



The Criterion

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Pope preaches reconciliation on Holy Land pilgrimage

JERUSALEM (CNS)—With slow but determined steps, Pope John Paul II made his long-desired pilgrimage to the Holy Land, preaching peace and reconciliation among the region's peoples and religions.

From the heights of Mount Nebo in Jordan to the shores of the Sea of Galilee in Israel, the pope visited holy sites of the Old and New Testaments, making dramatic gestures of respect for Jews and Muslims and pleading for the unity of Christians.

Walking carefully through a minefield of political sensitivities, Pope John Paul also urged a renewed commitment to the Middle East peace process, guaranteeing the security of Israel but also satisfying the Palestinians' right to a homeland.

The March 20-26 trip culminated in Jerusalem with visits to the city's holiest Muslim, Jewish and Christian sites.

While at every step he made overtures to other religions and other Christian churches, he brought energy to his own personal prayers at churches marking the site of the angel Gabriel's annunciation to Mary in Nazareth, Jesus' birth in Bethlehem and, especially, Jesus' death in Jerusalem.

In fact, instead of resting before going to the airport, the pope returned to the Church of the Holy Sepulcher to pray at what is believed to be the site of Jesus' crucifixion, death and resurrection.

The pope brought the same intensity of prayer with him March 26 to Jerusalem's Western Wall, the holiest site of Judaism.

The stooped pontiff stood and placed his trembling hand upon the massive stone blocks of the 2,000-year-old wall, **See POPE, page 12**



Pope John Paul II prays at a small altar at the Basilica of the Annunciation in Nazareth March 25. The spot is traditionally believed to be where the angel Gabriel told Mary she would give birth to Jesus.

Pope creates new pilgrim's path with interfaith journey

JERUSALEM (CNS)—Walking at last amid the ancient stones where Jesus lived and died, Pope John Paul II created a new pilgrim's path by reaching out to other religions and to the divided peoples of the Holy Land.

His March 20-26 visit to Jordan, Israel and the Palestinian territories will be remembered as an interfaith journey that, despite some notes of dissonance, struck a

spiritual chord among those who watched and listened.

In sharing prayer and emotions with Christians, Muslims and Jews at places of deep religious significance, the pope was clearly trying to set an example of harmony in a land beset by political conflict and religious turf-guarding.

"Our gaze directed to Jerusalem, let us lift up our prayer to almighty God for all

the peoples living in the lands of the promise. ... They share the same place of blessing, where the history of salvation has left an indelible trace," he said at the start of his long-awaited pilgrimage.

But he also spoke with realism, telling interfaith leaders in Jerusalem: "Not everything has been or will be easy in this coexistence."

See PILGRIM, page 15

Dead Sea Scrolls exhibit in Chicago

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

By Greg Otolski

QUMRAN, Israel—As Jesus traveled around the Sea of Galilee nearly 2,000 years ago, performing miracles and preaching a new gospel of life conquering death, the Essenes continued waiting for the coming of the Messiah.

The Essenes—one of three major Jewish groups during the time of Jesus—lived by a strict interpretation of Jewish law. In small desert communities like Qumran, along the stark shores of the Dead Sea, they worked, prayed and wrote.

Their writings, preserved on parchment and papyrus, are known today as the Dead Sea Scrolls. These scrolls, which were first discovered in a cave in 1947 by a Bedouin shepherd looking for a lost goat, are believed to be the oldest surviving copies of the books of the Old Testament. The scrolls also help paint a picture of what life was like in the Holy Land in the two centuries leading up to the birth of Jesus as well as life during the time of Jesus.

More than 100,000 pieces of scrolls representing as many as 800 different texts have been found hidden in caves and buried in jars in the southern Judean desert.

Fragments of 15 different scrolls are on display in Chicago at The Field

See SCROLLS, page 12

Chicago priest named new House chaplain

WASHINGTON (CNS)—House Speaker Dennis Hastert named a Catholic priest, Father Daniel Coughlin, as the new House chaplain March 23, ending a four-month political quagmire over who would get the position.



Father Daniel Coughlin

Father Coughlin, vicar for priests in the Chicago Archdiocese, was sworn in by Hastert moments after he announced the appointment.

Applause for the 65-year-old priest belied the division that had

been building behind the scenes for the job that requires opening each daily session with a prayer and providing counseling to House members.

Father Coughlin called his appointment as the first Catholic House chaplain "terribly unexpected." He had not even applied for the position that had stirred up so much political controversy on Capitol Hill in recent months.

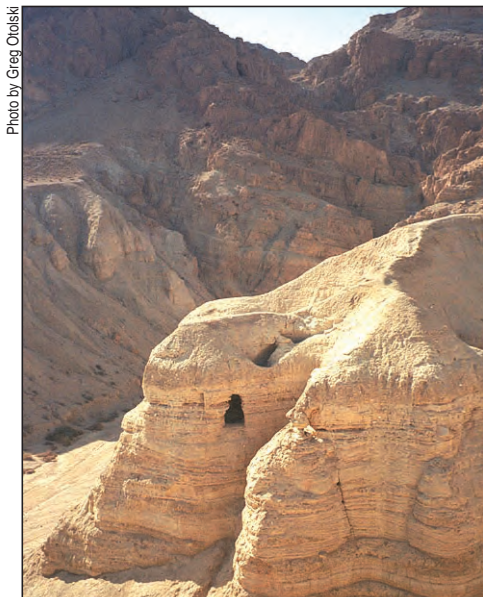
Just two days earlier, the Rev. Charles Wright, a Presbyterian minister and the primary candidate for House chaplain, offered to withdraw his name for consideration for the post.

He said in a letter that he was withdrawing because of the dissension among House members over his appointment.

"Let us be thankful that God is not an independent, not a Democrat and not a Republican. He is for us all," he wrote. In announcing Father Coughlin's appointment on the House floor, Hastert, R-Ill., accused Democrats of playing an "unseemly political game," and said he did not "easily take in stride carelessly tossed accusations of bigotry."

The dispute over who would replace the retiring chaplain, the Rev. James Ford, began in December when House leaders announced their selection of Rev. Wright for the job even though a bipartisan selection committee had voted in favor of Father Timothy O'Brien, a Marquette University professor of political science.

The selection committee, charged with **See CHAPLAIN, page 23**



Some of the Dead Sea Scrolls were found in this cave near the ruins of Qumran.

Photo by Greg Otolski

Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

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

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

Jubilee Masses for senior citizens and young adults

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

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

Young Adult Masses (Ages 18-39)

May 10

St. Mary Church
Richmond, 7 p.m.

Aug. 15

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

Nov. 1

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

Nov. 4

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

Senior Citizen Masses

April 9

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

May 31

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

Aug. 13

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

Oct. 22

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

Nov. 19

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



Archdiocesan indulgence churches

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

The designated indulgence churches are:

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

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

Sister Diane Carollo will serve archdiocese as pro-life director



Sister Diane Carollo

Servants of the Gospel of Life Sister Diane Carollo, formerly of Brooklyn, N.Y., and Newark, N.J., is the new director of the archdiocesan Office of Pro-Life Activities. Her appointment was announced March 27 by Thomas

Gaybrick, secretary of Catholic Charities and Family Ministries for the archdiocese. Sister Diane has volunteered for pro-life ministries since 1970. She learned pro-life sidewalk counseling techniques from Msgr. Philip J. Reilly of Brooklyn, founder of the international Helpers of God's Precious Infants pro-life ministry, and helped with that ministry outside abortion clinics in New York for six years. Her commitment to promoting all life issues dates back to her high school years. When New York legalized abor-

tion in 1970, she joined VIVA (Voice for Innocent Victims of Abortion). While attending Brooklyn College during the 1970s, she founded a VIVA chapter and helped establish the Birthright ministry there. She professed vows with the Missionary Servants of the Most Blessed Trinity and served in that order for 18 years, primarily working in parish ministry. Recently she felt called to leave that order to form a Private Association of the Faithful to continue the foundation of the Servants of the Gospel of Life, a religious community for women dedi-

cated to promoting the dignity and sanctity of life. "The Providence of God brought me here," she said. "I was looking for a new spiritual home for this foundation, so I wrote to Archbishop [Daniel M.] Buechlein and was invited to visit the archdiocese by Msgr. [Joseph F.] Schaedel. I knew, almost immediately, that God was calling me here." Franciscan Brother of Christ the King Kenneth Pinc, who was temporarily assigned to help in the pro-life office, now serves full-time in the Office for Youth and Family Ministries as the coordinator of family ministry. †

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Columnist decries abortion, assisted suicide

By Mary Ann Wyand

"Nearly every day brings a fresh reminder of what happens to a country that has lost its capacity to make moral judgments," syndicated columnist Mona Charen of Washington, D.C., told more than 1,000 pro-life supporters attending the Celebration of Life awards dinner March 23 at the Indiana Convention



Mona Charen

Center in Indianapolis. The pro-life journalist and political analyst was the keynote speaker for the 18th annual fund-raising dinner sponsored by Right to Life of Indianapolis. The event honored two long-time pro-life volunteers for distinguished service to the cause of life. William S. Butterfield of Evansville received the organization's Respect Life Award and Lisa M. Hughes of Indianapolis received the Charles E. Stimming Sr. Pro-Life Award. Charen's recent column about "Body Parts for Sale" gained national attention and prompted a congressional investigation into the sale of fetal organs harvested from aborted babies.

"There is incredible strength in this country," Charen said, "and terrible weakness, too. All is not well with every segment of American society today. Our character-forming institutions—family, community, school and church—are in disarray. Too many families have forgot-

ten the most basic rules in what to do to make children happy—provide them with security and love from two committed, married parents. Fully half of America's children will grow up during some part of their childhood years with only one of their parents."

Citing the evils of abortion and assisted suicide, Charen said, "Our age is morally confused because we're told that life has value, but not absolute value if it is unwanted or aged or sick."

Dr. Jack Kevorkian of Michigan is "a serial killer" who flaunted assisted suicide while facilitating the deaths of more than 100 people, she said. "Some of Kevorkian's victims were not ill at all. Others were suffering from a combination of physical and emotional distress. Finally, mercifully, he was imprisoned, but his sinful career as a self-appointed mercy killer tells us a great deal about how our society perceives compassion, morality and life."

The movement toward assisted suicide is part of the larger liberal agenda, Charen said, promoted by people who believe that freedom of choice is the highest good.

"They say your life is your property to be dispensed with as you see fit, just as a fetus is the property of its mother, to be dispensed with as she would see fit," Charen said. "Right-to-die advocates say they are motivated by the desire to release other people from suffering."

"No civilized nation should shrug off the moral obligation to care for the sick and comfort the afflicted," she said. "And who is more vulnerable than the sick or disabled? The unborn."

Publicity about partial-birth abortion "put the spotlight on the baby, not on the issue of choice," Charen said. "It



Photos by Mary Ann Wyand

Right to Life of Indianapolis president Joann Byrum of St. Luke Parish in Indianapolis introduces Lisa M. Hughes of Indianapolis (left) as the recipient of the Charles E. Stimming Sr. Pro-Life Award during the organization's Celebration of Life dinner March 23 at the Indiana Convention Center. Right to Life also honored William S. Butterfield of Evansville with the Respect Life Award.

forced people to recognize that a human being is killed when an abortion takes place. That was something the feminist left had worked very hard to prevent. They wanted to present abortion as a women's issue. The partial-birth abortion ban debate [in Congress] showed that it is a human issue. It showed people that the pro-abortion position rests on lies.

"All abortions are ghastly," she said, "but what makes partial-birth abortion doubly so is the way [the procedure] mimics and mocks the true journey of birth. The majority of partial-birth abortions are performed on healthy women with healthy babies."

Charen, whose oldest son is adopted, emphasized that "there is no such thing as an unwanted child. There is no logic to the idea that the child must be killed. That's why we have crisis pregnancy centers and adoption. Would-be adoptive parents wait years for children to love and raise. Some [couples] even go abroad in search of babies."

"If we judge people's humanity by any standard other than that each person

is a unique individual with God-given rights, we demean every person's dignity," she said. "No people can call themselves civilized who indulge in killing for convenience." †

Chrism Mass

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

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

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

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Editorial

The Holocaust and Pius XII: setting the record straight

Last Thursday, Pope John Paul II became the first pope to visit Yad Vashem, the Holocaust memorial in Jerusalem. It was a continuation of the attempts he has made throughout the 21 years of his papacy to bring Catholics and Jews closer together. Along the way he has apologized repeatedly for the anti-Semitism of some Church officials through the centuries that resulted in injustices to the Jewish people.

But that doesn't seem to satisfy some people. They want him to apologize for the Holocaust itself, or at least for the Church's silence during the Holocaust.

On the eve of the pope's trip, "60 Minutes" broadcast an interview with the author of the discredited book *Hitler's Pope* in which he accused Pope Pius XII of being anti-Semitic. A "Viewpoint" piece in *Time* referred to that pope's "standing by silently as millions of Jews [went] to the ovens." Even a generally favorable column by Jeff Jacoby included this sentence: "The stony silence of Pius XII, who spoke not a public word in defense of the Jews as millions were shipped to the death camps, is one of the worst moral failures in the Church's long history."

All this proves that, if you repeat propaganda often enough, people come to believe it. It is, in actual fact, revisionist history.

It was different during and after World War II. Then world leaders praised Pius for the actions he took to save Jews from Nazi persecution. Golda Meir, Israel's foreign minister and later prime minister, said, "When fearful martyrdom came to our people in the decade of Nazi terror, the voice of the pope was raised for the victims." The Jewish historian Pinchas Lapide estimated that the Catholic Church had saved 850,000 Jews through the Pontifical Aid Commission that the pope supervised.

Pius XII was convinced that his actions spoke louder than his words. He did, though, speak out against the Nazis, first on Dec. 24, 1942, and again on June 3, 1943. The result was an intensification of persecution of Jews in The Netherlands. After that, he said, "It is better to remain silent before the public and to do in private all that is possible."

Words, in fact, could do more harm than good. When the Archbishop of Utrecht denounced the Nazis in a pastoral letter, the Germans rounded up and deported all the Jews they could find in Holland, including St. Teresa Benedicta of the Cross (Edith Stein) and her sister. And Adolph Hitler threatened retaliation against priests in Germany if the pope spoke up. Many of those killed in Auschwitz and other death camps were indeed priests, including St. Maximilian Kolbe.

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 Nazis had the Vatican surrounded, but respected its sovereignty as long as the pope maintained his silence. It would have been easy for them to arrest the pope, as Hitler threatened to do if the pope spoke out again, and to round up the Jews in the Vatican. 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.

It became such a large issue that, in 1964, Pope Paul VI ordered the Vatican's archives during the war to be opened to reputable historians. Historians and archivists studied the records and published 12 volumes of documents between 1965 and 1981. Those who keep demanding that the Vatican open its archives don't seem to realize that they have been open for 36 years.

Could Pius XII have done more to stop the Holocaust? Who knows at this point, a half-century later? It's certain that world leaders at the time, including Jewish leaders, acknowledged "the wisdom of his diplomacy," and there is absolutely no evidence that Hitler would ever have paid any attention to his words. Objective historians agree that he did everything possible for the Jews under the circumstances.

