



The

Criterion

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Inside

Archbishop Buechlein 4, 5
Editorial. 4
Question Corner. 17
Sunday & Daily Readings. . . . 17

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May 11, 2001

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Pope's trip to Greece, Syria reaches across centuries of division

DAMASCUS, Syria (CNS)—On a pilgrimage highlighted by bold ecumenical and interreligious gestures, Pope John Paul II reached across centuries of division to Orthodox Christians in Greece and Muslims in Syria.

In Greece May 4-5, the pope issued a dramatic apology for past treatment of the Orthodox and said it was time to "heal the wounds" that have divided Eastern and Western churches for nearly 1,000 years. Vatican and Orthodox officials called the visit an ecumenical breakthrough.

In Syria May 6, he became the first pope in history to enter a mosque, where he was warmly greeted by his Muslim hosts. He said Christianity and Islam should forever put aside conflict and ask

forgiveness for past offenses.

The pope was tracing the footsteps of St. Paul, and he encouraged the minority Catholic communities in Greece and Syria to follow the apostle's example in combining evangelization and dialogue. He said St. Paul had approached the ancient peoples of the region on their own cultural terms 2,000 years ago, launching the Church's universal mission.

The pope, who turns 81 later in May, appeared tired as he labored through receptions and liturgies during the first three days of his May 4-9 pilgrimage, which also was to take him to Malta, the site of St. Paul's shipwreck on his way to martyrdom in Rome.

See POPE, page 9



Pope John Paul II waters an olive tree—a symbol of peace—outside the destroyed Greek Orthodox church at El Quneitra in the Golan Heights May 7. In Syria, the pope appealed to people to forgive past wrongs and commit themselves to peace.

The making of a steward

Man gives back to shelter that took him in when he was a homeless child

By Jennifer Del Vecchio

The first time Gabe Soukup walked through the doors of Holy Family Shelter, he was 11 years old and carried everything he owned in two plastic bags.

He was a homeless kid in Indianapolis looking for a place to stay.

The next time he walked through the shelter's doors, he was a college graduate returning to volunteer.

"No one wants to revisit their hard times," Soukup said. "But they played a part in helping me. They reminded me there were good people. I thought I would come back and make a difference and somehow thank everyone."

Soukup was recognized last week for his volunteer work at Holy Family Shelter during a fundraiser for Catholic Social Services. Holy Family Shelter is sponsored by Catholic Social Services, a member agency of archdiocesan Catholic Charities.

For Soukup, the Indianapolis shelter on Palmer Street provided a refuge during a tumultuous period in his life. His mother had left the family in California, and he moved with his father to Indianapolis.



Gabe Soukup helps Tammy Chappell, the assistant director at Holy Family Shelter in Indianapolis, with the shelter's computer system. He lived at the shelter as a child and ended up going to college. He now works at Eli Lilly in Indianapolis and volunteers at the shelter.

An eviction notice from their small apartment on Union Street, a block away from the shelter, sent Soukup and his father walking down the street with little else than the clothes on their backs.

Soukup grew up in extreme poverty, so poor he said he couldn't "afford a burrito

at the Village Pantry."

He said his father "bumped around a lot and got fired from a lot of jobs."

They lived in apartments without water or electricity because his dad couldn't pay the bills. Eventually he

See SHELTER, page 11

Women religious in archdiocese praying for end to death penalty

By Mary Ann Wyand

Next Wednesday, Oklahoma City bomber Timothy McVeigh is scheduled to be executed by lethal injection at the U.S. Penitentiary in Terre Haute.

In the final days leading up to the execution, women religious in the archdiocese are continuing to speak out against the death penalty and pray for McVeigh, the victims and their families.

McVeigh has admitted to bombing the Alfred P. Murrah Federal Building in Oklahoma City on April 19, 1995. The 7,000-pound truck bomb destroyed the federal building, killed 168 men, women and children, and injured hundreds of other people.

On May 16, during the early morning hours before the execution, Sisters of Providence at Saint Mary-of-the-Woods plan to form a prayer circle outside the U.S. Penitentiary in Terre Haute.

"We will join with others who oppose the death penalty in a circle of silence for 168 minutes prior to the time of Timothy McVeigh's scheduled execution," said Providence Sister Joan Slobig, a general officer of the congregation. "During that time of silent prayer, we will be remembering the 168 people who lost their lives in the Oklahoma City bombing."

See McVEIGH, page 7

This sister act will be tough to follow

Sister who helped revitalize Holy Angels School is leaving

By Jennifer Del Vecchio

Carondelet St. Joseph Sister Gerry O'Laughlin believes God favors Holy Angels School in Indianapolis.

After all, it's where she came to believe in miracles.

"This school has opened my eyes immensely to really believe and trust in God," Sister Gerry said. "Things do work together and God favors Holy Angels. I feel that tiny Holy Angels is so special to God."

Sister Gerry, the principal, has seen the school through some tough times, and she's also witnessed the power of faith in the community she serves, she said.

She'll take those memories with her as she prepares to leave the school that has been her home for the past 20 years.

"It's time to go," she said.

When Sister Gerry arrived at Holy Angels School, it was a brick building full of leaks, cracks and tight spaces.

She was told it was no use putting money into the building because it was based in a center-city neighborhood, too old and too much was wrong with it.

Despite the problems, the school staff persevered to see a new \$3.2 million school built. Now, Sister Gerry has a new office

without leaks.

While Sister Gerry is leaving, her tenure at the school will be remembered.

Those who know her well call her an efficient administrator, a caring person and someone who isn't afraid to make sure rules are followed.

"She's a disciplinarian and she's fair and she's so good to the families and helpful," said Bernadette Easton, the school secretary who has known Sister Gerry for six years. "She's just a wonderful person."

Others talk about the countless hours she devotes to the students, both on and off the clock.

"The most wonderful thing about her ministry as principal is with the children,"

See RETIRE, page 14

Archdiocese plans pilgrimage to Germany, Austria and Switzerland

The last pilgrimage of the archdiocese's Journey of Hope 2001 will go to Germany, Austria and Switzerland Sept. 10-19.

Msgr. Joseph F. Schaedel, vicar general and moderator of the curia for the archdiocese, will lead the pilgrimage.

Space is limited. People interested in making the trip are encouraged to reserve a spot immediately.

"During this trip, we will travel and pray together at places of significance to our faith," said Msgr. Schaedel.

Many of the places the pilgrims will tour have a special religious connection to the archdiocese, Msgr. Schaedel said.

"We will visit the church and monastery in Einsiedeln, Switzerland, where St. Meinrad lived and died," Msgr. Schaedel said. "Monks from this famous monastery founded Saint Meinrad Archabbey in the southern part of the archdiocese."

The trip also will include a visit to the Benedictine motherhouse that sent its nuns to Indiana, where they founded religious communities in Beech Grove and Ferdinand.

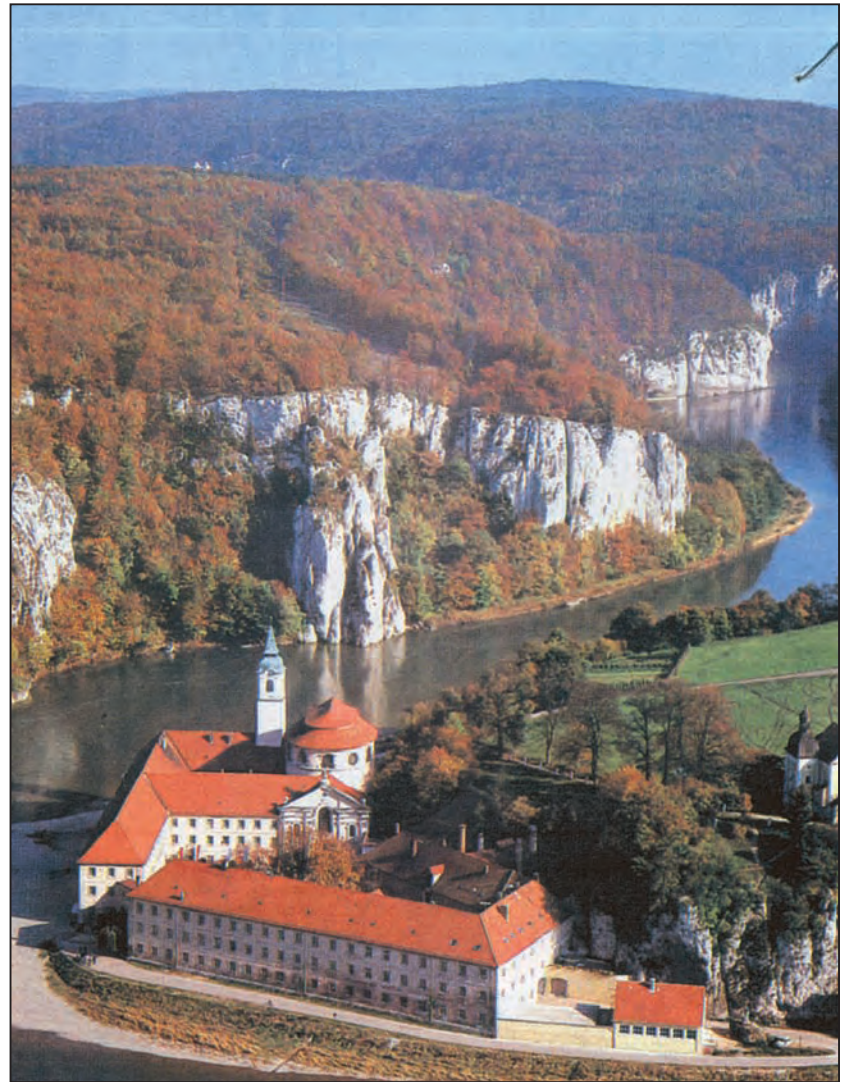
Some of the major cities the pilgrims will explore include Zurich, Innsbruck, Oberammergau, Salzburg, Munich and Rothenburg. Other highlights of the trip will include visits to Neuschwanstein Castle, Wies Church and the oldest monastery in Germany.

The cost of the 10-day pilgrimage is \$2,775 per person based on sharing a double room. Single rooms are subject to availability and will cost an additional \$52 per night.

The \$2,775 covers round-trip airfare, hotels, land transportation, taxes and tips, tour escort and most meals.

The itinerary for the pilgrimage is as follows:

The pilgrims will leave Indianapolis on Sept. 10 and arrive in Zurich Sept. 11, where they will tour the city and have lunch before traveling to Einsiedeln. St. Meinrad lived in Einsiedeln and died there in 861. Pilgrims have been coming there since the 12th century. Travelers from the Archdiocese of Indianapolis will celebrate Mass at the monastery and spend the night in Einsiedeln.



After Mass and breakfast in Einsiedeln Sept. 12, the group will drive to Vaduz, the capital of Liechtenstein, for some sightseeing before journeying to Austria and Germany. In Germany, the group will visit Neuschwanstein Castle—the inspiration for Walt Disney's Magic Kingdom castle.

Sept. 13 will find the pilgrims traveling through Germany's Ammer Valley to the ornate Wies Church, where they will celebrate Mass. A drive in the afternoon into the Bavarian Alps will take the group to Oberammergau, the site of a world-renowned production of the Passion Play.

Sept. 14 and 15 will be spent traveling through Austria. The group will visit the 670-year-old Benedictine Abbey in Ettal Sept. 14 and attend Mass there before leaving for Innsbruck. The day will end in Salzburg—the birthplace of Mozart. Mass will be held at the Salzburg Cathedral Sept. 15. The group will visit Mirabella Castle and spend the night in Salzburg.

After Mass Sept. 16, the pilgrims will leave Salzburg and travel to Munich for a day of sightseeing and end the evening in Freising.

The pilgrims will explore the early history of the Benedictine order Sept. 17 by visiting the motherhouse that sent its sisters to Indiana, where they began communities in Beech Grove and Ferdinand. The group also will celebrate Mass at Kloster Neustift, the town church of Freising. The high altar in the church is considered one



Above left: The pilgrims will tour Rothenburg, a walled town dating back to the Middle Ages.

Above right: Weltenburg is the oldest monastery in Bavaria.

At left: The pilgrims will explore the early history of the Benedictine order Sept. 17 by visiting the motherhouse in Eichstaett that sent its sisters to Indiana, where they began communities in Beech Grove and Ferdinand.

of the most beautiful in Bavaria. Other highlights Sept. 17 include a day trip to Weltenburg to tour the oldest monastery in Bavaria, which also happens to be the oldest brewery in Bavaria.

Sept. 19 will find the pilgrims touring Rothenburg—a walled town dating back to the Middle Ages.

The group will return to Indianapolis Sept. 19.

(For more information, contact Carolyn Noone, special events coordinator for the archdiocese, at 317-236-1428 or 800-328-9836, ext. 1428, or e-mail her at cnoone@archindy.org.) †



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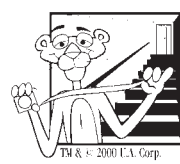
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Sacred Heart Parish begins slow task of repairing damaged church

By Jennifer Del Vecchio

Efforts to repair the historic Sacred Heart Church in Indianapolis could take years to finish after an electrical fire caused an estimated \$1 million in damage.

"Reality is slowly setting in that this project will take several years to complete," said Randy Childers, the parish council president. "The parish staff is working hard to cope with this reality and making the contingency plans needed for our parish to continue to function."

However, the parish hopes to restore the church to its original state, and a fund has been set up through the parish to receive donations.

The April 27 fire started under the high altar, destroying it and numerous statues, stained-glass windows and the ceiling frescoes.

The church has been temporarily closed, sending parishioners to the parish hall for weekend Masses. Daily Mass is still held in the chapel inside the church.

The Chapel was left untouched by the fire.

Childers said the church's insurance is restorative, meaning every effort will be made to duplicate the high altar and other items destroyed in the blaze.

"We don't know how much it's going to cost, but it's going to be big," Childers said. "We have every intention to get it back to the way it was before the fire."

He expects a cost estimate within four months.

Childers said that the parish will concentrate on restoring and replacing the church to its original standards, he said.

Clean-up efforts are still ongoing and the building is closed. However, there are plans to open the church periodically for the public to view the progress.

Childers said the hardest part to accept is the time needed to complete the work.

Already, the insurance company is contacting contractors who specialize in historic restoration.

The 120-year-old church is known for its architecture and artwork.

It also has strong ties to the commu-



The high altar at Sacred Heart Church in Indianapolis was destroyed in a fire April 27 that caused an estimated \$1 million in damage. Parishioners hope to restore the church.

nity. Many of the parishioners' German ancestors founded the parish.

Those wishing to help with the cost of the restoration can send their donations to

the Sacred Heart Church Rebuilding Fund, 1530 Union St., Indianapolis, IN 46225, or call the parish office at 317-638-5551. †

Feast of the Ascension to be celebrated Sunday, May 27

The liturgical celebration of the feast of the Ascension will be observed May 27—the Seventh Sunday of Easter. The feast traditionally has been celebrated 40 days after Easter, which falls on a Thursday.

This will be the second year in the Archdiocese of Indianapolis that the feast will be observed on Sunday. The bishops of the Indianapolis Province voted in 1999 to transfer the obser-

vance and the obligation of the feast to the Sunday following Ascension Thursday. In addition to the Archdiocese of Indianapolis, the Indianapolis Province includes the dioceses of Evansville, Fort Wayne-South Bend, Gary and Lafayette.

Most dioceses in the United States, Canada and Mexico now celebrate the feast of the Ascension on the Seventh Sunday of Easter. †



Snakes alive!

Snakes are placed on a statue of St. Domenico at the beginning of an annual procession May 3 in Cocollo, Italy. The unusual religious festival recalls the legend of the saint, who is said to have saved residents of the city from the bites of snakes and rabid animals in the 11th century.

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Editorial

Testing our mettle

Next Wednesday morning, for the first time in nearly 40 years, the federal government will legally kill a citizen. Timothy J. McVeigh, 33, will be executed by lethal injection at the U.S. Penitentiary at Terre Haute, which houses the only federal death chamber in the nation.

There is no doubt that McVeigh is guilty of the worst act of terrorism ever committed in the United States; he readily admits his guilt. His bombing of the Alfred P. Murrah Federal Building in Oklahoma City on April 19, 1995, which killed 168 innocent people, is an atrocity almost beyond comprehension. It is also an atrocity for which McVeigh has publicly expressed no remorse.

As Archbishop Daniel M. Buechlein has said, "Like no other, the McVeigh case tests the mettle of the emerging Catholic view about the inappropriateness of capital punishment." However, the execution of Timothy McVeigh is not ultimately about Timothy McVeigh; it's about us; it's about our society. McVeigh's execution should be a time for us to examine our values and the morality of our actions as a nation.

Since some states in the U.S. resumed executions in 1977, more than 60 other countries have done away with the death penalty. Currently, 108 countries have abolished capital punishment in law or practice. By retaining the death penalty, the United States finds itself in the same league with China, the Democratic Republic of Congo, Iraq and Iran. In 1998, China alone executed 1,300 people.

In our persistence in putting people to death, we are participating in—even furthering—the culture of death. And, as a nation, we continue to support capital punishment despite the fact that it devalues life and its sacredness, doesn't contribute to the building up of society, doesn't act as a deterrent to crime and is financially more expensive (when the lengthy appeals process is considered) than alternative forms of punishment.

Why then do we continue to execute

people? For justice's sake? For "closure" for the victims' family and loved ones?

Justice can be achieved in other ways. And, as Jesus taught his followers, only forgiveness will bring true liberation from anger and grief.

Jesus taught us about forgiveness, even as he himself—though innocent—was being executed for a capital crime. Do we have the courage and the ability to follow his example when it comes to Timothy McVeigh and other murderers?

Is it revenge that we're about? Whether we are able to recognize it or not, our actions as a society unfortunately seem to boil down to the fact that we seem to have a need to "even the score." That's not justice; that's revenge.

