



The

Criterion

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April 13, 2001

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Victory over death



The risen Christ

On the first day of the week, at dawn, the women came to the tomb bringing the spices they had prepared. They found the stone rolled back from the tomb; but when they entered the tomb, they did not find the body of the Lord Jesus. While they were still at a loss over what to think of this, two men in dazzling garments stood beside them. Terrified, the women bowed to the ground. The men said to them: “Why do you search for the Living One among the dead? He is not here; he has been raised up. Remember what he said to you while he was still in Galilee—that the Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again.” With this reminder, his words came back to them.

— Luke 24:1-8

The image above is a photo of the Resurrection of Christ as it is depicted in a fresco by Giotto di Bondone from the Scrovegni Chapel in Padua, Italy. (CNS photo from Alinari/Art Resource)

Easter Vigil culminates faith journey for thousands

WASHINGTON (CNS)—This year's Easter Vigil will mark a major turning point for the faith life of tens of thousands of Americans.

Throughout Lent, prospective Catholics have been going through the final stages of the Rite of Christian Initiation of Adults, preparing to be baptized or to enter into full communion with the Catholic Church.

In the Archdiocese of Indianapolis, more than 1,200 people who have gone through the initiation process will become new members of the Church this week.

The Indianapolis archdiocese has one of the largest numbers of people in the country each year who complete the Christian initiation process.

In the Chicago Archdiocese, more than 2,200 adults went through the process this year. The Diocese of Lansing, Mich., had more than 1,100.

Those who are not yet baptized are called catechumens. At Easter, they receive all three sacraments of Christian initiation—baptism, confirmation and their first Eucharist.

Those already baptized in other

Churches or baptized Catholic but not raised in the faith are called candidates. At Easter, they celebrate confirmation and the Eucharist.

Across the country in the first two weeks of Lent, catechumens and candidates gathered—most often in special diocesan ceremonies led by a bishop—to participate in a Rite of Election (for catechumens) or a Call to Continuing Conversion (for candidates).

This year, in Chicago's Holy Name Cathedral, there were five such ceremonies spread over three Sundays to

accommodate the entire group.

Atlanta, which had 445 catechumens and 1,088 candidates this year, has solved the size problem for years by renting facilities larger than any of its churches. This year, it held two ceremonies March 3 at the Omni Hotel ballroom—one in the morning and one in the afternoon.

Among Atlanta's catechumens was Don Massey, whose faith journey was certainly among the more unusual this year.

A professor of design at the University
See VIGIL, page 3

Cloistered nuns stay connected to the world

By Mary Ann Wyand

"We pray the news every day," Carmelite Sister Elizabeth "Betty" Meluch of Indianapolis explained with a smile.

That's why the Discalced Carmelite nuns of the Monastery of the Resurrection in Indianapolis decided to name their new Web site www.PrayTheNews.com.

Since the Web site debuted on the Internet on March 17, it has attracted national media attention—and gotten lots of "hits"—thanks to an ambitious promotional campaign donated by

Young & Laramore Advertising in Indianapolis. The ad agency's creative team also suggested the name and also provided graphic design services for

the site at no charge, and staff members are teaching the sisters how to update the features.

One print advertisement for the Web site reads: "Time. Newsweek. Sister Betty. [PrayTheNews.com](http://www.PrayTheNews.com)."

Internet surfers can expect the unexpected on the Web site maintained by the cloistered yet contemporary-minded Carmelite nuns, who will celebrate their 80th anniversary in Indiana next year.

Carmelite Sister Ruth Ann Boyle recently wrote a thought-provoking reflection in response to the United States' missile defense shield. Titled "In God We Trust," it reads, in part, "In God we trust, but just in case, 100 interceptor missiles in Alaska. In God we trust, but just in case, 5.5 trillion dollars spent on nuclear weapons and weapons-related programs since 1940"

The sisters read a variety of books, magazines and newspapers, watch television news programs and listen to National Public Radio to stay informed about current events and "breaking news." Prayers on their Web site and intercessory prayers during daily Masses at the castle-like monastery on Cold Spring Road address the latest social justice and human rights issues.

Their mission statement reads, "We

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Carmelite Sister Teresa Boersig checks the order's new Web site at www.PrayTheNews.com.

Former Republican chairman nominated for Vatican post

WASHINGTON (CNS)—Jim Nicholson, a Catholic who is former chairman of the Republican National Committee, has been nominated to be ambassador to the Holy See.

President George W. Bush April 6 announced his intention to nominate the 63-year-old Nicholson, who would succeed Corinne "Lindy" Boggs. Boggs, who held the post for three years after her appointment by President Bill Clinton, returned to the United States in March.

The nomination requires confirmation by the Senate.

"Jim Nicholson is a proven leader who will bring a solid sense of commitment to his work with the Holy See on critical world issues," Bush said in a statement. "I'm confident Jim will serve the United States well."

Nicholson is an Iowa native who became a Colorado real estate developer and an active volunteer for various organizations. He chaired the Republican National Committee from 1996 through last year's elections.

He currently is on the staff of the Washington law firm Greener and Hook.

A graduate of West Point, Nicholson was an Army Ranger and paratrooper for eight years. He retired with the rank of colonel from the Army Reserve after 22 years of service, including time in Vietnam. During his military career, Nicholson received numerous awards including the Bronze Star and the Meritorious Service Medal with Oak Leaf Cluster.

A 1997 Catholic News Service profile of Nicholson outlined his history of volunteer service, including work with Volunteers of America, Colorado's largest nonprofit social service agency; with the Listen Foundation, which helps children with hearing impairments; and as chairman of the capital construction committee at his Colorado parish, All Souls in the Denver suburb of Englewood.

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The Criterion

4/13/01

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Christ's cross is sign of love's power, pope tells youth

VATICAN CITY (CNS)—The cross of Christ is a sign that self-giving love is the path of salvation and happiness, Pope John Paul II said as he celebrated Palm Sunday and World Youth Day.

"I point out to each and every one of you the cross of Christ, the path of life and salvation, the way to reach the palm of triumph on the day of resurrection," he told an estimated 30,000 people gathered for Mass in St. Peter's Square.

The April 8 liturgy began with a procession of palm-bearing youths from Canada, Italy, Luxembourg, Spain, France and Croatia.

The pope rode in an open Jeep behind the procession of concelebrating priests,

bishops and cardinals, including Cardinal Aloysius Ambrozic of Toronto and U.S. Cardinal J. Francis Stafford, president of the Pontifical Council for the Laity, the organizer of World Youth Day.

After Communion, the pope watched as young people from Rome passed the World Youth Day cross to young people from Canada, who will host the July 18-28, 2002, international celebration in Toronto.

The Canadian youths were led by their native peers, beating drums and chanting.

Pope John Paul also announced that the theme of the 2002 celebration will be "You are the salt of the earth ... you are

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VIGIL

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of Georgia in Athens, Massey traveled around the world on a commission from the new Pope John Paul II Cultural Center in Washington to cast the hands of Catholics from many nationalities and walks of life—including the pope. The hand castings are on display in the center.

Massey said he “really wasn’t anything” religiously before the project, but the faith stories of the Catholics he interviewed around the world simply drew him to the Church.

Wayne Brugger, a civil engineer in Muscatine, Iowa, was raised Presbyterian. He had been attending Mass with his Catholic wife, Barbara, for 37 years and put all three kids through Catholic school before he decided to become Catholic.

Then in the midst of his initiation process,

program he got a six-month assignment in Ecuador to design an airport.

He took the job, 7,600 miles away, on one condition—that he be allowed to return home in early March to participate in the diocesan Rite of Election and Call to Continuing Conversion and again in April to enter into full communion with the Church at the Easter Vigil.

Some other numbers in U.S. dioceses and archdioceses this year: Dubuque, Iowa, had 368 candidates and 135 catechumens; Lansing, Mich., 613 candidates and 506 catechumens; Baltimore, 450 and 225; Cincinnati, more than 900 and 700; Philadelphia, 751 and 516.

Among 505 candidates and 332 catechumens in Kansas City-St. Joseph, Mo., was Mark Beckloff of Kansas City, baptized a Methodist.

Beckloff’s path to Catholicism involved caring for a sickly Great Dane named Amazing Gracie, which led to founding a successful dog-treat business, which led to

an invitation four years ago from Mercy Sister Donna Ryan to set up a booth outside the cathedral at a blessing of animals on the feast of St. Francis of Assisi.

When Beckloff starting coming back for Sunday Mass, Sister Ryan—the cathedral parish catechumenate director—invited him to explore Catholicism. This year, when she asked him to check his busy travel schedule, he found not a single out-of-town conflict with Tuesday RCIA classes, so he joined.

There were 879 people in the RCIA in the Pittsburgh Diocese this year and 500 in the Diocese of Scranton, Pa. Charleston, S.C., had 627. Salt Lake City had more than 600. Pittsburgh reported that over the past 13 years, more than 12,000 people had entered the Church through the rite.

In Texas, the Dallas Diocese had nearly 1,300 this year; Corpus Christi, almost 800; Amarillo, 158. In Wisconsin, the Madison Diocese had more than 250 candidates and catechumens, while the

Milwaukee Archdiocese had 844.

The U.S. Church does not collect comprehensive national figures on new Church members received through the rite each year, but partial surveys in recent years indicate that the numbers continue to grow.

A Catholic News Service survey in Lent 1993 uncovered more than 23,400 catechumens and candidates in 47 dioceses. Those dioceses represented one-third of the total U.S. Catholic population, indicating that nationwide the total was in the neighborhood of 65,000 to 70,000.

Of the 180-plus U.S. dioceses, the bishops’ national Office for Evangelization last year obtained 2000 data from 88 and 1999 data from 79.

Its figures added up to slightly more than 50,000 candidates and catechumens in 1999 and just over 58,000 in 2000 from the dioceses included in the report—indicating that if comprehensive figures were available, they would almost certainly be well above 70,000 a year now. †

YOUTH

continued from page 2

the light of the world.”

“Dear young people,” he told the Canadians, “get ready to welcome the young people of the world to your beautiful country by renewing your own fidelity to Christ the Lord.”

And he saluted them, “Until we meet in Toronto!”

To the French-speaking youths, he said the preparations also should be an occasion for “a renewed witness of your charity and the joyous opening of your hearts.”

Speaking in Polish, he added, “I hope that the land of Canada will be a place where the hearts of many young people will be reborn so that they become salt of the earth and light for the world.”

As members of the crowd waved palms, olive branches and pussy willows—a tradition in much of Eastern Europe—the pope told them, “Do not be afraid of walking the path that the Lord walked first because love, the gift of one’s self, is the only path which can save the world and lead to the fullness of life and of happiness.”

In his homily, the pope said the palms of Christ’s triumphant entry into Jerusalem and the cross of his death are not contradictory signs, but signs of the mystery the Church has proclaimed throughout history.



Canada’s World Youth Day delegation accepts a wooden cross in St. Peter’s Square on Palm Sunday, April 8. The cross was to be taken to Canada for the July 2002 international celebration in Toronto.

Msgr. Svarczkopf named vice rector of North American College in Rome

Msgr. Mark A. Svarczkopf, who is serving as director of the Institute for Continuing Theological Education of the Pontifical North American College in



Msgr. Mark A. Svarczkopf

Rome, has been named the college’s vice rector for administration.

The appointment was made by the college’s board of governors and announced in Rome by Msgr. Timothy M. Dolan, rector.

Msgr. Dolan said, “The vice rector for administration

must be competent, decisive, fully committed to the mission of the college and of selfless disposition—such a man is Mark Svarczkopf. I remain grateful to Archbishop Daniel Buechlein for generously allowing him to serve here.”

In his new position, Msgr. Svarczkopf will serve as the chief financial officer of the college and will supervise the plant, personnel and budget. The appointment is

effective July 1.

Msgr. Svarczkopf, an alumnus of the college, was ordained in 1974 and has served in numerous parishes throughout the archdiocese, but mainly in the Indianapolis area. He was a full-time instructor at the former Bishop Bruté Latin School in Indianapolis and moderator of the Catholic Youth Organization in the late 1970s. At one point in the early 1980s, he oversaw the pastoral needs of four Indianapolis parishes at once—the former St. Catherine of Siena and St. James the Greater (now Good Shepherd Parish), St. Patrick and Holy Rosary. He was named a prelate of honor with the title monsignor in 2000. Prior to going to Rome, he was pastor of St. Lawrence Parish in Indianapolis.

Msgr. Svarczkopf succeeds Msgr. Kevin McCoy, who will become rector of the college. Msgr. Robert Evans, chancellor of the Diocese of Providence, will succeed Msgr. Svarczkopf as director of the institute, a sabbatical program in Rome for U.S. priests. The program accepts 40 priests for each of its three-month sessions that offer spiritual and theological renewal. †

“Jesus voluntarily handed himself over to the passion; he was not crushed by forces greater than himself. He freely faced the death of the cross and, in death, triumphed,” the pope said.

Even as the Church focuses on the horrors of Jesus’ arrest, his crucifixion and his death, it remembers the triumph of his resurrection and his victory over death, the source of salvation.

Looking at the cross, he said, “We see Jesus, the son of God who became man to restore man to God. He, without sin, is crucified before us. He is free, even though he is nailed to the wood.”

“He has given his life, but no one has taken it from him. He gave it for us. Through his cross, we have life,” the pope said.

Basilian Father Thomas Rosica, director of World Youth Day 2002, said Canada’s preparations for the 2002 gathering will focus on empowering young

leaders to help their peers show the world the beauty of Christian faith.

“World Youth Day has to be put on by young people for young people,” he said. The 47 youths in the Canadian delegation to Rome, including young natives, will be the organizers of the event in their dioceses and on a national level.

The 13-foot-tall wooden World Youth Day cross, which was carried on foot through the streets of Rome to St. Peter’s Square April 7, was to arrive in Ottawa April 11 on an Air Canada flight. After that, it will cross the country by helicopter, snowmobile, barge, dogsled and flatbed truck, Father Rosica said.

While it will stand in the midst of most local youth gatherings, it will have to be laid flat during some gatherings in many of the native communities of the Northwest Territories and Nunavut, “because the buildings are too low,” he said. †

Easter TV MASS for Shut-Ins

The Mass is produced from the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.



WTTV/WB4
Sunday, April 15
6:30 a.m. and 11:30 a.m.

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Official Appointment

Effective July 2, 2001

Rev. Daniel B. Donohoo appointed pastor of St. Matthew Parish in Indianapolis from pastor of St. John the Apostle Parish in Bloomington.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.



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Editorial

Why did Jesus have to die by crucifixion?

On this Good Friday, we commemorate our redemption. As Pope Paul VI's "Credo of the People of God" put it, we Catholics "believe that our Lord Jesus Christ by the sacrifice of the cross redeemed us from original sin and all the personal sins committed by each one of us."

But the question arises, "Why did Jesus have to die by crucifixion?"

Crucifixion was the most horrible death known at the time when Jesus lived. It was a common torture not only among the Romans but also the Persians, Assyrians, Greeks and others. Cicero called it "the most cruel and disgusting penalty." It was the type of execution reserved for slaves, hardened criminals and conquered peoples.

The scandal of being crucified was so bad that St. Paul called the crucified Christ "a stumbling block to Jews and foolishness to Gentiles" (1 Cor 1:23). The evangelists didn't describe the gruesome details of the crucifixion—they simply said that he was crucified—because their readers were quite aware of what it included.

Because crucifixion was so horrendous, the early Christians didn't show Jesus dead on a cross. It wasn't until the fifth century, long after Constantine forbade crucifixion in the Roman Empire, that Christian depictions of crucifixion began to appear. Then they were a greatly sanitized version—as remains true today in most of our churches.