— John F. Fink

Seeking the Face of the Lord

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



Pope John Paul II: pilgrim of peace to the Holy Land

After a strenuous week, the Holy Father is back home in Rome. Many comments were made about his fatigue and weakened condition, yet he keeps on going. At times, he may speak with a weakened voice or with slurred speech, but what he says bespeaks anything but fatigue of mind or spirit.

Pope John Paul prayed his way through political and religious landmines with a remarkable sense of peace, which was the intent of his walk in the footsteps of Jesus. One of his finest spontaneous one-liners ever was his response to an inquiry about declining to wear a bullet-proof vest: "For a pilgrim of peace it is preferable not to wear armor." The remark could be understood at many levels!

Much has been said about the pope's theme of reconciliation, pardon and apology of the First Sunday of Lent and his subsequent statements on his pilgrimage to the Mideast. News media coverage ranged from a cynical fixation on comments by a minority of critics to an almost over-enthusiastic interpretation of his actions.

In a feature headlined "The pope's remarkable confession," nationally syndicated columnist Jeff Jacoby commented enthusiastically. "For centuries the church has claimed to be infallible in matters of morals. For centuries the church denied responsibility for the brutality and slaughter committed in its name. Yet now, on the verge of its third millennium, all that is overthrown. A staunchly conservative pope has done something revolutionary." (*The Indianapolis Star*, Friday, March 24, 2000)

Mr. Jacoby captures the importance of Pope John Paul's words and actions since the beginning of Lent. However, I would comment that conservatives do not do "revolutionary things"; yet the pope did them. The political or ideological label "conservative" doesn't fit because the Holy Father acts out of faith-filled theology, not a political position. True, he heads Vatican City State, nonetheless, in all truth, he is a *spiritual* leader. To view his words and actions other than through the lens of profound faith is to miss the major point of his words and actions. Over and over again, this misunderstanding confounds the media pundits and, hence, the general public.

An Indianapolis talk show host asked me if I thought there would be any substantial impact from the pope's visit to the highly tense Mideast. He alluded to the veritable mountain of complex and rigid politi-

cal positions of the Palestinians and the Jews, not to mention interfaith tensions of the Jews, Muslims and Christians. I responded by saying that as a man of deep faith and intractable hope, Pope John Paul counts on the power of God to achieve what we humans cannot achieve on our own. There may be little visible impact of his pilgrimage at the moment, but the pope counts on God's help according to God's schedule. He simply presents himself as a religious leader trying, in God's name, to intercede for peace where few mortals dare to go.

And what about the furor about whether or not the pope went "far enough" in making apologies for the sins committed by Church leaders and other individuals in the past? First, it should be noted that Mr. Jacoby's remark about infallibility of morals is inaccurate. Infallibility, if invoked, is ordinarily invoked only in reference to the *teaching* of morality; it is never invoked in regard to the actions of individuals whether they be members of the hierarchy or laity.

In the ceremony of pardon on the First Sunday of Lent at St. Peter's Basilica in Rome, note that the Holy Father and members of the Roman curia *first sought pardon for the sins of the past from God*. The memorable picture of Pope John Paul reverencing the large crucifix symbolizes his intent. There was also an apology for those wronged by the past sins of Church leaders and others. For the most part, the petitions seeking God's pardon and the expressions of apology were intentionally generic. With historic hindsight it could hardly be otherwise. The Crusades and Inquisition were specifically mentioned because Church leadership was directly responsible for those unfortunate actions. The evil of anti-Semitism was specifically mentioned; the Holocaust was not. While, sad to say, past anti-Semitic teachings may have been an indirect influence (among others, e.g., philosophers) on those who perpetrated the Holocaust, it was not a direct action of the Catholic Church. Judgments about the leadership of Pope Pius XII during the horror of the Nazi regime are complex. It seems to me that Pope John Paul II went as far as anyone could go under today's circumstances. Apparently reputable critics think the same.

Let's note that the Holy Father is actually looking to the future. In effect, he is saying we need a purification of memory of past sins in our Church so that we can carry the Good News, unencumbered, into the future.

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.



Papa Juan Pablo II peregrino de paz a la Tierra Santa

Después de un ardua semana, el Santo Padre está de regreso en Roma. Se hicieron varios comentarios acerca de su cansancio y débil condición, mas él continua con su labor. A veces, puede estar hablando con voz débil o su habla es indistinta, pero lo que él dice indica todo menos cansancio de la mente o del espíritu.

El Papa Juan Pablo hizo un camino de oraciones por las minas políticas y religiosas con un extraordinario sentido de paz, lo cual era su intención al caminar en los pasos de Jesús. Uno de sus mejores comentarios espontáneos de todos los tiempos fue en respuesta a una pregunta sobre su negativa a aceptar vestir un chaleco contra balas: "Para un peregrino de paz es preferible no andar blindado." ¡Este comentario pudo ser interpretado a muchos niveles!

Se ha hablado mucho del tema de reconciliación, el perdón y la disculpa del Papa el Primer Domingo de Cuaresma y de sus siguientes comentarios sobre su peregrinaje al Medio Oriente. La cobertura de los medios varió desde la fijación cínica en los comentarios de una minoría de críticos hasta una interpretación más que entusiasta de sus actos.

En un artículo encabezado "La notable confesión del Papa," el columnista sindicado nacionalmente Jeff Jacoby comentó entusiasmado. "Por siglos la iglesia ha sostenido que es infalible en cuestiones de moralidad. Por siglos la iglesia ha negado responsabilidad por la brutalidad y matanzas cometidas en su nombre. Mas hoy, al borde del tercer milenio, todo eso es echado abajo. Un Papa firmemente conservador ha hecho algo revolucionario." (*The Indianapolis Star*, viernes 24 de marzo, 2000)

El Sr. Jacoby capta la importancia de las palabras y las acciones del Papa Juan Pablo desde el comienzo de la Cuaresma. Sin embargo, yo diría que los conservadores no realizan "cosas revolucionarias"; pero el Papa lo hizo. La etiqueta política o ideológica de "conservador" no le quedaporque el Santo Padre actúa a partir de una teología llena de fe, no de una postura política. Es cierto, él preside el Estado de la Ciudad del Vaticano, no obstante, en verdad, él es un líder *espiritual*. El ver sus palabras y acciones a través de otra cosa más que del lente de la fe profunda es no acertarle a sus palabras y acciones. Una y otra vez esta malinterpretación confunde a los eruditos de los medios y, por lo tanto, al público en general.

Un anfitrión de un programa de televisión de Indianápolis me preguntó si yo pensaba que habría un impacto substancial por la visita del Papa al altamente tenso Medio Oriente. Se refirió a la verdadera montaña de complejas y rígidas posturas políticas de los Palestinos y los Judíos, sin mencionar las tensiones interreligiosas de los Judíos, Musulmanes y Cristianos.

Yo respondí diciendo que como un

hombre de fe profunda y esperanza total, el Papa Juan Pablo pone fe en el poder de Dios para realizar lo que nosotros, los humanos, no podemos realizar solos. Tal vez haya poco impacto visible de su peregrinación en el momento, pero el Papa pone fe en la ayuda de Dios de acuerdo con el horario de Él. Él simplemente se presenta como un líder religioso que intenta, en el nombre de Dios, interceder por la paz donde pocos mortales se atreven ir.

Y qué tal el furor sobre si el Papa "hizo suficiente" pidiendo disculpas por los pecados cometidos por líderes de la Iglesia y otros individuos en el pasado? Primero, se debe notar que la declaración de Sr. Jacoby sobre la infalibilidad de morales es incorrecta. La infalibilidad, si es invocada, normalmente se invoca sólo en referencia a la *enseñanza* de la moralidad; nunca se invoca en referencia de las acciones de individuos, sean estos miembros de la jerarquía o laicos.

En la ceremonia de perdón en el Primer Domingo de la Cuaresma en la Basílica de San Pedro en Roma, notese que el Santo Padre y los miembros de la curia romana *primero desearon el perdón de Dios por sus pecados antiguos*. La foto memorable del Papa Juan Pablo dando homenaje al crucifijo grande simboliza su intención. También había una disculpa para aquellas personas que fueron perjudicadas por causa de los pecados antiguos de miembros de la Iglesia y otros. En la mayoría de los casos, las peticiones en busca del perdón de Dios y las expresiones de disculpa fueron intencionalmente genéricas. Con la retropectiva histórica no podría ser de otra forma. Las Cruzadas y la Inquisición fueron específicamente mencionadas porque el liderazgo de la Iglesia fue directamente responsable de esos desafortunados actos. Lo perverso del anti-Semitismo se mencionó específicamente; mas no el Holocausto. Mientras, es triste decir, las enseñanzas anti-Semitas del pasado pueden haber influenciado indirectamente (entre otros, ej., filósofos) a esos que perpetraron el Holocausto, no fue un acto directo de la Iglesia Católica. Los juicios son complejos con respecto al liderazgo del Papa Pío XII durante el horror del regimen Nazi. Creo que el Papa Juan Pablo II hizo lo más que cualquier otra persona pudo haber hecho bajo las circunstancias de hoy.

Los críticos con reputación aparentemente piensan lo mismo.

Hay que darse cuenta que el Santo Padre está viendo hacia el futuro. Efectivamente, él está diciendo que necesitamos purificar la memoria de los pecados del pasado en nuestra Iglesia para que podamos llevar las Buenas Nuevas, sin ninguna carga, hacia el futuro. †

Traducido por: Language Training Center, Indianapolis

Spirituality for Today/Fr. John Catoir

What joy is good for

G. K. Chesterton once said that the gigantic secret of Christianity was found in this truth: "The joy of the Lord is our strength."

Those words came originally from Neh 8:10. Jesus then fulfilled this revelation in Mt 25:21, Lk 1:14 and Jn 15:11, 16:20, 16:24 and 17:13.

The three levels of human joy correspond to the body, soul and spirit. We experience bodily pleasure through the five senses: sight, smell, sound, taste and touch. This pleasure can be transformed into joyful prayer, for instance when we thank God for the glory of a golden sunset. The senses help us relate to the world around us.

The soul helps us to relate to our inner world. For example, we derive deep satisfaction from a clean conscience. This enables us to be our own best friend, instead of our own worst enemy.

Standing above all other levels of joy is the human spirit's capacity to experience the joy of the Lord. Here we find refreshment and strength. In moments of wordless prayer, contemplation, we rest in the warmth of his radiant love. This is a delight so wonderful I had to write a book about it, *Enjoy the Lord* (Alba House, Staten Island).

Jesus said, "In praying, do not babble as the gentiles do; for they think that by saying a great deal they will be heard. For your Father knows what you need before you ask him" (Mt 6:7). With this good advice in mind, here are some thoughts, mainly from the late Abbot John Chapman, to help you enter into the Lord's joy.

1. Take yourself where you find yourself. Pray as you can, not as you cannot.
2. Stop everything else, and listen to your own breathing.

3. Enjoy the inner quiet. Listen to the silence, and ignore the noise around you.

4. Do not force feelings of any kind.

5. Laugh at your distractions, and wave them away as you would an annoying fly.

6. Pure prayer is not in your feelings or your thoughts. Pure prayer is in the will.

7. Pure prayer is in your will and sincere intention to give yourself to God.

8. Simply keep giving yourself to God as best you can.

9. Minimize your self-conscious thoughts, and maximize your sense of God's love.

10. If your prayer is far from perfect, accept it as such. This is all God asks of you.

11. If you feel stupid because you do not know what to say, then offer God your stupidity.

12. Do not try to be successful at prayer. God will do that for you.

13. Pray for the grace to want what God wants.

14. Try with the highest part of your soul to trust God's mercy in the process.

15. Continue to relax your body, mind and soul.

16. Enjoy the Lord in silence, and trust yourself to his mercy.

17. Bathe in his love as you would bathe in the sun, in a state of complete relaxation.

18. Be at peace as you learn from him the art of living in his joy.

19. Delight in surrendering to his power, for in his joy you will find your strength.

20. And if you have occasional doubts about how well you are praying, cancel those doubts immediately. The only way to pray well is to pray often.

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

The Bottom Line/Antoinette Bosco

Lent: invitation to create an ever-green world

When I was very young, it was clear to me that Lent had a specific meaning. It was the time to chalk up sacrifices, like grades on a report card, so I would not forget how flawed a person I was.

Even as I got older I thought this was solely a time to think about my mortality, my destiny of ashes. I thought the importance of Lent was to keep the reminder of my death ever fresh, and so I kept my body uncomfortable with self-denials and morning risings at 5:30 in order to make it to 6:30 Masses.

Lent for me was colored purple and fringed with black. The effect of the 40 days of Lent in the earlier years of my life was to put a focus on me, my soul and my salvation.

Then gradually, well into my adulthood, I found that I had misinterpreted the road signs from Ash Wednesday to Easter. Lent wasn't deep purple; it was green, teeming with life. It wasn't suffering and death; it was love and hope.

That required a readjustment in my thinking. In my mind Christmas was the season of love and hope. The coming of God as an innocent baby was a natural for love-thoughts. Knowing that the baby who had come was the one who would jolt us into a new human and joyful way of interpreting life added to the excitement.

Then Lent came, with its Good Friday uneasy love, and we got so caught up in the mourning that we shrouded the impact of what had happened. In his preaching Jesus had said, "Greater love than this no man has, that he lay down his life for his friend."

Christmas was the promise that Jesus would transform the world with his love, and it was peaches and cream. But Good Friday was the fulfillment of the promise. Without Good Friday, Christmas would have been just another day on which another Jewish male child had been born. It would have gone quite unnoticed by history.

Unless we embrace the fact that Lent is about Good Friday, and Good Friday set the model for what it means to truly love, then we're stuck in the deep purple. Jesus defined love in terms of what he was willing to give of himself for another. And on Good Friday he showed us that he set no limit on his love.

Strange, how we all yearn to be loved like that, completely, perfectly, no conditions attached. Strange, how difficult it is for us to love others that way.

I think Lent is the time for reflecting on love, as demonstrated by Jesus, by whatever method you choose: fasting, morning Mass or volunteering in a soup kitchen. Lent is the time for trying a little harder to say yes to his invitation to make this an ever-green world.

(Antoinette Bosco is a regular columnist with Catholic News Service.) †

La intención del Arzobispo Buechlein para vocaciones en abril

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

Check It Out . . .

Points of Arrival: A Jean Donovan Journey, a play about the life and death of missionary Jean Donovan, is scheduled at 6:30 p.m. on April 5 in O'Shaughnessy Dining Hall at Saint Mary-of-the-Woods. Donovan, a Cleveland resident, and three women religious from the United States were murdered in 1980 in El Salvador. The play is free and open to the public. Free-will donations will be accepted at the door. *Points of Arrival* was created by the Still Point Theatre Collective, a ministry of St. Stephen's Lutheran Church in Chicago.

Sacred Heart Parish, 1530 Union St., in Indianapolis is hosting a Lenten mission April 8-12. Franciscan Father John Doctor of St. Louis, Mo., is the presenter. The mission opens with a 5 p.m. Mass on April 8. A reception will follow the 10 a.m. Mass on April 9. The mission continues April 10, 11 and 12 nightly from 7-9 p.m. A reconciliation service will be held on the evening of April 12. Day hours will be available. The day hours begin with 8 a.m. Mass and conclude at 11:30 a.m. on April 10 and 11. Babysitting and transportation services will be available. For more information, call 317-638-5551.