Catholics are—or should be—consistently and unashamedly pro-life across the entire spectrum of life issues. We must stand together against a culture that devalues life and dehumanizes others. We are called to be witnesses to the sacredness of human life, and this is a call to be countercultural.

The Church's teaching on capital punishment is clear: the state has the right to take a person's life if there is no other way to protect society from that person. However, Pope John Paul II teaches that, in our day, such a situation is rare if nonexistent. Therefore, the state has no moral basis for exercising its right.

Perhaps the most un-Christian thing we are doing when we choose to execute someone is to deprive that person of the time necessary to repent and be redeemed. Timothy McVeigh, for instance, is a young man who has shown no public remorse for the murder of those 168 innocent persons. Had he been sentenced to life imprisonment without parole, he might have had the time necessary to find remorse in his heart.

We have a lot to pray and think about. May God have mercy on us all. †

— William R. Bruns

Seeking the Face of the Lord

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



Confession is crucial to new evangelization

Evangelization is the third theme of our Journey of Hope 2001.

In his first apostolic letter of the new millennium, Pope John Paul II outlines the Christian agenda for the future in broad strokes and in effect he says that evangelization needs to preoccupy the Church in our day. He puts a personalist emphasis on the mission of evangelization when he says that what people of our day hunger for is to see Jesus. He was reminded of the Gospel text where some Greeks came to Philip, the apostle, and say, "We wish to see Jesus" (Jn 12:21). The Holy Father says our mission of evangelization in a certain sense is to "show" Jesus to the world.

In his annual Holy Thursday letter to priests, the pope proposes that there be a rediscovery of the sacrament of confession as a crucial part of the new evangelization, given our society's "new and urgent need for spirituality" and our "deeply felt need for interpersonal contact." At the beginning of his letter to priests, the Holy Father stresses that the rediscovery of the sacrament of reconciliation was, perhaps, one of the most important fruits of the Holy Year. He recalled how the confessionals in the Vatican and other basilicas were "stormed" by pilgrims, "who often had to wait patiently in long queues for their turn."

We are told that the sacrament reached its zenith in Rome last August, when thousands of confessors were available in the Circus Maximus to the hundreds of thousands of youths who attended World Youth Day.

I add my Jubilee experience to the pope's testimony. I was available on Friday mornings at the Cathedral of SS. Peter and Paul during Lent of the Jubilee Year 2000, and I was both surprised and touched by the numbers of penitents and the burdens they brought forward.

When I spent the month of January studying Spanish in Guadalajara, Mexico, I witnessed long lines of penitents seeking reconciliation in the parish churches and in the seminary where I was living. One priest told me that he hears at least three to four hours of confessions on Saturdays and Sundays. I was impressed.

As I have mentioned before, I recently enjoyed reading the biography of our first bishop, Simon Bruté. One of the ministries dear to him was that of hearing confessions and giving spiritual direction. While still serving the Church in Maryland, he had much opportunity to do that for the seminarians he taught and also as spiritual

director to St. Elizabeth Ann Seton and her community of Sisters of Charity. One of his deepest concerns upon arriving in Vincennes as a new bishop was the reluctance of the people to go to confession. He made the sacrament a priority, and in the short five years of his ministry as bishop, he was able to bring about a changing attitude.

Pope John Paul acknowledges that, following the profound crisis of the sacrament of penance in recent decades, it "would be naïve to think that the mere intensifying of the practice of the sacrament of forgiveness during the Jubilee Year is proof of a definitive turnabout. Nevertheless, it was an encouraging sign."

He writes: "Despite many incongruities, a new and urgent need for spirituality is becoming widespread in society. There is also a deeply felt need for interpersonal contact, which is increasingly experienced as a reaction to the anonymous mass society, which often leaves people interiorly isolated, even when it involves them in a flurry of purely functional relationships."

But he also notes: "Obviously, sacramental confession is not to be confused with a support system or with psychotherapy. However, neither should we underestimate the fact that the sacrament of reconciliation, when correctly celebrated, also has a humanizing effect, which is in perfect harmony with its primary purpose of reconciling the individual with God."

The sacrament of penance is the ordinary means of obtaining pardon and remission of grave sins committed after baptism. In a society that has marginalized a sense of sin, it seems countercultural to many that they should have to confess sins to a priest. Admittedly, it takes some humility both to admit our sinfulness and also to confess so before a human agent. But that is what a priest is, a representative of Christ; and it is Christ who forgives. Just as, in the person of the priest, Christ presides at the Eucharist, so it is true of the sacrament of penance. As with the other sacraments, Christ made available a visible way for us to truly know that our sins are forgiven.

Let us recall that it was from the altar of the cross that Christ went straight to his disciples on Easter evening: "Peace be with you. Receive the Holy Spirit. Whose sins you shall forgive they are forgiven" (Jn 20:19).

For this he died for us. †

Archbishop Buechlein's intention for vocations for May

Seminarians: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.



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Buscando la Cara del Señor

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



La confesión es crucial para la nueva evangelización

La evangelización es el tercer tema de nuestro Viaje de la Esperanza 2001.

En su primera carta apostólica del nuevo milenio, el Papa Juan Pablo II detalla ampliamente la agenda cristiana para el futuro, en efecto él dice que la evangelización debe preocupar a la Iglesia hoy en día. Él hace énfasis personal en la misión evangelizadora, cuando él dice que las personas hoy en día tienen sed de ver a Jesús. Esto le fue recordado en el evangelio cuando algunos griegos vinieron a Felipe, el apóstol, y le dijeron, "Queremos ver a Jesús" (Juan 12:21). El Santo Padre dice que nuestra misión evangelizadora de cierta manera es "mostrarle" al mundo a Jesús.

En su carta anual del Jueves Santo a los sacerdotes, el Papa propone que se haga un redescubrimiento del sacramento de la Confesión, como parte crucial de la nueva evangelización, debido a "la nueva y urgente necesidad espiritual de nuestra sociedad, y de nuestra profunda necesidad de contacto interpersonal". Al principio de esta carta a los sacerdotes, el Santo Padre enfatiza que el redescubrimiento del sacramento de la Reconciliación era, quizás, uno de los frutos más importantes del Año Santo. Él recordó cómo los confesionarios en el Vaticano y otras basílicas fueron "invadidas" por los peregrinos, "quienes a menudo tenían que esperar su turno pacientemente en largas filas".

Nos dicen que el sacramento alcanzó su momento cumbre en Roma, el pasado mes de agosto, cuando los miles de confesores estuvieron disponibles para los centenares de miles de jóvenes que asistieron al Día de la Juventud Mundial en el Circo Maximus.

Yo agrego mi experiencia en el Jubileo al testimonio del Papa. Estuve disponible los viernes por la mañana en la Catedral de San Pedro y San Pablo durante la Cuaresma del Jubileo del año 2000, y me sentí tan sorprendido y conmovido por el número de penitentes y por las pesadas cargas que ellos trajeron consigo.

Cuando pasé el mes de enero estudiando español en Guadalajara, México, fui testigo de largas líneas de penitentes buscando la reconciliación en las iglesias parroquiales y en el seminario donde yo estaba viviendo. Un sacerdote me dijo que él escucha por lo menos de tres a cuatro horas de confesiones los sábados y los domingos. Yo quedé muy impresionado.

Como he mencionado anteriormente, recientemente disfruté el haber leído la biografía de nuestro primer obispo, Simon Bruté. Uno de los ministerios más queridos por él era el escuchar las confesiones y ofrecer la dirección espiritual. Mientras aún servía en la Iglesia en Maryland, él tuvo muchas oportunidades de hacer esto para los seminaristas a los que él enseñaba, así como servir de director espiritual a Santa

Elizabeth Ana Seton y su comunidad de Hermanas de la Caridad. Una de sus más grandes preocupaciones de llegar a Vincennes como el nuevo obispo, era el rechazo de las personas a confesarse. Él le dio prioridad al sacramento, y en cinco años de su corto ministerio como obispo, él pudo cambiar la actitud.

Después de la profunda crisis del sacramento de la Penitencia en las décadas recientes, el Papa Juan Pablo reconoce que "sería ingenuo pensar que solo intensificando la práctica del sacramento de perdón durante el Año del Jubileo es una prueba de un cambio definitivo. No obstante, es una señal alentadora".

Él escribe: "A pesar de muchas incongruencias, la nueva y urgente necesidad de espiritualidad está extendiéndose en la sociedad. Se siente también una profunda necesidad de contacto interpersonal, que es una experiencia en aumento como reacción a la masa anónima de la sociedad, que a menudo deja a las personas desoladas en su interior, aún cuando los involucra en un frenesí de relaciones meramente funcionales".

Pero él también observa: "Obviamente, el sacramento de la Confesión no deberá ser confundido con un sistema de apoyo o con psicoterapia. Sin embargo, nosotros tampoco debemos desestimar el hecho que el sacramento de la confesión, cuando es celebrado correctamente, también tiene un efecto humanizador que está en armonía perfecta con su propósito principal de reconciliar a la persona con Dios".

El sacramento de penitencia es un medio ordinario de obtener el perdón y la remisión de los pecados graves cometidos después del bautismo. En una sociedad que ha marginado el sentido del pecado, parece ir en contra de la cultura para muchos el que deban tener que confesar sus pecados a un sacerdote. Reconozco que toma un poco de humildad tanto admitir nuestros pecados como también el confesarlos ante otro ser humano. Pero eso es lo que es un sacerdote, un representante de Cristo; y es Cristo que perdona. Así como, en la persona del sacerdote, Cristo preside a la Eucaristía, para que sea verdadero el sacramento de la Penitencia. Así como con los demás sacramentos, Cristo hizo visible una manera para que nosotros sepamos verdaderamente que nuestros pecados han sido perdonados.

Recordemos que fue desde el altar de la cruz que Cristo se dirigió directamente a sus discípulos la tarde de Pascua: "¡Qué la Paz esté con ustedes! Reciban el Espíritu Santo. Aquellos a quienes ustedes perdonen sus pecados, les serán perdonados" (Cf. Juan 20:19ff).

Por esto él murió, por nosotros. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminaristas: ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

Letters to the Editor

Capital punishment is 'barbaric'

Regarding the upcoming execution of Timothy McVeigh: The U.S. condemns other countries for the way that they treat others. We have gone through a legal process that legitimizes taking the life of a person. Other countries have gone through their own processes. Yet we castigate. I think it is barbaric in this day and age.

As a graduate of the Master of Arts in Pastoral Theology Program at Saint Mary-of-the-Woods, I am saddened by the fact that the execution is happening in the backyard of the Woods.

I am also saddened that it is being conducted by the federal government, for whom I worked for more than 37 years.

It is hard to believe that seeing McVeigh's execution will bring closure to the wounds of the victims and the families of the victims. Revenge and retribution have never been my strong suits. I am guilty of having hurt others, even though unintentionally. It seems to me that I recall some network or another wanting to televise the travesty nationwide. Why not make it a pay-per-view event? It won't be long before we have a reality program called "The Roman Colosseum."

Ken Siarkiewicz, Tucson, Ariz.

More on liturgy, placement of tabernacle

I would like to say that I strongly agree with the points made by Mr. Svarczkopf's letter entitled "Who's in charge of the eucharistic liturgy?" (*The Criterion*, April 27).

Concerning the removal of the Eucharist from the body of the church, I understand that the St. Louis Archdiocese has allowed its parishes to return the Holy Eucharist to the main altar, along with keeping it in the chapel. In our church, we have adoration in the chapel, but why can't we also have Christ present in the body of the church?

On those infrequent occasions when the church building is needed for use by the school to hold assemblies, it seems that the Eucharist could be removed temporarily. Why deny all of us the opportunity to have a quiet prayerful atmosphere before and after Mass?

Is there a chance that we in Indianapolis might be given the choice of returning the Eucharist to the body of the church sometime in the future?

Concerning Mr. Svarczkopf's comments on the takeover by the liturgy or music ministers, I, too, feel that we do not need to be told when to sit, kneel and stand, nor do we need to have a lay individual acting as a leader of the prayer community. We have a very well-qualified priest appointed by the archbishop to run the parish.

James G. Duwel, Indianapolis

Also disturbed by state of liturgy today

I cannot agree enough with Anthony Svarczkopf ("Who's in charge of the eucharistic liturgy?" *The Criterion*, April 27) and his views on the state of liturgy today, particularly in the

Letter Policies

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

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

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

Indianapolis Archdiocese.

I have only vague memories of the pre-Vatican II liturgy, but I have read the Vatican II documents concerning worship, and I know the council never called for most of the appalling activities that occur at Masses in the Indianapolis Archdiocese.

I've seen it all: entire prayers regularly omitted, laymen and women being allowed to read the Gospel, sermons that deny essential teachings and traditions of the Catholic Church, liturgies that are literally run by teen-age girls while the priest serves as a mere bystander. Why are these things tolerated by our bishop and priests?

In more than one Indianapolis church, I've sensed a strong undercurrent of contempt for anything distinctively Catholic. These churches' liturgies, from the atmosphere to the sermons to the music, seem to go out of their way to express as little Catholicity as possible. At what point did we become so ashamed of our long history, rich Catholic culture and potentially beautiful liturgies?

It is little wonder that less than 25 percent of American Catholics regularly fulfill their Sunday Obligation; why get out of bed on a Sunday morning for a spectacle that in every way mirrors a Protestant worship service?

Marie Hayes, Indianapolis

(According to Purdue University sociologist James D. Davidson, weekly U.S. Mass attendance in 1999 was 37 percent. According to his 1995 survey, 36 percent of U.S. Catholics received Communion weekly, which represented 80 percent of those attending Mass. This compares to only a 50 percent reception rate in the 1950s.—WRB)

Catholic Church confused about death penalty

It continually puzzles me that the Catholic Church remains confused about the biblical, divine and moral imperatives of capital punishment for capital crimes. There can be no reference point of societal morality without it. Current American secular society has lost its bearings because of abandoning God as its center, and some of the things that happen when that occurs include an inability to understand the reasons for capital punishment, while at the other end of the spectrum, an increasing intolerance for petty misbehavior, such as not wearing seat belts, takes hold. (I think people in a society that is comfortable with wholesale abortion and immorality need to feel superior to someone, about something!)

The Roman church, however, should know better. But then, you have been wrong before ... to the great detriment of Christians, particularly Baptists. So while not *expecting* you to have it right, I can only *hope* that you may yet understand this issue.

In the meantime, you do great harm by your opposition to the death penalty, because millions of spiritually unschooled people think that your church *is* Christianity, and think you speak for all of us who trust in the Lord Jesus Christ. I urge you to remember that order in a nation requires a justice system which takes murder seriously. We have a diminished view of God's holiness, and of the nature of sin, and of the infinite love of Christ's vicarious atonement when we do otherwise. We also have a more confident criminal!

Your proper opposition to abortion on demand is in stark contrast to your devaluation of the lives of murder victims by your opposition to the death penalty. Why, I wonder, is that?

This may not make the Catholic Church change its position, but perhaps it may make one or some ones of you individually reconsider. "There is one mediator between God and man, the Man Christ Jesus."

Check It Out . . .

A conference on **Ministry with the Aging** is scheduled May 15-16 at the Holiday Inn Conference Center in Columbus. St. Bartholomew Parish in Columbus is one of the sponsors. The conference will discuss age-related issues such as safety, security, parish nursing and end-of-life issues. Registration is \$75. Participants must make their own overnight accommodations. The fee covers two days of the conference, two lunches and two continental breakfasts. One-day registration is available for \$45. For more information, call Wendy Shuler at 317-873-3371.

An **RCIA reunion and picnic** for current and former candidates, sponsors, team members, spouses and families of

St. Monica Parish in Indianapolis will be held after the 11:30 a.m. Mass June 3. For more information, call 317-475-1109.

A **card shower** for Providence Sister Marie Grace Molloy during the month of May will celebrate her 50th anniversary as a sister. Friends are asked to send Sister Marie Grace a greeting card with a personal note to thank her for her faith service. Her address is 4022 Malden Lane, Apt. A, Beech Grove, IN 46107-2815.

Journey through the Old Testament and discover God's presence, power and providence in history. Servants of the Gospel of Life Sister Diane Carollo, archdiocesan director of pro-life activities, will present the themes. Sessions will be held

at the Marian Center, 3356 W. 30th St., in Indianapolis on Tuesdays from 6 p.m. to 8:30 p.m. on June 26 and July 10, 17, 24 and 31.

A retreat on "**Poetry and Prayer with Jessica Powers and St. Thérèse of Lisieux**" will be held June 8-10 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. The retreat presentation by St. Joseph Sister Marianne Kappes will explore prayer in general, the Carmelite tradition in particular, and prayer as expressed in the poetry of St. Thérèse of Lisieux and Jessica Powers. For more information, call 317-788-7581 or visit the Web site at www.benedictine.org.

St. Lawrence School, 6950 E. 46th St., in Indianapolis is hosting the **Father Beechem Education Fund Dinner** at 6 p.m. May 19 in the Father Beechem Gymnasium. The cost is \$25 per adult; over 21 only please. The guest speaker will be Kevin O'Keefe, president and chief executive officer of the Riley Foundation. For tickets, call Jo Stapleton at 317-845-4270.

Our Lady of the Greenwood Parish's summer **Eagle's Nest Program** will be in session from 6:45 a.m. until 6 p.m. June 11 through Aug. 3 for children entering the first grade through eighth grade. The program includes field trips, thematic camps and swimming. The cost is a \$25 family registration fee, and a daily rate of \$25 per first child per day or \$100 per week, and \$15 per day for each additional child or \$50 per week. For registration forms or additional information, call 317-881-1300. There is a price reduction for families who attend a minimum of three weeks.