So why did Jesus have to experience such a degrading and humiliating thing?

The first answer is that he didn't absolutely have to. God could have saved us in some other way if he wanted to, perhaps by accepting some imperfect expressions of human repentance and atonement. That, however, was not his will.

He willed that redemption be achieved in the most perfect way. He sent his eternally begotten Son to become human in order to save us. It

was an act that only Jesus could do, because only he was both God and human. No mere human, no matter how holy, could take on the sins of all humanity and offer himself as a sacrifice for all. But Jesus, as the ancient hymn sung by the Philippians said, "humbled himself, becoming obedient to death, even death on a cross" (Phil 2:7-8).

Jesus had already humbled himself by becoming a mere human. Now he humbled himself as far as possible by not only accepting death, as all humans must, but the cruelest death. He did it to show his love for each one of us.

The answer to the question, therefore, is simply that God saw crucifixion as the most fitting way to save us. It was his plan. St. Peter told the Jews of Jerusalem, "This Jesus [was] delivered up according to the definite plan and foreknowledge of God" (Acts 2:23).

Above all, it showed the greatness of God's love for us. St. Paul wrote, "God shows his love for us in that while we were yet sinners Christ died for us" (Rom 5:8). And St. John's Gospel tells us that "God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life" (Jn 3:16).

Jesus was, of course, fully aware of his Father's plan. He explained it to his apostles many times, even though they refused to accept it. He accepted the plan of salvation but, just as any human would do, he also tried to get out of it when the time came. In his agony, knowing full well what was soon to happen, his sweat dripping like blood, he prayed, "Father, if you are willing, take this cup away from me." But then he quickly added, "Still, not my will but yours be done" (Lk 22:42, Mt 26:39, Mk 14:36).

By dying by crucifixion, Jesus obeyed the will of God, demonstrated his love for us, and accomplished our redemption. While hanging on the cross, he said, "It is finished" (Jn 19:30). God's plan was carried out.

— John F. Fink

Seeking the Face of the Lord

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



Renewing baptismal promises; what are we doing?

We need to know what we are doing as we crowd our churches on Easter Sunday! What is happening when the Church invites us to renew our baptismal commitment after the Gospel and the Easter homily? What is the meaning as we renounce Satan once more and renew our profession of faith? This renewal of baptismal promises is not simply an invitation to passive compliance.

The Church invites us to respond gratefully for all that happened in Christ's suffering, death and resurrection and is now celebrated at Easter. Our renewed baptismal profession includes a commitment to bear testimony to this great gift of Christ's sacrifice. In a real sense, we who are claimed by Christ in baptism are also designated to bear witness to the meaning of his great victory over sin and death. Authentic faith and love overflow as testimony to what Christ has accomplished for us. Authentic witness to the Easter victory touches real people in a real way. The connection is made in prayer.

There is a book, *Prayers and Devotions from Pope John Paul II* (ed. Van Lierde, N.Y.: Viking Penguin, 1994), that consists of daily meditations citing words spoken and written by the pope. I am borrowing from an Easter reflection given by the Holy Father and presented on the dates for April 20-21. He begins with a prayer, which I will paraphrase briefly: "O Risen Christ, in your glorified wounds receive all the painful wounds of our contemporary human family: those of which so much is reported by the media; also those which silently throb in secrecy hidden in our hearts. May they be tended in the mystery of your redemption. May they be cauterized and closed up through Love, which is stronger than death."

When we renew our baptismal promises, it is as if we pray that prayer. We are in effect saying that we are those who "tend" the painful wounds in the mystery of Christ's redemption. And we also recognize that, as members of the one and universal Body of Christ, we are many, and we are everywhere in the world.

In effect, as the Holy Father says in his reflection, "We are with you who suffer want and hunger, sometimes witnessing the agony of children calling for food. We are with you, the ranks of millions of refugees, driven from your homes, exiles in your own countries."

"We are with you, all victims of terror, shut up in prisons or concentration camps, worn out by ill treatment or tortures. We are with you who have been abducted. We are with you, who live in the nightmare of daily threats of violence and civil wars. We are with you who are suffering unexpected calamities..."

"We are with you, families who pay for your faith in Christ by suffering discrimination or having to give up studies and careers for your children."

"We are with you, parents trembling at the spiritual travail or certain errors of your children."

"We are with you, young people, who are discouraged at not finding work, housing and the social dignity to which you aspire."

"We are with you who suffer from ill health, age, solitude."

"We are with you who are bewildered by anguish and doubt and ask light for your minds and peace for your hearts."

"We are with you who feel the weight of sin and call upon the grace of Christ the Redeemer."

But we are not only to bear witness for Christ to those who bear the wounds of suffering in our human family. The pope's prayerful Easter reflection also includes those of you who encourage us by your Christian living. He says, "We are with you, the converted, the newly baptized who have only recently discovered the call of the Gospel. We are with you who are trying to get over the barriers of distrust with gestures of goodness, reconciliation with families and societies."

We are with you laborers who are like an evangelical leaven in your everyday world. We are with you in consecrated life, whether in cloisters or in the missions at home and abroad.

As members of the Body of Christ, we are with the suffering and we are with those whose hopes and joys encourage us all. If we are truly people touched by Easter faith and hope, then we are also people who are touched by Easter love. Christ won the victory. Our challenge is to bring that victory to bear wherever and whenever it is needed day after day. We can only do that if we are people who contemplate the mystery of Christ's redemption as we participate in the sacramental life of the Church. That is my Easter prayer for you as I ask God's joyous blessing for a happy Easter season! †

Archbishop Buechlein's intention for vocations for April

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



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Buscando la Cara del Señor

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



¿Qué estamos haciendo, al renovar las promesas bautismales?

¡Necesitamos saber que es lo que estamos haciendo cuando llenamos nuestras iglesias el domingo de Pascua! ¿Qué sucede cuándo la Iglesia nos invita a renovar nuestro compromiso bautismal después del Evangelio y la homilía de Pascua? ¿Qué significado tiene cuando nosotros renunciemos a Satanás una vez más y renovamos nuestra profesión de fe? Esta renovación de promesas bautismales no es simplemente una invitación a obedecer pasivamente.

La Iglesia nos invita a responder agradecidamente por todo lo que sucedió a Cristo a través de su sufrimiento, muerte y resurrección y que ahora se celebra en la Pascua. La renovación de nuestra profesión bautismal incluye el compromiso de dar testimonio del gran regalo del sacrificio de Cristo. En un sentido real, nosotros los que hemos sido llamados a Cristo en el bautismo, también estamos designados para dar testimonio del significado de su gran victoria sobre el pecado y la muerte. La fe y el amor auténtico rebosan como testimonio de lo que Cristo ha logrado para nosotros. El testimonio auténtico de la victoria de Pascua llega a las personas verdaderas de una manera verdadera. La conexión se hace en oración.

Hay un libro *Prayers and Devotions from Pope John Paul II {Oraciones y Devociones del Papa Juan Pablo II}* (edic. Van Lierde, N. Y.: Viking Penguin, 1994) que consiste en meditaciones diarias que citan palabras dichas y escritas por el Papa. Yo tomé prestada una reflexión de Pascua dada por el Santo Padre para las fechas del 20 y 21 de abril. Él comienza con una oración que yo citaré brevemente: "Oh Cristo resucitado, en tus gloriosas heridas recibe de nuestra familia contemporánea todas las heridas dolorosas: aquellos de quienes tanto se informa en los medios de comunicación; también por aquellos quienes silenciosamente laten en secreto en nuestros corazones. Que ellos sean cuidados en el misterio de su redención. Que ellos sean curados y cauterizados a través del amor que es más fuerte que la muerte".

Al renovar nuestras promesas bautismales es como si nosotros rezásemos esa oración. Nosotros en efecto estamos diciendo que nosotros somos aquellos que "cuidan" las heridas dolorosas en el misterio de la redención de Cristo. Y también reconocemos que como miembros del único uno y universal Cuerpo de Cristo, somos muchos, y estamos en todas partes del mundo. En efecto, como lo dice el Santo Padre en su reflexión, "Nosotros estamos con ustedes quienes padecen de necesidades y hambre y algunas veces siendo testigos de la agonía de niños que piden comida. Estamos con ustedes, los millones de refugiados, alejados de sus casas, desterrados en sus propios países.

"Estamos con ustedes, todas las víctimas del terror, encerrados en prisiones o

en los campos de concentración, agotados por los tratamientos enfermizos o por las torturas. Estamos con ustedes quienes que han sido raptados. Estamos con ustedes, quienes viven en la pesadilla de las amenazas diarias de violencia y de las guerras civiles. Estamos con ustedes quienes están sufriendo por calamidades inesperadas....

"Estamos con ustedes, las familias que pagan por su fe en Cristo sufriendo discriminación o teniendo que dejar los estudios y las carreras para sus niños.

"Estamos con ustedes, los padres quienes se preocupan por las dificultades espirituales o por ciertos errores de sus niños.

"Estamos con ustedes, los jóvenes quienes se encuentran desanimados por no encontrar trabajo, vivienda y la dignidad social a la que ustedes aspiran.

"Estamos con ustedes quienes padecen de mala salud, vejez y soledad. "Estamos con ustedes quienes se encuentran desconcertados por la angustia y la duda y piden la luz para sus mentes y la paz para sus corazones.

"Estamos con ustedes quienes sienten el peso del pecado y la llamada hacia la gracia de Cristo Redentor".

Pero no sólo debemos dar testimonio de Cristo a aquellos quienes llevan las heridas del sufrimiento en nuestra familia humana. La piadosa reflexión de Pascua del Papa también incluye aquellos de ustedes quienes nos animan por su vida Cristiana. Él dice, "Estamos con ustedes, los convertidos y los recién bautizados quienes sólo han descubierto recientemente la llamada del Evangelio. Estamos con ustedes quienes están intentando superar las barreras de la desconfianza con gestos de bondad, con la reconciliación con las familias y las sociedades". Estamos con ustedes los obreros que son como un fermento evangélico en su vida cotidiana. Estamos con ustedes en su vida consagrada, así como en los claustros o en las misiones internas y en el extranjero.

Como miembros del Cuerpo de Cristo, estamos con los que sufren y estamos con aquellos cuyas esperanzas y alegrías nos animan a todos. Si somos de verdad personas tocadas por la fe y la esperanza de la Pascua, entonces también somos personas que están emocionadas a través del amor Pascual. Cristo ganó la victoria. Es nuestro desafío dar testimonio de la victoria para llevarla dondequiera y cuando sea que se necesite día tras día. Sólo podemos hacer esto si somos personas que contemplamos el misterio de la redención de Cristo cuando participamos en la vida de la sacramental de la Iglesia. ¡Esta es mi oración de Pascua para ustedes, a medida que pido a Dios una alegre bendición para unas felices Pascuas! †

Traducido por: Language Training Center, Indianapolis

Research for the Church/James D. Davidson

A rational-choice explanation for the decline in vocations

In the December 2000 issue of the *Review of Religious Research*, sociologists Rodney Stark (University of Washington) and Roger Finke (Pennsylvania State University) offered a provocative explanation for the recent declines in the numbers of priests, brothers, sisters and seminarians.

Their explanation is based on the "rational choice" theory of human behavior. This theory assumes that, when people are faced with important decisions in life, they weigh the costs and benefits of various options. It also assumes that people tend to choose the options where the benefits outweigh the costs, and avoid the ones where the costs outweigh the benefits. (It is the weighing of costs and benefits that gives this thesis its name, "rational choice.") Applying this theory to the issue of vocations, Stark and Finke believe that Catholic men and women tend to weigh the costs and benefits of entering religious life. When they believe the benefits outweigh the costs, they will consider religious life as an attractive choice; when they believe the costs outweigh the benefits, they will not.

According to Stark and Finke, before Vatican II, the benefits of entering religious life outweighed the costs. The benefits associated with the priesthood and religious life included increased access to holiness and eternal salvation, the rewards of community life, and a life set apart from the secular world. Costs, such as "vows of celibacy, obedience, and in the case of those entering orders, poverty" were seen as being worth it.

Stark and Finke argue that Vatican II produced a dramatic change in this cost/benefit ratio. They contend that this shift was tied to three Vatican II documents.

First, they say that "*Lumen Gentium* declared that all Christians were called 'to holiness' simply by having been baptized, and those who pursued a religious vocation could no longer aspire to a superior state of holiness. Previously the Church had taught that priests and the religious were in a superior state of

holiness. Now, despite their vows, they were just like everyone else."

Second, in Stark and Finke's words, "*Gaudium et Spes* ... revoked centuries of preference for withdrawal from the 'sinful world' and proclaimed that it now was inappropriate for the religious to pursue a cloistered life, but that they should become full participants in the secular world. Indeed, this document stressed the need to modernize the entire lifestyle of the orders."

Third, *Perfectae Caritatis* proclaimed that, "The manner of life, of prayer and of work should be in harmony with present-day physical and psychological conditions of the members." According to Stark and Finke, "Soon, entire orders abandoned their convents for a new life as scattered apartment dwellers, often without roommates, and dressed like everyone else."

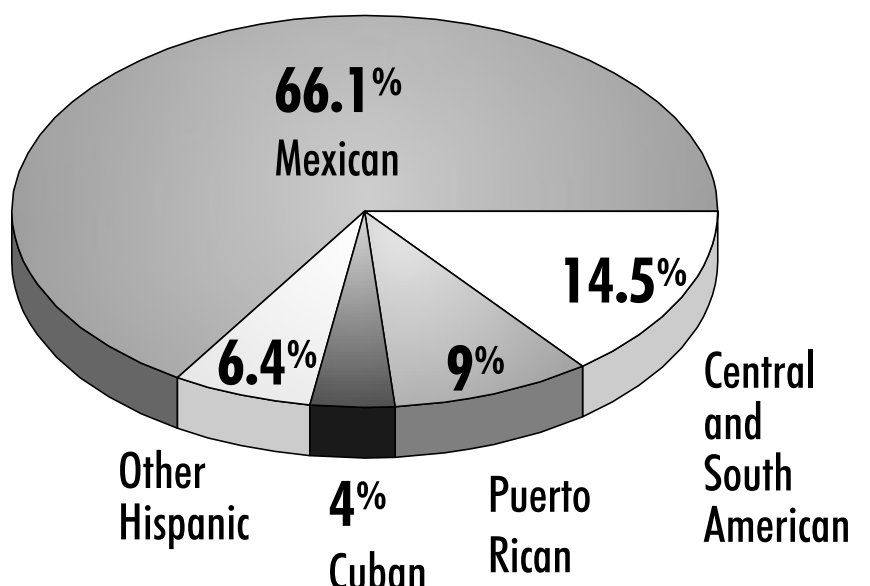
Stark and Finke believe this shift in the cost/benefit ratio accounts for the decline in vocations: "The rapid decline in Catholic vocations was in response to a cost/benefit ratio that had suddenly gone from positive to negative." When the Church "withdrew many of the most compelling motivations for the religious life, while retaining the most costly aspects of vocations," vocations began to decline.

Stark and Finke's theory is not the only possible explanation for the decline in vocations, and it does not take into account all of the factors that might contribute to the so-called vocations crisis. However, their explanation is grounded in a very legitimate theory of human behavior and, unlike many other theories that stress external (societal) influences over which Church leaders have little or no control, their thesis deals with internal (Church) conditions over which leaders do have some control. Their argument suggests that the Church could solve the vocations crisis by lowering the costs and/or increasing the rewards associated with the priesthood and religious life. It's worth considering where that implication might lead us.