St. Paul Parish in Sellersburg will host a Lenten mission April 2-5. Passionist Father James DeManuele of Louisville, Ky.,

is the presenter. Services begin each evening at 6:30 p.m. in the church. Babysitting and transportation are available. For more information, call Dolores Snyder at 812-246-5088.

The Father Thomas Scecina Memorial High School Alumni Office is hosting an Alumni Easter Egg Hunt on April 1 at 11 a.m. in front of the school. Children and grandchildren, under age 13, are welcome. The event is free, but registration is necessary. Call Dot Teso at 317-351-5976.

Visionary Ivan Dragicovic from Medjugorje will speak at St. Ann Church in Lafayette in the Lafayette Diocese, on April 4. The rosary will begin at 6 p.m.

The Loyola Institute for Ministry of Loyola University New Orleans (LIMEX program) will hold an information session on April 12 at 7 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Those interested in being in the next learning group of this four-year graduate-level, Catholic university program leading to a master's degree or certificate in religious education or pastoral studies are encouraged to attend. For more information, call Maria McClain, archdiocesan LIMEX liaison, at 317-888-6026.

Dr. Mark E. Ginter, assistant professor of moral theology at Saint Meinrad School of Theology, will present **"To Be Unconditionally Pro-life"** on April 13 from 7-8 p.m. at Little Flower Parish, 4720 E. 13th St., in Indianapolis. The Respect Life Committee at Little Flower Parish is sponsoring the event.

Holy Trinity Spring Bazaar will be held on April 1 from 10 a.m.-7 p.m. Swiss

steak dinner, fish and hamburgers will be served. Poticas will be sold.

Saint Mary-of-the-Woods College will host a **public reception with artist Mary Engelbreit** on April 7 from 5-7 p.m. The event will be held in the Le Fer Ballroom. Her d'oeuvres and a cash bar will be offered. Tickets are \$20 each. For more information, call JoEllen Ornduff at 812-535-5225. †



Submitted photo

Racing for the cure

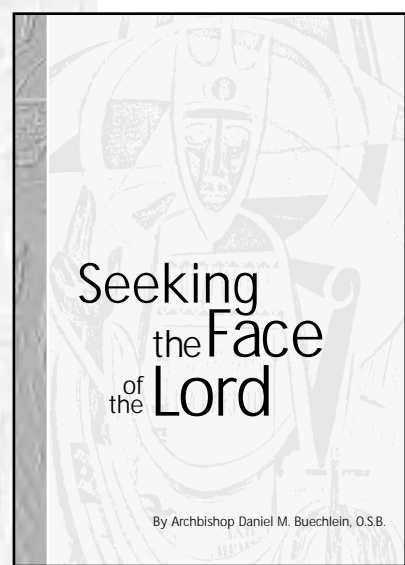
Participants in last year's Susan G. Komen Breast Cancer Foundation of Indianapolis Race for the Cure run toward the finish line. This year's Race for the Cure will be held on April 15 at the Michael C. Carroll Track and Soccer Stadium at Indiana University Purdue University in Indianapolis. The event begins with registration at 7 a.m. and is followed by a silent auction at 7:30 a.m., a 5 K run and jazzercise at 9 a.m., a 1-mile family walk at 9:05 a.m., and a 5K walk at 9:15 a.m. Registration forms for the Indianapolis race can be picked up at J.C. Penney stores, central Indiana Ford dealerships, Galyans and local health clubs. On-line registration is available at www.wtpi.com/raceforthecure/. Call 317-469-CURE for details.



Submitted photo

Pride of the Irish

Cathedral High School's Pride of the Irish band, cheerleaders and choir members represent Indianapolis as they march in the St. Patrick's Day parade on March 17 in Dublin, Ireland. An estimated 500,000 people watched the parade and tens of millions of people saw the televised broadcast. Kathy McCullough, Cathedral's director of bands, said more than 130 students participated in the March 11-18 trip to the Emerald Isle after raising funds for travel costs. The Pride of the Irish marched with 17 other bands from throughout the world during the parade. Cathedral's music students also presented two concerts while in Ireland.



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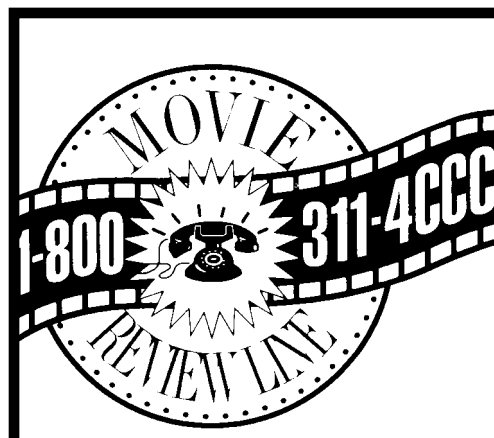
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New St. Christopher Church dedication



Above, Father D. Michael Welch, pastor of St. Christopher Parish in Indianapolis, anoints one of the walls of the new church building with sacred chrism during the Rite of Dedication on March 25. An estimated 1,100 attended the Mass for the new \$2.7 million St. Christopher Church building.



At left, altar server Kristin Eddleman (right) helps Archbishop Daniel M. Buechlein prepare for the sprinkling of the church as part of the Rite of Dedication.

Below, during the offertory procession, a St. Christopher parishioner hands the gifts to Archbishop Buechlein.



Above, parishioners Emily Hunt (in front) and Nikki Hunt participate in the offertory procession.

Archdiocese to send 25 people to Encuentro 2000

The archdiocesan Office of Multicultural Ministry has selected 25 delegates to send to Encuentro 2000: Many Faces in God's House, a multicultural Jubilee Year gathering in Los Angeles July 6-9.

Eight members of the Multicultural Ministry Commission will join 17 of the faithful selected from those who attended the regional archdiocesan Encuentro gatherings.

Those on the commission who will attend, listed with the heritage they represent, include: Celina Acosta-Taylor, Hispanic, from Sacred Heart Parish in Jeffersonville; Jasmine Chong, Korean, Korean Catholic Community at St. Lawrence Indianapolis; Karen Oddi, Caucasian, St. Barnabas in Indianapolis; and Lillian Stevenson, African-American, St. Rita in Indianapolis.

Other commission members who plan to make the trip are: Amanda Strong, African-American, Holy Angels Parish in Indianapolis; Father Kenneth Taylor, African-American, director of the multicultural office and pastor of Holy Trinity Parish in Indianapolis; Olga Villa-Parra, Hispanic, SS. Peter and Paul Cathedral in Indianapolis, and Maru Villalta, Hispanic, chair of the commission and member of St. Luke Parish in Indianapolis.

Rosena Avendano, Trafalgar, youth of St. Patrick Parish in Indianapolis; Ricardo Imán, St. Mary in Indianapolis; Louis Lopez, St. Lawrence in Indianapolis; Eva Morales, St. Patrick in

Indianapolis, will also represent the Indianapolis Hispanic Catholic community. Dago Munoz of St. Anthony of Padua parish will be there for the Hispanic community in Clarksville.

Immaculate Heart of Mary, Mother of Christ, Sister Okoye Isidore, who teaches at St. Patrick in Terre Haute, will represent her Nigerian heritage. Lillian Jackson, pastoral associate at SS. Peter and Paul Cathedral in Indianapolis and Father Clarence Waldon, pastor of Holy Angels in Indianapolis, are delegates with an African-American heritage.

Others with Asian heritage are Providence Sister Edith Ben, Philippines, Saint Mary-of-the-Woods; Pramila Fernandes, India, St. Joseph Parish in Terre Haute; Renee Moon, Korea, Korean Catholic Community in Lawrence; and Hieu Nguyen, Vietnam, Vietnamese Catholic Community at St. Joseph Parish in Indianapolis.

Others representing archdiocesan Caucasians at the Los Angeles gathering include Joshua Hunn, youth of Sacred Heart Parish in Jeffersonville; his pastor, Father Raymond Schafer; Franciscan Sister Joan Smith of Oldenburg; Rebecca Munoz of St. Anthony of Padua in Clarksville; and Nives Vian of St. Patrick in Indianapolis.

One of the purposes of the regional meetings was to gather the cultural concerns of the people of the archdiocese, which the delegates will present at the national gathering. The group will meet

here in about a month to define those issues.

St. Monica Parish will host its own *encuentro* on May 20 with members of the staff and commission of the Office of Multicultural Ministry present.

The multicultural office is encouraging other members of the archdiocese to attend on their own. Several have already contacted the office to be included.

The archdiocese has received scholarships and grants for the delegates from several sources, including Lilly Endowment, \$7,500; St. Vincent Hospital, \$2,500; Conventual Franciscans and SS. Peter and Paul Cathedral, \$200 each. The budget of the Office of Multicultural Ministry will

allow \$10,000 for Encuentro 2000. Another \$6,000 is needed.

Father Taylor smiles as he tells the delegates, "So far, we can at least get you there." He is hoping that other individuals or organizations will contribute to the funds needed to send the 25 delegates to the event.

(Those wishing to attend Encuentro 2000 as non-delegates with the archdiocesan group should immediately contact the Office of Multicultural Ministry at 800-382-9836, or 317-236-1562. Those wishing to contribute to the funding to send the delegates should call the same number. The address is P.O. Box 1410, Indianapolis, IN 46206.) †

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Archdiocesan priests study lives of Central American faithful

(Editor's note: Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis, will give a Lenten reflection program based on his retreat to Central America at 7 p.m. on April 10 at the parish Marian Center, 311 N. New Jersey St.)

By Fr. Michael O'Mara

Father Darvin Winters, associate pastor of Our Lady of the Greenwood Parish in Greenwood, and I joined 20 other priests from the United States last month at a retreat in Guatemala and El Salvador to reflect on the lives of men and women who have given their lives for the proclamation of the Gospel of peace and justice in Central America.

The retreat was sponsored by Maryknoll, the U.S.-based Catholic mission movement that helps people overseas build communities of faith.

"Prophets do not come one after another. They might come once every hundred years or even longer," said Msgr. Ricardo Urioste, the vicar general of San Salvador, who also served as vicar general for Archbishop Oscar Romero.

The priests knew that, on March 24, 1980, while celebrating Mass in a small hospital chapel, Archbishop Romero of El Salvador was shot to death as he finished his homily. Msgr. Urioste told the priests how Archbishop Romero sought a new face for a Church that had pretty much aligned itself with the rich and the military as far back as the Spanish conquistadors.

After the Second Vatican Council stressed concern for the human person and help for the poor, these two forces [the rich and the military] have never forgiven the Church for moving away from them, Msgr. Urioste said.

"Romero was a man of God," he said. "He had an intimate relationship with God. Because of this, he could defend the rights of the poor. At this time in history [the late 1970s], only Romero could defend the poor. He was the only voice, the only defense for the poor in this country."

When Archbishop Romero's life was threatened, he told people "If they kill me, I will rise again in the Salvadoran people."

Msgr. Urioste said that when the peace accords of 1992 were accepted, they contained the basic elements that Archbishop Romero worked for: that there would be no more killing or torturing of the people, that the Army would exist only to defend against a foreign attack, and that there would be an administration of justice that would implement reforms.

Visiting the crypt in the cathedral where Archbishop Romero is buried was profound. People come and visit his tomb. They leave notes. They pray. I was most moved by the Scripture quote over his tomb, "*Nadie tiene mayor amor que el que da su vida por sus amigos* (There is no greater than this, to give one's life for one's friends)," Jn 15:13.

Indeed, Romero lives.

The group of priests visited the site where Maryknoll Sisters Maura Clarke and Ita Ford, Ursuline Sister Dorothy Kazel and lay missionary Jean Donovan were found dead on Dec. 2, 1980.

After their rape and murder, they were buried in a shallow grave a few feet from a country road. It doesn't make sense why they were killed. They worked with orphans; they provided health care. They were not threatening anyone. They must have scared someone.

We also visited the University of Central America in San Salvador, where five Jesuit priests, their housekeeper and her daughter, were killed Nov. 16, 1989. Why would anyone kill educators? Because they taught truth. They proposed social change [such as land reform]. They projected knowledge into the wider society.

"Someone who can take the microphone and make clear to confused people what is really going on, is clearly a threat. It is not enough for a Catholic University to teach liberal arts and make the sacraments available. A Catholic University must speak about social justice, with moral authority. It was for their social projection that the Jesuits were killed," said Jesuit Father Dean Brackley, professor at the University of Central America.

In Guatemala, the priests visited the parish of Santiago Atitlan, where Father Stanley "Francisco" Rother, a priest of the Archdiocese of Oklahoma, was assassinated July 28, 1981.

Father Rother, known as Father Aplas



Admirers of slain Archbishop Oscar Romero prepare a sidewalk mural of his image March 23 in San Salvador, where commemorations are marking the 20th anniversary of his death. The Salvadoran archbishop was gunned down 20 years ago March 24 as he celebrated Mass.

by the indigenous people he served, used his skills as an Oklahoma farmer. He assisted the people to develop better agricultural systems. He had failed Latin in the seminary, but he learned Spanish, as well as Tzu'tujil, the dialect that his people spoke. He supervised the translation of the New Testament to Tzu'tujil.

He was a threat to the system because he helped people to develop or organize. The room where he was killed is now a chapel. The current pastor of Santiago Atitlan, Father Thomas McSherry of Oklahoma, commented that for over two decades of the war, between three to five people from this small parish community were taken each week to be tortured and killed.

The worst violence occurred on Dec. 2, 1990. Some military leaders tried to rape an indigenous woman after a night of drinking. Hundreds of unarmed people went to the military base to confront the behavior. The soldiers just started firing machine guns, killing 13 people, including children.

This atrocity gained the attention of the president of Guatemala, who wrote a letter condemning the actions of the military. This is significant because never before had such recognition of a high government official occurred. A copy of the letter has been engraved in stone at the sight of the massacre. The land where the bodies laid has been made into a peace park.

The last site the group visited was the place where Bishop Juan Gerardi, auxiliary bishop of Guatemala City, was assassinated on April 26, 1998. Bishop Gerardi had headed the Historical Memory Recovery Commission. At the conclusion of the 30-year civil war, government reports had sought to lessen the severity of the violence, torture and death of its own people.

The Church, realizing that healing could not take place until the truth had been told—until people knew what happened to their sons, daughters, fathers, mothers, brothers and sisters—began its own study of the war. Interviews were conducted in every part of the country in each community, asking people to remember. They did.

The Church commission published a four-volume study that listed in detail where the massacres, rapes, tortures and murders took place. While other studies had claimed 10,000 people had died in the conflict, this study documented some 100,000 dead.

Two days after presenting the results of this study, Bishop Gerardi was bludgeoned to death, with a cement block, in the garage of his own home. Bishop Gerardi is known by Guatemalans as a "faithful witness to God." His work still continues in the Human Rights Office of the archdiocese as it seeks to provide resources for people to find healing in the pain they have lived. †

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Christ's parables challenge and inspire us

By Fr. J.P. Earls, O.S.B.

As Jesus instructed his disciples on the meaning of the parable of the sower and the seed, he explained why he used this method of teaching large crowds:

"The reason I speak to them in parables is that 'seeing they do not perceive, and hearing they do not listen, nor do they understand'" (Mt 13:13).