St. Francis Hospital and Health Center

will offer **free skin cancer screening** from 8 a.m. to noon May 12 at the St. Francis Indianapolis Campus, 8111 S. Emerson Ave. For reservations, call St. Francis Women's Health at 317-865-5866.

Holy Cross Church, 125 N. Oriental St., in Indianapolis will have a **health fair** from 11:30 a.m. to 1:30 p.m. May 20. The health fair includes cholesterol, diabetes and vision screening, as well as blood pressure checks, refreshments, games and health information on many topics. People are welcome to come to the 10:15 a.m. Mass before the health fair. There will also be information at the health fair presented in Spanish.

The Special Religious Education Archdiocesan Liturgy (SPRED) will be held at 3 p.m. May 20 at St. Malachy Church, 326 N. Green St., in Brownsburg. The Mass is for persons with special needs. Msgr. Joseph Schaedel, vicar general, will preside at the liturgy. After the Mass, there will be a reception at the St. Malachy Parish Hall. For more information about the liturgy or SPRED, call 317-377-0592.

A day of reflection on "**Angels, Archangels and Guardian Angels**" will be presented from 8:30 a.m. to 4:30 p.m. June 16 at the Marian Center, 3356 W. 30th St., in Indianapolis. The cost is \$20 and includes lunch. For more information, call 317-924-3982.

The Terre Haute Diocesan Council of Catholic Women will sponsor "**Women and Creation, Hope and Healing for the Earth**" May 22-23 at Saint Mary-of-the-Woods College. For more information, call 812-448-1016. The registration deadline is May 14. †

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VIPs . . .

John and Joyce Wuensch of Indianapolis will celebrate their 50th wedding anniversary May 12. They were married on that date in 1951 at the former St. Catherine Church in Indianapolis. They will celebrate at 5 p.m. May 12 with a Mass at St. Roch Church, where they are members. They are the parents of six children: Debbie Pike, Kathy Lakey, Cindy Buchmeier, Sandy Gilson, Laura Bridgewater and Beth Downing. They also have 20 grandchildren.



Ralph and Laverne Brothers of Indianapolis will celebrate their 50th wedding anniversary May 12. They were married on that date in 1951 at the former St. Catherine Church in Indianapolis. They are members of St. Jude Parish in Indianapolis and have three children: Cindy O'Donnell, Julie Wilson and Chip Brothers. They also have nine grandchildren.



Paul and Dorothy Jackson of Terre Haute will celebrate their 50th wedding anniversary May 26. They were married on that date in 1951 at St. Leonard Church in West Terre Haute. They will celebrate with an 11 a.m. Mass on May 27 at their parish, St.



Benedict in Terre Haute. A reception will follow at the Holiday Inn. They have six children: Regina Hayes, Mary Jones, Donald, Anna, Lee and Dale Jackson. They also have 16 grandchildren and one great-grandchild.

Six people recently became **lay oblates** of Our Lady of Grace Monastery in Beech Grove. They are Marjo Cavanaugh of St. Paul the Apostle Parish in Greencastle, Larry Leonhardt of St. Lawrence Parish in Indianapolis, Mary Morois of St. Pius X Parish in Indianapolis, Sue Roundtree of Terre Haute, Anna Sasin of New Palestine and Marge Steiner of Bloomington. For more information about becoming an Oblate of Our Lady of Grace Monastery, call Benedictine Sister Antoinette Purcell at 317-788-7581 or e-mail her at www.benedict@indy.net. †

Awards . . .

Karen Grimes Cooper, a teacher at St. Andrew the Apostle School in Indianapolis, received a \$750 scholarship to attend the National Council for Geographic Education annual meeting in Vancouver, British Columbia. She will present her lesson titled "A Time of Peace: Where Should the X-Men Live?" It teaches current trends in geography.

Kyle Hagner, a senior at Roncalli High

School in Indianapolis, won the American Invitational Mathematics Exam. Approximately 260,000 students across the nation participated in this exam.

Mickey Lentz, secretary for Catholic Education and Faith Formation, was given the "Lifetime Achievement in Prevention Education Award" by the ISTAR Alliance for Drug-Free Youth. Lentz was among three award winners. †

McVEIGH

continued from page 1

After Warden Harley G. Lappin announces McVeigh's death to the media and demonstrators, Sister Joan said the sisters plan to offer an additional moment of silent prayer.

"There will be a number of Sisters of Providence at the prison," she said. "Many others will join in solidarity with us at our motherhouse chapel. That period of silent prayer will begin at 6 a.m. Those of us going to the prison hope that others who are there to express their opposition to the death penalty will join with us in praying that as a people we can find a way to stop the cycle of violence that the death penalty only perpetuates."

As a congregation, the Sisters of Providence have spoken out against capital punishment for many years.

"The Timothy McVeigh case, because it is such a high profile case, has deeply touched everyone in the Terre Haute community," Sister Joan said. "We, as women of faith, are trying to reach out in compassion to all those who are suffering because of this horrible crime. We feel a special connection to the people of Oklahoma City at this time."

In recent weeks, members of the print and broadcast media from throughout the world have contacted the Sisters of Providence for statements about the McVeigh execution and their opposition to the death penalty.

"We are trying to let this moment be a time to help raise the consciousness of others about the death penalty," Sister Joan said. "We are trying to articulate the message that killing to show that killing is wrong makes no sense. It was a horrendous crime, and it demands serious consequences, but killing is not the answer. We are trying to help ourselves and others be consistent in living out the value that life is

holy. This situation calls us to reach deep within ourselves in order to maintain a sense of integrity related to Gospel values."

Sister Joan said her prayer for McVeigh is "that he will be moved to remorse for his actions and that he will be drawn to repentance. I pray that he can open himself to the God who created him and loves him. I pray that he can ask forgiveness of all those who are suffering because of his horrific act."

McVeigh's act of terrorism is "part of the violence that seems to permeate our culture," Sister Joan said. "I reflect on the attention that such violence elicits, the fact that violence seems to be glorified. I think about future generations, who will ask how come we couldn't find peaceful solutions to problems. I reflect on the sadness of our society, the fact that we make objects of human beings in order to rationalize the most horrendous actions. I wonder what it is that we will need to do to wake up and realize that God has called us to be co-creators, not destroyers."

Providence Sister Rita Clare Gerardot, who ministers as a spiritual advisor to federal Death Row inmate David Hammer, said she has been praying for "a forgiveness that heals" for the victims' families "because that's the only way they are going to have any peace."

Sister Rita Clare said she also has been praying for "an end to all violence in our country, because it is so prevalent."

She also prays for the McVeigh family. "It has to be a terribly hard time for Tim's father, Bill McVeigh," she said, "and for his mother and sisters."

Her daily prayers include a petition for justice and mercy based on Matthew 25:36, which reads in part, "I was in prison and you visited me."

"It encompasses everybody in prison ministry and their families," Sister Rita Clare said. "This is a somber time for all the men on Death Row there."

See McVEIGH, page 8

Prayer services, vigils, march

The following prayer services, vigils and a march scheduled next week were reported to *The Criterion*:

- **May 14**—Fairbanks Park, First Street between Farrington and Poplar streets, Terre Haute, 6 p.m. interfaith community prayer service for peace and unity and memorial service for Oklahoma City bombing victims.
- **May 14**—St. Bartholomew Church, 845 Eighth St., Columbus, 6 p.m. interfaith prayer service in memory of bombing victims and in opposition to McVeigh execution, concludes at 8:48 p.m. with a circle of prayer outside the church. Service is coordinated by the Columbus Peace Fellowship and area churches.
- **May 15**—St. Anthony of Padua Church, 316 N. Sherwood Ave., Clarksville, 9 a.m. to 7 p.m. adoration of Blessed Sacrament and day of prayer for peace.
- **May 15**—St. Margaret Mary Church, 2405 S. 7th St., Terre Haute, 3 p.m. pro-life march to U.S. Penitentiary to protest first federal execution in 38 years.
- **May 15**—Church of the Immaculate Conception, Saint Mary-of-the-Woods, 5 p.m. Vesper service with prayers for Timothy McVeigh, bombing victims and their families, Death Row inmates and Terre Haute community.
- **May 15**—St. Anthony of Padua Church, 316 N. Sherwood Ave., Clarksville, 7 p.m. eucharistic liturgy.
- **May 15**—St. Margaret Mary Church, 2405 S. 7th St., Terre Haute, 7 p.m. prayer vigil and musical composition by David Woodard dedicated to

McVeigh and composed in honor of Pope John Paul II's request for clemency in respect for human life.

- **May 15**—SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, 7:30 p.m. archdiocesan prayer service to conclude "A Day of Prayer for Peace and an End to Violence."
- **May 16**—Fairbanks Park, First Street between Farrington and Poplar streets, Terre Haute, join pro-life vigil for McVeigh at the U.S. Penitentiary. Transportation provided from the park to the prison from midnight until 6:30 a.m. Participants must bring photo identification. Restrictions on personal items taken to penitentiary. Circle of Silent Witness begins at 4:12 a.m. on penitentiary grounds, 168 minutes before scheduled execution.
- **May 16**—Church of the Immaculate Conception, Saint Mary-of-the-Woods, 6 a.m. silent prayer witness prior to and after scheduled execution.
- **May 16**—St. Margaret Mary Church, 2405 S. 7th St., Terre Haute, church open for prayer vigil during the night.
- **May 16**—Sacred Heart Church, 1840 E. Eighth St., Jeffersonville, 8 a.m. prayer for life service.
- **May 16**—St. Margaret Mary Church, 2405 S. 7th St., Terre Haute, 11 a.m. eucharistic liturgy.
- **May 16**—Church of the Immaculate Conception, Saint Mary-of-the-Woods, 11:30 a.m. eucharistic liturgy.
- **May 16**—Church of the Immaculate Conception, Saint Mary-of-the-Woods, "For Whom the Bells Toll," national pro-life witness, tolling of bells to recognize that execution has occurred. †

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Lyme disease? ankylosing spondylitis? scleroderma?

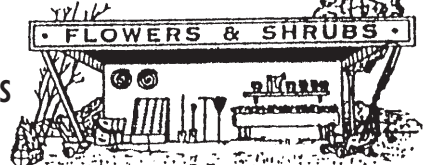
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McVEIGH

continued from page 7

The Sisters of Providence also pray for state Death Row inmates before their scheduled executions.

"The more people hear about the men and women on Death Rows, they can begin to put a human face on these individuals and realize that conversion has happened and will continue to happen," Sister Rita Clare said. "They will realize that redemption is possible, and to take a life that could be redeemed is very wrong."

Also in Terre Haute, the Discalced Carmelite nuns at the Monastery of St. Joseph are praying for McVeigh and his family and the bombing victims and their families.

"It's very much in our hearts and prayers," Mother Mary Clare Trolley, prioress, said on behalf of the cloistered nuns. "Obviously, it isn't our vocation to go out there and take public action, but we have been praying for Mr. McVeigh, his family, and the victims and their families in our intentions at Mass. We can't judge. God alone can judge. But we know the only thing that can help now is prayer, and that is our vocation."

Mother Mary Clare said it is frightening that McVeigh "has given interviews and made it clear that he has no regrets, no sense of remorse or contrition, about what he did. He has deprived 168 people of their lives, and scarred permanently the lives of thousands more, and he's got to explain himself to God. There is something frightening about a man who can face death with that sin, which should be on his conscience."

Carmelite Sister Martha Hall said newspaper reports have indicated "that Tim McVeigh is very hardened, and that touches us very much. He's a born Catholic, and something happened to change him through being in the military or after the Gulf War."

Sister Martha said she also is praying for "the families who feel that watching him die will give them some peace and closure."

In Beech Grove, the Sisters of St. Benedict of Our Lady of Grace Monastery plan to pray for peace and justice on

May 15-16.

Benedictine Sister Rachel Best, prioress, said Benedictine Father Matthias Neuman will say a votive Mass for peace and justice on May 15 in the monastery chapel.

"The intentions, canticles and closing prayers of our Morning Praise and Evening Praise will be centered on peace and an end to violence," Sister Rachel said. "On May 16, we will spend from 6 a.m. until 6 p.m. in adoration. We are all encouraged to keep the intention of peace and an end to violence in our thoughts and prayers over these days."

"What Timothy McVeigh did on April 19, 1995, was an evil thing," Sister Rachel said. "Our hearts cry for those who so violently lost their lives that day and for their families. What the federal government will do on May 16, 2001, is also an evil thing. Our hearts cry for the McVeigh family, who somewhere along the way lost their son. And our hearts cry for those in our society who have allowed fear to determine their response. One evil cannot cancel out another. Only good can do that."

As a sign of good, Sister Rachel said, "the Sisters of St. Benedict of Our Lady of Grace Monastery will offer their prayer on May 15 for the eradication of violence in our society, for those who perpetuate it, and those who are victimized by it. On May 16, we will spend the day in adoration before the Blessed Sacrament, witnessing to the goodness of God, which always overcomes evil."

In Indianapolis, Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-



The execution chamber at the federal prison in Terre Haute, is seen in an undated file photo. Oklahoma City bomber Timothy McVeigh will be the first prisoner to die on the lethal injection table at the prison. His execution is set for May 16.

Life Activities, said it is sad that "the United States government and its court system are enmeshed in the culture of death that denies the truth about the sacredness of human life."

Sister Diane said *Roe vs. Wade*, the 1973 Supreme Court decision legalizing abortion, proves that to be true.

"With regard to the death penalty, I oppose it for the same reason I oppose abortion, euthanasia and assisted suicide," she said. "Human life is sacred and should not be treated as something disposable. Timothy McVeigh, despite his despicable actions in Oklahoma City, possesses an eternal dignity and destiny that he may choose to embrace or reject for all eternity. I believe that as Christians we should be praying for his conversion." †

Inmate's letter about McVeigh to be read at Columbus parish

By Mary Ann Wyand

Oklahoma City bomber Timothy McVeigh is "a troubled man," not "a monster ... the devil or evil incarnate," federal Death Row inmate David Hammer said in an April 30 letter to Father Clem Davis, pastor of St. Bartholomew Parish in Columbus.

Hammer also said he thinks that McVeigh "still believes in God" and that "in recent days Tim has been more and more receptive to the message of God."

His letter will be read during a May 14 prayer service at the Columbus church.

Hammer, who was confirmed by Archbishop Daniel M. Buechlein on Oct. 27 at the prison, released the letter about McVeigh to *The Criterion*.

An Oklahoma City native, Hammer also has organized a silent prayer service for McVeigh on "the Row" at the U.S. Penitentiary at Terre Haute in the early morning hours before McVeigh is executed on May 16.

At least 12 of 21 inmates incarcerated on Death Row at Terre Haute are expected to participate in silent prayer beginning at 4:12 a.m. and continuing for the 168 minutes leading up to McVeigh's execution by lethal injection at about 7 a.m.

The prison prayer service for McVeigh also is intended as a memorial for the 168 men, women and children who died in the bombing of the Alfred P. Murrah Federal Building in Oklahoma City on April 19, 1995.

Hammer was convicted of murdering a cellmate while incarcerated at the federal prison in Allenwood, Penn., in 1996. He was transferred to the federal prison at Terre Haute with McVeigh in 1999.

Last November, Hammer's own execution date was postponed by his 11th-hour request for an appeal.

In his letter to Father Davis, Hammer said, "I was asked if I would write a letter to you and those who will be attending the vigil and prayer service in Columbus as our government takes the life of Timothy James McVeigh on May 16."

Hammer said he is "housed on the same tier as Tim" at the federal penitentiary.

"We have been here together since July 13, 1999," he said. "On that date, Tim and I were transferred here on the same plane from Florence, Colo., where we had been housed together."

"It hasn't always been easy for me to call Tim my friend," Hammer said. "Nevertheless, I love him as God commands that we all love one another."

His relationship with McVeigh "has its ups and downs," Hammer said. "I am an Oklahoma native, born and raised in the same city and state where Tim's destructive acts

See LETTER, page 9

ANNOUNCING THE NEXT

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LETTERS

continued from page 8

altered the course of lives forever, where so many men, women and children lost their lives because of one senseless act of violence. No one I know was killed or injured by that deadly blast, but like others in your community, the pictures are forever etched upon my mind and heart. I grieve for the victims just as y'all do."

Hammer said he has talked with McVeigh about God's love and mercy.

"The troubled man I have come to know is not a monster," he said. "He is not the devil or evil incarnate. In the eyes of God, all human life is sacred, and that includes the life of my friend Tim McVeigh."

Hammer said he has spent "countless hours sharing with Tim about the love and mercy of Jesus the Son and of God the Father" while incarcerated on Death Row.

"I have talked with Tim about forgiveness, and how very easy it is to seek forgiveness," he said. "None of these things are new to Tim. He was raised in an environment where the Catholic faith was taught. To his priest, he is still 'Timmy,' who was an altar boy. I pray for Tim and for his family, just as I pray for his many victims."

In recent weeks, Hammer said, McVeigh has received "thousands of religious tracts, prayer cards, pamphlets and letters of encouragement to repent" as well as hundreds of Bibles and religious books.

"All of these materials, with the exception of several items, were donated to the prison," he said. "Some items were given to inmates here on the Row. Why didn't Tim just toss this stuff into the garbage? Why did he want others to have access to materials which tell the story of God, of Jesus, of forgiveness, mercy and love? I'll tell you why.

"My friend, Tim, who committed a violent and horrendous act, still believes

in God, and deep within his heart and soul a spark of humanity still exists," Hammer said. "It is that spark that I continue to try and reach each and every day. I must also share with you folks that in recent days Tim has been more and more receptive to the message of God. I do not know what lies within the heart of Tim McVeigh. I suggest that neither does anyone else. Only God knows the heart of any man, woman or child. I believe that Tim's heart is more receptive now because of the many prayers from so many fine people. On behalf of my friend, I thank each of you."