(James D. Davidson, distinguished visiting professor of religious studies at the University of Dayton from January to May 2001, is a regular columnist for The Criterion.) †

Hispanic Population

There are 32.8 million Hispanics in the United States, making up 12 percent of the population. Hispanics by origin...



Source: U.S. Census Bureau

© 2001 CNS Graphics

La intención del Arzobispo Buechlein para vocaciones en abril

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

Check It Out . . .

The Indianapolis Chapter of the Knights of Columbus is sponsoring the 64th annual "Outdoor Way of the Cross" at 12:15 p.m. April 13 at the American Legion Plaza, located on North

Street between Pennsylvania and Meridian streets, in Indianapolis.

A Journey Through the Old Testament will begin on Tuesday

evenings from 6:30 p.m. to 8 p.m. starting June 26 at the Marian Center, 3356 W. 30th St., in Indianapolis. Servants of the Gospel of Life Sister Diane Carollo will teach the classes about God's presence, power and providence in history. For more information, call Sister Diane at 317-236-1521.

Ark. The exhibit is free. The hours are 8 a.m. to 11 a.m. Monday through Friday and 1 p.m. to 4:30 p.m. Saturday and Sunday. For more information, call 812-357-6501.

"In Heavenly Exaltation," a performance by the Louisville Chorus, will be presented at 3 p.m. April 22 at St. Brigid Church in Louisville. For tickets, call 502-968-6300.

St. Martin of Tours Church in Louisville is hosting **evenings of recollection for men and women.** The men's evening will be from 7 p.m. to 9 p.m. April 20. The women's evening will begin at 11:30 a.m. April 21. The session includes exposition of the Blessed Sacrament, meditations, talks, confession and Benediction. For more information, call 502-582-2827.

"Creating the Entire Person Through Self, HIV: A Reposition Weekend," will be held May 17-20 at Oakwood Farm in Selma. The weekend is sponsored by the HIV/AIDS Ministry of the Archdiocese of Indianapolis. The cost is \$45 per person, which includes housing, meals and the program fee. The registration deadline is May 11 or until full. For more information, call 317-631-4006 or toll free at 877-420-7515.

New Albany Deanery **Dance Cruises** for youth are June 11 and June 13. The junior high cruise is June 11 and the high school cruise is June 13. The cost is \$12. For more information, call 812-945-0354 or 800-588-2454.

Saint Meinrad School of Theology's Exploring Our Catholic Faith Workshops in Indianapolis will offer the **"Resurrection of Jesus and Our Future Life"** on April 20-21. The workshop explores questions about the meaning of death, our belief in the resurrection of the body, how it differs from other beliefs, and how our own individual death and resurrection relate to our spiritual life. For more information, call 317-955-6451.

The **National Medjugorje Conference** will be held May 25-27 at the University of Notre Dame. There is also a youth track for the conference. The cost is \$50. For more information, call 219-288-8777.

Father Thomas Scecina Memorial High School of Indianapolis will present their **spring music performances** at 7:30 p.m. April 27 and 2:30 p.m. April 29 at the Howe Middle School Auditorium on East Washington Street in Indianapolis. Tickets are \$8 for adults and \$5 for students and senior citizens. For more information, call 317-356-6377.

A Spanish Way of the Cross, **"Via Crucis,"** will be held at 7:30 p.m. April 13 at St. Mary Church in New Albany. For more information, call 502-494-3264.

Indianapolis **Retrouvaille** will be held April 27-29 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Retrouvaille is a peer ministry program for couples suffering pain and disillusionment in their marriage, even those already separated and divorced. It is open to couples of all faiths. For more information, call 317-236-1586 or 800-382-9836 or the Retrouvaille hotline at 317-738-1448.

The St. Joseph Choir from Jasper will perform a **"Spring Tour Concert"** at 2:30 p.m. April 22 at the Saint Meinrad Archabbey in St. Meinrad. The concert is free. For more information, call 812-357-6501.

A benefit for St. Vincent de Paul Food Pantry in Indianapolis will be held from 7 p.m. to 11 p.m. April 21 at the Woodruff Place Town Hall, 735 Woodruff Place, East Drive, with the band Jamming with the Jump Cats. Tickets are \$5 per person in advance or at the door. For more information, call 317-972-9788. †

Awards . . .

Ruth Taney received the first Robert J. Alerding Parish Volunteer Award at St. Matthew Parish in Indianapolis.

Megan Fitzpatrick was named a United States National Award winner in math. Fewer than 10 percent of students are recognized with the award. She is a member of Holy Trinity Parish in Edinburgh and attends Edinburgh Middle School.

Michael Burkhart, a fifth-grader at St. Susanna School in Plainfield, received first place for his science project in the Science and Engineering Fair Regionals held at the University of Indianapolis. He also won the overall trophy for the fourth- and fifth-grade levels. Another student, sixth-grader Josh Wallace won the judge's award in the event. †

The associate **homecoming** of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg will be April 27-29. The days will include prayer, sharing and celebration. The gathering is a way to highlight the order's 150 years of service and presence since their founding in Oldenburg in 1851.

St. Bartholomew Parish in Columbus will celebrate the **Feast of Divine Mercy** at 3 p.m. April 22. Father Joseph Sheets will be the celebrant. The service includes veneration of the Blessed Sacrament, praying the Chaplet of Divine Mercy, blessing of the Divine Mercy image and Benediction. For more information, call 812-379-9353.

Cardinal Ritter High School, 3360 W. 30th St., in Indianapolis will present its annual **Easter Egg Hunt and Brunch with the Easter Bunny** on April 14. Brunch begins at 11 a.m. The cost is \$2 per person or \$10 per family. All children present will have an opportunity to have their picture taken with the Easter Bunny, participate in games and crafts, and be involved in the Easter egg hunt. For more information, call 317-927-7825.

Youth Exchange Service is seeking Catholic families to host international students. The host family provides room and board, while the student is responsible for other expenses. Youth Exchange Service provides insurance. There is a \$50 per month tax deduction available for host families. Students are 15 to 18 years old and from Asian, Europe or Latin America. For more information, call 800-848-2121.

The University of Dayton's annual **Catholic Education Conference** will be Oct 11-13 at Bergamo Retreat Center near Dayton, Ohio. Speakers will give presentations about differentiated instruction for junior and senior high schools students, including all learners through developmentally appropriate practices, communicating with the school community and a special presentation for school administrators. Conference fees include registration, two nights of housing, five meals, several socials and refreshments. Costs range from \$275 for a single room to \$190 for commuters. For more information, call 888-532-3389 or 937-229-4325.

Saint Meinrad Archabbey will present the black and white photographs of Jim Young, **"Beyond the Stained Glass Window to the Unspotted Mirror,"** now through April 29. On display will be items from a photographic essay of the same title that Young published about the Discalced Carmelite nuns of Little Rock,

VIPs . . .



Paul and Mary Striecker of Greensburg will celebrate their 60th wedding anniversary April 19. They were married on that date in 1941 at St. Mary

Church in Greensburg. They have five children: Paulene Feldman, Betty Burkhart, Marlene Daeger, Sue Wilds and Tom Striecker. They also have 20 grandchildren and 18 great-grandchildren. They are members of St. Mary Parish in Greensburg. †

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Archdiocese to honor five with Spirit of Service Awards

By Susan Schramm

Finding enough time out of a daily busy schedule to help others can be a difficult task.

But somehow, many people manage to contribute to their community by serving others.

On May 1, the Archdiocese of Indianapolis will recognize five such men and women who epitomize Christian stewardship and who follow the mission of Catholic Social Services. Employees of Catholic Social Services agencies support the dignity of people and serve as advocates for peace and social justice in the Indianapolis area.

The honorees will be recognized at the Spirit of Service awards dinner, which begins at 6 p.m. in the Indiana Roof Ballroom. Money raised at the event will assist Catholic Social Services' programs, which offer such services as emergency shelter for the homeless, crisis assistance, guidance and counseling to both families and at-risk students, in-home daycare for senior citizens and assistance to refugees.

"Performing an act of charity is an essential element of our Catholic faith

tradition," said Bain Farris, chairman of the event and principal of Health Evolutions. "Through the annual Spirit of Service program, we can support the many outstanding programs of Catholic Social Services. Corporate, community and parish leaders who are fortunate enough to join us will be moved by a riveting, behind-the-scenes report from Anne Ryder [keynote speaker] of her interview with Mother Teresa and be inspired by the tireless and selfless services of our honorees."

The five honorees are:



L.H. and Dianne Bayley

L.H. and Dianne Bayley—During their 41 years of marriage, the Bayleys have worked hand-in-hand to offer compassion and help to others.

The Bayleys, members of St. Luke Parish in Indianapolis, have co-chaired the United

Catholic Appeal campaign, cooked and served dinners on Christmas Day to residents at Holy Family Shelter and worked at the St. Vincent de Paul warehouse.

The couple met while they were students at the University of Illinois. They have befriended and taken care of three children from the Philippines and one child from Ecuador as foster parents through the Christian Children's Fund.

L.H. and Dianne Bayley served the Children's Wish Foundation with distinction and received the Megan Skinner Award for outstanding service in 2000. L.H. Bayley is chairman of the board of David A. Noyes & Co., an Indianapolis investment firm, where he has worked since 1958. He is recognized as an expert on investment issues.

L.H. Bayley is a member of the archdiocesan Finance Council and the archdiocesan Pastoral Council. He also is a member of the St. Vincent Hospital Foundation, where he served as chairman of the board the past three years.

At the couple's parish, she has served as a Eucharistic minister, as a member of the committee for the Legacy of Hope campaign and as a member of the committee for Building God's Kingdom campaign. Dianne Bayley also has served on numerous community boards, including the Crossroads Rehabilitation Center and the St. Vincent Hospice Center.

Richard Gallamore is a familiar face at St. Roch Parish in Indianapolis, where he has made great contributions and is well known as a man who will help anybody who asks.

He is a teacher, youth minister, catechist and director of religious education at St. Roch. He is the St. Roch Student Leadership Club advisor and has coached numerous activities for the Catholic Youth Organization at St. Roch.

He also is a member of the St. Roch Parish Council.

"He works very hard every day for the youth of our parish and school," Father



Richard Gallamore

James Wilmoth, pastor of St. Roch, said in his nomination of Gallamore. "Dick organizes and follows through on most all of our youth activities. He goes on trips with the youth and teaches them the message of Jesus in simple but direct ways."

This summer, he will lead St. Roch's high school youth group to Mexico—their third year—on a mission to work with the poor. In addition to his parish activities, there have been countless stories of Gallamore's acting as a Good Samaritan to a stranger.

Gallamore has volunteered for numerous charitable causes and has received several awards, including the Mel Olvey award and the Monsignor Busald award.

Father Joseph Dooley, of Indianapolis, said that if he would ever write a book about his colorful, interesting life, he would call it "No Dull Moments." Some people think Father Dooley has presided over more Masses as a retired priest than he did as a pastor. He is always willing to help out, according to friends. He said he likes to be of assistance because it "is the idea that I am doing something in the diocese that needs to be done."

For 20 years, he was a teacher—seven years as a high school teacher and 13 years as a college instructor.

He said he has relied on his education and knowledge to assist others. He

See SPIRIT, page 8

NICHOLSON

continued from page 2

His election as chairman of the Republican committee came after 20 years of involvement in local, state and national party efforts.

Nicholson told CNS in the 1997 interview that he thought government was not "the answer to all our social problems" and praised local volunteer programs for providing "a much more efficient way" to help people in need.

He also said he would like to see Catholic voters "take a good, honest, objective look at the Republican Party" and what he called its "pro-family, pro-American" values.

During his stint as RNC chairman, Nicholson was criticized by some abortion opponents for opposing their effort to block party funds from going to candidates who opposed efforts to make partial-birth abortion illegal.

Nicholson opposed the 1998 resolution, saying it "would inevitably lead to litmus tests on other controversial issues. Quite simply, it's a slippery slope that only serves to divide our great national party."

Christian Coalition director Randy Tate was among those who supported the funding prohibition, saying the issue of partial-birth abortion was one of "transcendent moral significance" that should "be strongly condemned by both word and deed."

Nicholson's position was supported by some prominent Republicans who oppose



CNS file photo

President George W. Bush plans to nominate former Republican Party chairman Jim Nicholson as U.S. ambassador to the Vatican. The announcement was made at the White House April 6. His nomination must be confirmed by the Senate.

abortion, such as Rep. Henry Hyde of Illinois, who said that "in politics you win by addition, and we need every Republican vote we can muster to maintain our majority in the House and Senate. The single most important thing we can do to protect the unborn is to maintain our majority."

The resolution did not pass. †

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SPIRIT

continued from page 7

learned sign language and began working with the deaf community while he was a seminarian at The Catholic



Fr. Joseph W. Dooley

University of America in 1940. Since then, he has ministered to the deaf community, primarily by helping at the Indiana School for the Deaf. He is self-taught in Spanish and in 1950 went to live for six months in Costa

Rica, where he was able to develop his Spanish-speaking skills. Over the years, he has been able to assist many Hispanics within the archdiocese.

Father Dooley was ordained in 1944 and has served at various parishes in the archdiocese, including St. Thomas Aquinas Parish in Indianapolis, St. Mary Parish in Indianapolis, and St. Mary Parish in Richmond. He also has served as a chaplain at the former Indiana Boys School (now called the Plainfield Juvenile Correctional Facility). He has traveled extensively and remains active, celebrating Mass at Marquette Manor and assisting the Metropolitan Tribunal.

Jeanne Atkins has been a quiet and faithful leader in the Catholic community for decades.

She and her son started a dessert business, Atkins Elegant Desserts, which

since has involved more of her family and has grown into an internationally known company.



Jeanne Atkins

Sisters of the Poor. She recalls that when she was a teen-ager, she helped the Little Sisters of the Poor. Atkins has played a key role in helping the Little Sisters of the Poor, who operate

St. Augustine Home for the Aged, build the annual fund to meet the increasing needs of the home.

She has served as a board member of the Catholic Community Foundation and was a member of the steering committee for the Legacy of Hope campaign.

Atkins' devotion to God and to the Eucharist has led her in her commitment to helping the needy.

"My motto from the beginning had been prayer and perseverance," Atkins said. "Our sons laughingly said, 'What about perspiration, Mom? We work darn hard!' They're right. Prayer, perseverance and perspiration: it makes for a winning combination."

(Susan Schramm is director of communications for the archdiocese.) †

Four Beech Grove Benedictine sisters to celebrate 50th anniversaries

Benedictine Sisters Mary Seghers, Jeanne Voges, Phyllis Gronotte and Harriet Woehler will celebrate the 50th anniversary of their religious profession of vows on April 22 at Our Lady of Grace Monastery in Beech Grove.

The jubilarians entered the Monastery Immaculate Conception at Ferdinand in 1949 and made first vows in 1951. They are founding members of Our Lady of Grace Monastery.

Benedictines make vows of obedience, stability and conversion of life. Jubilees are celebrated on the anniversary of first vows, which are made following an intensive period of study and discernment.

A native of Cincinnati, Sister Mary began her teaching career in 1952 and taught at schools in the Evansville and Indianapolis dioceses until 1978. Until recently, she was the activity director at St. Paul Hermitage, a health care ministry for senior citizens operated by the

Beech Grove Benedictines. She now serves as the archivist for the religious community.

A native of Tell City, Sister Jeanne is the pastoral associate at St. John Parish in Newburgh. She taught grade school and high school for 23 years, served in the foreign missions in Cali, Columbia, and was a St. Paul Hermitage staff member for 12 years.