No matter how often I hear these words, they still strike me as cold, as somehow having gotten misplaced as they made their way from oral tradition into the written Gospel. Yet almost identical passages appear in Mark and Luke.

Why would Jesus teach in a way designed not to communicate his message?

One possible explanation is that Jesus explained the parables to the disciples because they had been slower than many in the crowd to pick up their meaning. This is not a question of "you of little faith," but "you of little understanding."

A more sober possibility is that Jesus used parables to protect himself and his group of followers from unfriendly surveillance. A wandering preacher who attracted large crowds was bound to draw suspicion from civil and religious authorities.

Matthew reported that two people testified at Jesus' trial that he had said he was going to tear the temple down (Mt 26:21), while John pictured the Roman-appointed Jewish authorities as eager to convince Pilate that Jesus was opposing Rome by claiming to be king of the Jews (see Jn 18 and 19, particularly 19:12).

Neither of these charges was literally true, but they point out that Jesus had to watch what he said in public.

By telling entertaining stories with hidden points, he could explain those points to his disciples later in private. The disciples then passed the explanations on to trusted friends, relatives and associates.

It was the informants, then, who "hearing, were not able to understand" the messages Jesus delivered in parables. We can imagine the puzzlement of his enemies upon receiving word from the informants that Jesus was teaching about how to plant a field or bake bread or conduct a wedding feast!

We have our own problems today understanding the parables. The key to the hidden meanings of these stories has been delivered to us by centuries of Christian preaching and writing. Yet we are held back from easily getting their meanings by the same "folksy" people and situa-

tions Jesus used to make his stories appealing.

With every passing year, Christian congregations understand less and less about how fields were planted in Jesus' day or bread was baked or what protocol was used for conducting a wedding feast.

Our population continues to concentrate in cities, leaving fewer and fewer Christians familiar with farming life. Our daily tasks, whether at work or in the home, are increasingly done by machine rather than by hand.

The governmental setup of Jesus' day also had little resemblance to ours.

Another problem for us in understanding the parables is our tendency to want to see every word of these stories as part of Jesus' moral teaching. We are puzzled because some elements seem unchristian or immoral to us, and Jesus doesn't take time out from telling his story to condemn them.

For instance, the "unjust steward" actually steals from his employer to feather his nest after he loses his job. Far from condemning his actions, Jesus said we should learn from his behavior (Lk 16:1-8)!

While we know on one level that this parable is not about honesty in business dealings, but about being astute in spiritual matters, we still are bothered by Jesus seeming to approve of an embezzler.

To the extent that we can concentrate on the central point of the parable, we can approach the heart of Christ's message.

Today we find ourselves surrounded by many stories—not just in books, but in movies and on television, in the private and public lives of people we know.

The parable-telling of Christ challenges us to look for the kernel of truth in these stories—the love, compassion and quiet heroism that can be found in many of them—and to share it with people of good will around us.

Some stories lend themselves readily to this: lives such as Mother Teresa's and movies such as *A Man for All Seasons* or *The Mission* come readily to mind.

But some Gospel stories don't seem at all Christian, however Christ may have hidden his message in them, like the man in the parable who buries the "pearl of great price" in the field (Mt 13:46).

Christ has shared with us the key to all human stories: the person who gives his or her life for others. Isn't this the buried treasure we should be looking for in all the stories we come across?

(Benedictine Father J.P. Earls teaches English at St. John's University in Collegeville, Minn.) †



CNS photo from The Crossiers

Jesus had to watch what he said in public to protect himself and his group of followers from unfriendly surveillance. He told parables with hidden points, and later explained the stories to the disciples.

Today's parables examine the fragmented human condition

By Fr. James A. Wallace, C.S.S.R.

Are there parables around today? Yes. Quite a few.

Although today's parables do not focus explicitly on God's kingdom, they do cast light on our fragmented human condition. Occasionally, they even convey a sense of God's grace penetrating life in unexpected ways.

When cartoonist Charles Schulz died on the day his last "Peanuts" comic strip ran in the Sunday newspapers, that occurrence itself seemed something of a parable: His race run, he passed on to receive the laurel crown for his achievement.

Schulz had given us a parable that went on for 50 years in the world peopled by Charlie Brown, Lucy, Linus and Snoopy.

The *Washington Post* said that his work captured the "American sadness" located in the fear of being insignificant, along with the sense some have of the world's innate depravity and that God is indifferent.

But there were more positive signs: Charlie Brown's willingness to trust Lucy yet again to hold the football, Lucy's hope that Schroeder might notice her, Snoopy's dancing for joy and Linus' faithful vigil in the pumpkin patch.

It was a parable for the second half of our century, reminding us that even in the face of anxiety, loss and disappointment, we could go on—together.

(Redemptorist Father James Wallace is a professor of homiletics at Washington Theological Union in Washington, D.C.) †

Discussion Point

Golden Rule offers words to live by

This Week's Question

What "words to live by," what "wisdom" would you proclaim to your surrounding world if you could?

"What comes to mind right away is the 'Golden Rule'—treat people in the way that you want to be treated. It's simple wisdom, but it works." (Ann Lancaster, Charleston, W.Va.)

"What you are is God's gift to you. What you become is your gift to God." (Ann Corcoran, Fort Ann, N.Y.)

"He may not give you what you want, but he'll

always give you what you need." (Patti Panowicz, Cairo, Neb.)

"Treat people as you would like to be treated. And a smile never hurts." (Linda Fox, Cincinnati, Ohio)

Lend Us Your Voice

An upcoming edition asks: In how many languages is the liturgy celebrated in your diocese?

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



CNS photo

From the Editor Emeritus/John F. Fink

Eleventh council enacts rule for papal elections

(Eighth in a series)

The 18th century was characterized by strong European monarchs who managed to control the Catholic Church in their



countries. In fact, the pope's worst enemies were the Catholic rulers of Europe. They believed, and practiced, a form of Gallicanism—an old theory that the Church in each country was independent of Rome and controlled by the monarch. The word itself came from a special status of the Church in France claimed by King Charles VI in 1398 as *libertés de l'Église gallicane*.

In Spain, King Philip V, who ruled from 1700 to 1746, insisted on making ecclesiastical appointments and managed to negotiate two concordats with the Vatican that allowed him to do so. In France, King Louis XV ruled for 59 years, from 1715 to 1774, and he too appointed bishops whose only qualifications were that they were of noble birth.

Probably the worst was Austro-

Hungarian Emperor Joseph II (1765 to 1790). His form of Gallicanism came to be known as Josephism or Josephinism. This "devout Catholic" limited the number of religious who could reside within Austrian borders, closing more than 700 monasteries as "useless." He decided how many Masses could be celebrated, replaced seminaries with state schools, and forbade any pronouncements from the pope to be circulated without his permission.

Emperor Joseph had gotten his ideas from Febronianism, another form of Gallicanism that asserted that Scripture would have the state serve as the arbiter of Church discipline.

One of the things the powerful Catholic kings accomplished was the suppression of the Jesuits, first in their countries and eventually throughout the world. Pope Clement XIV succumbed to pressure and suppressed the Jesuits in 1773, a step he said was necessary "for the peace of the Church." The Jesuits were protected by non-Catholic rulers, Frederick the Great in Prussia and Catherine the Great in Russia. They weren't fully restored until 1814.

In France, the situation of the Church went from bad to worse. In 1790 the French Assembly abolished all bishoprics and decreed that all ecclesiastical offices were to be elective. This was followed by three other decrees that ordered the imprisonment and deportation of bishops and priests. Between 30,000 and 40,000 priests and 100 bishops went into exile, many escaping to England or the United States.

In 1792, the new Republic of France was proclaimed, and King Louis XVI was executed. In June of 1793, Robespierre's Reign of Terror began. He condemned to death by guillotine all priests suspected of hostility to the new regime. This, in turn, was followed by a counter-terror when Robespierre and his allies were sent to the guillotine.

The government of the Directory was set up in 1795. Napoleon Bonaparte invaded Italy, occupied the papal states in 1796, and forced Pope Pius VI to pay enormous sums of money. Two years later, he carried the pope off to France, where he died in the prison at Valence in 1799. The next pope was also imprisoned by Napoleon for almost five years. †

Cornucopia/Cynthia Dewes

Gobbling up nature's lessons

Until we moved to the country, I thought "wild turkey" was something winos drank in back alleys. In fact, I think that's still true.



However, it has come to my attention that wild turkeys also exist in the flesh, as it were.

For one thing, early in the mornings or evenings our bucolic quiet will suddenly be interrupted by the sounds of gobbling out in the woods. The revelers carry on quite an exchange out there, which can be characterized sometimes as scolding, sometimes as celebration, sometimes as simple domestic conversation.

Recently, a flock of about 20 fowls strolled across our meadow in broad daylight, grazing on seeds or whatever it is they eat. Once in a while their leader, apparently to show his dominance, would flap his wings and run at some poor lesser bird who would retreat in a hurry.

They were pretty bold for turkeys, who have to be some of the scariest critters there are. I mean, they run amok if the

wind blows suddenly or when the sun goes behind a cloud or just, existentially, because. They rush around in circles, gobbling wildly with terror in their beady eyes. But, I digress.

It seems that, even as they tend to be hysterical, turkeys are smart enough to know not to appear when it's turkey hunting season. Somehow, they sense that all those menacing guys with guns and bows and arrows will not attack them when it's off-season. So they thumb their wattles at humankind and stroll through the landscape unscathed.

In fact, the turkeys are so in charge around here that one of our neighbors, who hopes one day to build a house on the property from which the birds often emerge, said he might not build there after all. "I'd hate to disturb their roosts," he joked. This, from one of the most dedicated hunters we know.

Apparently, the turkeys roost in the deeper woods overlooking the creek, and they're becoming more and more numerous with time. Ditto the deer, despite annual hunting seasons and the occasional cruel poacher. Which brought me to reflect on the fact that we are in the end,

hysterical or not, stupid, silly, noble or clever, all creatures of God.

As more and more of us humans appear on earth we tend to move away from our roots, so far that some of us forget the natural rhythms and purposes of life. We're so sophisticated we ignore the balance of nature, the food chain and all that stuff we learned in grade school. And, when we upset the animals' habitat, they can either become extinct or adapt in order to survive.

In the case of our local critters, adaptation seems to be the way they've coped so far. Of course, our area is adjacent to a large nature preserve, which makes their life less complicated, but these animals are not fooled into a false sense of security. They remain wary of us, and bamboozled by our cats, but they hang on and even thrive.

Around here, turkeys and people rule. I like to think that we are a little snapshot of what the earth was like before the Fall. I like to think that we are all God's creatures, living together in the peaceable kingdom.

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

Journey of Faith/Er. John Buckel

Time for a change

(Fourth in a series on the Gospel of John)

"If you don't change your ways and stop flirting with that woman, you are going to sleep on the couch for the next month," the woman communicated to her husband without saying a word.

Even though her spouse was standing on the other side of a large, crowded room, he could "read" the message on her face as clearly as if it had been written in large letters. The husband responded to the communication he had received by ending his conversation rather abruptly with the woman he had just met.

As the wife focused her attention on "changing the situation" at hand, the fourth evangelist focused his attention on Jesus "changing the situation" in the lives of people who were close to him. Nowhere is this more evident than in John's account of how Jesus changed water into wine at a wedding reception in Cana.

The fourth evangelist informs us that Mary, the mother of Jesus, brought to his attention the embarrassing situation of the host family: "They have run out of wine, and the night is still young."

It is obvious from Mary's comment that she was confident that Jesus could remedy the situation. Mary informed him of the problem, but did not tell him what to do about it. She left that up to him.

The words spoken by the mother of Jesus to the servants are also directed toward us. "Do whatever Jesus tells you to do."

After the servants filled the large water jugs, the chief wine steward tasted the water that had been changed into wine. "Wow! This is great! This is the best wine I have ever tasted, and I've tasted a lot!"

A change in the host family's mood had taken place just as surely as the water in the jars had been changed into good wine. Instead of anxiety, disappointment and embarrassment, their hearts were now filled with amazement, joy and celebration.

Of all the miracles that Jesus performed, the one John selected to speak about first was the changing of water into wine. His reason for doing so was to illustrate what the entire ministry of Jesus was all about.

Jesus entered our world to show us that things needed to be changed and that he was to be the instrument that would evoke such change. In so many ways, before he came to us, the world had been, in a manner of speaking, "out of wine."

In other words, because of sin, suffering and death, humanity, left to its own resources, was like the host family that ran out of wine, that is, sad, disappointed and anxious.

During the season of Lent, the Church reminds us that we are not alone in the battle against sin, suffering and death. Jesus is ever at our side. Through his ministry, suffering, death and resurrection, Jesus has changed the world in an incredible way. Suffering, sin and death do not have the last word. Such terrible realities are no match for God and his love of humanity.

Nevertheless, we must do our part. Through the Church, Jesus invites us to a life of continual conversion. The call to conversion is an invitation to develop more loving hearts. By such change, we change ourselves, and, therefore, we change the world.

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

Faithful Lines/Shirley Vogler Meister

Lighten up to ease the tense times

After losing control of the forward motion of my head, I was nervous relating symptoms to my doctor. Knowing the potential dangers of my neuromuscular problem, myasthenia gravis, caused fear to work on my imagination needlessly.



Instead of being a serious worrywart, I should've opened the appointment with a witty version of the following incident, which happened not long before that:

In a middle-of-the-night awakening, I sat up in bed suddenly, felt my head flop forward, and announced aloud to my husband, "I've come unhinged." Afterwards, I added other silly comments, such as my having "screws loose" or "bolts missing." My doctor and I could've laughed if I'd told him that; and I would've been a lot less nervous.

There really isn't much difference between the tension with medical matters or with other stressful and frightening times in life. Stress is stress! Being as

relaxed as possible in any situation is the better approach. But how do we achieve this? We all know that a sense of humor, meditative methods and prayers help us lighten up. So, why don't we tap into them more?

Slow, deep-breathing exercises help, too, as when I attended an Indianapolis

'A sense of humor, meditative methods and prayers help us lighten up. So, why don't we tap into them more?'

Symphony Orchestra concert during the time I was "unhinged." I felt as though my head was a Ping-Pong ball teetering on a golf tee. Instead I envisioned myself a ballerina with head held high, gracefully moving to the music at Hilbert Circle Theatre in Indianapolis. I perfected this best during the second half of the concert, which ended with an encore dedicated to the late Charles Staff, music critic for *The Indianapolis Star*.

Director Raymond Leppard announced

the encore—Pavane Opus 50 by Gabrielle Fauré—as one of Staff's favorites. It was so lovely that a few days later I bought a CD of the composer's music that included the Pavane, now one of my favorites, too. When playing it, I can easily recapture the contentment it brought me originally.

A week before the concert (also during my "unhinged" period), friends from Colorado visited. The couple had suffered a series of serious medical procedures, resulting from accidents; but they laughed often when retelling their traumas. Some of their doctors thought them odd joking at such times, but other doctors—and friends and family—know that laughter is a good coping mechanism. Their being strong Christians who relied on prayer certainly helped, too.