Hammer said his own faith remains strong and continues to grow "because of the many blessings God sends my way."

Hammer said he will "continue to encourage Tim to accept all that God offers each of us. I will do this until he is taken away from this unit into the execution facility. Then I will continue to pray for Tim even though I'll no longer be able to speak with him."

During this time, he said, "I will also be praying for all of the people who hate my friend. God wants us to forgive one another. In order to be forgiven, we must forgive ourselves and those who have harmed us or sinned against us. I realize that forgiving others doesn't always come easy. In my own struggle to live as God commands us, learning to forgive myself was the hardest part."

Hammer said he believes that "when Tim is executed all of us will be worse off than before" because "the United States government is killing Tim in the name of the people of this country.

"That includes all of us," he said. "How will children ever learn that killing is wrong when a government kills its own citizens to show that killing is wrong?"

In the letter, Hammer also asked for prayers "for all of us here on the Federal Death Row Unit" and offered his thanks for the prayers. †

POPE

continued from page 1

But the pontiff was clearly buoyed by the apparent success of his first two stops and the welcome he received—cordial in Greece and enthusiastic in Syria.

"It has gone beyond our expectations. The pope is very pleased," Vatican spokesman Joaquin Navarro-Valls said at mid-trip.

The pope arrived in Greece with little fanfare and a pilgrim's humble demeanor. He made his biggest ecumenical impact with a unilateral apology on behalf of Catholics, delivered in front of the head of the Orthodox Church in Greece, Archbishop Christodoulos of Athens.

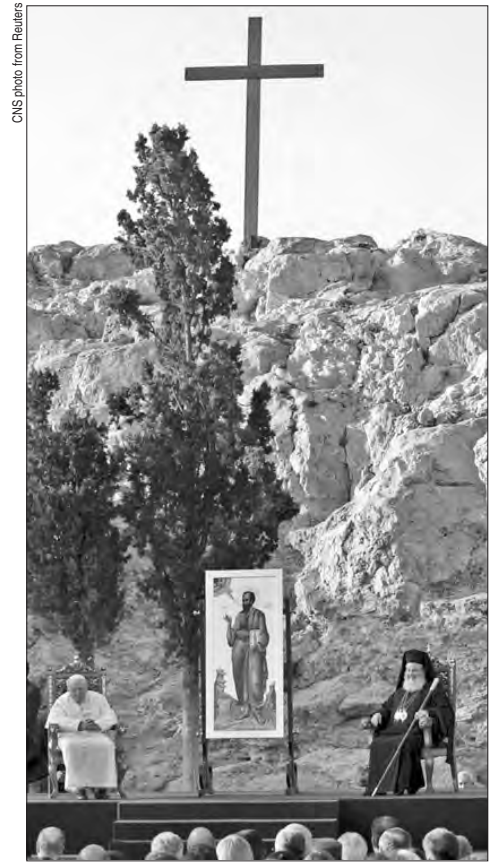
"For the occasions past and present, when sons and daughters of the Catholic Church have sinned by action or omission against their Orthodox brothers and sisters, may the Lord grant us the forgiveness we beg of him," the pope said.

Among the especially painful memories for the Orthodox, he said, was the "disastrous" sacking of Constantinople by Western Crusaders in 1204. Constantinople, today the city of Istanbul in Turkey, was the center of the Eastern Church in Greece at the time.

"It is tragic that the assailants, who had set out to secure free access for Christians to the Holy Land, turned against their own brothers in the faith. The fact that they were Latin Christians fills Catholics with deep regret," he said.

The pope followed his strong *mea culpa* statement with a call to turn the page, saying the time had come for Christians to put aside rancor over past injustices and "walk together."

At the end of the day, Archbishop Christodoulos prayed the Our Father with the pope and called his visit the start of "a new era" between the Churches. The archbishop flew to Moscow the next day for



Pope John Paul II and Greek Orthodox Archbishop Christodoulos flank an icon of St. Paul at the ancient ruins of Areopagus hill near the Acropolis in Athens May 4. The Areopagus is the site where Paul preached to the Athenians.

talks with Russian Orthodox Patriarch Alexei II, a coincidence Vatican officials found promising.

The pope visited the Areopagus, the Athens hillside where St. Paul first preached to the Greeks, and venerated an icon of the apostle. He called Paul a model for the Church and a special inspiration to his own papacy.

Throughout his stay, he lauded Greek culture and encouraged the country's new role as a member of the European

See POPE, page 14

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As women of faith, we believe we are to love our neighbor, not to kill, to forgive one another, not to seek retribution with vengeance and further violence for the evil done to us.

We believe capital punishment degrades and brutalizes the society which practices it. Therefore, we oppose the use of capital punishment in all cases.

Please join us as we pray for Death Row inmates and their families, especially for Timothy McVeigh, who was convicted in 1997 for the Oklahoma City bombing that killed 168 people. He has been scheduled for execution May 16, 2001, at the U.S. Penitentiary south of Terre Haute.

Join us, too, as we pray for all victims of violence and their families.

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Benedictines celebrate 20 years of retreat ministry

By Mary Ann Wyand

BEECH GROVE—The Benedict Inn Retreat and Conference Center is 20 years old this year, and the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove are thrilled to celebrate the center's successes during the past two decades.

The sisters are sponsoring an open house from 2 p.m. to 4 p.m. on May 12 at the Benedict Inn, located at 1402 Southern Ave., in Beech Grove. Activities this Saturday include guided tours, an open swim in the center pool, refreshments and door prizes.

The event also celebrates the completion of the bedroom air-conditioning project at the center. A flyer promoting the open house reads, "The Benedict Inn Retreat and Conference Center is now the coolest place to be!"

It's that kind of spirit that enabled the Benedictine sisters to convert the former Our Lady of Grace Academy for girls, which closed in 1978, into a retreat facility in 1981.

"Over the past 20 years, we have simply tried to convert a school into a center for adult learning," said Benedictine Sister Mary Luke Jones, development director of the monastery.

Improvements included installation of an elevator in Palmer Hall, one of two center buildings, as well as remodeling the school cafeteria into a dining room, converting a classroom into a smaller dining area, carpeting rooms, adding wall coverings and replacing beds.

The retreat and conference center is located on the east end of the monastery's 40 acres and has 10 meeting rooms, a chapel, two dining areas, a gift shop, 47 bed-

rooms, a gymnasium, an indoor swimming pool, child care facilities and laundry facilities.

"The Benedict Inn enables us to minister to men, women and children of all ages and all faiths," Sister Mary Luke said.

"The retreat center is dedicated to providing space for guests to find peace of mind, body and spirit. "Our 40 acres of land is urban, not rural, and is conveniently located, yet it still is a little haven of peace and quiet. I think a lot of people who come here find this to be a very peaceful, quiet place for a retreat.

"Benedictines have been involved in education for a long time, and our primary goal after the academy closed was to offer hospitality and some sort of ministry along educational lines," she said. "Twenty years ago, we thought the center would be just a Catholic retreat house,



The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove posed with banners last January to promote the 20th anniversary of the Benedict Inn Retreat and Conference Center. An open house is scheduled from 2 p.m. to 4 p.m. this Saturday.

but it's turned into so much more than that, and that was a blessing we didn't even anticipate. I think the Benedict Inn has come into its own."

Benedictine Sister Carol Falkner, center director, said

the sisters and lay staff members supervise a variety of sponsored or hosted programs that serve the Church and the ecumenical community.

"We've tried to make the center fees affordable,"

Sister Carol said, "so we can be of service to churches, non-profit organizations, schools, youth groups and other community groups.

"Sponsored programs include a variety of retreats and the new spiritual direction internship and monastic spiritual direction intensive that we offer," she said.

"With hosted programs, we work with groups that rent the facilities to provide overnight accommodations, meals, conference space and whatever else is needed to make it successful."

Benedictine Sister Juliann Babcock, subprioress, said 20 years ago the sisters were faced with the question, "How do we use the buildings we have wisely because we have limited funds?"

Funding is "always a big challenge in retreat ministry," Sister Juliann said. "In the early days, some of the sisters even completed the required Red Cross certification so they could serve as lifeguards at the pool."

Church, monastic, community, corporate and individual support help the Benedictine sisters maintain their retreat ministry, but ongoing financial assistance from grants and donations is always needed.

"The Benedict Inn operates in the red, not unlike any other retreat facility in the United States," Sister Mary Luke said. "That's the nature of the ministry. We are non-profit, but we need to break even. The sisters have a lot of faith, and have turned to prayer many times to face the challenges because they are committed to keeping the center open."

Retreat ministry is a 24-hour responsibility, often seven days a week, which requires a lot of dedication from the sisters and lay staff members.

"It takes a lot of people to maintain the programs and buildings," Sister Carol said. "We've always been able to find good people to help us staff the Benedict Inn, and they have such a personal investment in this ministry. They're a great part of our success story, and that has helped us grow. Building relationships is the key to the success of the Benedict Inn." †

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SHELTER

continued from page 1

found himself living on the streets. He said he didn't think he'd live to see his 21st birthday.

However, a high school guidance counselor began talking to him about college, leading him to a new life.

Now, he's 27, engaged and working as a research technician for one of the world's largest pharmaceutical companies—Eli Lilly Co. in Indianapolis.

Revisiting the shelter was inevitable, he said, as thoughts of coming back to help began while he was attending college.

"I felt I'd done a lot of suffering, and I thought I did that suffering for a reason," Soukup said. "In college, I thought if that's the case, I needed to do something about it, and the only answer was to maybe do something at the shelter."

At first, none of the shelter's staff knew about Soukup's previous life there. He started out answering phones, but eventually began using his computer skills to help them.

"It took a lot for him to come back through that door," said Amy Moelhman, the shelter's director. "It struck me as a very courageous thing to do and a very healing thing to do."

While she's only been there five years, Moelhman doesn't know of another story like Soukup's.

At the shelter, Soukup has set up databases that track statistical data and installed internal e-mail for the staff.

He helps with computer problems and takes phone calls to walk the staff through any glitches.

The statistical data processing is important in receiving funding, and Soukup's work has made it easier for the staff to collect data for the more than 1,000 people the shelter serves each year, Moelhman said.

Soukup's presence at the shelter is about more than his computer help. Instead, he's an example of hope, Moelhman said.

"We can see that our services have an impact, and that's a gift [Gabe] continues to give us," Moelhman said.

Still, coming back to the shelter wasn't easy, Soukup said.

"I hadn't been there since I was 12," Soukup said. "At that time, my father was the only person in my life, and when I went back, he wasn't part of my life at all."

Memories came rushing back one day while he was installing computer cable in the building's stairwell.

"I felt like I was 12 again," he said. "There was the same smell in the stairwell, the exact same smell, that same paint, the same mustiness. It was so strange."

However, the memories only made his desire to help stronger.

At one time, he was volunteering 30 hours a week at the

shelter, along with his full-time job at Eli Lilly.

Soukup remembers a time when he was "always failing." "But I just kept going," he said.

He remembers when no one wanted to help him.

"When you're really poor, it's not like you wear clean clothes all the time or smell good," Soukup said. "People would shy away, and I had warped social skills."

The people at Holy Family Shelter were different, he said.

"I was surprised," he said. "Everyone wants something for something. These people wanted to help and didn't want anything for it."

For him, the shelter provided the first glimpse of hope.

"Things were better at the shelter," he said. "You saw that there were others in the same boat as you. It doesn't make you feel better, but it shows you that others are struggling too."

At some point, Soukup and his father left the shelter.

For a while, Soukup "was on the streets," living with friends and getting into all kinds of trouble.

There were drugs, shoplifting and fights. He started his first job at age 13 doing "gopher work" for construction crews.

He dropped out of school and began throwing bricks off bridges as cars drove underneath.

"There was spitting on kids and stealing bikes," he said. "I was mean. I was a street kid."

At age 14, Soukup was sent to live with his grandmother in Portage, Ind., and he went back to high school.

It's there that a high school guidance counselor took an interest in helping him get into college.

"I don't even remember her name; isn't that awful?" he said. "But I'd like to go back and thank her."

Soukup went to Indiana University and graduated with a bachelor's degree in science, but that didn't put an end to his problems.

"I was just angry all the time," he said.

Looking for structure in his life, he joined the Marine Corps Reserves while still attending college classes.

A college roommate also was a comfort to him during those days of trying to "get his life right."

"He is my family," Soukup said. "He took time to talk to me and to care about me."

The two roomed together in college, and Soukup attended some counseling sessions while in school.

Today, all that exists of his homeless life are the memories.

He has set goals, plans to buy some rental properties and has a strong desire to make sure his future kids don't end up in a homeless shelter like he did. He also wants to make sure they get a "chance to be kids" instead of having to grow up as fast as he did on the streets.

He's embarrassed to think that his work at the shelter is receiving any praise.

A recent gathering that honored volunteers for Catholic Social Services at the Indiana Roof Ballroom was "overwhelming," he said.

"I didn't think I should have been there," Soukup said. "There were a lot more great people there doing a lot more great things than me."

Although Soukup has no Church home, he said believes in God.

"I'm an educated man, but it boils down to only a question of faith in the end," he said. "Either you believe or you don't."

For Soukup, his journey from the streets to a better life helped him learn the virtue of patience.

"I learned patience by a lot of failure," he said.

As for his work at the shelter, Soukup wants to do more.

He has an idea for helping the shelter track trends within their statistics, and he plans other updates to the computer system.

"This was something I needed to do," Soukup said. "It took me a long time to give back to anyone, and I didn't know if I was ready to give back when I came back here. But after doing it, I'm a little different. There's a resolution to it all." †

Catholic Social Services honors volunteers with Spirit of Service awards

By Jennifer Del Vecchio

It was a night to honor those who honor others through service.

The Spirit of Service Dinner held May 1 at the Indiana Roof Ballroom in Indianapolis brought together people who have committed their time and talent to Catholic Social Services.

The keynote speaker, Anne Ryder of WTHR Channel 13 news, called it "Holy Spirit night," where the common denominator for the event is "love and service."

The dinner recognized five people with the Spirit of Service Award for their volunteer efforts with Catholic Social Services agencies.

Honored were Indianapolis Catholics: L.H. and Dianne Bayley of St. Monica Parish; Richard Gallamore of St. Roch Parish; Father Joseph Dooley, a retired priest in Indianapolis; and Jeanne Atkins, a member of St. Luke Parish.

The Bayleys have co-chaired the United Catholic Appeal and volunteered to cook and serve dinners to residents at Holy Family Shelter. They also have been involved in the St. Vincent de Paul Society. L.H. is chairman of the board for David A. Noyes and Co., an Indianapolis investment firm. He is a member of the archdiocesan Finance Council and Pastoral Council and chairman of the St. Vincent Hospital Foundation. Dianne has served on several community boards, including the St. Vincent Hospice Center and Crossroads Rehabilitation Center, as well as other committees at the couple's parish.

Gallamore, a teacher, youth minister and director of religious education, volunteers extensively in his parish and helps with youth activities. Currently, he is organizing the youth group's third mission trip to Mexico to help the poor.

Although retired, Father Dooley is still active in celebrating Mass at Marquette Manor and assisting the Metropolitan Tribunal. A teacher for 20 years, he has ministered with the deaf community, especially at the Indiana School for the Deaf.

See SPIRIT, page 23

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Rebuilding El Salvador

A desperate country picks up the pieces after two deadly quakes



With tears in her eyes, Sara Morales talks about the day the first earthquake hit.

SAN SALVADOR, El Salvador — Ask Sara Morales about the earthquake that shattered her family's lives on Jan. 13 and, before you even finish asking the question, her tears start to flow. Once they subside, Sara sighs heavily. "It has been difficult," she admits softly. The 30-year-old mother of two starts to detail the day that life turned upside down for her, her two girls, her three godchildren and their mother — the day the first of two deadly earthquakes rocked this tiny, impoverished Central American nation of 6.2 million.

When the ground started shaking, Sara and her older daughter, 12-year-old Maria, were washing clothes for a neighbor. "Right away, I thought of my younger daughter, who was at home," Sara said. "I screamed to Maria, 'Please, go get the baby for me!'"

Her brown eyes again start to fill with tears. "I was praying, 'Please, God, don't let anything happen to my children!'"

Her prayer was answered: Maria found the "baby," 6-year-old Noemy, alive and unharmed. "She didn't have a scratch," Sara said, beaming, tears still shining in her eyes. Patting Noemy's cheek, she added, "Jesus has taken care of my girls at all times."

But the magnitude of the earthquake — which registered 7.6 on the Richter scale — and the countless aftershocks that followed did not spare the family's little home. The two-room structure, made of adobe, an inexpensive earthen building material widely used in El Salvador, was destroyed. Instantly, Sara and her girls — as well as her friend Carmen and her children, who live with them — were homeless.

For 15 days, the families' only shelter was a plastic tent, where, night after vulnerable night, the families lied awake in fear. Despite the mothers taking turns guarding their few remaining belongings, thieves stole most of their clothes as well as Sara's most valuable possession: her iron, which enabled her to earn her \$15-a-week washerwoman's income.

The families lived in the tent while Sara and Carmen begged relatives,

friends and neighbors — many of whom had lost their own homes — for items they could use to build a safer place to live.

Bit by bit, they collected nails, metal sheets, two-by-fours, wire, cardboard and bamboo. Then, guided only by Sara's prayers to God for

instruction, the two women took the hodge-podge of materials and built the temporary shelter where they and their children now live.

"Everything was planned since we drove the first nail," she declared smiling proudly. "God gave me the blueprints."

The families' current shelter, about the size of a one-car garage, has cardboard ceilings under a plastic roof. The walls, attached to a bamboo and wood frame, are pieced together from cardboard and lamina (metal sheets). The floor is dirt. The front door opens to reveal the tangle of adobe and cement that used to be their home.