Born in Evansville, Sister Phyllis taught grade school from 1952 until 1965, then spent six years doing missionary work in Cali, Columbia, before returning to Indiana and teaching for nine more years. After completing training as a licensed practical nurse, she worked at St. Paul Hermitage and on the monastery's health care team. Currently, she is on the staff at Dayton University in Ohio.

Also a native of Evansville, Sister Harriett has been the formation director

Submitted photo



Benedictine Sisters Mary Seghers, Jeanne Voges, Phyllis Gronotte and Harriet Woehler are founding members of Our Lady of Grace Monastery in Beech Grove.

for the monastery, where she is responsible for the training of the postulants and novices, since 1989. Prior to that, she

taught grade school, high school and college for 23 years and worked in parish ministry for nine years. †

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Chance for accord with Lefebvrites is on hold

MILAN (Zenit)—Talks between the Church and followers of traditionalist Marcel Lefebvre have failed to end the 12-year-old schism.

Cardinal Joseph Ratzinger said last week that much remains to be done before an agreement can be reached to heal the only schism that has taken place in John Paul II's pontificate.

"I desire, hope and pray that this wound will heal, but the road is still very long," Cardinal Ratzinger said. "There has been an acute hardening in this movement. I perceive a narrow-mindedness that makes the process of reconciliation problematic, at least in the short term."

Cardinal Ratzinger is a recently appointed member of the Pontifical

Commission "Ecclesia Dei," established by John Paul II to maintain contacts with the schismatic Pius X Fraternity. The cardinal was in Milan for a round table on his latest book, *Introduction to the Spirit of the Liturgy (Introduzione allo spirito della liturgia*, published by San Paolo).

The Vatican last month confirmed the establishment of contacts between representatives of the Pius X group and the Holy See.

Cardinal Ratzinger said, "Not only is diplomatic action needed, but also a common spiritual way."

Nevertheless, he outlined the possible steps that must be taken in the future: "We must do everything possible to return to these brothers their lost confidence. We

must accept that the same essential elements of the liturgy can also be expressed in different ritual forms. However, they must understand that the renewed liturgy [of Vatican Council II] is not that of another Church."

These same words were expressed in stronger terms by Cardinal Pierre Eyt, archbishop of Bordeaux, who responded to the "Letter to Our Brother Priests," distributed by the St. Pius X Fraternity in France, commenting on the Vatican's confirmation of established contacts.

In the letter, the French cardinal said, "Lefebvrist theologians" make "a sad caricature of the Catholic theology of the Eucharist."

"There is an attempt to answer radically the doctrine on the Eucharist enunciated by

Paul VI and John Paul II," Cardinal Eyt said. "How can we accept that other Catholics say that such authoritative theology is regarded as 'frightful, [and that it] is to be condemned and is partially condemned by the authentic magisterium of the Church'?"

Cardinal Eyt's statement [in French] can be consulted on the Archdiocese of Bordeaux's Web page at <http://catholique-bordeaux.cef.fr>.

The break between the Vatican and the Fraternity took place June 30, 1988, when Archbishop Lefebvre (1929-1991) ordained four bishops without papal approval. Two days later, the pope wrote the apostolic letter "Ecclesia Dei," in which he referred to the ordination as a schismatic act. †



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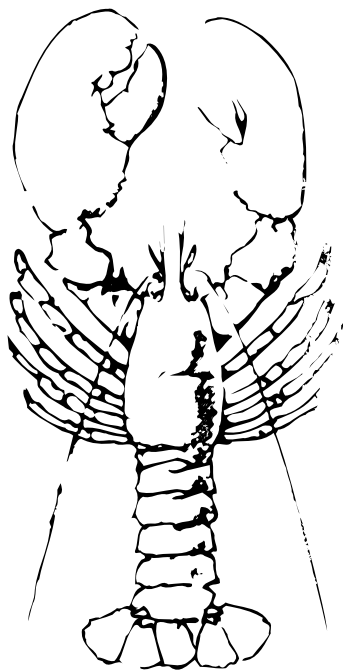


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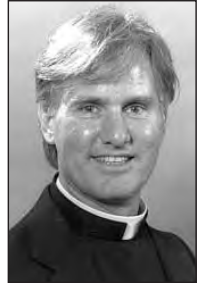
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A priest reflects on the death penalty and forgiveness

By Fr. Ronald Ashmore

When the Oklahoma City bombing took place six years ago, I was on sabbatical in Jerusalem. I was



Fr. Ronald Ashmore

just about to walk over to the traditional place of Calvary, where Jesus died,

when the news of the bombing broke.

After watching the news, I walked over to the Church of the Holy Sepulcher, where Calvary is located. As I walked, I thought about those who lost their lives and their families and I thought about who could have committed such an act.

When I knelt down before the altar that commemorates the death of Jesus, I just remained there in silence for a long time with the victims and whoever did it held in the silent prayer of my heart—no words, just sadness—waiting for the Lord to speak.

Slowly Jesus' words came into my heart. "Father, forgive them."

"Forgive who, Lord?" "Forgive them."

In silence I listened. "Those who are dead are

already with me in the joy and peace of the kingdom. In the embrace of my

mercy, they have already forgiven the one who killed them. They await his

arrival to invite him to sit down with them for a wonderful meal on the holy

mountain of God like the prophet Isaiah spoke about. He will be surprised, but

they are waiting for him with love and joy.

"It will take time for their families to realize the immensity of my love. Their

pain, tears, anger and vengeful rage do not exist here. Everyone came here

so quickly it surprised them, and the little children are so happy.

"You, their families and he can hardly imagine the power of God's mercy that

is everything here. Here my loving forgiveness makes everyone see things in a

new way. You will learn it. Just remember, forgive them."

That was my dialogue of prayer six years ago in Jerusalem on the day of the bombing.

Now, six years later, I again approach Calvary in the prayer of Holy Week.

But this time, having worked in the U.S. Federal Penitentiary in Terre Haute, I have met Tim McVeigh—the man convicted of the Oklahoma City bombing.

I have met and heard the story of Bud Welch, who lost his daughter on April 19, 1995, and who has forgiven Tim.

On the other side, daily I hear the anger, the hate and the rage of words

toward Tim. It surrounds me on all sides. How would I have ever known six years ago that today I would be in Terre Haute—just a five-minute drive from Tim McVeigh.

Only the mysterious providence of God could have unfolded this. So this year, I approach Calvary again in the prayer of Good Friday and I hear the same words I heard six years ago, "Forgive them."

Something profound has changed in my life. The immense mystery of God's love, His rich mercy, has forever changed my heart—day by day more deeply and this year more deeply than ever.

This Holy Week 2001, I will celebrate again God's redemptive love in an unforgettable way. This Holy Week 2001 at St. Margaret Mary Parish, within whose boundary

Tim McVeigh lives, we will celebrate God's redemptive love.

It already touches me profoundly because in Terre Haute on May 16 Tim McVeigh will be executed for the bombing.

Unlike six years ago in Jerusalem, there is a personal face attached to much of the story. So daily I remember the victims' families and pray for their healing.

I also embrace Tim McVeigh as my brother and await with sadness his execution.

How powerful is God's rich, forgiving love that changes our hearts. It is redemption. And we celebrate it again this Holy Week 2001.

(Father Ronald Ashmore is pastor of St. Margaret Mary Parish in Terre Haute.) †



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Faith Alive!

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Witnessing faith requires humility and sincerity

By Fr. Richard Rice, S.J.

For the disciples in the Upper Room, Mary Magdalene does exactly what a witness does in a courtroom, namely, testifies to her personal knowledge, which in this case, was of the Resurrection.

"I have seen the Lord," she said (Jn 20:18).

Today, witnessing for Jesus is everywhere. From football players pointing heavenward to adolescents with their W.W.J.D. ("What Would Jesus Do?") bracelets, from adults with expensive gold crosses on necklaces to people evangelizing house-to-house, it seems that most everyone either is witnessing or receiving witnesses.

What is a witness? What kind of witnessing is truly graced and beneficial?

As I read and pray with the Easter Scriptures, I keep realizing that the criteria for witnessing are the same now as they were for Mary Magdalene and for the two disciples journeying to Emmaus.

First, one can only genuinely witness to what one has known personally. All witnessing was summarized by the two now running back to the disciples: "They told what had happened on the road [to Emmaus], and how [the Lord] had been made known to them in the breaking of the bread" (Lk 24:35).

Second, there is always a note of reversal of expectations for the one who becomes a witness. We expect the dead to stay dead. No one recognizes the risen Jesus at first because no one fully believes in resurrection—until he stands in our midst and cooks our breakfast or reveals his wounds.

Third, there is always a moment of "my Lord and my God" (Jn 20:28) for one who becomes a witness. The witness has been brought to his knees in realizing the divinity manifest in the risen humanity of Jesus.

Fourth, there is for the witness a deeper understanding of the cycles of life—in other words, the realization that Easter comes only on the heels of Good Friday and after an often lengthy, empty Holy Saturday.

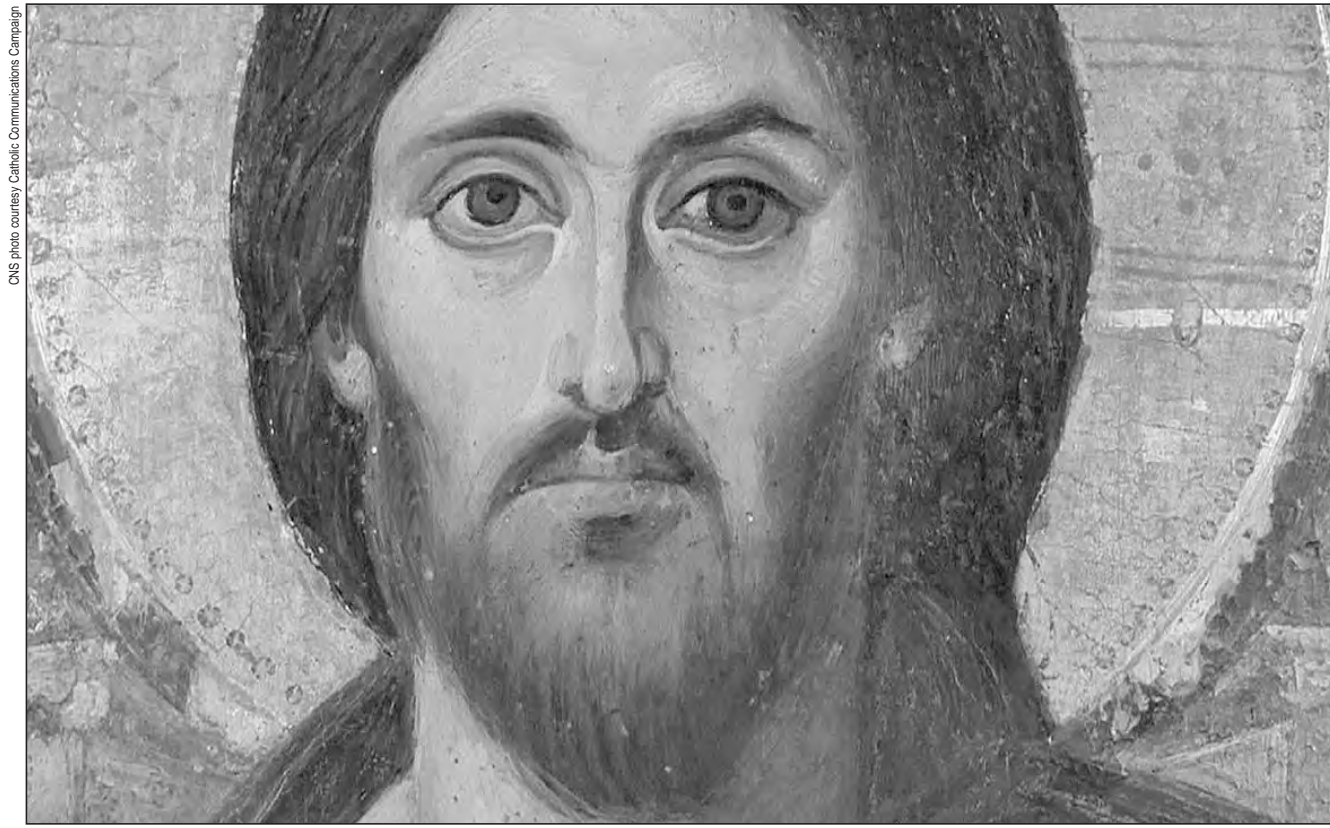
Finally, on fire with the personal experience, humbled by slowness to believe, on bended knee in adoration and filled with compassionate understanding of others (gentle in proclamation), the witness stands to testify to the truth of Jesus risen in our midst, burning with the inner fire of the Spirit.

Good as that sounds, we Catholics need to acknowledge that we are still uncomfortable with the notion of witnessing.

In the Second Vatican Council, our bishops spoke and wrote often of evangelization, by which they meant the proclamation of Christianity to those who do not yet believe in Christ.

Pope Paul VI went a step further in his well-known apostolic exhortation on evangelization ("*Evangelii Nuntiandi*"). In that document, he wrote: "The Church exists in order to evangelize, that is to say, in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God and perpetuate Christ's sacrifice in the Mass."

Pope John Paul II went two steps further with his encyclical on missionary activity ("*Redemptoris Missio*"). There he writes of the "new evangelization"



This detail of "Jesus the Pantocrator" is from St. Catherine's Monastery in Sinai, Egypt. It is featured in "The Face: Jesus in Art," released in April for broadcast on public television stations nationwide as a witness to the Christian faith. (Check local listings.)

required in formerly Christian areas. He writes that "the witness of a Christian life is the first and irreplaceable form of mission." He announces that all true witnessing must be from the inside out, rather than the outside in.

To families, he writes, "The new evangelization is not a matter of passing on doctrine but rather of a personal and profound meeting with the Savior."

Yet many Catholics remain hesitant to openly witness, and are repulsed if they feel that other people are witnessing more to themselves than to the Lord.

In this regard, I have found a helpful distinction in the 11th tradition of Alcoholics Anonymous. The tradition begins: "Our public relations policy is based on attraction rather than on promotion; we need always maintain personal anonymity."

These words acknowledge the possibility of ego-gratification in the very act of witnessing. They also provide a graced way of proceeding. They urge us to live our lives as serious disciples of Jesus; then the witnessing will largely take care of itself, much as Clare Boothe Luce and others said: "I cannot hear what you are saying, for who you are is speaking so loudly to me."

The great example of the power of such a witness is St. Francis. Few in our tradition evangelized quite as he did, yet his whole life can be summarized in one sentence: "Preach the Gospel and, if necessary, use words."

What a blessing it would be if that advice summarized our lives and our witness as well!

(*Jesuit Father Richard Rice is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.*) †

Faith teaches us love is stronger than death

By Theresa Sanders

I hate to fly. Noticing my panic during a flight to Mexico, the man in the seat next to me said quietly in Spanish, "Everything is in God's hands."

Instantly, I relaxed. The man's calm presence and untroubled spirit had a powerful impact.

Witnessing can be like that. We witness to Easter faith. But it doesn't have to happen in spectacular ways.

Fundamentally, Easter faith is the conviction that love is stronger than death.

It's the belief that life is not, as Shakespeare's Macbeth says, a tale told by an idiot, full of sound and fury, signifying nothing.

It's the confidence that even the smallest gestures of love will not go to waste.

But witnessing to such Easter faith is not always easy. There are times when, while reading the day's headlines, I think about how hard it is to proclaim, "He is risen!"