Laughter, relaxation, deep breathing, meditation, music—and prayerful trust in the Lord—are interrelated when it comes to dealing with tension: "When I called, You answered me; You built up strength within me" (Psalm 137).

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

Fourth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 2, 2000

- 2 Chronicles 36:14-17
- Ephesians 2:4-10
- John 3:14-21

The Second Book of Chronicles is the source of the first reading for this Lenten weekend.



Once the two books of Chronicles were combined. As time passed, and as versions appeared, the book was divided. Hence today's Bible has First and Second Chronicles.

Chronicles is historical. The extent of history cited in these books is quite large. The chapter being read this weekend looks back to the rescue of the Hebrew exiles held in Babylon.

This rescue occurred when the Persian monarch, Cyrus, overwhelmed Babylonia. He freed the exiles. Regardless of the human instrument, however, the pious saw God as responsible for this happy turn of events.

For the devout, escaping Babylon was not the only moment in history in which God intervened to save and protect the Chosen People. Such was the pattern of their history. God never left the people abandoned and helpless before their enemies.

Indeed, they faced misfortunes and even catastrophes. But these bad times were the result of human misconduct and sin. Humans brought upon themselves sadness and hardship.

The second reading is from the Epistle to the Ephesians.

For centuries, Christians in the

Roman Empire were a minority and were feared, mistrusted and even hated by the majority. Certainly in the last half of the first century, the followers of Jesus in Ephesus were a minority.

Ephesus was a great Roman pagan shrine. The crown jewel of the city was the splendid temple of Diana, the goddess of the moon. Pilgrims came from everywhere to honor the goddess. Providing for these visitors was an important business in Ephesus. Any group downplaying devotion to Diana was a commercial threat as well as a threat to the calm of the society.

St. John's Gospel supplies the third reading for this weekend.

Nicodemus was a respected figure in the Jewish community at the time of Jesus. It is not at all unusual that the evangelist remembered the conversations between Jesus and Nicodemus.

The reading recalls an ancient story treasured by Jews. It is a story from the Exodus. One danger awaiting the Hebrews fleeing slavery in Egypt was the presence of venomous serpents in the Sinai desert. As their flight moved across the desert, many were victims of these deadly snakes.

Moses promised that God would protect them. He mounted a snake on his staff. The staff was the symbol of his leadership. To fix the offending animal to the staff showed that the authority of Moses was greater even than nature and was superior to the pagan religions.

In many cases, snakes were the symbol of the idolatrous religions of the region. Serpents symbolized life, since they shed their skins and seem to go on and on, renewed and reinvigorated.

Here Jesus is the ultimate representa-

Daily Readings

Monday, April 3

Isaiah 65:17-21
Psalm 30:2, 4-6, 11-12a, 13b
John 4:43-54

Tuesday, April 4

Isidore of Seville, bishop and doctor
Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, April 5

Vincent Ferrer, priest
Isaiah 49:8-15
Psalm 145:8-9, 13c-14, 17-18
John 5:17-30

Thursday, April 6

Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, April 7

John Baptist de la Salle, priest
Wisdom 2:1a, 12-22
Psalm 34:17-21, 23
John 7:1-2, 10, 25-30

Saturday, April 8

Jeremiah 11:18-20
Psalm 7:2-3, 9b-12
John 7:40-53

Sunday, April 9

Fifth Sunday of Lent
Jeremiah 31:31-34
Psalm 51:3-4, 12-15
Hebrews 5:7-9
John 12:20-33

tive of God. He is greater than Moses is.

He will be lifted on a staff. The reference to the Crucifixion is clear.

Reflection

The Scriptures cover a great span of time. Genesis begins with creation itself. The Book of Revelation symbolically looks to the end of time.

Constant throughout time has been God's mercy and love, which had special significance for the Jews. They were called to be God's Chosen among all the races of the earth.

Again and again, they insulted this unique position. They wandered from God. They disobeyed God. They sur-

rendered to self-interests and sin.

Nevertheless, God never abandoned them. Always God protected and guided them. The prophets were God's messengers and God's gifts.

Jesus, of course, was the most perfect of messengers from God. He is God. In Jesus is the only true chart to salvation. All who seek to respond to God's great, creating and life-giving blood must look to Jesus.

He is life. He is the refuge from the death that is sin. Lifted on the cross, Jesus is the focal point calling us away from death, just as the staff of Moses called the ancient Hebrews to security as they traversed the desert. †

My Journey to God

A Hope Transfusion

Easter and hope are synonymous.

That special day never arrives without its refreshing reminder that there is life beyond this one. True life. Eternal life. Glorious life.

Those who live on what we might call "the outskirts of hope" need a transfusion.

Easter gives it.

I think of all those who are living with the dreaded disease of cancer. Talk about people living on "the outskirts." They fight the gallant battle, endure the horrible reactions of chemotherapy and anxiously await the results of the next checkup. These are men and women, boys and girls, for whom a hope of transfusion is essential.

Easter provides it.

And then there are those who still grieve over the loss of a mate, a child, a parent or a friend. Death has come like a ruthless thief, snatching away a treasured presence, leaving only memories. The sadness of those who mourn casts a spell of loneliness too powerful for spoken words or shallow songs to break.

What is missing? Hope. Hope has died.

There is nothing like Easter to bring hope back to life. Easter has its own anthems. Easter has its own Scriptures. And Easter has its own proclamation: "He is not here, for he has risen, just as he said ..." (Mt 28:6)

I cannot explain what happens on this day, nor do I need to try. The simple fact is this: There is something alto-

gether magnificent, therapeutic and reassuring about Easter morning.

When we as Catholics gather for liturgy and lift our voices in praise to the risen Redeemer, all evil is temporarily paralyzed.

When a priest stands and declares the unshakable, undeniable facts of Jesus' bodily resurrection and the assurance of ours as well, the empty message of cynics is momentarily silenced.

As the thrill of standing shoulder to shoulder with those of "like precious faith" flows through the people of God, an almost mysterious surge of power floods over us. The benefits are innumerable.

To list only a few:

- Our illnesses don't seem nearly so final.
- Our fears fade and lose their grip.
- Our grief over those who have gone on is diminished.
- Our desire to press on in spite of the obstacles is rejuvenated.
- Our differences of opinion are eclipsed by our similar faith.
- Our identity as Christians is strengthened as we stand in the lengthening shadows of saints down through the centuries, who have always answered back in antiphonal voice: "He is risen, indeed!"

A hope transfusion awaits us. It happens every year on Easter Sunday. Alleluia!

By David Bethuram

(David Bethuram is associate secretary for archdiocesan Family Ministries.)

Question Corner/Fr. John Dietzen

Church law restricts membership in Masons

Q My long-time friend is a member of the Order of the Eastern Star and has invited me to join.



I know from your past columns that the Catholic Church still officially prohibits men from joining the Masons. But what is the position on women's auxiliary groups?

I'd like to join, but frankly would not want to do so if it is forbidden by my Church. (Pennsylvania)

A As you say, the prohibition against Catholic men joining the Masonic orders remains in existence, even in our country.

However, without getting too technical, there is a principal of Church law which states that any Church regulation which restricts the right of a person must be interpreted strictly.

That is legal language for saying that such regulations must not be extended to cases other than those actually expressed in them (Canon 36).

Applied to your question, this means that the ban on joining the Masons means just that and nothing more. Thus, the restriction would not apply to the Order of the Eastern Star, which is an adjunct group, not a formal part of the Masons.

In fact, as is well known, I believe, women are not even eligible for membership in Freemasonry.

The same would hold for the other two major auxiliary groups related to the Masons—Job's Daughters for girls and

DeMolay for boys.

Other concerns naturally need to be weighed in making such a decision. As a 1985 background report for the American bishops noted, for example, "Although the possibility of scandal may exist, the fact remains that these women and young people do not swear Masonic oaths and are not considered Masons."

Thus the Catholic Church's prohibition against joining the Freemasons would not include these organizations.

Q I was disappointed in your answer to the senior citizen who wished to be married sacramentally, but did not want the marriage recorded civilly, for financial reasons.

You discussed several implications, including the penalties a priest or bishop might incur if he performed such a marriage. But you did not discuss the morality of a couple who wish to defraud the government and their fellow Americans.

Isn't the desire of seniors to get more financially than they are legally entitled to dishonest and greedy?

The burden of Social Security taxes on younger generations is oppressive, and experts tell us it will get worse.

You should have told them that the Gospel calls each of us to consider the needs of others as well as our own.

A Space usually limits me to respond only to the direct questions people ask. But you make a good and important point.

Actions that may be manipulated into legality are not always therefore automatically moral or just. †

POPE

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as Jews have done for centuries. As is the Jewish practice, he left a prayer written on a piece of paper in a crevice between the stones.

The prayer was the same he recited earlier in the month at the Vatican, asking God's forgiveness for Christians who have "caused these children of yours to suffer." The prayer was to be put on display at the museum at Israel's Holocaust memorial, Yad Vashem.

Rabbi Michael Melchior, a member of the Israeli Cabinet, welcomed the pope to the wall, saying the pope's visit confirmed the Catholic Church's commitment to "end the era of hatred, humiliation and persecution of the Jewish people."

He also said the time had come for all sides to "end the manipulation of the sanctity of Jerusalem for political gain."

The pope's visit was plagued by Israelis and Palestinians using speeches to the pope to trade claims to the city as their own capital.

Just before visiting the Western Wall, the pope met with the grand mufti of Jerusalem, Sheik Ikrema Sabri, who asked the pope to promote the end of "Israeli occupation of Jerusalem."

The pope told Muslim leaders at the al-Aqsa Mosque complex that the city was the common patrimony of Jews, Christians and Muslims.

Pope John Paul's last appointment in Israel was his celebration of Mass in the Church of the Holy Sepulcher, which he described as "the most hallowed place on earth."

Before the Mass, the pope kissed the rock marking the place where Jesus' dead body was anointed, then, stooping down to enter a small cave, he kissed the stone ledge of Jesus' tomb.

"The tomb is empty," the pope said in his March 26 homily. "For almost 2,000 years the empty tomb has borne witness to the victory of life over death."

Another highlight for the pope was his March 25 Mass at Nazareth.

"I give thanks to divine providence for making it possible for me to celebrate the feast of the Annunciation in this place, on this day," said the pope.

Visiting the lower level of the Basilica of the Annunciation, he held onto the altar and knelt to kiss the plaque that

commemorates the place the angel Gabriel appeared to Mary and "the Word was made flesh."

Nazareth has been the scene of tensions between Christians and Muslims over Muslim plans to build a mosque on a plot of land adjacent to the basilica, but all was calm on the day of the pope's visit to Jesus' hometown.

The papal visit was filled with gestures of ecumenical good will and cooperation from all the region's churches, including the presence of Orthodox, Anglican and Protestant clerics at papal liturgies.

Meeting the Christian leaders at the Greek Orthodox Patriarchate of Jerusalem March 25, Pope John Paul said, "Only in a spirit of mutual respect and support can the Christian presence flourish here in a community alive with its traditions and confident in facing the social, cultural and political challenges of an evolving situation."

In a region where political conflicts and interreligious tensions are almost a daily reality, he said, "It is essential to overcome the scandalous impression given by our disagreements and arguments."

The papal pilgrimage also marked a milestone in Catholic-Jewish relations and an attempt to promote a serious and respectful dialogue among Christians, Jews and Muslims based on their faith in the same God.

After a warm encounter with Israel's two chief rabbis March 23, he prayed at the Yad Vashem Holocaust memorial and said the Nazi attempt to exterminate European Jews was a tragedy that "burns itself onto our souls." He listened to dramatic testimonials from the wartime period, then was reunited with about 30 Jewish survivors from his Polish hometown, greeting some by name.

"No one can forget or ignore what happened. No one can diminish its scale," the pope said.

Chronic controversies over the extent of the Church's apology to Jews seemed temporarily forgotten by the Jewish leaders, who welcomed the pontiff as a friend of Israel and their religion.

Prime Minister Ehud Barak, who escorted the pope through the Holocaust memorial, said the pope had done "more than anyone else to bring about the historic change in the attitude of the Church toward the Jewish people"—a thought echoed by several participants.

The pope's efforts to promote interreligious dialogue were not quite so successful.



Pope John Paul II prays at the Western Wall, Judaism's holiest site, March 26 in Jerusalem. He became the first pope in history to pray at the wall. At right is the prayer that begins "God of our Fathers ..." that the pope left in a crevice of the Western Wall.



At a March 23 meeting of interreligious leaders meant to symbolize reconciliation among the three monotheistic religions, one of Israel's chief rabbis and a leading Muslim cleric sparred verbally over the issue of Jerusalem.

The pope did not directly address the verbal tug-of-war by his hosts on the status of Jerusalem, but he strongly defended Palestinians' right to a homeland and said their "legitimate aspirations" would only be met through a negotiated settlement.

Throughout his heavy schedule of events, the pope looked alert and very much involved in what he has called the pilgrimage of his dreams.

He prayed on Jordan's Mount Nebo March 20, the place where Moses glimpsed the Promised Land before dying, and from a promontory looked out upon a dramatic biblical landscape stretching from the Dead Sea to Galilee.

Pope John Paul went March 24 to the Sea of Galilee, the region where Jesus spent the most time with his disciples. On the Mount of Beatitudes near Korazim, he celebrated Mass for an estimated 50,000 youths and called on them to become true

disciples as well.

"It is strange that Jesus exalts those whom the world generally regards as weak," the pope said. "He says to them, 'Blessed are you who seem to be losers, because you are the true winners: The kingdom of heaven is yours!'"

At a Mass in an Amman soccer stadium for Jordan's minority Catholic community March 21, the pope evoked St. John the Baptist as a sure guide for Christians of all ages. Later he paid brief visits to both sides of the Jordan River to pray near the sites where St. John is believed to have carried out his first baptisms.

Arriving at Tel Aviv's airport that evening, he was met by Israeli President

SCROLLS

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Museum through June 11. The exhibit also includes 80 artifacts including coins, leather sandals, a scroll storage jar and a pottery inkwell believed to be connected with the writing of the scrolls.

The scrolls, many of which are housed and studied in Jerusalem at the Shrine of the Book museum, are of extraordinary importance to both Christians and Jews because they record a shared belief in one God.

For example, the Dead Sea Scrolls contain several portions of the Old Testament book of Deuteronomy, which includes the Ten Commandments.

Scholars, who have studied the scrolls, have been amazed at how little the texts have changed over time.

Father Robert Schoenstene, who teaches the Old Testament at Mundelein Seminary in Illinois, told Catholic News Service that the Old Testament books or Hebrew Bible contained in the Dead Sea Scrolls and the Hebrew Bible

recorded hundreds of years later are remarkably consistent.

Also, some of the Dead Sea Scrolls contain language and concepts similar to the New Testament. For example, one scroll contains a passage that uses the word "blessed" in a repeated manner analogous to the Beatitudes.

"These (the Dead Sea Scrolls) are the oldest biblical documents that are preserved," Father Schoenstene said. "We don't have any comparable documents from the Hebrew Bible earlier than the fifth or sixth century."

The work of the Essenes continues to be a rich source of study today and the Dead Sea Scrolls are still shedding light on what life was like at the time of Jesus.