Sara looks up at the ceiling of the little home, her eyes hopeful. "I think this could last us a year," she says. She frowns. "If there is no other earthquake."

But there's no guarantee of that these days in El Salvador. The Jan. 13 quake, and an even more destructive earthquake that followed on Feb. 13,

killed 1,150, injured more than 8,000, and caused \$1.6 billion worth of damage — one and a half times the government's annual budget.

More than 7,000 aftershocks have added insult to injury, terrifying Salvadorans so much that many children, like Sara's daughters, fear returning to school, and coffee-working peasants won't work in the mountains, where landslides threaten with each new temblor.

But the worst may be yet to come. Geologists have predicted the approaching rainy season may destroy as many as 500,000 additional homes standing on quake-weakened earth. Scores of temporary homes are threatened as well, making Sara's prediction that her family's makeshift house will last a year seem optimistic at best.

Sara, Carmen and their families are like more than 1 million people in El Salvador today — living in the best quarters they can manage since their homes were destroyed.

From Upward Mobility To Utter Hopelessness



Luis Nuñez walks through the rubble that once was his home.

For thousands, like Luis and Berta Nuñez and their six children, "home" since the quakes has been a refugio, or refugee camp.

It is a particularly cruel turn of events for this former middle-class family, who before the devastating earthquakes owned a four-room brick home in San Salvador's Tomayate neighborhood.

The Nuñezes, as well as 11 other families from their neighborhood, now live crowded in tents by the side of the heavily traveled Pan-American highway.

At the refugio, Luis explains, life is hard. Exhaust fumes fill the refugees' every breath, and many, especially children and the elderly, have been ill as a result. Between the roar of passing traffic and the need to guard the refugio from thieves, most adult refugees don't get more than

four hours of sleep a night.

In the main tent, 26 adults and 14 children, ages 1 to 13, must share 15 mattresses. There is no room to relax, no privacy to relish, Luis says, adding, "It gets desperate at times."

For a few weeks, the refugees had portable sanitary facilities, but no more — renting them got to be too expensive. Water, stored in barrels, comes from a neighbor. Donated food supplies are running out.

So is money, says Luis, who sold home appliances before the earthquakes. "These days, no one is buying anything from me," he explains.



A middle-class family before the earthquakes, the Nuñezes now live with their six children in a refugee camp.

"No one can afford to. My family tries to help us, but it is hardly enough for food."

The Nuñez family owns land — a rarity in El Salvador, where more than 90 percent of all land is owned by the country's few wealthiest families. They can't rebuild on it, however — it was condemned by the government after the quakes. The first quake structurally weakened their home, and the second, a month later on Feb. 13, destroyed it.

"I wanted to cry," Berta Nuñez declares. She grasps Luis's hand. "Everything we put into the house, years and years of work, was gone in seconds." She sighs. "But we are alive. God must have a plan for us here."

Natividad de Jesus, of Santa Gema, has a similar philosophy. "Jesus still loves us ... we are alive," she says. The 54-year-old, who used to make a living selling clay cooking pots at the San Salvador market, lost her house and all her wares in the earthquakes.

For now, Natividad is living in a provisional house of bahareque, a traditional Salvadoran mud-and-stick mixture. Her son, Jose, who is helping her with food, built the little shelter for her. She worries about thieves, and about the safety of her hastily-assembled house — especially once the torrential daily downpours of the rainy season begin.

Natividad estimates that to repair her little house properly would cost her 2,000 colones, or US\$230. It's a princely sum for a poor, aging Salvadoran woman, especially now that she no longer has anything to sell. But despite her troubles, she is upbeat. "I feel lucky," she says. "I will pray. It is all I can do."

An Archbishop's plea for his flock

On Saturday, January 13, as the aftershocks of a massive, magnitude-7.6 earthquake repeatedly jolted the ground beneath him, Fernando Sáenz Lacalle, Archbishop of San Salvador, El Salvador, began begging organizations who could help his devastated country for assistance. Food For The Poor, Inc., was one of them.

In a letter addressed to Food For The Poor President Robin Mahfood, Archbishop Lacalle wrote: *"The earthquake has truly been a national disaster; no area of El Salvador has been spared its fury. The damage has been unthinkable. It is in times of grief and terrible suffering that we raise our voices to the Lord, thanking him for the life we share and asking him to please remind our brothers and sisters in the north of the needs of his people. Help us, please."*

Food For The Poor heard and immediately heeded the Archbishop's plea. Within days, we dispatched 80 containers of medical supplies, nutrition bars and drinks, plastic sheeting for temporary shelter, bedding, shoes, clothing, building materials and more to the country. A grateful - but truthful - thank-you letter from Archbishop Lacalle arrived in response:

"I thank you for your prompt response to my plea, but I need to ask you for more. The truth is, we will require about three times as much assistance before the year runs out. Please help us. May God bless you."



More than 1 million people in El Salvador today are homeless and struggling after two devastating earthquakes.

Food For The Poor Rebuilding a country on its knees

Immediately following two deadly earthquakes, thousands in El Salvador turned to their churches and clergy for emergency food, water, medicine, bedding and clothing, as well as plastic sheeting and housing repair materials that would offer scant protection from the elements. To ensure no desperate person would be turned away empty-handed, Food For The Poor immediately began shipping containers of emergency aid, and within weeks more than \$20 million of help had reached El Salvador.

But in an already poor country where earthquake damage totals exceed \$1.5 billion, \$20 million is a very modest start. More than 1 million men, women and children have lost their homes, making housing far and away the country's most pressing need, particularly with the rainy season under way.

Father David Blanchard, a Carmelite priest and the pastor of Our Lady of Lourdes parish in Calle Real, near San Salvador, has had thousands of people come to him begging for houses to replace the ones destroyed in the earthquakes. He explains: "A home gives a poor family security and stability. It allows them to get back on their feet again. After all these people have been through, they desperately need that support."

"I beg every American Catholic who wants to help the poor to consider the value of Food For The Poor's building program. I know firsthand - it makes a real difference in the lives of very destitute people."

Building homes through Food For The Poor is simple and cost-effective. Each \$2,000 contribution to the home building program allows Food For The Poor to construct a home for a poor family on behalf of a mentoring priest

or pastor like David Blanchard.

"In fact, on behalf of the pastors and priests who serve the poor in Central America, I want to thank everyone who has contributed to build a home through Food For The Poor. Know that we are all grateful for your support," Father Blanchard said. "The gift you give is a powerful testimony to the love and mercy of Christ among the poor. May God richly bless you for the sacrifice you have made."

"But so much more needs to be done," Father Blanchard continued. "I have a waiting list of thousands of requests for homes. And the rainy season that is just getting under way threatens to create mudslides that could wash away as many as 500,000 additional houses standing on land weakened by the earthquakes."

"This will create an emergency more grave than anything that we've seen yet. Without help from many caring people, I don't know how the people are going to get through this," Father Blanchard continued. "I don't know how I will help them."

"I pray these families can sustain themselves until we can locate a sponsor for them. I pray for miracles."

The prayer of Food For The Poor President Robin Mahfood is to be able to help Father Blanchard and pastors like him answer the prayers of the thousands in El Salvador who need the miracle of safe housing.

"I hear it so often from the families we help - the houses we give them are miracles from God," he declared. "And the benefactors who sponsor these homes realize this, too. They are responding to God's blessings in their own lives by embracing this opportunity to help someone else - someone in desperate need. They are God's tools of mercy in the modern

world. And these wonderful people give the poor a sense of God's mercy."

Mahfood continued, "Those who donate to the home building program also enjoy a unique sense of purpose and accomplishment. They see a tangible outcome of the gift they have given."

To involve as many people as possible in the housing program, Food For The Poor has created a variety of ways to make it easy for donors to contribute. Basic, 12-foot-by-12-foot, cabin-style homes can be built for a single donation of \$2,000. Smaller gifts can also be combined with those of other benefactors to sponsor a single home. These "miracle teams" are great for church groups, schools and clubs.

Once a gift to the housing program is received, Food For The Poor works through local clergy in the Third World to locate the neediest people in their communities. Lumber and supplies are then purchased and distributed to the area of need. When it arrives, this "house kit" is assembled by local carpenters - if possible, with help from the recipient and church volunteers.

"Thanks to the wonderful response we've had from American Catholics, the home building program has been able to provide thousands of homes to the poorest of the poor in the Caribbean and Latin America," Mahfood said. "You can't imagine the difference these houses will make to the families who receive them. It gives them a stable foundation on which to rebuild their lives. It returns their dignity and gives them a new sense of hope. It's a uniquely direct and meaningful form of charity."

"El Salvador, with more than 1 million homeless, is truly a country on its knees. I pray that those with true hearts for the poor - those who see Jesus in the hearts of these suffering people - will come forward and bless them with the gift of a home," Mahfood said. "I pray that through them, Food For The Poor can end the suffering."

Our compassionate donors have made it possible for us to build several hundred temporary homes for the very neediest Salvadorans. But with more than 1 million people in need of safe, permanent shelter, much more must be done NOW.

Many thousands more houses must be built in El Salvador. But as the rainy season - the Salvadoran winter - gets into full swing, Food For The Poor is working against the clock. We need to make as much progress as possible before nightly torrents can wash it away. Thousands of Salvadorans need our help - and we need yours.

HOW TO HELP

To make a tax-deductible donation to Food For The Poor to sponsor a home or contribute toward a team-built home, please send your check to Food For The Poor, Dept. # 30100, 550 SW 12th Ave., Deerfield Beach, FL 33442. You may also make a donation by logging onto www.foodforthe poor.org.

RETIRE

continued from page 1

said Providence Sister Mary Quinn, who has known Sister Gerry since she came to Holy Angels.

The children respect Sister Gerry and all she has to do to get them to behave "is raise an eyebrow," said Sister Mary, the pastoral associate for Holy Angels Parish.

However, the discipline only causes the children to love Sister Gerry more, she said.

"A half-hour later, they are all hugging her," Sister Mary said. "They respect her because they know she loves them."

It's the children that have made her job the most enjoyable, Sister Gerry said.

As for believing in miracles, Sister Gerry said she's witnessed them at the school.

For example, she's seen money appear from a donor as a gift when there was a bill she knew the school couldn't pay and no one else knew about it.

When she came to the school as a teacher, there were about 160 students. Today, there are 232. All the students are African-American, and only about 10 percent are Catholic. About 70 percent of the students receive free or reduced price lunches, and many parents work two jobs to support their families.

Despite the financial struggles, Sister

Gerry said she's witnessed how the people have allowed God to lead their lives.

She praised Archbishop Daniel M. Buechlein for keeping the school open—breaking the trend of closing center-city schools across the nation.

Sister Gerry also has a memento she's kept from the first day the students had a new school. It's a small white card from the archbishop that accompanied a fruit basket on the opening day.

It reads, "Thanks for making it happen." "That was so special to the staff," Sister Gerry said.

While she won't tell you herself, others will tell you about the commitments she asks parents to make to their children's education.

Most students receive some sort of financial assistance to attend the school. However, Sister Gerry asks that parents offer something, even if it's only \$5, to help with their child's education.

"She expects the best from the parents also, and she works well with them," Sister Mary said. "Her total commitment, enthusiasm and determination help our children feel like they are somebody."

Father Clarence Waldon, pastor of Holy Angels Parish, attributes many of the school's successes to Sister Gerry.

"She's really got the school in good shape," he said. "She really lives out her role



Photo by Jennifer De Vecchio

Carondelet St. Joseph Sister Gerry O'Laughlin, principal of Holy Angels School in Indianapolis, talks with kindergarten students. Sister Gerry is leaving at the end of the school year after serving at the school for the past 20 years.

here."

Sister Gerry said she is proud of the school and asks that people remember the school, not her.

She also mentions the initiatives she is most proud of, such as the establishment of the evangelizer position that helps parents understand the Catholic faith and requires them to go through a set of classes for their children to attend the school. There's also a full-time computer instructor, a mentor program for children, a part-time counselor for parents and children, and a before-and-after-

school program for students.

Sister Gerry may be leaving Holy Angels, but she's not retiring.

She plans to take a three-month sabbatical, volunteer at her community's retired sisters home and later look for a new job.

Her only advice is that "whoever comes here really needs to take time to get to know the children and families," she said.

"Don't get bogged down in day-to-day paperwork because if you do you, will miss out on the joy of the children, and that's the joy of Holy Angels." †

POPE

continued from page 9

Community. He met with Greek President Konstantinos Stephanopoulos and other ministers, who said they were pleased that anti-pope demonstrations earlier in the week had run out of steam by the time the pope arrived.

Before leaving for Syria, the pope celebrated a low-key Mass with 18,000

Catholics in an Athens basketball arena, on a small altar placed on one end of the court. The simple liturgy seemed designed to assure Greeks that the pope's visit had no triumphal aims.

The visit to the Umayyad Great Mosque in Damascus marked a milestone in Christian-Muslim relations, and in a talk to Muslims the pope urged others to take note of the historic event.

"It is my ardent hope that Muslim and Christian religious leaders and teachers will

present our two great religious communities as communities in respectful dialogue, never more as communities in conflict," he said.

"It is crucial for the young to be taught the ways of respect and understanding, so that they will not be led to misuse religion itself to promote or justify hatred or violence," he said.

The pope, who greeted the Muslim leaders with the Arabic expression, *As-salamu alaikum* ["Peace be with you"], received long applause and a warm reception from dozens of imams and other Islamic leaders gathered in a courtyard of the eighth-century complex.

After removing his shoes and donning a pair of white slippers, he walked down a long aisle of the mosque's prayer hall, pausing occasionally for an explanation from his Muslim guide. Then he stopped silently for a minute before a memorial shrine to St. John the Baptist, held by local tradition to be the place where the saint's head is buried.

The people of Syria greeted the pope warmly. He received his first enthusiastic welcome of the trip at an Orthodox cathedral in downtown Damascus May 5. Tens of thousands of cheering Christians—Catholics and Orthodox—lined the streets of the old city and the courtyard of the church, tossing flower petals as he rode in his popemobile with Greek Orthodox Patriarch Ignatius IV.

After listening to a chanted prayer, the pope gave a speech in which he recalled the flowering of the faith in Syria during the early centuries of the Church.

He said he was pleased at the generally

excellent relations between Syrian Catholic and Orthodox churches today, but urged them to do more in terms of cooperation. A prime example in which the Middle Eastern Churches should show leadership, he said, is reaching agreement on a common date for the celebration of Easter.

The pontiff paid a visit to the Syrian Orthodox cathedral the next day, meeting with clergy and laity from all nine of the Catholic and Orthodox Church communities in Syria. This time he shared his "popemobile" with the Syrian Orthodox patriarch.

At a three-hour-long Mass in a Damascus sports stadium May 6, the pope told a congregation of about 25,000 Syrians that Christians, Muslims and Jews were called to work together for regional peace.

He asked them to remember that "Christian identity is not defined by opposition to others, but by the ability to go out of oneself toward one's brothers and sisters."

The pope's message of interreligious and political reconciliation contrasted with a strident arrival speech delivered by President Bashar Assad. It assailed Israel—though not by name—for its policies in occupied Palestinian territories and suggested Israel was acting with "the same mentality of betraying Jesus Christ and torturing him."

A Vatican spokesman downplayed the remarks, saying they were merely the Syrian point of view.

For his part, the pope called for respect for U.N. resolutions, the banning of acquisition of territory by force and the right of people to self-determination. †



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Relativism is a pervasive presence in culture

By Fr. John W. Crossin, O.S.F.S.

"It's my values and your values."
"We see it different ways."
"As long as no one gets hurt, we should be able to do what we want."
These popular ways of speaking—and acting—point to the pervasive presence of relativism in our culture.

Put most simply, relativism insists that right and wrong, good and bad, depend on my own culture or on my own subjective judgment. Most commonly, it means that my cultural group or subgroup determines right and wrong—that there are no moral absolutes.

This moral stance implies that there are no universal norms or truths. Norms may differ from culture to culture and may even conflict. Thus euthanasia may be right in some places and wrong in others.

This stance—relativism—differs dramatically from the Catholic view, which believes in "black and white and gray."

The Catholic view is that God has spoken directly to us by revelation. The Ten Commandments and Jesus' Sermon on the Mount are the most obvious examples of this moral teaching.

God also has spoken through our human nature. By using our reason to reflect on our nature, we can come to some conclusions as a Church community about what to do and what not to do.

Both divine revelation and our human nature instruct us on how to act. They teach that killing the innocent is always wrong and helping the needy is always right. These are moral "blacks and whites."

This is not to say, however, that our moral understanding never changes. We can always learn more about what it

means to be human as created by God. Our community continues to explore the meaning of respect for life. Thus in the 19th century we saw that slavery—tolerated in the past—should be forbidden. We violate human dignity when we enslave someone.

We are going through a similar process right now with the question of capital punishment. Our papal teaching has shifted dramatically toward opposition to capital punishment. This shift reflects both wise judgment and the discerning experience of fellow Catholics in Western Europe. Killing—even killing the guilty—destroys our own respect for human life.

In a culture of rampant relativism, we sometimes yearn for complete clarity. We want all our moral decisions to be either black or white. We may want easy answers to complex questions.

Would that life were always so simple! The Church in her wisdom has considerable room for gray, along with the black and white. Catholic tradition speaks of the gray area as the place where we must exercise the virtue of prudence.

The prudent person has good judgment and integrity. He or she is not motivated by selfish concern, but seeks to make the best moral decisions in daily life's sometimes-murky circumstances.

For example, it is not always clear whether we should ask a relative to move to an assisted-living facility or support her staying in her own home; it might not be clear which most respects her human dignity.