Witnessing to Easter faith is mostly just the day-to-day refusal to give up hope. It's not much. On the other hand, it's pretty much everything.

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

Discussion Point

We witness our faith by service

This Week's Question

How do you witness to faith? Why do you call this witnessing?

"My witness to faith is just living the best life I can live, being the best person I can be. I think that we are all called to do this. We 'witness' by the way we live our lives." (Jacque Francis, Portsmouth, R.I.)

"I witness to faith through my Church activities—by doing whatever I can, whenever I can. I call this 'witnessing' because I'm doing what I believe, and if people see me doing this, they understand that I am trying to live my faith." (John Brafchak, McMechen, W.Va.)

"By being myself and trying to do what I am called to do in my daily living; to be aware of the presence of God in everyday life. I suppose this is 'witnessing' because who we are and what we do rubs off on people, and this is how we can touch people for God." (Father Tim Deasy, Daphne, Ala.)

Lend Us Your Voice

An upcoming edition asks: How would you tell a young person about the Church's importance to you?

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: Gregory the Great

(Thirteenth in a series)

One hundred twenty-nine years, from 461 to 590, separate the papacies of Pope Leo I and Pope Gregory I—the only two popes who are called “the Great” and the only two popes who have been declared doctors of the Church. Pope Gregory is also recognized as one of the four Fathers of the Western Church, along with Sts. Ambrose, Augustine, and Jerome. He has been called the father of the medieval papacy.

Gregory was born in Rome about the year 540. His family owned large estates in Sicily as well as a magnificent home on the Caelian Hill in Rome. Besides being wealthy, his family was also known for its piety, having already given to the Church two sixth-century popes, Felix III and Agapitus I.

By the age of 30, he was appointed prefect of Rome, the highest civil office in the



city. Then he abandoned his career in order to devote himself to the service of God. After his father died, he turned his estates in Sicily into six monasteries, made his own home into a Benedictine monastery, and became one of the monks there.

Gregory remained a simple monk for several years before Pope Pelagius II sent him to Constantinople as a papal ambassador. He remained there for about six years, becoming an expert on the Eastern Church, which was to serve him well in later years. He was recalled to Rome in 586. After Pope Pelagius died, Gregory was consecrated pope on Sept. 3, 590, the first monk to be elected pope.

Early in his pontificate, Gregory wrote one of his most important works—the *Regula Pastoralis*, or *Pastoral Guide*, on the responsibilities of a bishop. Three hundred years after it was written, King Albert of England had it translated into Anglo-Saxon. In the ninth century, Charlemagne ordered all bishops to study it and to give a copy to every new bishop as part of the ceremony of consecration.

Gregory proceeded to write *Dialogues*, an account of the lives and miracles of

saints, including a life of St. Benedict, the founder of the Benedictine Order. Of his other writings, 40 short homilies on the Gospels, 22 longer homilies on Ezekiel, two homilies on the Song of Songs, part of a commentary on the First Book of Samuel and about 850 letters survive.

He was particularly interested in the liturgy. About 80 prayers in what later was called the Gregorian Sacramentary are attributed to him. Gregorian Chant is also named after him although Gregory's role in its development is questioned.

Gregory was also responsible for the conversion of England. He sent 40 monks from his own monastery to England, under the leadership of the man who has gone down in history as St. Augustine of Canterbury.

Gregory was pope for 13 years. He also had to fill the vacuum that existed in the civil government of Rome.

He died on March 12, 604. The Church celebrates his feast on Sept. 3.

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

The Yardstick/

Msgr. George G. Higgins

Life after macular degeneration

In the code of journalistic ethics, it is written, at least between the lines, that columnists should never refer to themselves in the first-person singular. “Mea culpa.” I often have broken this rule, and, with apologies, will do so again here for reasons I hope readers will look upon sympathetically.



During all my adult life, I have been an avid, not to say compulsive, reader of serious books. Thus it came as a bit of a shock when, a few years ago, a team of ophthalmologists determined that I was suffering from macular degeneration, an incurable eye disease common among the elderly, and never again would be able to do serious reading at a normal pace.

I can still read newspapers and magazines without too much strain, but reading a serious book from cover to cover, even with the help of an electronic reading machine, is out of the question.

A priest friend who also suffers from macular degeneration has given me some sound advice on how to deal with this problem: Do whatever you can as well as you can for as long as you can, and don't complain about those things that you can no longer do.

That's easier said than done, of course, but I am working at it, conscious that millions of people are suffering from ailments that make macular degeneration almost too trivial to mention.

My only purpose in mentioning the problem in the first-person singular is to encourage other people with similar vision problems to realize, as I have been pleased to discover, that there is life of a different kind at the end of the tunnel. By that I mean that listening to audio books and taped lectures is a wonderful substitute for reading.

Audio books and tapes on a wide variety of subjects are readily available at a reasonable price from a number of private companies and are also available free of charge from public libraries.

I enthusiastically recommend the products of one private source in particular: The Teaching Company, located in Springfield, Va., a suburb of Washington. The Teaching Company specializes in lectures and tapes in 80 or more different fields of study, including, among others, philosophy, theology, Scripture, history, economics, literature, music and science.

The company justifiably prides itself on selecting lecturers who are not only recognized experts in their specialized fields of study, but have earned the reputation of being superbly good teachers.

I've listened to a wide sampling of The Teaching Company's products—mainly in philosophy, theology, sacred Scripture, history and economics. Each of the tapes provided by the company includes an outline of the course and a working bibliography for people with normal vision.

It goes without saying that audio books and tapes in general, and those of The Teaching Company in particular, are not meant only for people whose sight is failing. I suspect that most of those who have acquired them have almost 20-20 vision and are simply intent on rounding out their formal education.

For those interested in securing the illustrated catalogues of The Teaching Company, the address and toll-free telephone number are: 7405 Alban Station Court, Suite A107, Springfield, VA 22150-2310. Telephone: 800-832-2412.

(Msgr. George Higgins is a regular columnist for Catholic News Service.) †

Cornucopia/Cynthia Dewes

What does wishing a “Blessed Easter” mean?

Easter is the greatest feast in the Christian calendar.



Even more than Christmas, it represents the promise of the heavenly feast we'll enjoy some day when we sit at the Captain's table throughout eternity.

In the olden (not just old) days, the

Easter feast probably took on a more literal meaning, as in pigging-out on food and drink. Most people didn't get much to eat anyway, so at least for one glorious day per year there were meat and sweets and maybe seconds on everything!

Kids go for the more literal version, too. To many of them, Easter is jellybeans and marshmallow chicks and chocolate rabbits and enough sugar to keep them high for a week. If that greedy excitement leads to a more mature spiritual experience at a later age, it's worth sticky finger smears decorating the couch for a few years.

When Mary Magdalene found Jesus' tomb empty, it was a literal experience for her, too. The sweet scent of burial oils still hung in the air, and the Master's white shroud lay draped on the cold stones within

the cave. Sunrise was creeping rosily over the sky and morning birds chirped nearby, contrasting painfully with her shock and grief and the taste of her tears.

Easter is in part, then, a sensual feast. It appeals to all our human senses.

Think of what's personally most appealing to your senses. Think of sugar ham and sweet potato pie, luscious fresh vegetables slathered in butter, juicy berry pies and strong cups of black coffee served up on a cold morning.

Imagine the scent of honeysuckle bushes, roses and lilies, or of favorite perfumes and bath oils and scented candles. Think of earthy smells that remind us of the change of seasons, of wet dirt and burning leaves and fresh-cut grass. Think of the smell of a new car or a tiny baby's fuzzy head.

Remember the feel of your first velvet dress, a child's kiss, the relief of scratching a hard-to-reach itch. Think how it feels to take morning dives into a cold lake or to run so hard the wind blows your hair everywhere. Think of being tickled or laughing until your sides hurt.

Think of hearing Eric Clapton on guitar or Glen Gould playing Bach's “Goldberg Variations,” and of your grandson's sweet little voice on his family's answering machine or the sound of your dog's barked

hello when you get home from work. Think of hearing Shakespeare's words beautifully spoken, or babies cooing or frogs cheerily croaking away in the swamp.

Remember the glories God presents for us to see all around us, all the time. Think of the sight of Mount Rainier emerging from the clouds, or the pope passing by in his popemobile. Think of seeing a friendly smile, a comfortable and welcoming room, or a couple of good books waiting to be read by a cozy fireplace.

Since no one has reported back from heaven within human memory, people can only imagine what it will be like. Some may think it's like *The New Yorker* cartoons, with folks in white togas sitting around on clouds with halos over their heads and God-with-a-beard sitting on the highest cloud. Others think of it as strictly spiritual, with no human connotations whatsoever.

Personally, I like to think of heaven as a state in which our most joyous and meaningful human experiences are permeated and intensified by the beatific vision of God. That's what I hear in “Blessed Easter,” and I wish the same for everyone.

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

Faithful Lines/Shirley Vogler Meister

Life: Little Gethsemanes, Golgothas and Easters

Last year, in the pre-dawn hours of Good Friday, I meditated on the Good Fridays of yesteryears that looked the same way—bleak, cold, drizzly and miserable. Then I looked out the window with better sight and noticed the white dogwoods. They seemed unusually brilliant, making me think instantly of the Resurrection. I cherish such moments.



The very legend of the dogwood tree reminds me first of Golgotha because the petals portray the markings from the nails of Christ's Crucifixion. Yet these petals in profusion on the tree provide a glorious view, representing the splendor of the Resurrection.

Late in the day on Good Friday last year, *The Criterion* arrived in the mail. One of the first things I read was the editorial by Bill Bruns. He wrote, “Easter is the centerpiece of the liturgical year and

each Sunday, or Lord's Day, is itself a ‘little Easter’ when the passion, death and Resurrection is remembered and celebrated.”

This recalled my earlier Good Friday experience, when I realized life consists not only of many “little Easters,” but of “little Gethsemanes” and “little Golgothas,” too.

On the weekend before the recent Ash Wednesday, this point was again brought home when a dear friend was near death in hospital middle-of-the-night emergency. Early the next morning when her son-in-law called me to pray, he said, “The doctor says everything's now in God's hands.” I could not get to the hospital fast enough, fearing what I'd find when I got there.

When I walked into the waiting room near the Intensive Care Unit, my friend's family greeted me with smiles, not tears. This told me immediately the crisis had passed. Indeed, my friend slowly recovered. She—and we—suffered some of the anguish of Gethsemane, but a “little

miracle” happened—all within less than eight hours. And we knew that Christ suffered and rejoiced with us.

Yet, if my friend had died, she'd have been one of “those who die faithful to their baptismal promises,” as Bruns also wrote in his editorial; and she would've discovered “that life continues in God's presence in a new and different way.”

Shedding the bindings of Lent and entering into the joyful Easter season, I am more keenly aware than ever of all the “little Gethsemanes, Golgothas, [and] Easters” from my past and currently, knowing more are ahead. And I'll remember better another sentence from Bruns: “While Easter Sunday and its celebration of the Resurrection would be meaningless without Good Friday and the commemoration of the death of Jesus, our entire faith would be meaningless without the reality of the Resurrection.”

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

Feast of the Resurrection of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 15, 2001

- Acts of the Apostles 10:34a, 37-43
- Colossians 3:1-4
- John 20:1-9

The Acts of the Apostles furnishes the first reading for this glorious celebration of the Lord's resurrection. (These readings are for the Mass during the day. The Easter Vigil has other readings.)

Throughout the Easter season, the Church will present a reading from the Acts of the Apostles at virtually every weekend Mass. It is not surprising.

This important New Testament book actually continues the story of Luke's Gospel. Jesus ascends into heaven, and the faithful disciples gather around the apostles and continue to live as they learned to live from the Master.

At first, they were unsure and threatened. After all, Jesus had been executed as a traitor to the oppressive and powerful Roman Empire. Furthermore, the leaders of the Jewish people regarded Jesus to be an imposter and a threat not only to stability in the land, but also to the purity of the ancient religion itself.

The Holy Spirit emboldened the little community of Christians.

Today's reading recalls an event that occurred after this empowering coming of the Spirit of God.

In this story, Peter is reported as preaching to a crowd about Jesus. Acts is marvelously descriptive in telling who and what were parts of the story. In this Liturgy of the Word, however, the Church only selects a passage that quotes Peter's sermon.

Two points are important. The first is that the sermon crisply gives the story of the Redemption. It centers upon Jesus. It explains the mission and the effects upon life of the Savior.

Peter is the spokesman. He is not speaking for or of himself. Rather, he speaks for Jesus. He defines who Jesus was, and what Jesus accomplished. He is the voice of the community and of the apostles, who lead the community. His words echo the words of the Lord.

The Epistle to the Colossians provides the second reading.

All the epistles of the Pauline tradition extol the majesty of the Lord Jesus. This passage is no exception. By being

one with Jesus in faith and in love for God, Christians themselves win the right and the guarantee of eternal life. Jesus, the Risen, sits at the right hand of God in glory and in eternity. His faithful followers will be around the divine throne forever.

St. John's Gospel supplies the last reading. It is a thrilling recollection of the early morning long ago in Jerusalem when Mary Magdalene came to the tomb. Finding it empty, she hurried to summon Peter, again revealing the unique place of Peter in the early Church.

Peter rushed to see for himself, along with the disciple whom Jesus loved, who incidentally is never named in this Gospel but whom tradition assumes to have been John.

Then all three see that indeed the tomb is empty.

The Gospel does not report the reaction of Peter, but it does say that the disciple saw and believed. He knew the empty tomb meant that the Lord had risen.

Reflection

The beautiful reading from John's Gospel presents three figures—Mary of Magdala, Peter and John.

Of course, the Gospel makes clear the fact that Peter occupied a very important place in the scheme of things. He came at Mary's summons. Mary ran to bring him to the tomb. She did not seek a friend, or any apostle, or even Andrew, the first to be called. She went to Peter.

To dismiss the notion that Peter led the Church is to ignore the Gospel and other pages of the New Testament in countless places, or to insist that a blessing given the first Christians in the sense of Peter's leadership and faith is denied future generations.

Then, there is the figure of Mary Magdalene. She once came to the Lord in great faith and need. She was the most stalwart of the disciples, along with John, risking her own well-being to remain at the foot of the cross.

John, of course, is the second figure in the story whose faithfulness is a Christian legend.

Mary had the privilege of finding the empty tomb. She bore the message even to Peter. John saw the empty tomb and understood.

Today, we understand the meaning of the Resurrection and the Risen Lord—if we love the Lord, if we turn to the Lord, and indeed if we rely upon the Church, the source of the Lord's Word and grace. †



one with Jesus in faith and in love for God, Christians themselves win the right and the guarantee of eternal life. Jesus, the Risen, sits at the right hand of God in glory and in eternity. His faithful followers will be around the divine throne forever.

St. John's Gospel supplies the last reading. It is a thrilling recollection of the early morning long ago in Jerusalem when Mary Magdalene came to the tomb. Finding it empty, she hurried to summon Peter, again revealing the unique place of Peter in the early Church.

Peter rushed to see for himself, along with the disciple whom Jesus loved, who incidentally is never named in this Gospel but whom tradition assumes to have been John.

Then all three see that indeed the tomb is empty.

The Gospel does not report the reaction of Peter, but it does say that the disciple saw and believed. He knew the empty tomb meant that the Lord had risen.

Reflection

The beautiful reading from John's Gospel presents three figures—Mary of Magdala, Peter and John.

Of course, the Gospel makes clear the fact that Peter occupied a very important place in the scheme of things. He came at Mary's summons. Mary ran to bring him to the tomb. She did not seek a friend, or any apostle, or even Andrew, the first to be called. She went to Peter.