All that remains of the actual city of Qumran are archeological excavations. The community, which was established by the Essenes around 150 B.C. on a narrow plateau west of Jerusalem, between a ridge of craggy limestone cliffs and the narrow shores of the Dead Sea, was destroyed by the Romans in A.D. 68. It never rose again.

The excavations have uncovered many important features of the community, including the scriptorium where the Essenes would have made copies of the Old Testament and other religious writings. Archeologists knew they had discovered



The Dead Sea Scrolls are kept in the Shrine of the Book museum in Jerusalem. The shape of the museum resembles the lid of jars that the scrolls were found in.

the scriptorium when they found a long writing table and inkwells.

The Essenes hid the scrolls nearly 2,000 years ago in large earthen jars in the caves in the cliffs just east of Qumran to save them from the advancing Roman army, which was destroying cities in an attempt to put down a Jewish revolt.

The Dead Scrolls in The Field Museum exhibition in Chicago include parts of the final chapters of Leviticus, parts of 41

psalms, commentary of the biblical verses of Hosea 2:8-14, several chapters from Deuteronomy and some fragments written in



An ancient fragment of one of the Dead Sea Scrolls.

Greek, which some scholars say may contain segments of New Testament writings.

One of the sponsors of the exhibition is the Indianapolis-based Lilly Endowment Inc. †

Dead Sea Scrolls exhibit

The Dead Sea Scrolls are on display at The Field Museum, 1400 S. Lake Shore Drive, in Chicago through June 11. It is the first time the scrolls have been exhibited in the Midwest since 1965.

The admission cost is the basic museum entrance fee of \$8 for adults and \$4 for children ages 3 to 11, plus an additional exhibit fee of \$3 for adults and \$2 for children.

For more information, call The Field Museum at 312-665-7400 or check its web site at www.fieldmuseum.org

CNS photos

Photo by Greg Orloski



Pope John Paul II reads his breviary at the Grotto of the Nativity in Bethlehem March 22. The pope prayed there for 20 minutes, emphasizing his role as a pilgrim in the Holy Land.



Above, Palestinians listen from a balcony overlooking Manger Square as the pope celebrates Mass in Bethlehem March 22.



The pope peers at the Eternal Flame in the Hall of Remembrance at the Yad Vashem Holocaust memorial in Jerusalem March 23. The flame burns in memory of the 6 million Jews killed in the Holocaust.



Pilgrims pray during Mass with Pope John Paul II near the Sea of Galilee on the Mount of Beatitudes March 24.

Ezer Weizman and Barak, who walked him down a red carpet amid a sea of Vatican and Israeli flags.

The pope, who repeatedly used the phrase "the state of Israel" in his airport speech, said that since Pope Paul VI visited the region in 1964, much had changed, including the launching of diplomatic relations with Israel in 1994.

Relations on a religious level have improved as well, he said.

"With newfound openness toward one another, Christians and Jews together must make courageous efforts to remove all forms of prejudice," he said.

In Bethlehem, the pope declared March 22 that he had reached the heart of his pilgrimage. Celebrating Mass in Manger Square, he encouraged the Middle East and the world to rediscover the gift of peace Christ brought to humanity 2,000 years ago.

Christ's kingdom, he said in a sermon, "is not the play of force and wealth and conquest which appear to shape our human history," but the power to heal wounds and make peace. He said it had special relevance in Bethlehem, a place that has known "the yoke and the

rod of oppression."

At the close of his sermon, the Mass was briefly interrupted by a noontime Muslim call to prayer—abbreviated out of respect for the pope, according to Church officials.

At Dehiyshe refugee camp that after-

noon, the pope expressed his support for the Palestinians and emphasized the plight of their refugees, calling for a "just solution" to their situation.

The "degrading conditions" in which refugees often must live "are the measure of the urgent need for a just solution to the underlying causes of the problem," he said. †

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From the Archives

Among the tombstones

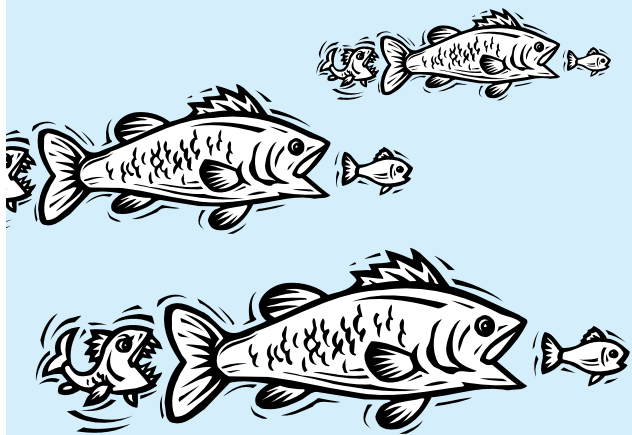
A close look at this cemetery beside St. Mary Church (officially, the Annunciation of the Blessed Mary Parish) in Derby reveals 13 people posing near or on family tombstones. The photograph, which belonged to Bess Cunningham, is believed to have been taken around 1890.

A note on the reverse says that the "old lady in the center" is Granny O'Neill and the two little boys are Tom Hargis and John Cunningham. St. Mary Parish closed in 1973.

This photograph was given to the archdiocese in 1984 for the archdiocese's sesquicentennial observance. †



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PILGRIM

continued from page 1

At the heart of the pope's message was the conviction that the Holy Land can and must be a homeland for all its faiths and for all its peoples.

His path of prayer took him from Moses' mountain in Jordan to the river where some believe John the Baptist performed the first baptisms; to Jesus' birthplace in Bethlehem; to Nazareth, where Mary received the annunciation and where Jesus grew up; to Galilee, where Christ preached; and to Jerusalem, where he was crucified.

For the Church, this is the historical homeland, and the pope did his best to encourage the dwindling Christian population to remain in the region where so many chapters of the Old and New Testaments were written.

He made a strong connection with the mostly Muslim Palestinian population when, preaching the justice of the Gospel, he endorsed their right to a political homeland and said their suffering as a displaced and desperate people had "gone on too long."

And, in a gesture that made one of the deepest impressions of the trip, he prayed at Judaism's holiest place, the Western Wall, the stone remnant of the temple that for many Israeli Jews symbolizes the religious homeland they once lost and have now regained.

Like the daily reality of the Holy Land, the pope's trip was a blend of the spiritual and the political. The jarring notes were heard on the few occasions when politics gained the upper hand.

From Israeli and Palestinian leaders came repeated claims that Jerusalem was each side's "eternal capital." The pope ignored these assertions, and after awhile they seemed petty and out of place.

Interreligious dialogue went off-key during a meeting presided over by the

pope in Jerusalem. Chief Ashkenazi Rabbi Israel Meir Lau started it when he erroneously claimed the pope had accepted Israel's territorial claim over Jerusalem. A Muslim cleric responded with a righteous harangue against Israeli occupation and discrimination against Palestinians.

"It's a photograph of the reality here," shrugged Vatican spokesman Joaquin Navarro-Valls. Better that the pope see it and hear it than "walk on the clouds," he added.

But the squabbles paled next to the beautiful form the pilgrimage assumed, as the pope moved from places of the Old Testament to the New Testament, from the Old Law of the Ten Commandments to the New Law of the Beatitudes, and along the path of suffering and salvation walked by Jesus, from the manger in Bethlehem to the tomb in Jerusalem.

Although each of his audiences viewed the pope through a different lens, they all appeared to appreciate that this man was truly on a religious pilgrimage and seemed to receive new energy from each stop. The pope who knelt for long periods at the holy places, hunched over in silent prayer, became more fascinating as the trip went on.

He made connections even where they were problematic.

In Bethlehem, a Muslim call to prayer interrupted the papal Mass. The pope waited patiently—the picture of religious tolerance—and had his aides point out that the muezzin's call had been abbreviated out of respect for the pontiff.

Speaking to ecumenical leaders in Jerusalem, the pope spoke so movingly that his host, Greek Orthodox Patriarch Diodoros, added a spontaneous message thanking the pope "from the bottom of our hearts" at the end of the ceremony.

At Yad Vashem in Jerusalem, the Holocaust memorial where spiraling smoke from an eternal flame hauntingly evokes the deaths of Jews in the extermination camps, the pope met with Polish



Pope John Paul II is flanked by Chief Ashkenazi Rabbi Israel Meir Lau and Muslim cleric Taysir al-Tamimi as representatives of the three monotheistic religions meet at Notre Dame Institute in Jerusalem March 23.

survivors, including one woman who said that in 1945 the future pontiff had personally carried her out of a prison camp and given her food and drink.

The story, which the pope says is "possible" but which he does not specifically recall, was discussed at length on Israeli TV and seemed to introduce a significant new side of the pontiff to Israeli Jews.

At the Western Wall, the pope amazed Jews by leaving his own written prayer in a crack of the stones, like Jews have done for centuries. It prompted one rabbi to remark, "He touched the wall and the wall touched him."

In the end, the pope managed to bring a week of good will and good news to a region sorely in need of both. On the plane carrying him back to Rome, his spokesman, Navarro-Valls, was asked how the pope managed to navigate the Holy Land's political minefields without any major explosions.

"The key thing, I think, was that the pope told the truth to everyone, but without humiliating anyone. He spoke in charity ... and people respected that," Navarro-Valls said.

That was no small accomplishment in today's Holy Land. †

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Medical student gets training through Providence Volunteer Ministry

By Dave Cox

Special to The Criterion

SAINT MARY-OF-THE-WOODS—Dana Collins once thought she would like to be a veterinarian, but knew she could never put a dog to sleep.

So she steered her ambitions toward serving people.

"I was one of those kids who always said I wanted to be a doctor," Collins said, adding that she was influenced by her father, Kevin, who is a dentist.

Collins learned some patient care skills by working for her father as well as at the Hines Veterans Administration Hospital in Chicago during summer breaks from classes at the University of Notre Dame.

At Hines Hospital, Collins worked as a research assistant and interviewed patients about their relationships with their doctors.

"They went on and on about how great their doctors were," Collins said. "They talked about how their doctors had changed their lives."

A native of LaGrange, Ill., Collins graduated from Notre Dame in January with a bachelor's degree in science and preprofessional (premed) studies. She decided to use the time between graduation and medical school to enhance her people care skills, so she joined Providence Volunteer Ministry at Saint Mary-of-the-Woods.

Collins works in Karcher Hall, an intermediate and skilled health care facility for retired sisters. She provides physical and occupational therapy assistance, assists nurses with daily chores

and helps the sisters with activities.

"I have been impressed by what wonderful attitudes the sisters have," Collins said. "Some of them have every reason in the world to be in a really bad mood because of their health, but they are so appreciative. No matter what you do, they are always thanking you. It really makes you feel needed."

Collins discovered Providence Volunteer Ministry at a campus informational fair at the University of Notre Dame.

"[Providence] Sister Mary Montgomery, the director, was so friendly and nice that I said, 'That's it! I'm going there!'" Collins said. "I was really impressed with her and the program."

Collins said she enjoys her work in health care ministry.

"I have so much respect now for nurses' aides," she said. "Their work is so demanding, so physically and mentally exhausting. They help with the basic personal care needs, but those needs are important."

Collins said she would encourage college students to consider volunteer service in a career-related area.

"It will make them so much more confident," she said, "and it will give them a sense of whether that's what they really want to be doing."

Collins also is using her musical talents as a Providence Volunteer Minister. At Notre Dame, she played the French horn in the university's marching band and also played with the brass ensemble section of the basketball band. Now she occasionally plays the piano for the



Providence Volunteer Minister Dana Collins of LaGrange, Ill., assists Providence Sister Loretta Eileen Hester at Karcher Hall, an intermediate and skilled health care facility for retired sisters at Saint Mary-of-the Woods. Collins graduated from the University of Notre Dame in January and will begin medical school in August.

retired sisters.

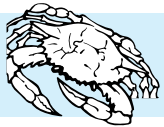
Providence Volunteer Ministry was founded in 1988 by the Sisters of Providence. Volunteers have worked in soup kitchens, drug and alcohol treatment centers, parish and campus ministries, health care settings and schools.

To become a Providence Volunteer Minister, a person must be committed to a Christian way of life, 20 years of age or older (18 for short-term opportunities), in good physical and mental health, and willing to reflect on his or her experiences.

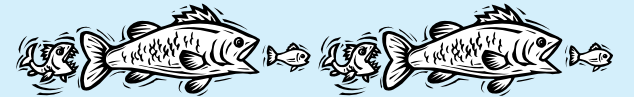
Volunteers can be single or married without dependents. Service lasts from

several months to a year. Benefits include room and board, a monthly stipend, health insurance, support and supervision, transportation for ministry-related programs and AmeriCorps Education credits if eligible. Applications for the service year 2000-2001 will be accepted until April 15.

(For more information about Providence Volunteer Ministry, contact Providence Sister Mary Montgomery, director, at 812-339-4454 or by e-mail at sim-montg@indiana.edu. Dave Cox is media relations manager for the Sisters of Providence.) †



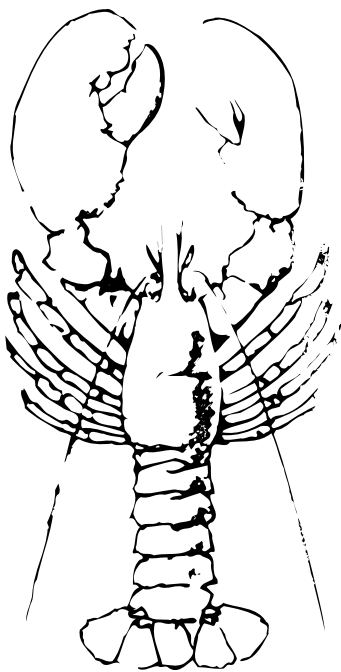
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Dear Ann/Ann Flanders

Biblical folks seek advice

(Every day thousands of people write to various newspaper columnists looking for advice. On this April 1 weekend, what if some of the people who "live in the Bible" did the same?)

Eve, the first woman

Dear Ann: I don't have anyone else to turn to. Our marriage is on the rocks. I



did something foolish and my husband is upset with me. Nothing is the same anymore. Look, I realize that I'm not perfect, but neither is he. Adam simply refuses to take responsibility for his actions. Just call me:

"It's No Paradise."

Dear It's No Paradise: I suggest you visit a marriage counselor, preferably a priest. And tell your hubby that he is a real "snake in the grass."

Goliath, the giant

Dear Ann: I feel so embarrassed in writing this. I am such a failure. I am rather large for my age. I had a fight with a little guy and he won! I am afraid to face my friends and family. They snicker whenever I walk by. What can I do? I have a "Giant-Sized Problem."

Dear "Giant-Sized Problem: First of all, pull yourself together and stand tall. Then move to another part of the world where you are unknown and can get a new start in life. Whatever you do, don't

lose your head over this.

Sampson

I have a great relationship with a young woman named Delilah. She is a terrific person, but she keeps nagging me to get a haircut. I like my hair the way it is, but I don't want to lose her. This problem is "Sapping My Strength."

Dear Sapping My Strength: For God's sake, get a haircut. Your relationship with Delilah is much too important to risk losing. After all, what have you got to lose from getting a simple haircut?

The 753rd wife of Solomon

Dear Ann: I am at my wit's end. My husband hasn't paid much attention to me lately. I don't mind some competition, but this is ridiculous. I'll sign this "One in a Thousand."