Likewise, it is not always clear what school is best for our child. High schools have a profound moral influence on children, but it is not always clear which is best for this particular child: small or



Popular ways of speaking and acting, like "As long as no one gets hurt, we should be able to do what we want," point to the pervasive presence of relativism in our culture.

Interreligious dialogue promotes understanding of other faiths

By David Gibson

People don't all think, act or believe alike—not in our world.

Church leaders are telling us, nonetheless, that we need to get people who are not alike—people of different religions, for example—to talk together, to dialogue, so that they can understand each other better.

But will people, in this search for understanding, be led into relativism, into compromising their own beliefs?

Archbishop Alexander Brunett of

Seattle, in a recent speech on Catholic-Muslim dialogue, said interreligious dialogues "are not attempting any compromise." Their goal "is not to construct one religion for the whole world, but to share and learn from one another."

What the participants seek, he said, is "to understand one another, to challenge one another to understand each of our beliefs most deeply and to grow in our understanding of the greatness, abundance and mercy of God."

(David Gibson edits Faith Alive!) †

large, Catholic or public, science or sports school.

The prudent person is reasonable. Reason in the classical sense is regard for all of reality. Such an attitude calls us to a prayerful and profound attentiveness to the situation at hand. Regular time is needed for silent prayer to cultivate this attentive openness. The prudent person also consults wise friends and others for their good advice.

The prudent person may have to decide what to do in situations where "not to decide is to decide." Sometimes, in making such decisions, we must do so in the time available. This may not be nearly as much time as we would like. Such decisions often are made with knowledge that we can be wrong—a possibility that can be most distressing.

It is not always clear, for example, whether or not to withdraw life support from our hospitalized relative.

Also, many decisions must be made in

concrete circumstances that vary from culture to culture. A prudent person, for example, must make wise business decisions within the economic system and practices peculiar to his or her own country.

There definitely are moral absolutes. Care for the homeless is good; direct abortion is always wrong. Absolutes, however, do not cover the moral landscape completely. There also are the gray areas.

So we must work continually to deepen our life of prayer. We must work continually to nourish the virtues of wise living. With the guidance of the Holy Spirit, we must continually seek God's will in forming our characters.

On these foundations we can base our prudential judgments.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium.) †

Discussion Point

Church provides strength, shelter

This Week's Question

How would you tell a young person about the Church's importance to you?

"The Church is how I position myself on major issues like social justice, politics and international affairs, and on my day-to-day living. I'd hope to inform others of the importance of Church by my words and by my example." (Deacon Paul Plaisance, Alexandria, Va.)

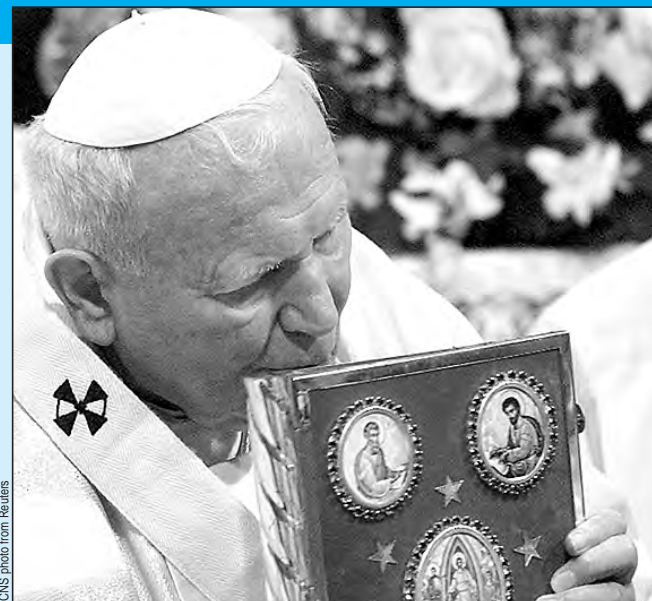
"I'd tell them that for me, the Church is a strength and a shelter that gives me calmness." (Teresa Ledue, Buxton, Maine)

"I would listen to a young person's question or concerns about the Church, and I would respond from my own faith experience. Also, I try to witness the Church's importance to me by the life that I lead." (Father Michael J. Schneller, Belle Chasse, La.)

Lend Us Your Voice

An upcoming edition asks: Name a way that contemporary Christians can help transform their own culture.

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



From the Editor Emeritus/John F. Fink

Doctors of the Church: Bernard of Clairvaux

(Seventeenth in a series)

St. Bernard was undoubtedly the outstanding churchman of the 12th century.



He was an eloquent preacher (called the "Mellifluous or Honey-sweet Doctor"), reformer of a monastic order, Scripture scholar, adviser to popes and princes, healer of a schism, battler against heresy and preacher of the Second Crusade. Yet all he really wanted to do was to be hidden from the world in the walls of a Cistercian monastery.

Bernard was born in Burgundy in 1091. When he was 22, he convinced 31 men to enter a Cistercian monastery with him. Three years later, he was sent to found a new Cistercian house in Champagne and serve as its abbot. The fame of the house and its holy abbot soon spread throughout Europe. The monastery and the valley where it was located were given the name Clairvaux, the valley of light.

In 1130, two factions of cardinals

elected two men as pope. Bernard, then 39, traveled with Pope Innocent II to win the support of the rulers of Europe, and preached on his behalf in Rome. As a result of his efforts, the anti-pope submitted to Pope Innocent.

In 1139, Bernard was the outstanding figure at the Second Council of the Lateran. While at the council, Bernard met Malachy, the bishop of Armagh, Ireland. Friendship between the two men resulted in the establishment, in 1142, of the first Cistercian monastery in Ireland.

In 1138, a man named Peter Bernard Paganelli joined the monastery at Clairvaux. In 1142, he was elected pope, taking the name Eugenius III. Bernard wrote a treatise for him called *On Consideration*. It elaborated on the proper duties of the pontiff and the problems facing him. It is one of Bernard's most important works.

Meanwhile, in the south of France, the Albigensian heresy was making alarming progress. In 1145, the papal legate to France, Cardinal Alberic, asked Bernard to go to Languedoc to combat the heresy. In a short time it appeared that he had been able to restore orthodoxy. However,

25 years later, the Albigensians were stronger than ever. In the Holy Land, the Seljuk Turks conquered Edessa in 1144. The pope asked Bernard to preach throughout Europe on behalf of organizing a new crusade. Bernard's eloquence was so convincing that a vast army was assembled. However, the crusade itself was a miserable failure. The failure of the crusade might have hastened Bernard's death, although he had been in ill health for most of his life because of his rigorous asceticism.

Bernard died on Aug. 20, 1153. He was 63 years old, had been abbot for 37 years and had established 68 monasteries. He wrote more than 300 letters, sermons and mystical treatises. He is known particularly for his sermons on the Song of Songs and for his devotion to the Blessed Virgin Mary.

He was canonized in 1174, 21 years after his death. He was named a doctor of the Church in 1830. His feast is celebrated on Aug. 20.

(John F. Fink's new two-volume book, *The Doctors of the Church*, is available from Alba House publishers.) †

The Bottom Line/Antoinette Bosco

Church taking leadership on death penalty

Hardly a week goes by when one of the many Catholic publications I read will not



have a mention or a story of how Church leaders are openly taking an anti-death penalty stance. Their position was beautifully expressed by Cardinal Francis E. George of Chicago: "It is a tragic illusion to

think we can defend life by taking a life."

The cardinal expressed another truth that is truly food for meditation: "Capital punishment is inconsistent with the way and thinking of Jesus, who could have called the 12 legions of angels to his defense but instead chose to die so that even his enemies might have life."

The outspoken support for life preached by our Catholic bishops has given me great inspiration and hope that all Catholics will listen to what they, and Pope John Paul II, have been saying about why the death penalty is incompatible with being a lover of Jesus.

I have the pope's words mounted above my desk: "The dignity of human life must never be taken away, even in the case of someone who has done great evil. Modern society has the means of protecting itself without definitively denying criminals the chance to reform. I renew the appeal I made for a consensus to end the death penalty, which is both cruel and unnecessary" (Jan. 27, 1999, in St. Louis, Mo.).

I wonder how many Catholics are aware that the United States remains the only Western nation to have a death penalty. In this we are in league with China, Iraq, Iran, Saudi Arabia, some former Soviet Union countries and some 30 others.

I can't imagine how any American would want to be like China when it comes to how we treat criminals. In March, *The New York Times* ran a front-page story in which a man told of his brother's horrendous execution in China for tax evasion. Apparently it has become the practice there to kill and immediately slice open the body to harvest organs for sale to the highest bidders. Quite a business.

I would have been sickened and shocked reading that except for a letter I received a few years ago. I had written an article about my family tragedy, when my son, John, and his wife, Nancy, were murdered by an 18-year-old. I wrote the piece to say why, even though we are victims of this horrible crime, my children and I oppose the death penalty. I got some unfriendly letters, some shocking.

One man wrote that the murderer "should be executed by lethal injection, and immediately after that his donatable organs should be harvested and given to people whose lives would be saved by these organs," in that way somewhat "aton[ing] for his deed." That was a strange new justification for the death penalty: the cannibalization of human parts, which could then become, I suppose, a profitable industry.

It took me a while to stop shuddering after receiving that "solution." I wonder now if he had heard that this is how China does it—and approved!

I think we should listen again to what the nation's bishops said a couple of years ago in "A Good Friday Appeal to End the Death Penalty." They stated, "We oppose capital punishment not just for what it does to those guilty of horrible crimes but for what it does to all of us in society. The death penalty diminishes all of us."

As Catholics, we should be paying attention.

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

Cornucopia/Cynthia Dewes

The sacrifice of motherhood

Pundits are fond of saying that parental love is sacrificial love. Comedians depend upon the idea, most kids ignore it and some moms milk it for all it's worth.



It never occurred to me that momhood would force me to sacrifice anything besides my girlish figure. And, since my figure wasn't all that

great anyway, I figured I could afford that.

Then one day, reality struck when my 6-month-old firstborn reached over his dad's shoulder and knocked my grandmother's antique butter dish to the floor, where it shattered. For the first time, I realized that motherhood would force me to sacrifice now and then.

But I learned something else as well. I learned that I could/would/should never blame the baby for the cost of the sacrifice. Sad as I was to lose a sentimental remembrance of someone I loved, it never occurred to me to be mad at the new guy I loved even more.

Naturally, more sacrifice followed, much of it a lot worse than losing a butter dish and some of it pretty funny.

On one occasion, all the kids got the mumps and so did I. This was one time when mom could truthfully say, "This hurts me more than it hurts you," mostly because we had to pay a lady to come in and watch the kids while I got an afternoon nap.

Another time, when we'd saved up enough money to build a much-needed patio by the back door, some virus or other began attacking the kids. Just when one recovered, the other would come down with it. None of them was spared.

They (literally) passed the bug back and forth until it got so ridiculous that our doctor was giving us samples of medicine to save us some money. He said, even he felt sorry for us! Needless to say, the patio went on hold for another year.

Of course, sleep deprivation and creative bill-paying go with the mom territory. Not to mention constant efforts to clean house faster than kids can spill on, clutter or goo up the premises. It becomes necessary to put "see husband alone" on the to-do list, and to plan family vacations that cost not one cent more than the weekly budget allowance.

Dealing with leftovers is the culinary challenge, and sometimes the bane, of moms international. That is, until their

kids' teen-age years, when there are no leftovers and probably not enough food to satisfy them, period. Moms eat the smallest, most overcooked, least attractive portions of food, usually while standing or en route back and forth from replenishing the dinner table.

When it's time for new dresses for prom or recital, or five different sports requiring uniforms and equipment, moms forget about new clothes for themselves. Maybe next year. They long for the old days, when you could use the ubiquitous hat to cover chronic bad hair, and gloves to hide dishpan hands (a quaint term of those times).

Of course, there are worse sacrifices moms (and dads) make. Things like public embarrassment and temporary loss of reputation. But when we come down to the final assessment, most mom sacrifice is worth it. That's corny, but true.

When we see the finished products, namely our great kids with children of their own, any sacrifices we might have made fade from memory. At the risk of public embarrassment, we'll gladly shout from the rooftops, "I'm a mom and proud of it!"

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

Faithful Lines/Shirley Vogler Meister

Mother is as a mother does: She loves!

Long ago, I discovered a list of translations for the word *mother* in other languages, which are included at the end of this column. However, the list is woefully incomplete, with many languages missing, notably those from Asia, Africa and from Native American peoples. Nor does the list reflect the endearments families use, including the precious jibber-jabber of infants.



Mother applies not only to biological and adoptive mothers, but to others, such as mother superiors, prioresses and those with other titles in convent or community roles. Which reminds me of one in particular.

Recently, the residents and staff of St. Augustine Home for the Aged in Indianapolis, which is operated by the Little Sisters of the Poor, honored Mother Charles Marie Pilz, their adminis-

trator, before she departed for a new assignment in San Pedro, Calif. From what I've heard, the program captured with sentiment and good humor how much this woman meant to everyone. Her role there was—and still is after moving west—that of a true mother, as are the roles of women like her. Why? Because a mother is as a mother does: She loves and leads.

One day before the party for Mother Charles Marie, I met her as I left the building after volunteering. I wished her well, emphasizing how much she'll be missed. Then I asked her permission to share with readers the following incident that a St. Augustine Guild member shared with me:

At a guild meeting, Mother Charles Marie gave a report, noting the number of residents who had gone to heaven since the last meeting.

Someone piped up, "How do you know they went to heaven?"

Mother smiled and said, "Because we wouldn't let them go anywhere else."

That's what any true mother wants for

all her loved ones. Mothers are like angels, who "light and guard, rule and guide" until the very last "Amen." Faith-filled mothers are role models, and they cherish their charges.

On Mother's Day, it's special to remember all mothers, including those who guard and guide communities of sisters. Perhaps we could surprise them by using the mother-words reflecting their heritage, as listed here: Spanish and Italian—*madre*; French—*mère*; German—*Mutter*; Dutch—*moeder*; Russian—*mat'*; Portuguese—*mae*; Romanian—*mama*; Polish and Czech—*matka*; Serbo-Croatian—*majka*; Bulgarian—*mayka*; Hungarian—*anya*; Latvian—*mate*; Lithuanian—*motina*; Estonian—*ema*; Norwegian—*mor*; Finnish—*aiti*; Swedish and Danish—*moder*; Greek—*metéra*; Albanian—*nana*; Turkish—*anne*; and Arabic—*el-oum*.

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

Fifth Sunday of Easter/Msg. Owen F. Campion

The Sunday Readings

Sunday, May 13, 2001

- Acts of the Apostles 14:21-27
- Revelation 21:1-5a
- John 13:31-33a, 34-35

Today, in the United States, is Mothers' Day, a holiday designated especially to honor mothers. The Scripture readings for this Sunday have no direct reference to motherhood. However, it is a popular and important day for most Americans.

The readings continue the process of instruction begun for us by the Church on Easter itself.

The first reading this weekend, as on Easter and in the weekend following Easter, is from the Acts of the Apostles. In the weeks immediately after Easter, the readings from Acts recalled the beginnings of the Church in Jerusalem.

Time has passed between those events and the situation recounted here. Paul has converted to Christianity, has been accepted by the Christian community, and has been brought into the apostolic band. He has undertaken his missionary travels across Asia Minor, along a route with high points recently visited by Pope John Paul II on his own pilgrimage to Greece, Syria and Malta.

Accompanying Paul is Barnabas. Originally from the island of Cyprus, and a Jew of the tribe of Levi, the priestly caste, Barnabas was part of the early Church in Jerusalem. He was especially devout as a Christian, disposing of all that he possessed to assist the primitive Church.

Since Cyprus is near the seaport of Tarsus, which was Paul's apparent birthplace and hometown, some scholars wonder if Barnabas and Paul knew each other before either became a Christian.

In any case, Barnabas stood behind Paul when some Christians doubted the veracity of Paul's conversion. Then, together, they journeyed to places quite far by their standards to preach the message of Christ.

This reading recalls their journey. It is an itinerary. Places are named. The route can be re-constructed. However, the passage also briefly tells us of what they said and did. The vigor of their impulse to proclaim the lordship of Christ is evident.

Incidentally, Paul and Barnabas parted ways, although of course neither abandoned his Christian faith. The disagreement occurred when another missionary trip was being planned. Barnabas expected to join Paul on the trip, but Barnabas wanted to bring his own nephew, Mark,

with them.

Mark had been with them on an earlier expedition and had quit. Paul did not want to have him along on this projected new trip. So, in the end, Paul asked Silas to assist him on the journey.

For its second reading, the Church presents the Book of Revelation.

Over the years, Revelation, and Genesis in the Old Testament, have been so tortured by quarrels about what they say that it is difficult to refer to either without arousing some dispute. It is a pity.

The message here of Revelation is quite clear. It was written at a very dark time in Christian history. The Roman Empire intended to extinguish Christianity, and many Christians suffered and died as a result.

In another effort, the Romans were attempting to annihilate Judaism. In this process, they literally destroyed Jerusalem.

Revelation predicts that, in the end, Christianity will survive. Because of the Gospel, a new city will emerge. It will not necessarily be a city of brick and mortar, but a community of people in which God lives and God's love is celebrated.

St. John's Gospel furnishes the Gospel reading. It is not a Resurrection narrative or, in other words, it is not a passage recalling events after Jesus rose from the dead.

It refers to the momentous events that will come—the death and Resurrection of Jesus. Things are changing, and they are changing radically. The Lord's ministry of preaching is ending, as it was known, and is entering a new phase. Jesus urges the apostles to love one another. In this love, they will survive, and the proclamation of the Gospel will continue.

Reflection

The feast of the Ascension is just over 10 days away. We live in the era of the Ascension. We do not encounter Jesus as did the apostles. They knew Jesus before the Resurrection, and they saw the Risen Lord.