To dismiss the notion that Peter led the Church is to ignore the Gospel and other pages of the New Testament in countless places, or to insist that a blessing given the first Christians in the sense of Peter's leadership and faith is denied future generations.

Then, there is the figure of Mary Magdalene. She once came to the Lord in great faith and need. She was the most stalwart of the disciples, along with John, risking her own well-being to remain at the foot of the cross.

John, of course, is the second figure in the story whose faithfulness is a Christian legend.

Mary had the privilege of finding the empty tomb. She bore the message even to Peter. John saw the empty tomb and understood.

Today, we understand the meaning of the Resurrection and the Risen Lord—if we love the Lord, if we turn to the Lord, and indeed if we rely upon the Church, the source of the Lord's Word and grace. †

Daily Readings

Monday, April 16

Acts 2:14, 22-32
Psalm 16:1-2a, 5, 7-11
Matthew 28:8-15

Tuesday, April 17

Acts 2:36-41
Psalm 33:4-5, 18-20, 22
John 20:11-18

Wednesday, April 18

Acts 3:1-10
Psalm 105:1-4, 6-9
Luke 24:13-35

Thursday, April 19

Acts 3:11-26
Psalm 8:2a, 5-9
Luke 24:35-48

Friday, April 20

Acts 4:1-12
Psalm 118:1-2, 4, 22-27a
John 21:1-14

Saturday, April 21

Acts 4:13-21
Psalm 118:1, 14-15, 16ab-21
Mark 16:9-15

Sunday, April 22

Divine Mercy Sunday
Acts 5:12-16
Psalm 118:2-4, 13-15, 22-24
Revelation 1:9-11a, 12-13, 17-19
John 20:19-31

Question Corner/Fr. John Dietzen

Pope describes heaven as a relationship, not a place

Your recent column about what happens to our souls when we die raises some serious questions for me. You acknowledge that most questions about eternity can be answered in detail only with some amount of speculation.



But you quote people, for example, who theorize that the next conscious moment

after death could be the resurrection. You then say that this could "make sense, insofar as any explanation we might make of the next life can make sense, given our very limited experiences in this life."

Don't these opinions deny such Catholic doctrines as prayers for the dead, the Communion of Saints, the judgment, purgatory or the fact that some people, great saints maybe, go to heaven immediately? Do you really think all the dead are in some giant dormitory until the end of the world? (Louisiana)

Your concerns, and those of others who wrote to me, seem to be based on an assumption that somehow there must be time—days, weeks, years—after death, similar to the time divisions we experience in this life.

As you said, I noted that final answers to what and how things happen in eternity involve some speculation. But speculation is not simply pulling ideas out of the blue sky. It's using what we know to try to explain things we don't, and cannot, understand now.

For example, we know that time-related terms—words like "immediately," "until," "before" and "after"—cannot simply be transferred to the framework of life after death, to eternity. Eternity, or infinity, by definition cannot be divided into parts; there can be no half, or 365th, of eternity.

Thus, can there truly be any "past" or "future" in eternity? As we say, for God all created reality, from beginning to end, is one eternally present moment. In this context, everything happens, so to speak, "immediately," with no time gaps.

It's a different way of thinking than we are used to, of course. But Pope John Paul II, who discussed these matters at length not long ago, noted that when we use words, even biblical words, to describe eternal realities, it is essential to realize we are speaking symbolically and figuratively. Therefore, said the pope, the words need to be interpreted symbolically.

For example, even though we speak of "going to" heaven, or "being in" heaven, or about the "fires of hell," he explained, heaven (and hell and purgatory) are not abstractions or physical places, at least in our experience of "place." They are relationships, or lack of relationships, with the Holy Trinity.

Actually, we're quite accustomed to this in countless other contexts. When Jesus or the creed speak of his sitting at the right hand of the Father, we instinctively know those words are to be understood metaphorically, symbolically.

Thus, scriptural language describing eternal realities cannot be interpreted literally. They are God's attempts, through the sacred authors, somehow to put into human language realities that are ultimately humanly inexpressible.

None of these limitations at all contradicts or minimizes Catholic doctrines, including those you mention in your question. They simply say in another way something we already know, that God's world, his framework of time and space, is not ours.

To require that we interpret those time-related words literally, to insist, for example, that we will literally wait around for centuries after death anticipating the resurrection or whatever else may come, would be to circumscribe God, to enclose and limit his actions inside our earthly frame of time.

It deserves repeating that when our Holy Father says purgatory "is not a place" but a "condition," a "process of purification," he is saying nothing new in Catholic teaching.

Even though popular Catholic tradition speaks of "time in purgatory" and so on, the Church has never officially taught (except as reflecting the figurative language of the Bible) that this purgation or purification is an actual location or that it involves time, again as we experience it.

Obviously, none of this in any way denies that, after sinning in this life, a purification from our imperfections may take place upon death and that this suffering can be lessened, as the pope says, "through prayers and works of love."

To cite Pope John Paul once more, descriptions of heaven and other eternal realities will always remain inadequate. It is good to remember this. Trying to participate in those realities by imitating Christ and sharing in his paschal mystery is more important than describing them.

The above citations from Pope John Paul are mainly from his addresses during papal audiences on July 21, July 28 and Aug. 4 in 1999. †

My Journey to God

The Shadow of Your Cross

I find it hard to carry the cross
That You have fashioned for me
But when I'm at life's lowest ebb
The shadow of Your cross I see.

You ask that I patiently bear my burden
As You on Calvary showed me the way.
You promise to walk beside me
And be there for me each day.

Now in my pain—it is always there,
I see You in the quiet beauty of a
rainbow,
I see You in the raging fury of a storm,
I see You in the innocence of a small
child,
I see You in the faces of the lonely and
forlorn.

By Hilda Buck

(Hilda Buck is a member of St. Lawrence Parish in Lawrenceburg.)



Serra Club vocations essay

Everyone has a calling, or vocation, from God

By Emily Casey

Do you truly understand what a vocation is? A vocation is what God calls you to do, or be, in your life.



Emily Casey

There are all different kinds of vocations. You can be called to a married life or single life. You may also have a call to become a priest, sister or brother. Everyone has a calling, or vocation, from God. We must always be open with our heart and soul. That is the only way we will hear his call.

Recently, I was able to visit Saint Meinrad Seminary in southern Indiana, and I saw firsthand how people with a religious call live their lives each day.

While I was there, I realized that there are two different environments in our world. In my everyday life, I sometimes forget about how important God really is. I get off track by living in such a hectic world. While at Saint Meinrad, I was able to take a step back and truly look at the world through God's eyes. I feel like I needed to take that step back to more fully understand what God was trying to tell me. I went on this retreat to become closer to God and make my faith life a little bit stronger. I believe I achieved this and so much more.

Everyone who went truly felt God's loving Spirit while we were there. We were happy all the time, and just proud to

be Catholics. I realized that if you become open to God and all he has to offer you, then you will truly feel blessed. God is an amazing Spirit, if you just take a step back and listen.

After returning from this retreat, I realized what our world needs when it comes to vocations. Getting the word out about how important they are is something all of us can do. I feel one way we can increase the number of people who are aware of vocations is by publicizing retreats more.

The retreat I attended increased my faith tremendously. I feel that if more people experience what I did, they will truly be open to God's call.

God can do amazing things if we just listen. Having a strong relationship with God can only help this cause. Retreats restore faith, help you to more fully under-

stand your faith and, most important, give you an everlasting bond with God.

We all know how important God is. We would not be here without him. In our everyday lives, we help people with random acts of kindness. God is the same way in many respects.

When we hear our call from God, all he's asking for is a little help. It is so easy to help your neighbors in their time of need. It is just as easy to help God in his time of need. Shouldn't we all show a little gratitude to our one true Savior? After all, we are here because he wanted us to be.

(Emily Casey is an eighth-grader at St. Pius X School and a member of St. Pius X Parish in Indianapolis. She is one of two winners in the eighth-grade division of the Indianapolis Serra Club's annual vocations essay contest.) †

Are we brave enough to listen for God's voice?

By Shannon Cook

Recently, I was thinking about my life and the circumstances and situations that surround it. As I was thinking, I saw one of



Shannon Cook

my Confirmation presents on my dresser. It is a prayer book titled *Day by Day*. This book is my answer to faith renewal through a resurgence of religious and priestly vocations.

I believe that there is such a concept as new life in

Christ. How else would people forgive? How else would a broken heart mend? How else could a torn family be pieced back together, and how else can someone's life be celebrated even after they have been mourned?

The answer to all these questions is "Jesus' love, day by day." These questions are all examples of what I consider to be second chances at life or what we could call a new outlook on the purpose of daily living.

Every single human being, at one point, is forced to look at himself on a deeper level than a dollar sign and comfortable way of life. We are all asked by God to reach for something more than emotions and desires. Although it can be difficult, Jesus calls us to reach into our souls, find our faith and realize its basis in our lives.

Although there are many days in our lives, usually there are a few days which make us really contemplate why we are here. What faith calls us to do is to take

those few defining days and embrace them by deciding to dedicate our lives to more than just a career; moreover, faith calls us to dedicate our lives to God just as Jesus did.

Jesus said, "Come and follow me." What he is saying is not to ignore those moments when faith calls us to do more than we believe possible. He calls us to be priests, sisters, brothers, laypersons and missionaries.

There is a role for everyone in the Church. We are the Good News of the world, and Jesus asks us to take life day by day and make each moment a symbol of

his living sacrifice by choosing to dedicate our lives to him as a priest or any other religious vocation. He asks us to pick up our own cross and accept a challenge to live our lives as closely to Jesus as possible. He begs us to pick up the prayer book and open it for guidance, not only on Sundays.

The only question is, "Do we really have the power to put aside our luxuries, live like Jesus, and make a sacrifice just as he did?"

The answer is "yes," and "day by day." With God's help, all things are possible,

and with an open mind, faith can make a resurgence into the life of the Church and all who belong to it. His challenge can be accepted.

We all know God is calling. The question is, "Are we brave enough to listen for his voice?"

(Shannon Cook is a junior at Roncalli High School in Indianapolis and is a member of St. Jude Parish in Indianapolis. She is one of two winners in the junior division of the Indianapolis Serra Club's annual vocations essay contest.) †

Book Review

Spirituality and reality merge in Carmelite book

God in Ordinary Time: Carmelite Reflections on Everyday Life

Published by the Carmelites of Indianapolis. Paperback, 75 pp., \$10.95

Reviewed by Shirley Vogler Meister

God in Ordinary Time: Carmelite Reflections on Everyday Life proves



varied perspectives to produce a book

that faith, hope and love are elemental; but personal perspective is the key to finding these virtues in reality.

The Discalced Carmelite nuns of the Monastery of the Resurrection in Indianapolis use varied

perspectives to produce a book steeped in spiritual values, but grounded in everyday happenings.

What's more, the presence of God is felt in each of the short journal-like essays, which are sprinkled with poetry. The cover flap features a poem, "Guest of Silence," by May Sarton, who in 1986 spent four days with the Carmelite nuns. Sarton wrote the poem because of this "extraordinary adventure."

On the back cover flap, author Kathleen Norris, who has spoken in Indianapolis, says the book "invites us to listen for God in the world... How rich we become when we realize that the newspaper crossword puzzle, strangers in a supermarket checkout line, or a butterfly at twilight can all contain the Word of God for us."

God's Word is woven throughout the book, inspiring readers to meditate and

find their own spiritual centers. Blank but ruled pages are handy for quick notes or one's own journaling.

Topics lead to meditation. In "Midnight Moments," a sister tells about witnessing a father seeing his baby for the first time, "eyes aglow as he looked at the baby swaddled in bubble wrap." She compares this with the birth of Jesus, emphasizing the "joy and gratitude" of both events.

"I Can't Pray" describes the debilitating end of life for the mother of another sister, who writes, "I think my mother achieved a prayer of union—God was her only reality... She *was* prayer."

Sisters share childhood and other experiences. They tell about a cricket, hymns, past and current happenings, saints and unfinished saints, our "God-

See REVIEW, page 35

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The Easter story

An imaginative account of the greatest event in history—the Resurrection

By John F. Fink

Jesus died. His soul left his body, as the souls of all humans do when they die. It entered eternity, where there is no time, only an eternal now. It's hard, though, for humans to tell a story without referring to time. We use words like "before" and "after" and various other words that really don't make sense in eternity. But bear with me.

After Jesus' death but before he could return to his Father in heaven, Jesus' soul had another mission to accomplish. First he descended into hell—to the netherworld where he found all the souls of those who had died since Adam's sin had closed the gates of heaven. This had happened thousands of years before, but, of course, since they were in eternity, the souls had no sense that it had been a long time.

Jesus' soul looked up Adam's soul first. "Good news, Adam," he said. "As the Son of God, I have atoned for your disobedience. You and all your descendants can now enter heaven. Unless, of course, they have deliberately turned against God and, through their own choice, excluded themselves from heaven."

"Thank you, Lord," Adam's soul replied. "I realize, of course, that only you could have redeemed humanity because only you are both divine and human. Are you now going to lead us all into heaven?"

"No," Jesus' soul replied. "I still have some unfinished business on earth. Although I have followed my Father's will and carried out the plan we conceived from all eternity—even enduring the inhumane death of crucifixion—I'm not yet ready to ascend to heaven. I have to go back and rejoin my body. Otherwise, my message on earth will be considered a failure. Before my death I told my apostles that I would rise from the dead, and I must do that. Already they are behaving as though my death was the end of everything."

And so it was that Jesus' soul returned to his body in the tomb and he reentered our world of time. However, the body he reentered wasn't exactly the same as the body that was buried. It still had the marks of his crucifixion—the holes in his hands, feet and side—but it was different. It was now a spiritual body that could appear and disappear, and could enter a

See EASTER, page 18

Christ rising from his tomb is depicted in the painting "The Resurrection of Christ" by Giovanni Dal Ponte. The painting is a holding of The Minneapolis Institute of Arts. (CNS photo from The Minneapolis Institute of Arts)

Cross and Resurrection: finding the balance in popular piety

By Fr. Lawrence E. Mick

Catholic News Service

The cross and the Resurrection are like two sides of one coin, and that coin is one worth saving!

Keeping a balance between a focus on the cross and a focus on the Resurrection seems to have been a constant tightrope act in Christian history. It is so easy to slip to one side or the other, yet the truth lies in the balance: There is no meaning to the cross without the Resurrection, yet there is no Resurrection without the cross.

The church building of my childhood was a dimly lit space with stained-glass windows that were predominantly blue and purple, creating a somber atmosphere. The church was dominated by a large crucifix carved of dark wood with no paint.

The church building where I served as a deacon before priesthood ordination, by contrast, was much brighter, with red carpet, light brick and warm wood. The windows were chunk glass, with lots of reds and yellows. The worship space was dominated by a carved and painted image of the risen Christ.

It seems to me that these two contrasting worship spaces reflect more than simply different styles of art and architecture. They symbolize a major shift in mood and perspective experienced following Vatican Council II.

Before the council, spirituality tended to place the accent on the death of Christ for our sins. The crucifix was the primary image and often depicted Christ in terrible agony.

After the council, we tended to accent the new life of the Resurrection. "We are an Easter people," we sang, "and Alleluia is our song."

As is often the case, of course, the swing of the pendulum tended to go a bit

too far. A new emphasis on life, love and goodness led some people to ignore the reality of sin and the necessity of the cross; there was an impulse to avoid any attention to the negative side of life.