Dear One in a Thousand: Maybe the trouble is with you. Try to make yourself more exciting. Read *Time* magazine.

Martha, the sister of Mary

Dear Ann: I need your help desperately. My sister is driving me crazy. She sits down all day and does nothing but talk to strangers. Meanwhile, I get stuck with all the housework. Would you please tell her to get off her duff and help me. Call me "Mad Martha."

Dear Mad Martha: You are so uptight, but Mary's the one who's doing it right.

Thomas, the apostle

Dear Ann: I don't believe it. I, of all

people, am writing to you for help. I have trouble trusting anyone. Is there anything that can be done for me? "Show Me."

Dear Show Me: I doubt it.

Paul, the apostle

Dear Ann: How paradoxical that I am writing to you, a woman. My friends and co-workers tell me that I am very bull-headed. What is wrong with the way I think? It's true that I do not allow women to speak in church or to have their heads

uncovered. In just about everything else, more or less, I consider them equal.

About my friends and co-workers, what should I do? Signed, a "Man's Libber."

Dear Man's Libber: You have two choices. Either get yourself some heavy-duty counseling (preferably from a woman) or purchase a one-way ticket to Timbuktu and use it.

(Ann Flanders is the nom de plume of religion humorist Johann Schnalle.) †

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The Active List

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

March 31

SS. Francis and Clare Parish, 5901 Olive Branch Rd., **Greenwood**. "I Am Called to Evangelize Others?" Jesuit Father Joe Folzenlogen, Lenten meal, 6:30 p.m. Information: 317-859-4673.

March 31-April 2

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

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April 1

St. Bernadette Parish, 4838 Fletcher, **Indianapolis**. Easter boutique and craft show, 9 a.m.-4 p.m. Information: 317-356-5867.

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Seccina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Easter egg hunt, 11 a.m. for children under 13 of alumni, no admission charge. Reservations: 317-351-5976.

April 1-6

St. Vincent de Paul in **Bedford** and St. Mary in **Mitchell**. Combined parish retreat with Franciscan Father Justin Belitz at all weekend Masses. Evening lectures begin at 7 p.m.—Sun., Tues., Thurs. at Bedford; Mon., Wed. at Mitchell. Information: 812-275-6539 or 812-849-3570.

April 2

St. Bernadette Parish, 4838 Fletcher, **Indianapolis**. Easter boutique and craft show, 10 a.m.-2 p.m. Information: 317-356-5867.

◆ ◆ ◆
Knights of St. John, 312 S. Wilder St., **Greensburg**. Chicken dinner and festival, 10:30 a.m.-3 p.m., adults \$6, 5-12 children \$3. Information: 812-663-3985.

◆ ◆ ◆
Saint Meinrad Archabbey, **St. Meinrad**. Organ and violin concert, 2:30 p.m., no admission fee. Information: 812-357-6501.

◆ ◆ ◆
St. Francis Xavier Parish, Hwy. 31 and Hwy 160, **Henryville**.

Smorgasbord, 11 a.m.-1:30 p.m.

April 2-5

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Lenten mission, 6:30 p.m., babysitting, transportation available. Information: 812-246-5088.

April 6

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

April 7

St. Augustine Home for the Aged chapel, 2345 W. 86th St., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Praise, Mass and healing service, 7 p.m. Information: 317-872-6420.

◆ ◆ ◆
St. Nicholas Hall, 6461 E. St. Nicholas Dr., **Sunman**. Fish fry, 4-7 p.m., adults \$6, children 6-12, \$3.50.

April 7-9

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Silent retreat on the Eucharist. Information: 317-545-7681.

April 8

Holy Name Parish, 21 N. 17th Avenue, **Beech Grove**. Spring rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

April 8-12

Sacred Heart Church, 1530 Union St., **Indianapolis**. Parish mission, Mass 5 p.m.

April 9

Mary's Schoenstatt, **Rexville**, "Who are You, Really," 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. Email: eburwink@seidata.com.

April 11

St. John the Evangelist Rectory, 126 W. Georgia St., **Indianapolis**. Msgr. Bosler lecture series, 7-8:30 p.m. Information: 317-635-2021.



"... and please stop telling people you're being raised in captivity"

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St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild business meeting, 12:30 p.m.

Recurring

Daily

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

Weekly

Sundays

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

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

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Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

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

Mondays

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

Tuesdays

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

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

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

Wednesdays

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

◆ ◆ ◆
Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and

—See ACTIVE LIST, page 19

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The Active List, continued from page 18

Chaplet of Divine Mercy,
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◆◆◆

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

Thursdays

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

◆◆◆

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

◆◆◆

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

◆◆◆

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

◆◆◆

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

◆◆◆

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

Fridays

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

◆◆◆

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

◆◆◆

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

◆◆◆

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

◆◆◆

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

◆◆◆

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

Saturdays

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

◆◆◆

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

◆◆◆

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

Monthly**First Sundays**

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

◆◆◆

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays

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

First Tuesdays

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

Sacrament, 7:30 p.m.

◆◆◆

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

First Fridays

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

◆◆◆

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

◆◆◆

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

◆◆◆

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

◆◆◆

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

noon communion service.

◆◆◆

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

◆◆◆

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

◆◆◆

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

◆◆◆

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

First Saturdays

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

◆◆◆

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

◆◆◆

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

◆◆◆

Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of

the Blessed Sacrament, 11 a.m.-noon.

◆◆◆

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

Second Mondays

Church at **Mount St. Francis**.

Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254. †

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Serra Club vocations essay

Serra names vocations essay winners

Six winners have been selected for the Serra Vocations Essay 2000 contest sponsored by the Serra Club of Indianapolis. Those who won were guests at the luncheon meeting on March 27.

The topic was "Christ Yesterday, Today and Forever: Why We Need Priests, Sisters and Brothers to Answer God's Call in the New Millennium."

Co-winners were named in the seventh grade: Christine Wernert of St. Luke School and Sarah Warner of St. Barnabas School. The eighth-grade winner was Kathleen

Miller of St. Luke School.

Adam Rumschlag of Cathedral High School, a parishioner at Our Lady of Mount Carmel Parish in Carmel, was the top essayist in the ninth-grade level. Bishop Chatard High School junior Elaine Lee of Christ the King Parish took top honors for grade 11. Geoffrey Young of Cardinal Ritter High School and St. Susanna Parish in Plainfield was the winner among high school seniors.

Winners will receive checks for \$150 and special plaques commemorating the honor.

The students read their essays for the members and guests at the Serra Club luncheon. Parents, sponsoring teachers and catechists, principals and pastors were invited to accompany the winners to the luncheon.

Winning essays will be published in *The Criterion* over the next few weeks. The archdiocesan Office of Vocations and the Office of Catholic Education cooperated with the Serra Club in this contest, which drew 115 entries this year. Because of the lack of entries, no award was given to a student in grade 10. †

Nothing lost by those who offer lives in service to God

By Elaine Lee

Throughout history, the Catholic Church has seen many changes, however it has always held onto the strong foundation on which it was built.

The Catholic faith is heavily populated. A parish may have a couple thousand parishioners, however for these 2,000 parishioners, there may only be two priests. This ratio is very common among Catholic churches.

One might ask, "What causes the hesitancy to join the priesthood or sisterhood? If so many people want to be involved in the Catholic faith, why then will they not take it a step further and fully commit themselves to God?" These are questions that fill the sermons of many pastors during Mass.

The desperate pleas of priests and

sisters regarding vocations seem to fall on deaf ears. The number of men and women who choose to join the ministry continues to decline.

Perhaps young men and women do not want to give up the thought of marriage and children. Perhaps they feel that they can serve the Church in other ways. Maybe young parishioners are intimidated at the thought of having the responsibility of a parish.

God calls each person to a vocation. At some point in one's life, God's plan becomes visible; whether or not one chooses to follow the plan is his choice.

As the new millennium begins, God's call for followers remains constant. He needs help spreading the good news, and those who speak from the pulpit are living out God's wishes.

God wants his children to understand his teachings. The best way for people to learn more about God is to read the Bible and to go to Mass regularly. Priests and sisters ... allow others to receive some insight as to the hopes that

God has for his children. God hopes that others will continue to join the ministry and teach the good news.

Joining the ministry will only strengthen one's faith in the Catholic Church. There is nothing lost when one dedicates his life to Christ. In fact Christ did the same for each of his children when he died for them.

At the start of this new millennium, it is time to show God that he does have people willing to stand up on an altar

and praise his name through sermon and song.

(Elaine Lee is a member of Christ the King Parish in Indianapolis and is a junior at Bishop Chatard High School in Indianapolis. She received the first-place award for the 11th grade division of the Indianapolis Serra Club's essay contest to promote vocations to the priesthood and religious life.) †



All things are possible with God

By Geoffrey Young

As we enter a new year, we begin a new millennium. In this new millennium,



we are asked to answer God's call to become priests, sisters or brothers.

Why do we need priests, sisters and brothers? Every one of us should be able to answer this. They put God first in their life and teachings.

They have a major impact on us, to prepare us for the future and continue to build on our Catholic foundation.

Without priests we could not fully experience the body and blood of Christ. The power to consecrate the Eucharist was given to priests alone. It's the responsibility of all of these people—priests, sisters and brothers—to carry on the faith and tradition of the Church.

As many of us start to become young adults and take on the hardships of life, that responsibility falls onto us. It becomes our duty to follow the call of God. Not all of us are called to become

priests, sisters or brothers, but we must still keep God first in our life. We were all created in God's image to serve him, love him and know him.

In the book of Deuteronomy, we hear a story where the people choose not to hear God's call. For it is easier to not hear God than to hear his call and ignore it. To deny God's call is to deny God. We need to open our mind, body and soul to hear God's word and follow it.

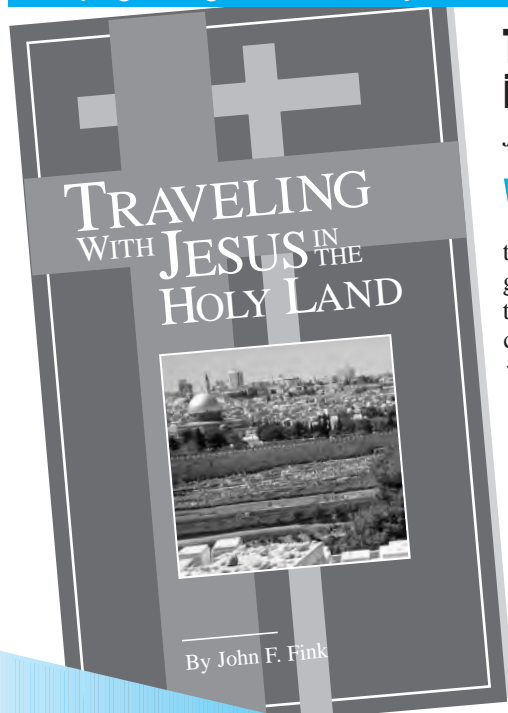
Become active in your church and community. Don't be afraid to let others know that you are a Christian. Having heard this, may we all begin the new millennium, Jubilee 2000, as God wants us to.

Now go and spread the Good News of the Lord and remember to keep God first, for with him, all things are possible.

(Geoffrey Young is a member of St. Susanna Parish in Plainfield and is a senior at Cardinal Ritter High School in Indianapolis. He received the first-place award for the 12th grade division of the Indianapolis Serra Club's essay contest to promote vocations to the priesthood and religious life.) †

Jubilee Pilgrims!

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John F. Fink

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

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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.

ABNEY, Jill E., 38, Nativity, Indianapolis, March 7. Wife of Bruce Abney. Mother of Margot and Reid Abney. Sister of Sue Kirby, Jorja McHugh, Linda Oskay and Charles Schumm.

BASSO, John E., 74, St. Philip Neri, Indianapolis, March 15. Husband of Adeline P. Basso. Father of John and Robert Basso. Brother of Elizabeth Elzer, Rosemary Morehouse, Rita Simpson, Sister of Providence Joan Michael and Charlie "Mike" Basso. Grandfather of 11. Great-grandfather of eight.

BECHER, James R., 48, St. Simon, Indianapolis, March 9. Husband of Rena K. (Brown) Becher. Father of Cindy and Daniel Becher. Son of Rosemary (Doyle) and Fred

Becher. Brother of Anne Barton, Maureen Becher-Sage, Edward, Gerald and Joseph Becher.

BOUGHNER, Francis Peter, 77, St. Gabriel, Connersville, March 7. Husband of Patricia Boughner. Father of Stephen and Roger Boughner. Brother of Margaret Gill, Blanche Lipps and William Boughner. Grandfather of two. Great-grandfather of two.

DEMERS, Elmer J. Sr., 83, Little Flower, Indianapolis, March 4. Father of Darlene Clay, Mary Alice Moore, Dennis, Ronald and Elmer J. Demers Jr. Brother of Isabelle Bard, Leona Richter, Don, Eugene and Leroy Demers. Grandfather of five. Great-grandfather of eight.

DOYLE, Joseph T., 78, St. Matthew, Indianapolis, March 20. Father of Donna Davis, Jo Ellen Dascoli, Kelly Decker, Jeannie Doyle, Mary Anne Kuhn and Rita O'Malia. Brother of Bernie Goldsberry, Ernie Nally and Ann Schosker. Grandfather of 14. Great-grandfather of two.

DRISCOLL, Carolyn E., 82, St. Augustine, Jeffersonville, March 10. Aunt of several.

FLEMING, Hal F. (Fred), 64, St. Michael, Greenfield, March 9. Husband of Delores (Dodie) Fleming. Father of Lorie Ingram, Gigi Mansfield, Brendan, Christopher, David and Philip Fleming. Brother of Phillis Hampton. Grandfather of nine.

FRELJE, Harry B., 82, St. Mark, Indianapolis, March 15. Brother of Vera Downs.

FRENCH, Robert "Bob," 89, (formerly) Christ the King, Indianapolis, March 14. Husband of Mary (Slupesky) French. Father of Elizabeth Kraeger, Thomas and Frank French. Grandfather of 11. Great-grandfather of two.

GALLAGHER, Opal Mae, 90, St. Joseph, Shelbyville, March 19. Mother of David, Paul and Thomas Gallagher. Grandmother of 14. Great-grandmother of 17. Great-great-grandmother of one.

GRINSTON, William E., Sr., 77, St. Joan of Arc, Indianapolis, March 9. Husband of Mary M. (Dickerson) Grinston. Father of Sharon Parson, William E., Jr. and Anthony Grinston. Brother of William Smith Jr. Grandfather of 14. Great-grandfather of 23. Great-great-grandfather of 22.

HOCHGESANG, William E. "Red," 74, St. Simon, Indianapolis, March 19. Father

of Patricia Bridgewater, Shirley Miller, Linda Perry, Vicki Wineinger, Lawrence, William E. II and Terry Hochgesang. Brother of Rosemary Canatsey and Donna Watkins. Grandfather of 13. Great-grandfather of one.

HOLLCRAFT, Carolyn J., 60, St. Roch, Indianapolis, March 11. Wife of Paul Hollcraft. Mother of Cindy Rincker and Michael Hollcraft.

JENKINS, Alan E., 21, Christ the King, Indianapolis, March 14. Son of Janet (Weber) and Richard Jenkins. Brother of Anne and Shelly Jenkins. Grandson of Emma Weber.