So the Church, in this Liturgy of the Word, reassures us. We have not been deserted. We live in a circumstance fully within the divine plan of Redemption. The Lord is with us.

He is with us in the Church, and in the message formed by Paul, Barnabas and the others as the decades passed after the Ascension.

The Church today echoes the teachings of the Lord, and it brings us into contact with Jesus through the Sacraments and its community of faith and love.

Fortified by God's grace, and guided by the Gospel, we in our time can build the New Jerusalem. †



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Daily Readings

Monday, May 14
Matthias, apostle
Acts 1:15-17, 20-26
Psalm 113:1-8
John 15:9-17

Tuesday, May 15
Isidore the Farmer
Acts 14:19-28
Psalm 145:10-13ab, 21
John 14:27-31a

Wednesday, May 16
Acts 15:1-6
Psalm 122:1-5
John 15:1-8

Thursday, May 17
Acts 15:7-21
Psalm 96:1-3, 10
John 15:9-11

Friday, May 18
John I, pope and martyr
Acts 15:22-31
Psalm 57:8-12
John 15:12-17

Saturday, May 19
Acts 16:1-10
Psalm 100:2, 3, 5
John 15:18-21

Sunday, May 20
Sixth Sunday of Easter
Acts 15:1-2, 22-29
Psalm 67:2-3, 5-6, 8
Revelation 21:10-14, 22-23
John 14:23-29

Question Corner/Fr. John Dietzen

God offers the grace of salvation to everyone

Q What is the doctrine of the Catholic Church on the destination of children who die before birth and therefore before baptism? This happens many times just in normal circumstances, but obviously thousands of times in abortions.



I've had people tell me such children go to heaven. Some people say they go to hell. Others say they go to limbo. Is there a Catholic teaching about this? (Florida)

A The death of a child before birth and baptism is always an anguishing and confusing experience for believing Christian parents. The tragedy is compounded, of course, when the action is deliberate, as in the case of abortion.

To sort out all we hear at times like this, we need to keep in mind some important and heartening truths of our faith.

Jesus distinctly told us that baptism is the essential sacramental way people enter into his life, his community of faith. Most Christians have long pondered how exactly to understand this. Billions of people die without baptism, without even hearing of God or Jesus.

If God loves all people and wishes them to be saved, which is certainly part of our faith, how does he make this happen? As the question applies to very young children, theologians through the centuries have offered a variety of explanations.

Whatever the theory, however, one fundamental conviction is considered beyond doubt. God offers the grace of salvation to everyone who does not place a deliberate obstacle to that grace. (See, for just one of many examples, the Council of Trent decree on justification, Chapter 13.)

Obviously, that includes children who die too young to have consciously chosen any obstacle to God's love. St. Augustine, in fact, uses precisely this principle to support his teaching that God gives the grace of baptism, and therefore salvation, to such children.

The *Catechism of the Catholic Church* approaches the same idea from another direction. Baptism is necessary for salvation, it says, "or those to whom the Gospel has been proclaimed and who have had the opportunity to ask for this sacrament." Little children obviously have not had that opportunity.

God has told us much about his plan for

salvation, which we are obliged to believe and follow. But there is also much he has not told us. As Pope John Paul II encouragingly put it in his book, *Crossing the Threshold of Hope*, God is unendingly at work in the sacraments "as well as in other ways that are known to him alone" (Page 134).

Or, as the catechism says, the Church knows no other means of salvation, and so has a mission to baptize all those it can. We cannot forget, however, that "God has bound salvation to the sacrament of baptism, but he himself is not bound by the sacraments" (No. 1257).

As for limbo, this became a subject of heated debate when 18th-century Jansenists insisted that all nonbaptized children are condemned to hell. Against them, Pope Pius VI declared that one may believe in a limbo that is neither heaven nor hell and still be a Catholic (Errors of the Synod of Pistoia, No. 26). That remains the only significant reference to limbo in any major Catholic document.

The *Catechism of the Catholic Church* doesn't even mention limbo, for good reason. Limbo would imply some sort of two-tiered final destiny for human beings. One is eternal life with God, the other a "natural" happiness apart from God (limbo), where people "go" who, through no fault of their own, do not reach the top level.

The catechism strongly teaches otherwise. There is only one final goal, one desire of happiness for all humanity: life with the God who created us. We may attain that goal, or we may reject it by our own fault, but there is no half-happiness somewhere in between.

The desire for this eternal union with God, according to the catechism, is part of our nature, a gift of God, a vocation addressed to every human being. The ultimate goal of every person is the same, to share in the very happiness of God (Catechism, Nos. 1718-1719).

Whatever mysteries we must negotiate, therefore, in exploring questions about the unbaptized, we need to find the answers without resorting to something called limbo.

(A free brochure answering questions Catholics ask about cremation and other Catholic funeral regulations and customs is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Like Pulling Away the Covers

Under heavy blankets of fuzzy gray skies stretched over the highway,
I race with other children
in little cars, playing our game of life.

I remember
when mother stood beside the bed,
pulled away the covers, cried "Surprise!"
and laughing, lifted me into a bright,
new day.

When you pull off the covers of my life,
Lord,
let me hear your laughter. Lift me high
into the bursting light. Just like mother.
Surprise!

By Sandra Marek Behringer

(Sandra Marek Behringer is a member of St. Luke Parish in Indianapolis.)



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).

May 11-13

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Fourth annual Sister-To-Sister Celebration, learn about women of African descent mentioned in the Bible. Information: 317-543-4828.

May 11-12

Michaela Farm, 3127 N. State Rd. 229, **Oldenburg**. Farm's Benefit Sale, profits to the Congregation of the Sisters of the Third Order of St. Francis, institutional distributor company merchandise, 8 a.m.-4 p.m. Sat., half-price. Information: 812-934-4844.

St. Louis de Montfort Parish, 11441 Hague Rd., **Fishers**. Saint Meinrad School of Theology, "Seasons and Celebrations: The Liturgical Year," Fri., 7-9:30 p.m., Sat., 9 a.m.-noon and 1-4 p.m. cost \$50, less for seniors. Registration: 317-955-6451.

May 12

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Open house, 20th anniversary celebration, tours, open swim, 2-4 p.m. Information: 317-788-

7581.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount Saint Francis**. "Mother-Daughter Day," 9 a.m.-3 p.m., \$10 per person or \$25 per family, lunch included. Reservations: 812-923-8817.

4-H Exhibition Center, **Noblesville**. Indiana Catholic Home School Curriculum Fair and Conference, 8 a.m.-5 p.m. Registration and information: 317-849-9821.

May 13

St. Anthony Parish, Ryan Hall, 379 N. Warman Ave., **Indianapolis**. Altar Society, Euchre party, 1:30 p.m., \$3 per person.

Mary's King's Village Schoenstatt Center (12 miles south of Versailles, **Rexville**, 8 miles east of 421 South, on 925 South), Schoenstatt Holy Hour, 2:30 p.m., talk on "Catholic Education for Living His Way," Mass with Father Elmer Burwinkel, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

May 14

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Bible study, "The Church is Born" (Acts 105), "Pentecost," Information: 317-462-5010.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Yoga classes, six-week sessions, 7-8:30 p.m. Information: 317-788-7581.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Catholics Returning Home, second in a series, 7:30-9 p.m., babysitting available. Information: 317-293-0463.

May 17

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Presentation and discussion, "The Book of Romans," Dr. Calvin Porter, 7:30 p.m. Information: 317-257-1085.

May 18

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild, rummage sale, 8 a.m.-3 p.m.

May 18-20

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount Saint Francis**. Women's Retreat, "Prayer," check-in 7-8 p.m. (Louisville time), concludes Sun. 1:30 p.m. suggested offering, \$95 resident, \$70 commuter. Information: 812-923-8817.

May 19

Our Lady of Lourdes School, gymnasium, 5333 E. Washington St., **Indianapolis**. Rummage sale to benefit Parish Family Assistance Fund, 8 a.m.-5 p.m. Information: 317-356-0412.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, pitch-in dinner, 4 p.m. Information: 317-784-4207.

May 20

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Special religious education (SPRED) archdiocesan liturgy, 3 p.m., reception following. Information: 317-377-0592.

May 22

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Rehearsals for Choir of the Archdiocese of Indianapolis to sing for ordinations at 10 a.m. on June 3. Information: 317-236-1483 or 800-382-9836, ext. 1483.

May 28

Calvary Cemetery, 435 W. Troy Ave., **Indianapolis**. Memorial Day Mass, noon. Information: 317-754-4439.

Our Lady of Peace Cemetery, 9001 Haverstick Rd., **Indianapolis**. Memorial Day Mass, noon. Information: 317-574-8898.

Recurring

Daily

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line, 317-767-9479.

Weekly

Sundays

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

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. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

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

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 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. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**.



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Bible sharing, 7 p.m. Information: 317-283-5508.

Wednesdays

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

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **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.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Fridays

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

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

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

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

Saturdays

Clinic for Women (abortion clinic), 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, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-

—See ACTIVE LIST, page 19

Our June 30, 2001 Tour is SOLD OUT!

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The Active List, continued from page 18

246-4555. ◆◆◆
 Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

◆◆◆
 Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays
 Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **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, con-

cluding 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. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

◆◆◆
 St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

◆◆◆
 St. Mary Church, 415 E. Eighth St., **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. ◆◆◆

St. Peter Church, 1207 East Rd., **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

First Saturdays
 St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

◆◆◆
 Little Flower Chapel, 4720 E. 13th St., **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, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

◆◆◆
 St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

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

Second Tuesdays
 St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

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

◆◆◆
 St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

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

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

Third Mondays
 St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and

Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays
 St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

◆◆◆
 Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

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

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

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

◆◆◆
 St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

Third Fridays
 Blessed Sacrament Chapel, SS. Peter and Paul Cathedral,

1347 N. Meridian St., **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Mike Fox, 317-259-6000.

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

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

Fourth Saturdays
 Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, **Indianapolis**. Eucharistic Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521. †

U.S. nun who assisted war victims killed in Guatemala

GUATEMALA CITY (CNS)—A U.S. nun who worked with victims of violence in Guatemala was shot dead in what appears to be a politically motivated murder, said human rights activists in Guatemala.

Charity Sister Barbara Ann Ford of New York, who assisted the Guatemalan bishops' historical memory project, was shot numerous times in a midday assault in Guatemala City May 5.

Initial reports indicated that Sister Barbara was shot while resisting an attempt by thieves to steal her vehicle.

However, the Mutual Support Group, Guatemala's largest group of war victims and human rights activists, charged May 7 that the killing was a political execution.

Sister Barbara, 62, worked in Guatemala for 20 years, helping victims of the country's 36-year civil war recover from their psychological wounds. She had served as health coordinator of the Guatemalan Diocese of Quiche since 1989.

She assisted efforts to recover bodies that were buried in mass graves during the war. She also ran a mental health project to help people deal with their memories, the Sisters of Charity said.

After officials in Guatemala City released Sister Barbara's body, Church officials transported it back to Santa Cruz del Quiche, where a vigil was held in the offices of the diocese's social ministry.

Bishop Julio Edgar Cabrera Ovalle of Quiche celebrated a memorial Mass May 6 at the cathedral in Santa Cruz del Quiche. The Mass was followed by an all-night vigil in the diocesan Caritas office.

On May 7, Sister Barbara's body was transported back to the capital, Guatemala City, where another memorial Mass was held in the metropolitan cathedral. Bishop Cabrera and Guatemala City Auxiliary Bishop Mario Rios Mont concelebrated.

Sister Barbara's casket, covered with a colorful Mayan weaving, was then carried by a group of religious through the streets to the San Benito House, where another vigil was held until the body was turned over to authorities early May 8 for transportation to the United States.

Hundreds of indigenous Maya accompanied Sister Barbara's body from Quiche to the capital.

Marist Brother Santiago Otero, who worked with Sister Barbara for many years in Quiche, called the nun's death "a great loss for many people.

"There are a lot of people in Quiche who are alive today because of Sister Barbara," he said. "They came out to thank God for the life of Barbara, who, like Christ, gave her life to the poor, and like him sealed it with her death."

In New York, Charity Sister Doris Smith, spokeswoman for the religious order, said Sister Barbara "had a great love and a great compassion for the indigenous people, especially the rural poor."

Charity Sister Elizabeth Vermaelen, the order's president, said Sister Barbara "was a woman who loved God's people, especially the people of Guatemala, passionately. She reached out to them in every way possible to meet their needs of body, mind and spirit."

Details of the shooting were sketchy, but eyewitness reports said the nun was shot by "two well-dressed men, no more than 25-years-old," according to a statement from the Washington-based Guatemala Human Rights Commission/USA.

Sister Barbara was driving alone in a pickup truck, which was found a few blocks from the crime scene, the Sisters of Charity said.

She first arrived in Guatemala in 1978 after a series of earthquakes devastated

the country. She worked in the Diocese of Solola-Chimaltenango for eight years.

In 1986, she returned to teach for three years at Lincoln Hospital in Bronx, N.Y., then went back to Guatemala.

In Chupol in the Diocese of Quiche, Sister Barbara ran literacy projects for women and found ways to provide the community with running water and electricity.

"She was able to get doctors and engineers to come to the area and help," Sister Doris said.

"She was very quiet, very gentle, but

very tenacious. When she needed something, she went after it," Sister Doris said.

Sister Barbara assisted the Guatemalan bishops' Recovery of Historical Memory Project, helping victims identify their anger and work toward peace and reconciliation.

She entered the Sisters of Charity in 1956 and served in New York, the Bahamas and Peru.

A funeral Mass was scheduled May 10 at the Sisters of Charity motherhouse, Mount St. Vincent, in Bronx, followed by burial there, said the Sisters of Charity. †

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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.

BEYER, Paul David, 52, St. Vincent de Paul, Shelby County, April 27. Husband of Reba Beyer. Father of Deidre and Jason Beyer. Son of John J. Beyer Jr. Brother of Alice Bottorff, Rose Mary Sheedy, Michael, Stephan, Timothy and Thomas Beyer. Step-grandfather of 11.

BRICKENS, Larry J., 59, Holy Spirit, Indianapolis, April 23. Father of Michele Cronin, Mark and Michael Brickens. Brother of Leonard Brickens. Grandfather of eight.

CAMPBELL, Neil Joseph, 39, St. Jude, Indianapolis, April 29. Son of Mary (Wichmann) Campbell. Brother of Laurie, Bruce and Kevin Campbell.

ETIENNE, Edgar, 85, St. Paul, Tell City, April 29. Father of Mary Ann Blandford, Bonnie Litherland, Rose McBrayer and Joseph Etienne. Grandfather of 15. Great-grandfather of 26.

GILMER, Gordon G., 79, St. Monica, Indianapolis, May 5. Father of Nancy Stone, Angela, James and John "Jack" Gilmer. Brother of Gale Gilmer. Grandfather of four.

GOOTEE, Bernard, 70, Little Flower, Indianapolis, April 22. Husband of Clara (Brown) Gootee. Father of Beth Ann Brand, Becky Bocock, Gregory and Jerry Gootee. Brother of Providence Sister Ann Jeanette Gootee and Burdean "Joe" Gootee. Grandfather of 10. Great-grandfather of two.

GREEN, Rosemary N. (Maurer), 76, Holy Name, Beech Grove, April 15. Mother of Jacqueline Green. Grandmother of three. Great-grandmother of one.

GUNSALUS, Erma, 89, Holy Family, Richmond, April 21. Mother of Lannie Stapleton. Sister of Ilona Benjamin, Mary Coddington, Olga Fuller, Irene Lohmeier, Ambrose, Anthony and George Svarczkopf. Grandmother of two.

HELTON, Charles Gilbert, 68, St. Thomas More, Mooresville, April 21. Husband of Judith (Kess) Helton. Father of Carole Bridges, Jacqueline Myrick, Sandra Tipps and Charles Helton. Brother of Pat Armstrong, Wanda Hale, Ruth Russell, Jane Sansone, Donald and William Helton. Grandfather of nine. Great-grandfather of three.

ther of three.

JOWERS, Catherine M., 46, St. Bartholomew, Columbus, April 26. Mother of Melissa Stokes, James and Trevor Jowers. Daughter of Betty and Joseph Evans and LaDonna and David Kinsel. Sister of Cheryl Schryer Vance, Lawrence Schryer, Rebecca and Joseph Evans. Grandmother of six.

KENNEDY, Frances (Kriech), 102, Sacred Heart of Jesus, Indianapolis, May 2. Aunt of several.

KLEIN, Marie D., 100, Sacred Heart of Jesus, Terre Haute, April 22. Mother of Susan Langdon. Grandmother of two. Great-grandmother of four.

LEMERICK, Rosemary, 76, St. Vincent de Paul, Shelby County, April 25. Mother of Kathy Duncan, Denny Gordon, Sherry Shell and Barbara Thompson. Sister of Margaret Rosenfeld and Robert Aldridge. Grandmother of nine. Great-grandmother of several.

McCULLUM, Verona Mae, 96, St. Anne, New Castle, May 2. Mother of Barbara Smith and Carolyn McCullum. Sister of Mary Ella Fayko. Grandmother of three. Great-grandmother of six.

NOLTE, Deloris June, 72, Little Flower, Indianapolis, April 29. Wife of Anthony E. Nolte. Mother of Toni Lewis, Tammy Page, Jackie and Steve Nolte. Sister of Robert Drew. Grandmother of six. Great-grandmother of four.

PATRICK, Elizabeth M. (Nelson), 76, Holy Spirit, Indianapolis, April 18. Sister of Martha Byard and Arnold "Bob" Nelson.

PAVEY, Thomas E., 46, St. Michael, Bradford, April 21. Husband of Sarah Spalding. Father of Natalie and Nicole Pavey. Brother of Chris Fugate, David and Randy Pavey. Grandson of Irene Stringer.