The liturgy always reminds us to keep both the cross and the Resurrection in mind. Each Mass celebrates the full paschal mystery. We continually sing "Christ has died, Christ is risen, Christ will come again."

The early Christians exulted in the cross of Christ. They saw the cross as the sign of victory over death, a sign of con-

tradition by which a symbol of death became the tree of life. They generally did not depict the body of Christ on the cross, however, for Christ was risen and no longer suffering.

In the medieval period, popular piety shifted to more and more emphasis on the suffering Christ. In this period, Christians began to use the crucifix rather than a plain or jeweled cross.

Gradually more realistic, sometimes gruesome, images of the bloodied and broken body of the Lord came to prominence. As they did, the glory of the

Resurrection faded somewhat from popular consciousness; a shift was felt in popular piety.

The joy of the Resurrection can never eclipse the necessity of embracing the cross, for the cross is the only route to sharing Christ's glory.

However, the cross must always be viewed in the light of the Resurrection. That's why the liturgy calls the day of Christ's death Good Friday.

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



A Christian pilgrim prays against a row of wooden crosses at the wall of the Church of the Holy Sepulcher in Jerusalem. Thousands of pilgrims take part each year in Holy Week and Easter services in the Holy Land.

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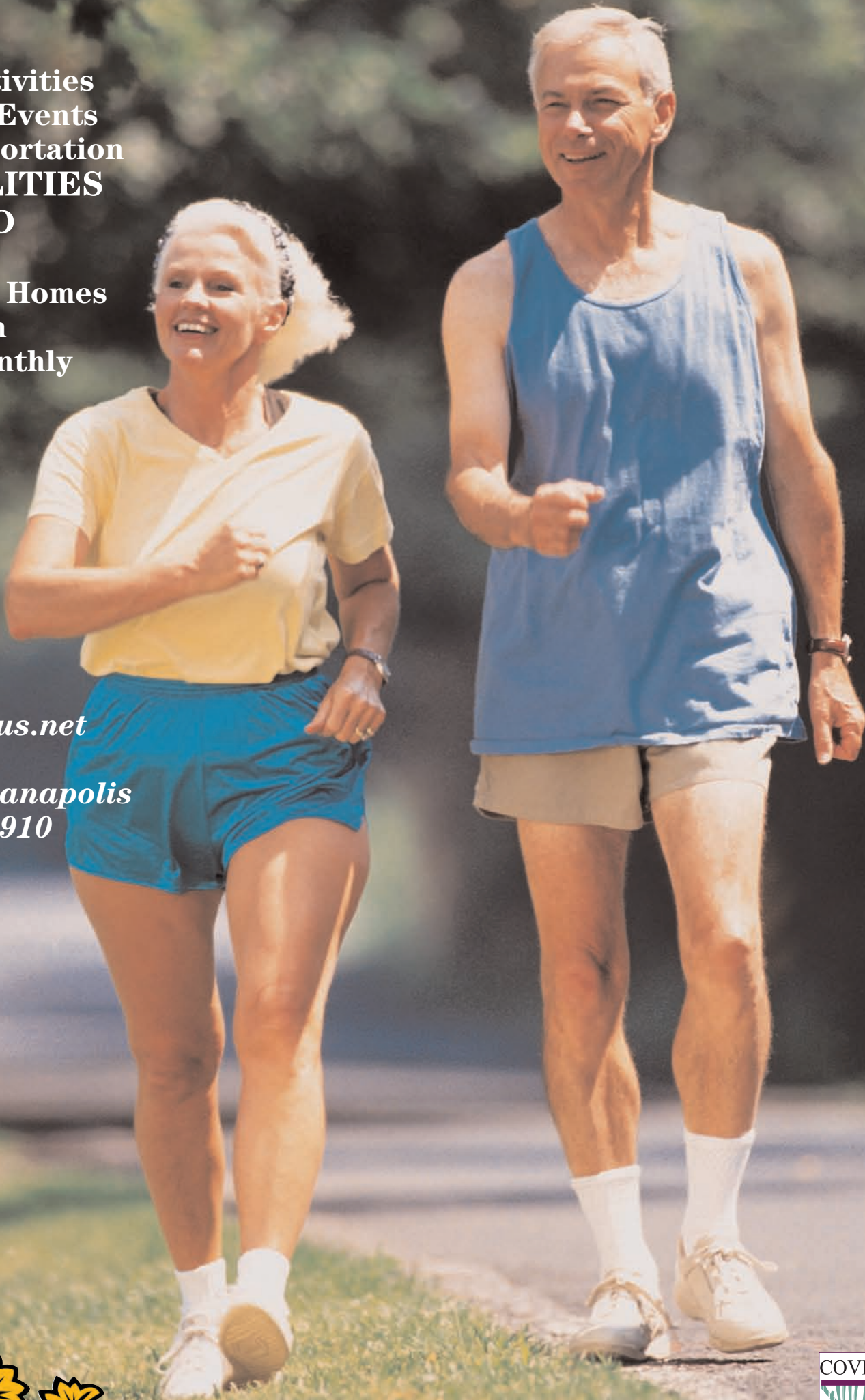
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EASTER

continued from page 15

room through a locked door. Jesus' body was not just resuscitated as Lazarus' body had been; it was resurrected.

Jesus knew that it was going to be difficult to get people to believe that he had risen from the dead. Although he had told his apostles over and over that he would rise, he knew that they didn't understand him. They were practical men who knew quite well that death was permanent. The best way to get people to believe, Jesus knew, was to begin to appear to them.

The best place to begin, he figured, was with Mary Magdalene. Jesus could always count on her. She was the leader of the women who traveled with Jesus and his apostles—just as Peter was the leader of the men—and she (unlike Peter) had followed Jesus even to his crucifixion, standing beneath the cross when he died.

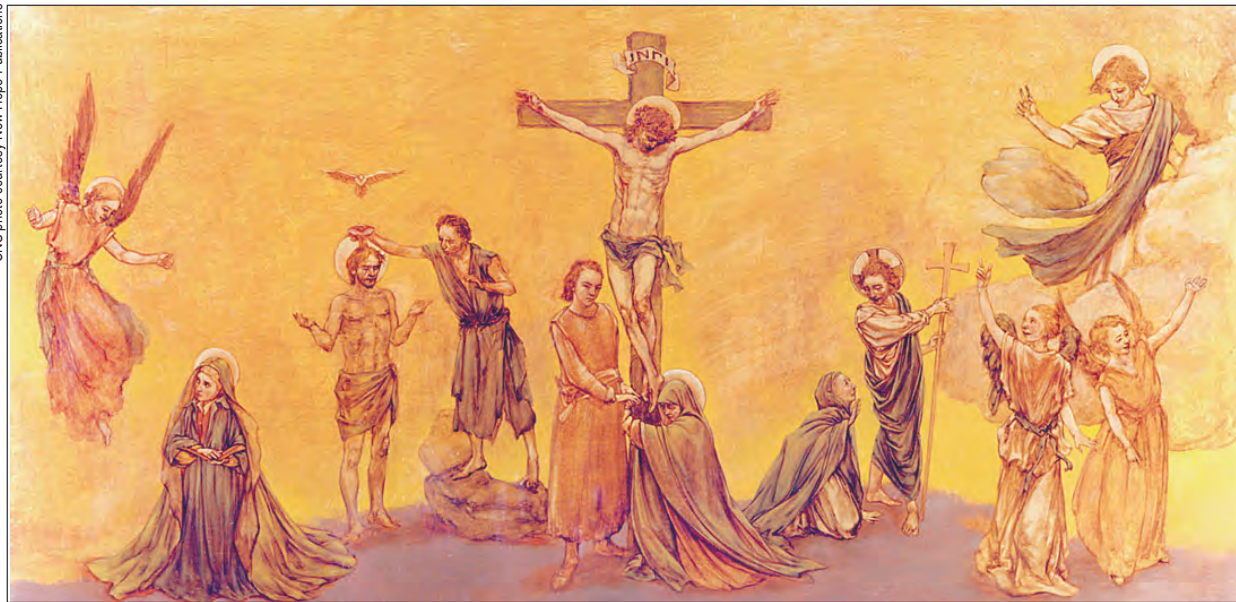
Now, early on Sunday morning, after the Sabbath was over, she and other women had come to the tomb to anoint his body. But his body was gone! Perplexed, they hurried to tell his apostles.

Soon Peter and John came running from the Upper Room, where they were staying, to verify for themselves that what Mary Magdalene told them was true. They saw that the tomb was indeed empty and, baffled, returned to the Upper Room to try to decide what to do next.

Mary, though, returned to the tomb and was standing by it, weeping. It was bad enough that Jesus was dead, but now someone had taken his body. Jesus approached Mary, who couldn't see him clearly through her tears.

"Woman, why are you crying?" Jesus asked.

Thinking that he was the gardener or caretaker of the property, Mary replied, "Because someone has apparently taken



CNS photo courtesy New Hope Publications

Catholic artist Gloria Thomas created a series of 21 paintings depicting church history for the jubilee year 2000. "Incarnation," which shows the Annunciation, Christ's baptism, crucifixion, resurrection and ascension, is the first in the series.

away my Lord, and I don't know where he has laid him. If you're the one who moved his body, tell me where you have put it."

"Mary," Jesus said softly.

With that, Mary recognized Jesus and ran to him, dropped to her knees and grabbed his legs.

"Don't touch me, Mary," Jesus said to her, "for I have not yet ascended to my Father. But go now and tell my apostles that I have risen from the dead, as I said I would do."

She ran off to tell the good news.

Jesus then made use of his spiritual body to appear some distance away, this time to two disciples who were returning to their home in Emmaus. One of them was Cleopas, whose wife Mary had stood beneath the cross with Jesus' mother and Mary Magdalene. He might have been the brother of Joseph, Jesus' foster father, and thus Jesus' uncle. The other person, unnamed in Luke's Gospel, might have been Cleopas' wife Mary or it might have been his son Simon, who was to become the second bishop of Jerusalem.

Jesus decided to conceal his identity when he caught up with the two people, who were discussing all the things that had happened in Jerusalem. Jesus asked what they were talking about, and they gave a condensed version of Jesus' condemnation to death, his crucifixion and reports that he was actually alive. They were sorely disappointed because, they said, they were hoping that Jesus would be the one who would redeem Israel.

That gave Jesus his opening, and he began to show them that the Christ, the anointed one of God, had to suffer the things of which they spoke. Beginning with Moses, Jesus explained to the two all the things in Scripture that pertained to the Christ.

They were greatly impressed and asked him to join them for dinner. Jesus agreed. During dinner, Jesus took bread, blessed it, broke it and gave it to them. Suddenly, they recognized their traveling companion. When they did, Jesus disappeared from their sight.

The two quickly returned to Jerusalem to report to the apostles what had happened to them. When they arrived, though, they found

the apostles jubilant because, they were told, Jesus had also appeared to Simon Peter. The word was getting around that, as impossible as it was to believe, Jesus had actually risen from the dead.

Then, as they were talking, suddenly there was Jesus himself. Although the doors were locked because the apostles were afraid of being arrested as Jesus had been, there he was right in their midst. It was a frightening experience to have someone suddenly appear. They thought they were seeing a ghost.

"Shalom aleichem! Peace be with you!" Jesus said. Then, seeing how frightened they were, he said, "Calm down, calm down. Why are you so troubled? It's I. I'm not a ghost. Look at my hands and feet. A spirit doesn't have flesh and bones as you can plainly see that I have." Then he took a piece of fish and ate it, something else that a spirit would not do.

As it happened, Thomas was not with the other apostles that night. When he came back to the room, the apostles told him that they had seen Jesus, that he was

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alive. Thomas, though, wasn't having any of that nonsense. The others might have been hoodwinked, but not him. He declared boldly that he wouldn't believe until he could put his finger in the nail prints in Jesus' hands and his hand into the wound in Jesus' side.

Nothing happened again for a full eight days. Then, while all the apostles were gathered together, Thomas included, Jesus suddenly appeared again. As he had done before, he used his spiritual body to go through the locked doors.

"Thomas," he said, "put out your finger and examine my hands, and put your hand into my side. Now do you believe that I'm risen?"

"My Lord and my God!" Thomas declared.

"Well, Thomas," Jesus said, "it's good that you believe now that you've seen me. But blessed are they who have not seen but still believe."

He was referring not only to those around Jerusalem, but also to people throughout the world long into the future.

Not long after that, the apostles returned to their homes in Galilee. Jesus appeared to them there, too, once after seven of them had gone fishing.

But Jesus wanted to be seen by more than only his closest companions. He told the apostles to gather some followers on the hill where he had taught in the past. He appeared to them and was seen by more than 500 people.

There was still another man to whom Jesus wanted to appear. The Gospels do not mention it, but St. Paul's First Letter to the Corinthians says that he appeared to James. James was a close relative—probably Joseph's eldest son by a previous marriage. At least that was the tradition among the earliest Christians. They believed that Joseph was a widower with six children when he married Jesus' mother Mary. An older man (as he has

been depicted in paintings down through the centuries), he saw himself as Mary's protector and was willing to honor her vow of virginity.

But there had been an estranged relationship between James and Jesus ever since Jesus began his public mission. James was convinced that Jesus was out of his mind, and at one time went with his brothers to Capernaum to try to get him to return home to Nazareth.

The only details we have about Jesus' appearance to James come from St. Jerome in his book *De Viris Illustribus*. He reports having translated a Christian manuscript called *The Gospel According to the Hebrews* into both Latin and Greek.

This manuscript says that James "had made an oath to eat no bread after he had drunk the cup of the Lord until he saw him risen from those who sleep." Jesus appeared to James, set up a table, "took the bread, spoke the blessing and gave it to James the Just and said to him: 'My brother, eat your bread, for the Son of Man is risen from those who are asleep.'"

James was to become the leader of the Church in Jerusalem until he was martyred in the year 62.

Jesus was now ready to return to his Father. He had done all he could to prepare his apostles to continue his work. He was well aware, though, that they were still a fearful bunch. He planned to take care of that, though, by sending the Holy Spirit to them shortly after he returned to heaven.

Once again, Jesus gathered his apostles together in Jerusalem. He told them that his message was now in their hands, and that they should take his message to all the nations of the world, and he promised to be with them till the end of time. That meant, obviously, that succeeding generations too, down through the centuries, must do their part to carry his message to unbelievers.

Then he ascended into heaven. †



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Facing death can be a transforming experience

By Fr. Frederic Maples, S.J.
Catholic News Service

People often report that they no longer fear death following an "out of body, life after life" experience.

But during my many years working as a hospital chaplain, then as a spiritual director and Jungian analyst, I've seen that more ordinary ways of coming near to death can have a powerfully transforming effect.

Anyone who faces a major surgery in the next few hours will come close to death emotionally, even when assured that the surgery is safe. Strong feelings break into consciousness during the wait!

Afterward, many people make a life-

changing shift in priorities. I've seen men choose early retirement to spend more time with their families. Or people let go of big resentments. They come to know what is important in life!

My father's death led to an awakening for me. One night, months after the funeral, I realized that my mother could leave us in the next few years. Since I'm by far the youngest in my family, I also saw that I could witness the funerals of my brothers and sister.

These dark thoughts led to the simple realization that I too would die. For the first time, I vividly anticipated my own

death!

This knowledge proved immediately liberating. In its light, lesser fears dissolved. I saw clearly what was important and what I needed. I made a decision about my life that immediately made me a happier person.

If such awareness of death can free us to live more fully here and now, our relationship with God also is fundamental to our serenity in the face of death and what lies beyond.

Many of us grew up with extremely fearful images of what happens immediately after death. Remember, however, that

Jesus on his cross prays that his murderers will be forgiven by his Father.