HUNEKE, Robert G., 81, St. Louis, Batesville, March 20. Uncle of several.

KNEAR, Mildred (Jaegers), 87, St. Mary, Lanesville, Feb. 17. Wife of Frank Knear. Mother of Joyce Gibbons, Virginia Combs and Lennie Reinhardt. Grandmother of 10. Great-grandmother of 14.

KOEBEL, Benedict Thomas "Bennie," 79, St. Jude, Indianapolis, March 14. Brother of Catherine Cibull, Rose Mary McMahan and Arthur Koebel Sr.

McDOWELL, Charles Robert, 82, St. Philip Neri, Indianapolis, March 16. Husband of Helen (Sheehan) McDowell. Father of Judith Tansy, M. Theresa Donahue, Maureen Broaddus, Helen

Sullivan, Anthony, Dennis, Kevin, Robert and Timothy McDowell. Brother of Ruth Fly, Clair Stash and V. Mark McDowell. Grandfather of 29. Great-grandfather of 22.

MOLINA, Ramon, 32, St. Matthew, Indianapolis, March 10. Husband of Joaquina Molina. Father of Ramon Molina.

OSBORNE, Betty A., 68, St. Augustine, Jeffersonville, March 14. Mother of Frances Keeney. Stepmother of Susan and Jon Osborne. Sister of James Ross. Grandmother of two.

PEARCE, Charles J., 77, Annunciation, Brazil, March 11. Brother of Marie Hardman, Loretta Martin, Mary Lashbrook, Helen, Bernard, Edward and John Pearce. Uncle of several.

RILEY, Norma C., 72, Holy Spirit, Indianapolis, Feb. 13. Wife of Thomas A. Riley. Mother of Susan Inman, Phillip, Joe and Steve Riley. Sister of Lucille Mueller and James Ward. Grandmother of 10.

SCHALER, Kathleen M., 63, St. Roch, Indianapolis, March 15. Wife of Robert Schaler. Mother of Denise Cole and Elaine Schaler.

SZCZYRBA, Henry Joseph Charles, 66, St. Jude, Indianapolis, March 14. Father of Starlight, Kazimier and Zygmunt Szczyrba. Brother of Fulusia Caprio, Ella Eisenberg, Marysia Sringberg and Salome Toon. Grandfather of one.

THOMAS, Neal L. Jr., 62, SS. Peter and Paul Cathedral, Indianapolis, March 9. Husband of Joann (Gaither)

Thomas. Father of Constance Smith, Mychelle Casel, Neal L. III and Ted Thomas. Brother of George Thomas. Grandfather of eight.

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

Providence Sister Emmanuella Hurd served as teacher

Providence Sister Emmanuella Hurd, a native of Massachusetts, died at Karcher Hall at Saint Mary-of-the-Woods on March 23. She was 85.

A funeral Mass was celebrated at the Church of the Immaculate Conception there on March 28.

The former Margaret Mary Hurd entered the congregation of the Sisters of Providence in 1931, professed first vows in 1934 and final vows in 1939.

Sister Emmanuella taught at St. John School in Indianapolis and at other schools in the Gary Diocese and in the District of Columbia, Illinois, Maryland, Massachusetts and New Hampshire.

She is survived by two sisters, Notre Dame Sister Mary Frances Hurd and Nancy Flathers, and a brother, Daniel Hurd. †

Faith & Reason conference features variety of speakers

By Mary Ann Wyand

"Faith & Reason 2000," a two-day conference subtitled "The Springtime of Evangelization, the Church and the New Millennium," will feature seven nationally known speakers on April 8-9 at the Benedict Inn Retreat and Conference Center in Beech Grove.

SS. Peter and Paul Cathedral parishioner Scott Sullivan of Indianapolis, conference coordinator, said the lectures on a variety of topics are intended to promote the rich heritage of the Catholic Church.

"The purpose of the conference is to share the truth of Catholicism with non-Catholics and to better educate Catholics about their own faith," Sullivan said. "I think when people are given reasons to believe, the intellectual barriers can be removed, with the end result being an edification of faith."

Speakers will discuss the Shroud of Turin, the papacy, evangelization, apologetics, exorcism, morality and Church history.

Dr. Dan Scavone, a professor of history at the University of Southern Indiana and a noted lecturer on the Shroud of Turin, will discuss "Latest Research on the Shroud of Turin: A Photograph of the Most Important Event in History?"

James Likoudis, the author of *Ending the Byzantine-Greek Schism* and president emeritus of Catholics United for the Faith, will talk about "The Papacy."

Jesuit Father Mitch Pacwa, a professor of theology at the University of Dallas, the author of *Catholics and the New Age*, and a noted Old Testament scholar and lecturer, will speak on "Evangelizing the New Age in the New Millennium."

Robert Sungenis, the author of *Not By Faith Alone* and *Not By Scripture Alone* and the founder of Catholic Apologetics International, will address "Answering the 10 Most Common Objections to Catholicism."

Father James LeBar, appointed chief exorcist of the Archdiocese of New York by Cardinal John O'Connor, will discuss "Exorcism in the Modern Era."

Jesuit Father Ronald Tacelli, a professor of philosophy at Boston College and the author of *Handbook of Christian Apologetics*, will talk about "God and Morality: What is the Connection?"

Dr. Art Sippo, a Catholic scholar and lecturer, will speak on "Who Were the Reformers?"

Four of the speakers have been guests on the "Catholic Answers" radio program.

(The conference hours are 9 a.m. to 3:30 p.m. on April 8 and 10:30 a.m. until 4 p.m. on April 9. Registrations are also available at the door each day. The fee is \$50 for both days or \$25 for one day. For information, call Scott Sullivan at 317-915-0500 or by e-mail at smsulliv@sema-phore.cc or www.faithandreason.atfreeweb.com.) †

Brebeuf Jesuit, Cathedral win state basketball titles

Two private Catholic high schools in Indianapolis earned Indiana High School Athletic Association state basketball titles in March.

Brebeuf Jesuit Preparatory School claimed the boys' Class 3A championship on March 25 at Conseco Fieldhouse in Indianapolis with a 72-56 victory over Andean High School, a Gary diocesan school in Merrillville.

The third-ranked Braves, coached by Leo Klemm, earned their school's first state basketball title by overpowering the top-ranked Andean Fighting 59ers on both offense and defense. Brebeuf Jesuit compiled a 24-2 record for the season.

Cathedral High School's Irish girls' basketball team rebounded from a second-place Class 3A finish against Northwood High School last year to claim the top 3A trophy this year with a 58-44 victory over Columbia City on March 4 at Hinkle Fieldhouse in Indianapolis.

The Irish, coached by Linda Bamrick, finished their championship season with a 27-1 record. †

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Parish Secretary

SS. Francis & Clare Catholic Church is looking for a full-time parish secretary (35 hours weekly). The qualified candidate will be responsible for a full range of secretarial duties including: greeting and referring visitors, processing mail, preparing letters, reports, and memos as well as providing secretarial support to office and staff. Good organizational and communication skills are required, as is proficiency with Microsoft Word, and parish database system. Please send resume by April 5th to: SS. Francis and Clare Catholic Church, Parish Secretary Search Committee, 5901 Olive Branch Road, Greenwood, IN 46143, (317) 859-4673 ext. 11

Parish Bookkeeper

SS. Francis & Clare Catholic Church is looking for a part-time bookkeeper to provide bookkeeping services to the parish approximately 15 hours per week, time flexible. Responsibilities include maintaining accounts payable/receivable, balancing accounts, ledgers, and reconciling bank statements, preparing financial statements, and assisting with budget. Previous bookkeeping experience required. Other requirements include ability to work independently, ability to perform highly detailed work with accuracy and knowledge of personal computers and database entry. Please send resume by April 5th to: SS. Francis and Clare Catholic Church, Parish Secretary Search Committee, 5901 Olive Branch Road, Greenwood, IN 46143, (317) 859-4673 ext. 11

DIRECTOR OF SPIRITUALITY

Benedict Inn Retreat & Conference Center is seeking a Director of Spirituality. Responsibilities for this full-time position include: planning, teaching, marketing and administrating an accredited, two-year internship; Spiritual Director referrals; and coordinating a one week Spiritual Direction Intensive. Qualifications include: Masters Degree, formal training in spiritual direction and 3-5 years experience as a spiritual director. Please send resume, three letters of reference and salary requirements to: Sister Carol Falkner, O.S.B., Administrator, Benedict Inn Retreat & Conference Center, 1402 Southern Avenue, Beech Grove, IN 46107 by April 21, 2000. For more information, call: (317) 788-7581

Nursing Assistants

Full and Part-time positions available for nursing assistants. Night shift. 11 pm - 7 am. Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN.

Please contact:
Sr. Rebecca Marie Fitterer, OSB
317-787-3287

DIRECTOR OF YOUTH MINISTRY

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

RELIGIOUS EDUCATION DIRECTOR

Guardian Angels Parish in Louisville, Kentucky, is searching for a full-time qualified Religious Education Director. Responsibilities include leadership and implementation of programs for adults, youth and children. Archdiocesan Salary Scale.
Reply to: Fr. Norman Choate, C.R.,
Guardian Angels Parish, 6000 Preston Hwy.,
Louisville, Ky. 40219
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Tel: (502) 968-5421, Fax (502) 962-1080

Program Coordinator

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

Send resume before April 15th to:
Holy Trinity Parish
501 Cherrywood Road, Louisville, KY 40207
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CHAPLAIN

continued from page 1

submitting three final candidates to the Speaker's office, did not officially rank the candidates, but committee leaders personally told Hastert that they considered Father O'Brien to be the best qualified.

Upon hearing that Father O'Brien had been passed over, Democrats accused House GOP leaders of an anti-Catholic bias. They called for a release of all public records related to the chaplain selection process. But even the reams of paperwork could not swell the mounting political frenzy.

In the ensuing rancor, many Democrats refused to meet with Rev. Wright and seemed ready to vote against him when the issue came to a floor vote.

The vote, which was to have taken place in February, was postponed and then done away with when Hastert used the speaker's prerogative to simply appoint a new chaplain.

The speaker of the House has always had the role of assigning the House chaplain, since 1789 when the position first began.

But last year, when Rev. Ford, a Lutheran, announced his retirement, Hastert chose to open up the selection process to a bipartisan committee. The committee, in turn, spent more than six months weeding through 38 nominations for the job.

In looking to quickly resolve the chaplain crisis, Hastert had recently turned to Cardinal Francis E. George of Chicago, asking for a list of priests who might qualify for the job.

In a statement, the cardinal said he was pleased that Father Coughlin had been chosen as chaplain, saying the priest has served the archdiocese well and is "one of our most deeply respected priests."

Father Coughlin, a Chicago native, was ordained in 1960. He has served as the vicar for priests in Chicago for the past five years, assisting priests with their spiritual, professional and personal needs.

Prior to that position, he served as director of the Cardinal Stritch Retreat House in Mundelein, Ill. He has also been pastor of St. Francis Xavier Parish in La Grange, Ill., director of the archdiocesan Office for Divine Worship and associate pastor in two Chicago parishes.

He took a one-year sabbatical to study East-West religions, serve with missionaries in India and teach at the North American College in Rome.

The priest's 85-year-old mother is reported to be an usher at Wrigley Field, the ballpark of the Chicago Cubs.

Immediately after he had been sworn in, Father Coughlin told a group of reporters that his role as chaplain was not political, "but to minister to the people." †

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YOUTH MINISTER
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Director of Youth Ministry
 Vibrant, growing, Catholic community in suburban Indianapolis seeking energetic, charismatic Catholic possessing the desire to work with youth. Candidates should be a good communicator, creative, well organized, and willing to work as part of a team. College degree or related experience preferred. Salary plus benefits. Submit resumes to:
 St. Alphonsus Catholic Church
 Attn: P. Gallagher, Pastoral Associate
 1870 W. Oak Street
 Zionsville, IN 46077-1894
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 Jake at 892-4929
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 or crichard_fia@yahoo.com

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 Pastor, Saint Paul Parish
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 Fax # (812) 547-6985
 Deadline for applications will be April 28, 2000.

Parish Secretary
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 Ron Greulich
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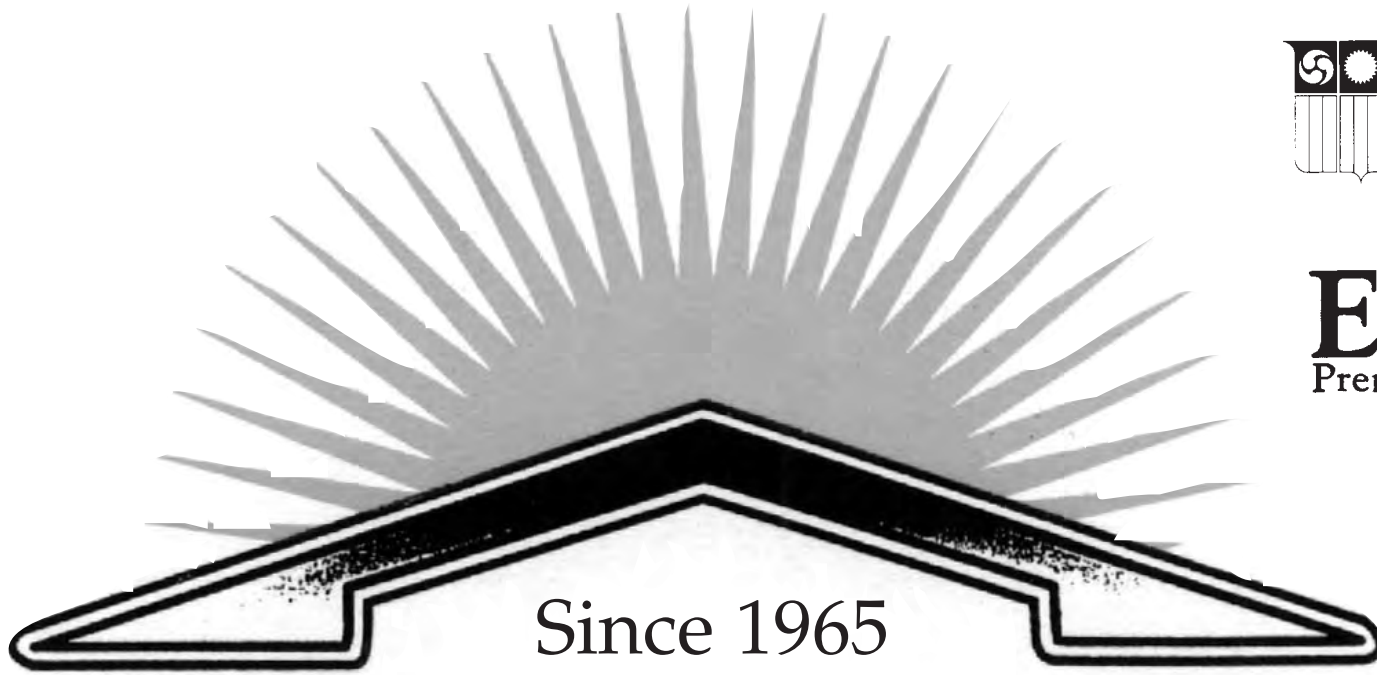
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