PFLUM, Ernest J., 83, St. Michael, Brookville, April 19. Brother of Marjorie Foy and Martha Reisert.

PIECZKO, Edward F., 80, Holy Name, Beech Grove, April 28. Husband of Josephine A. (Lappe) Kiesel Pieczko. Father of Vicki Lindell and Darrell Pieczko. Stepfather of Janet Chandler, Beth Johnson, Susie Ketchem, Linda Luckett, Donna Stutler, David and Stephen Kiesel. Grandfather of several. Great-grandfather of several.

RETZNER, Edna V., 83, St. Anthony of Padua, Morris, April 23. Wife of Raymond "Spike" Retzner. Mother of Cecilia Copperwheat, Helen Flanigan, Rita Gross, Joseph, Martin and Raymond Retzner. Sister of Loretta Bedel, Anthony Etter, Edward, Martin

and Urban Merkel. Grandmother of 23. Great-grandmother of two.

RICH, Charles F., 84, St. Simon the Apostle, Indianapolis, April 19. Father of Marilyn Sue Reed. Grandfather of four. Great-grandfather of nine.

RUSSELL, Shirley C. (Boner), 76, SS. Peter and Paul Cathedral, Indianapolis, April 21. Wife of Homer Russell Sr. Mother of Homer Russell Jr. Grandmother of six.

SCHONECKER, Gertrude, 84, Little Flower, Indianapolis, April 29. Mother of Anne Flanagan. Sister of Catherine Wagner and Leonard Eck. Grandmother of three.

SHEEHAN, Laura, 83, St. Christopher, Indianapolis, April 11. Mother of Susan Oldham and Patricia Sheehan. Sister of Getty Lane, Ruby Payton and Lela Pennington. Grandmother of six. Great-grandmother of three.

SIEG, Mark J., 63, St. Bernard, Frenchtown, April 25. Brother of Joan Seipel, Donald, Eugene and Wilfred Sieg.

THALHEIMER, Ronald L., 57, St. Michael, Brookville, April 21. Husband of Patricia (Rauch) Thalheimer. Father of Jason, Mike and Steve Thalheimer. Brother of Marvin and Merle Thalheimer.

TIERNEY, Mary F. Huesing Horan, 96, Little Flower, Indianapolis, April 28. Mother of Patricia Gandolph, Marilyn Rabb, Eileen Riedman, Paul and Robert Horan. Grandmother of 30. Great-grandmother of 48. Great-great-grandmother of two.

VANZO, George, 87, Sacred Heart of Jesus, Terre Haute, April 26. Father of Carol Holtz and Karl Vanzo. Brother of August Vanzo. Grandfather of one.

VINCEL, Dorothy G. (Oyler), 75, St. Simon the Apostle, April 28. Mother of Dorothy Jacobs, Eleanora Thompson, Joseph and Raymond Vincel. Sister of Georgianna Miller. Grandmother of eight.

WATE, Agnes, 92, Our Lady of Perpetual Help, New Albany, April 27. Mother of Laverne Smith. Grandmother of two. Great-grandmother of three. †

Benedictine Brother Daniel Linskens directed health services at Saint Meinrad

Benedictine Brother Daniel Linskens, 63, a monk of Saint Meinrad Archabbey, died May 7 in the monastery infirmary.

After suffering a heart attack in December, he developed serious complications following heart surgery.

Brother Daniel was instrumental in having Saint Meinrad's health service designated as a rural health clinic in 1990, allowing his services to be available more widely, especially to the poor in the area.

Because of Brother Daniel's friendship with so many people in the local area, visitation was held May 9 followed by a special prayer service at the Archabbey Church. Visitation continued there on May 10 and May 11.

The funeral liturgy was celebrated on May 11 in the Archabbey Church, and burial followed in the Archabbey Cemetery.

Brother Daniel was born in Appleton, Wisc., on July 12, 1937, and received the name Thomas John at his baptism. In 1951, he enrolled at St. Placid Hall, Saint Meinrad's former house of studies for those considering a vocation as a Benedictine brother.

He was invested as a novice at Saint Meinrad on March 10, 1956, and professed his simple vows on April 7, 1957. He professed perpetual vows on July 16, 1960.

Shortly after his first profession, Brother Daniel studied nursing at the Sacred Heart School of Nursing in Yankton, S.D., graduating in May of 1961. He achieved the second highest score in his class on the exam for professional nurse licensure.

Upon his return to Saint Meinrad as a registered nurse, he began what would be his lifelong work, first as infirmarian, then as director of the health service at Saint Meinrad.

In 1976, he continued his formal studies, becoming a physician assistant following his graduation from Emory University in Atlanta, Ga., in 1979.

Brother Daniel was a member of the St. Meinrad Volunteer Fire Department and the Archabbot's Council. His hobbies included woodworking, electronics and auto mechanics.

Surviving are two sisters, Shirley Arens and Joyce Cops, both of Wisconsin. †

Missionary image schedule includes services for peace

The official missionary image of Our Lady of Guadalupe will be venerated during prayer services for life, as well as prayer services for peace and an end to violence, at parishes throughout the archdiocese during May.

The schedule of liturgies and prayer services with the missionary image for the remainder of the month includes the following events, listed by Eastern Standard Time:

May 12—St. Mary-of-the-Rock Church, Franklin County, 17440 St. Mary's Rd., Batesville, 8-11 a.m. presentation by Franciscan Sister Patricia Campbell, followed by rosary for One Million Rosaries for Life, veneration of the image and Communion service.

May 14—St. Bartholomew Church, 845 Eighth St., Columbus, noon to 5 p.m., eucharistic adoration, followed by 6 p.m. ecumenical prayer service in memory of victims of Oklahoma City bombing.

May 15—SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, 7:30 p.m. archdiocesan prayer service for "A Day of Prayer for Peace and an End to Violence."

May 16—Immaculate Conception Church, Millhousen, 2081 E. County Rd. 820 S., Greensburg, veneration all day, with visits to shut-ins, 6:30 p.m. eucharistic adoration, rosary and veneration until 9 p.m.

May 17—St. Lawrence Church, 542 Walnut St., Lawrenceburg, beginning with 6 a.m. Mass, followed by presentations for St. Lawrence School students all day, eucharistic adoration from 5 p.m. to 6 p.m. and prayer service at 6 p.m.

May 19—St. Andrew the Apostle Church, 4052 E. 38th St., Indianapolis, 8:30 a.m. Mass as part of the monthly pro-life ministry of the archdiocesan Helpers of God's Precious Infants, followed by rosary procession to the nearby Clinic for Women for prayers to end abortion, then rosary procession back to the church for Benediction.

May 19—Our Lady of Guadalupe Convent, 8300 Roy Rd., Indianapolis, veneration from 11 a.m. until 2 p.m.

May 19—Holy Rosary Church, 520 Stevens St., Indianapolis, 4:30 p.m. Mass followed by prayer service.

May 20—Holy Rosary Church, Indianapolis, 10 a.m. Mass in Latin and 12:15 p.m. Mass in English, followed by prayer service.

May 21—St. Mary Church, 203 Fourth St., Aurora, presentations for St. Mary School students all day.

May 22—St. Michael Church, 519 Jefferson Blvd., Greenfield, 2 p.m. procession by St. Michael School students with presentation and prayer service, followed by silent prayer and veneration until 7 p.m. Mass.

May 23—St. Michael Church, Greenfield, 8:15 a.m. Mass, followed by silent prayer and veneration until 2 p.m.

May 23—St. Mary Church, Aurora, 6 p.m. rosary and veneration.

May 24—St. Paul Church, New Alsace, 9798 N. Dearborn Rd., Guilford, 7:45 a.m. Mass on the feast of the Ascension, followed by 9 a.m. presentation, veneration and prayers for St. Paul School students and adults.

May 24—St. Martin Church, Yorkville, 8044 Yorkridge Rd., Guilford, 6 p.m. Mass on the feast of the Ascension, followed by 7 p.m. presentation, prayers and veneration.

May 25—St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis, 8:30 a.m. Mass, eucharistic adoration and veneration all day, concluding with 5:30 p.m. Mass. †

Providence Sister Patricia Beggs was a teacher and principal

Providence Sister Patricia Clare Beggs died on April 28 in Karcher Hall at Saint Mary-of-the-Woods. She was 91.

A Mass of Christian Burial was celebrated on May 1 in the Church of the Immaculate Conception, with burial in the Cemetery of the Immaculate Conception.

Sister Patricia Clare, the former Mary Virginia Beggs, was born on July 25, 1909, in Hammond. She entered the congregation on Feb. 14, 1931, professed first vows on Aug. 15, 1933, and professed final vows on Jan. 23, 1939.

She taught at St. Joan of Arc School and St. John School in Indianapolis, and at St. Patrick School in Terre Haute. She served as principal at St. Mary School in Richmond.

Sister Patricia Clare also taught or was a principal at schools in Jasper, Evansville and Fort Wayne. She also taught at other schools staffed by the Sisters of Providence in Illinois, Maryland, Texas and California.

Surviving are one sister, Patricia Schmal, and one brother, Thomas Beggs. †



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Sacred Heart Search Committee
1840 E. 8th Street
Jeffersonville, IN 47130

Music Director
Full-time position available July 1, 2001 in 1800 family parish.

Requirements: Strong background in the creative use of music within the liturgy, evidenced by formal training and at least three years experience working in the field. Excellent "people" skills, keyboard skills, choral directing skills are assumed. Personal vocal ability, some facility in the use of synthesizers, sound reproduction systems and handbells are a definite plus! Must be experienced and comfortable with a range of musical styles (traditional, praise/contemporary).

Competitive salary and full benefits. Applicants please send résumé and references to:

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The Director will oversee and work with coordinators of all parish worship ministries and will be responsible for planning and coordinating a comprehensive music program for the parish.

Applicants must have excellent musical credentials including organ, keyboard and choral training and a thorough knowledge of Roman Catholic liturgy. Must also be able to work well in a collaborative environment with staff, committees and parishioners.

Top salary based on diocesan policy, qualifications and experience, plus full benefits.

Send résumé to:
Rev. B.J. Breen
St. Margaret Mary Catholic Church
7813 Shelbyville Road
Louisville, KY 40222
or fax: 502-426-1503
e-mail: frbj@stmm.org

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The Spirit of Service Award Dinner honored those who have volunteered in Catholic Social Service ministries. Award recipients pictured front row, left to right: Dianne Bayley, Father Joseph Dooley, and Jeanne Atkins. Back row: L.H. Bayley, Anne Ryder, the keynote speaker; Archbishop Daniel M. Buechlein and Richard Gallamore.



Father Donald Schmidlin, pastor of St. Matthew Parish in Indianapolis, receives a special award from Archbishop Daniel M. Buechlein at the Spirit of Service Award Dinner held May 1 in the Indiana Roof Ballroom. Father Schmidlin was honored for his years of service to Catholic Social Services.

SPiRiT

continued from page 11

Atkins, the owner of Akins Elegant Desserts, has served on the board of St. Augustine Home for the Aged and Fatima Retreat House. She has played a key role in helping the Little Sisters of the Poor, who operate St. Augustine Home. She also has served as a board member of

the Catholic Community Foundation and helped with the Legacy of Hope Campaign.

A special award also was given to Father Donald Schmidlin, pastor of St. Matthew Parish in Indianapolis.

Archbishop Daniel M. Buechlein recognized him for his many years of volunteer efforts with Catholic Social Services.

Father Schmidlin was the former director of Catholic Charities for about 13 years.

Catholic Social Services has been "serving the poor and the hurting" for more than 80 years, said David Bethuram, executive director of Catholic Social Services.

"The core of all our work is the recognition of each person's worth and right to self-determination," he said.

Catholic Social Services helped more than 16,500 people in 2000, a 10 percent increase from 1999.

The majority of people using the services are women and children who live below the federal poverty level. More than 70 percent of the clients are not Catholic, Bethuram said.

Ryder said that the evening brought together a room full of people with impressive résumés and a lifetime of accomplishments.

However, the night wasn't about those type of successes, she said.

Instead, it is about "what makes your

light shine in the spaces in between what you do," Ryder said.

She also spoke about her conversations with the late Mother Teresa of Calcutta, who taught her that people must be quiet to hear God and that suffering is a "form of divinity."

Archbishop Buechlein shared a story about one of his own experiences with Mother Teresa.

Each time the archbishop spoke with Mother Teresa, she asked him to pray that she would not be an obstacle that would get in God's way, the archbishop said.

He ended the evening with the Scriptural story of how the apostles didn't recognize Jesus after the Resurrection until he showed them his hands and side—the signs of his love.

He said that love is what was recognized in all the volunteers that were honored that evening. †

Classified Directory, continued from page 22

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The Search Committee
Our Lady of Lourdes Parish
508 Breckenridge Lane
Louisville, KY 40207
502-896-0241 ext. 14

Elementary School Principal

Thomas Merton Academy, Louisville, KY, seeks a gifted and energetic School Principal. Thomas Merton Academy serving 2 parishes has a student population of 200 in grades K-8. Our school is fully accredited in the State of Kentucky and is part of the Archdiocese of Louisville. Applicant must be a practicing Catholic and fully qualified. Diocesan salary scale.

Replies and résumés should be addressed to:
Search Committee
Guardian Angels Parish
6000 Preston Highway
Louisville, KY 40219
Tel: (502) 968-5421 Fax: (502) 962-1080

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Accounting Clerk for a light commercial contractor. Part-time, Flexible hours. Perfect job for a mother with children in school. Quick Books Pro, Microsoft software experience helpful.

Fax résumé to 317-269-0544 attention Mike.

Coordinator of Educational Technology

The Office of Catholic Education, Archdiocese of Indianapolis is seeking a Coordinator of Educational Technology. The Coordinator will organize programs and train teachers in the Teachers' Technology Leadership Academy throughout the archdiocese. These teachers will become leaders for implementation of instructional technology in their respective schools.

This is a half-time position for the 2001-02 school year that could be coordinated with other employment. This is not a technical position. The focus is on teaching-instructional approaches utilizing current hardware and software.

The successful applicant will preferably have a master's degree in education including studies in instructional technology. Equivalent training/experience and willingness to pursue graduate training will be considered. Also preferred: three years teaching experience including innovative use of technology and experience/skill with group presentations to adults.

Please contact the Office of Human Resources for an application.

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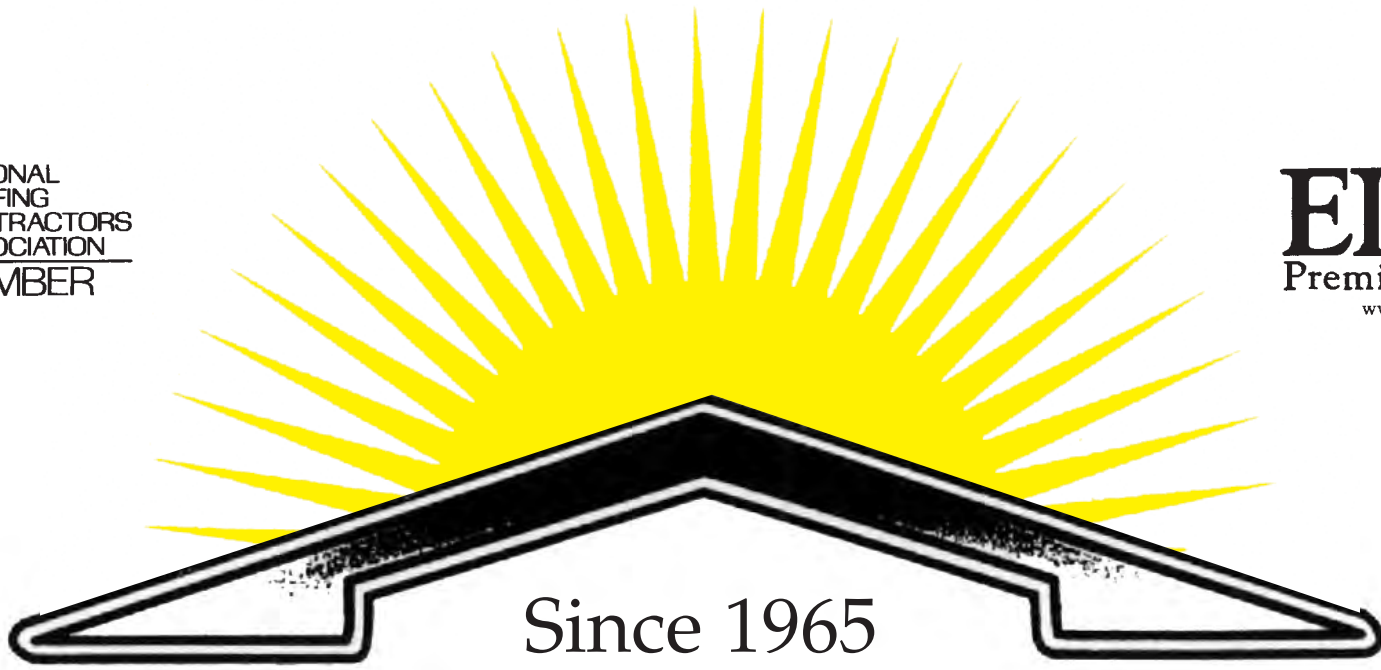
Administrator of Youth Ministry

Christ The King Parish is looking for an energetic and enthusiastic individual with strong organizational skills and a commitment to faith formation for the position of Administrator of Youth Ministry.

The ideal candidate is someone who is willing to accept the challenge of nurturing the spiritual growth of the Parish's most precious commodity: its young people.

It is preferred that candidates have achieved at least a Bachelor's degree as well as certification as a youth minister or be willing to work toward such certification. Please send résumés by May 25th to:

Mark Miller
Christ The King Church
5884 N. Crittenden
Indianapolis, IN 46220



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