and boards, who can relate to a diversity of deanery leaders (pastors, DREs, PLCs), who possesses administrative, organizational, and communication skills, and is familiar with Catholic religious education trends and practices. Other desirable qualifications include a college degree and basic computer skills. For more information, please contact Julie Reed at the address below. We are an equal opportunity employer. Please send your complete résumé, letter of application and three references by April 25 to: Search Committee, c/o Julie Reed, 2450 N. County Rd. 100W, Greensburg, IN 47240.

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THANKS SACRED Heart of Jesus and St. Jude for prayers answered. —K.W.

THANKS, GOD, St. Jude, St. Theresa, St. Anthony for prayers answered. —M.J.M.

DEAR ST. Jude, thank you for your help. —J.W.

THANKS MARY, St. Jude for prayers answered. —D.M.B.

THANKS ST. Jude, Blessed Virgin for prayers answered. —A.S.

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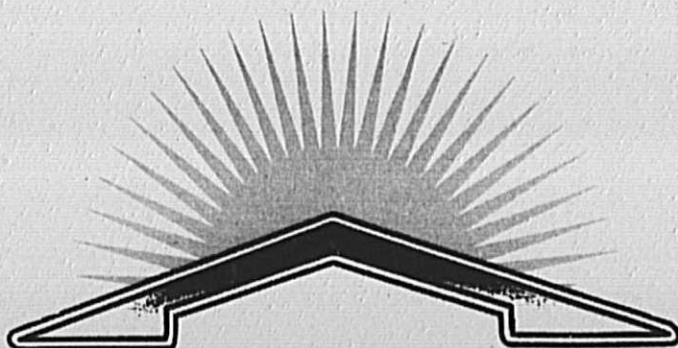
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