I am sure we continue to grow into Christ's likeness after death. But I'm certain that love and mercy are key factors in this transformation. Of course, growth and healing involve some suffering, too. The heart surgery patient knows that.

Being a Christian means to be cherished and loved by God, sinners though we are.

Love and mercy cast out fear. As we come to trust God's mercy and love, we are renewed and serene—even in the face of death.

(Jesuit Father Frederic Maples is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.) †

'I am sure we continue to grow into Christ's likeness after death.'

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Easter customs teach children about faith

By Sheila Garcia
Catholic News Service

As we enjoy Easter customs, we may not realize that many of them also have religious significance.

Eggs, the containers of new life, remind us of Jesus, who burst forth from the tomb Easter morning.

Years ago, Christians began to give each other decorated eggs on Easter as a way to proclaim their belief in Jesus' resurrection. Today, family celebrations often include Easter eggs.

One family decorates a special resurrection egg for each child that features such Christian symbols as fire, water, a cross and the word "alleluia."

Another family holds an Easter egg hunt with a twist—a series of plastic eggs contain clues that eventually lead the children to a large rock. Underneath the rock is a paper with the words: "He is not here.

He is risen."

The children are rewarded with kites, balloons and bubbles—all things that rise.

Some families use blown-out eggs to make an Easter tree. The tree itself—a well-formed branch set in Styrofoam—reminds us of the tree of the cross on which Jesus hung. Eggs and other Easter symbols are attached with colored threads. The tree occupies a place of honor throughout the paschal season.

Fire is an important Easter symbol that can connect the domestic Church of the family with the parish.

The parish paschal candle, lit during the Easter Vigil, recalls that Christ has pierced the darkness of sin and death. It is inscribed with an alpha and an omega, the first and last letters of the Greek alphabet, and a cross in between.

Families can easily duplicate this symbol with a large white candle that is burned on Easter and at festive times



Ukrainian Easter eggs, known as Pysanki, are colorful and detailed in design. The craft is rich in symbolism and dates back before Christianity.



A woman helps her daughter light a candle on a marbled and silver shrine in the Church of the Holy Sepulcher in Jerusalem. Below the shrine lies what scholars believe are the remains of Christ's tomb.

during the year.

New Easter clothes may seem more of a fashion statement than a Christian symbol, but the custom began years ago when people dressed in their best clothes for this special feast.

Today, new clothes can remind us of our baptismal garments and new beginnings. To make that connection, one mother hung each family member's baptismal robe on a wall.

A new article of clothing, not necessarily a whole new outfit, can emphasize our sense of celebration.

One Easter, the late Dorothy Day, co-founder of the Catholic Worker movement, found herself with only a little change in her pocket. Delighted, she bought a pair of new shoelaces to symbolize Easter newness.

Many Easter celebrations center on a meal with family and friends—an oppor-

tunity to extend Christian hospitality and to share joy with others.

A colleague of mine sponsors candidates in her parish's Rite of Christian Initiation of Adults program each year. On Easter, she hosts a potluck dinner with the newest church member as guest of honor. She invites the people she has sponsored in previous years to celebrate with the new member and to reconnect with each other.

(Sheila Garcia is the assistant director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

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Vietnamese Catholics share Easter customs

By Maura Ciarrocchi
Catholic News Service

Thug Van Duong—"TV" to his American friends—was among the wave of refugees who came from his war-torn country to the United States in 1975.

Now a retired machinist, Duong and his wife, Thuy Thi Nguyen (Thuy is pronounced "Twee"), are members of St. Thomas More Parish in San Antonio, Texas. They also are members of the community of the Vietnamese Martyrs Center, founded about three years ago after almost 25 years of dedicated fund raising.

Their nine adult children live in California. They visit each other and their parents regularly. This year, several of the children and Thuy's father, who lives in San Antonio, again will celebrate the Catholic Vietnamese customs of Easter together.

"Reverence," "devotion" and "family" describe the Catholic celebration of Easter and its overture, the Lenten season, in Vietnam, he said. Many Vietnamese families have carried their customs with them and retained them through family and Church community life since resettling in the United States.

Unsurpassed devotion to the Blessed Mother is evident in Vietnamese Lenten and Easter ceremonies. It's an extension of the people's devotion to the Sacred Heart of Jesus, Duong said, noting the importance of the Lenten rituals leading up to the Easter celebration.

Throughout Lent, it's a Vietnamese custom for whole families, as well as individuals, to make the 15 Stations of the Cross, especially on Lenten Fridays. An extra station is the norm in Catholic Vietnam, he explained. The Way of the Cross culminates with a Good Friday

celebration, when 21 stations are commemorated that include additional sorrowful events in the life of Jesus.

On Good Friday, a candle is lit for each station. After individual parishioners lead the prayers at each station, a candle is extinguished. The Way of the Cross is enacted with an outdoor procession prior to Easter Sunday.

On Easter, it is the custom of Catholic families—both in Vietnam and in the United States—to meet at grandparents' homes and then attend Mass together.

In Vietnam, the children are dressed in white to match the season's accent on the newness of life. In the United States, Vietnamese children generally dress in colorful outfits. Linking their devotion to the Sacred Heart and the Lord's suffering, many children wear a red ribbon or choker as a necklace.

Many women, too, wear the traditional colorful, long, native dress in Vietnam and also when participating in their own community celebrations in the United States. Their dresses add a rainbow of color to the congregation.

When it's time to go to the grandparents' house, Duong said, families are greeted by the aroma of succulent roast chicken or pig, *gio thu* (ham made from the pig's innards), egg rolls and sweet rice.

"Only wealthy Vietnamese can afford beef in Vietnam," he explained, adding that "a special ham, *gio thu* (made from pig's head) is reserved for New Year celebrations."

Seasonal fresh fruit, native rice wine, music, laughter and lively conversation complete the perfect Vietnamese feast, making each Easter celebration a treasured family memory.

Hant Tran, a member of St. Matthew Parish in San Antonio, came to the United



Catholic Vietnamese customs of Easter in the United States include the children dressing up in colorful outfits. Many of the elders leave it up to the young people to plan the celebrations, which more and more are taking on an American flavor.

States from Vietnam when she was 25, some 50 years ago.

Tran said only 10 percent of the Vietnamese in Vietnam are Catholic.

Easter celebrations by Vietnamese Catholics are "not flaunted" in Vietnam, which is mostly a Buddhist country, she said. But since coming to the United States, celebrations naturally are now

more open.

She said many of the elders in the Vietnamese Catholic community leave it up to the young people to plan the celebrations, which more and more are taking on an American flavor.

(Maura Ciarrocchi is a free-lance writer in San Antonio, Texas.) †

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Through prayer, we put our trust in God

By Fr. Eugene LaVerdiere, S.S.S.

Catholic News Service

Why are we inclined to bring our needs to God? We can respond in a somewhat shallow way, saying, "If it is impossible for us to fulfill our needs, we lay our needs before God or Christ."

We can also respond in a deeper way, with the knowledge that, "As followers of Christ, we are called to be with him in good times and bad. We also are called to pattern our lives on him, including our prayers."

But before we answer the question, we should reflect on Jesus' life. Jesus prayed to his Father throughout his life.

For example, before beginning his ministry, Jesus was baptized by John the Baptist. Afterward, while he was at prayer, the Holy Spirit came down upon Jesus, and a voice came from heaven: "You are my beloved Son. With you I am well pleased" (Lk 3:21-22).

Again, after the Last Supper, Jesus went to the Mount of Olives to pray from the depth of his heart (Lk 22).

And throughout the Passion we can hear Jesus' prayer—prayer echoing the Lord's Prayer, "Father, ... your will be done."

Notice first that Jesus did not lose hope. He trusted his Father.

Second, notice that on his cross Jesus did not pity himself. His thoughts were of others. He said, "Father, forgive them, they know not what they do" (Lk 23:46).

As Jesus was dying, he cried out loudly, "Father, into your hands I commend my spirit" (Lk 23:46).



Nuns pray in the Cenaculum, the room traditionally believed to be where Jesus and his disciples took part in the Last Supper. The room, restored in the mid-1980s, is part of the 12th-century Crusader Church of Our Lady of Mount Zion. The Crusades began in 1096 with the charge to retake the Holy Land from Muslim rule.

According to Luke, that cry was Jesus' last prayer. So Jesus is for us the principal model of prayer. But like the blind man begging by the roadside in Jericho, we call out to Jesus because we need the sight of faith. Jesus asked the blind man, "What do you want me to do

for you?" The man answered, "Lord, please let me see" (Lk 18:41). Jesus said to him, "Have sight; your faith has saved you" (Lk 18:42).

We also are like the woman who had hemorrhages for 12 years. When she was touching the tassel on Jesus' cloak, she implicitly was praying to God.

Jesus responded, "Someone has touched me; for I know that power has gone out from me" (Lk 8:46). He said to her, "Daughter, your faith has saved you; go in peace" (Lk 8:48).

Without the power of God or the power of Jesus Christ, our prayers would not be fulfilled. Without faith, our prayers also would not be fulfilled.

As followers of Christ, we can, like him, address God intimately. Also, like Jesus, we can focus not on our needs, but on our trusting relationship with God.

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

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Scripture offers us hints on how to pray

By Fr. Lawrence E. Mick
Catholic News Service

It's everywhere! If you page through the Bible, you can find more than 400 occasions when the text uses the word "pray" or one of its derivatives ("prayer," "praying," etc.).

In the Bible, people pray when in trouble, when peaceful, when in need, when grateful, when depressed and when happy. For the most part, they seem to pray as a natural response to whatever happens in life.

In our own lives, many of us have experienced times when it seemed hard to pray. Didn't people in biblical times have similar problems? We must assume that they did, for they were as human as we are.

It would be helpful, perhaps, if Jesus had given us a set of guidelines for overcoming obstacles to prayer. We look in vain, though, for such a guidebook in the Gospels.

Jesus' example suggests that prayer should be an integral part of our lives, as it was for him. But the closest that Jesus comes to spelling out ways to overcome difficulties with prayer is his response

when the disciples ask to be taught how to pray. That they even asked him this question suggests they were having some difficulties figuring out how to pray.

Before teaching them the Lord's Prayer, Jesus cautions them not to multiply words as the pagans do (Mt 6:7), thinking that they will be heard because of their many words. Some Christians have fallen into similar errors.

What Jesus urges is trust in the goodness of the Father, a Father who already knows what we need. The simplicity of the Lord's Prayer is the guide he gives.

Another time that the disciples had difficulty praying was in the Garden of Gethsemane (Mk 14:37-41). While Jesus was praying in agony, the disciples kept falling asleep. Though Jesus was disappointed, his reproach was rather gentle, for he understood human weakness.

Perhaps that should be a guide for us if we nod off during prayer or find our minds wandering. We can just gently call ourselves back to prayer and try again.

St. Paul also speaks of difficulty in knowing how to pray. "In the same way, the Spirit too comes to the aid of our weakness; for we do not know how to pray



Pope John Paul II prays inside the Church of the Agony, built near Jerusalem's Garden of Gethsemane, where Jesus prayed before his crucifixion.

as we ought, but the Spirit intercedes with inexpressible groanings" (Rom 8:26).

This might comfort us when we feel unsure of what we should ask from God. The Spirit knows us and also knows the will of God. If we simply entrust ourselves

to the Spirit of God, that will be enough.

In fact, it may be the best praying any of us can ever do!

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

Even a busy layperson can find time to pray

By Sheila Garcia
Catholic News Service

Chris is a wife, mother and full-time office worker. A couple years ago, she started getting up a half-hour earlier in the morning to have time for quiet prayer.

Each morning, Chris heeds the admonition, "Be still, and know that I am God."

Occasionally, she receives an insight into a troublesome situation at home or work. Often, she feels God's reassurance that he will be present during the day ahead.

"Those few minutes center and sustain me," she said. "I think I've become more patient in dealing with everyday problems. I know that God is with me, even if I become too busy to pray later in the day."

Many laypeople have adopted this type of prayer, known as quiet, contemplative prayer or centering prayer.

Books such as Trappist Father Basil Pennington's *Centering Prayer* have shown

laypeople how to incorporate this prayer.

Some of the busiest people I know have made quiet prayer a priority. They speak of receiving renewed energy and focus for their work, and strength to deal with such challenges as a demanding boss or chronically ill parent.

Laypeople also are learning how to integrate prayer and work. Sometimes work seems disconnected from our spiritual lives. How does attending a meeting or finishing a work project help one to grow in holiness?

One man I know tries to offer a short prayer before he makes an important telephone call or meets with a client. He asks God's help to see the good in the other person. This man still is trying to make this a regular habit. Like many of us, he tends to rush into the next activity, but he acknowledges that the phone call or meeting goes more smoothly when he invokes God's guidance.

Another person uses a common office task to remind her of God's presence. Turning on her computer each morning reminds her to offer the day to God and to ask God to bless her work.

Many busy laypeople practice intercessory prayer, that is, praying for others. I know people who keep a list of those for whom they are praying, adding and subtracting names as necessary. Intercessions can be part of our quiet prayer. But even traffic jams and grocery checkout lines provide excellent opportunities for such prayer.

We naturally pray for family and friends, but we can perform an act of charity by praying for other people that God puts in our path. I often witness small human dramas while riding the subway to work. One evening, watching a teen-age mother struggle to cope with her precocious preschooler, I prayed that God would give her patience and strength to handle what clearly was a stressful responsibility.

Besides individual prayer, many people enjoy praying with others. The devotion of others can encourage us when we feel spiritually dry or distracted. Groups may form around a specific type of prayer, such as charismatic or Taize prayer.

There are groups for young adults, women, older adults and stay-at-home mothers. Lay renewal movements have generated small groups that meet regularly for prayer and faith sharing. Group prayer reminds us that growth in holiness can involve a loving relationship with God through our neighbor.

Busy laypeople pray in many ways. They carve out sacred times in their schedules, tuck prayer into the nooks and crannies of their lives, and use everyday events to draw closer to God.

(Sheila Garcia is assistant director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

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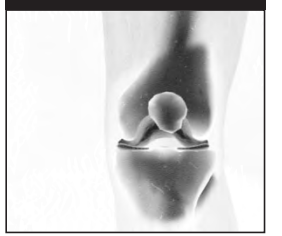
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Easter at Grandma's: a story for children

By Janaan Manternach
Catholic News Service

Brianna and her twin brother, Lucas, counted the days—six more until they left to spend Easter at their grandmother's house. They always drove, and they always made the trip in a day. Sometimes they got tired along the way, but going to Grandma's for Easter was what Lucas called the best times of their lives.

Grandma insisted that they get there on Wednesday of Holy Week so they could all celebrate the Triduum: Holy Thursday, Good Friday and Holy Saturday.

They had heard the story of those three days so often that they could tell it to their grandmother, which she loved. But she teased them about their shortened version of what the days were about.

Holy Thursday, Brianna told her grandmother, is the day the Church celebrates and remembers the Last Supper that Jesus ate with his disciples. He washed their feet, too!

Lucas said Good Friday is the day that we remember Jesus being nailed to a cross. He hung there for three hours and then died.

They both said that Holy Saturday was the day that Jesus was in a tomb, but that he didn't stay there long. And that's what the services on Holy Saturday evening celebrated.

Holy Saturday evening was big. They never saw the fire being lit outside the church, but they knew it was the new fire. They particularly liked the darkness inside the church and everyone holding candles that were lit, one by one, with the new fire, "The Light of Christ."

The children knew this was the holiest of all nights. The singing, the readings and people becoming a part of the community through the rites of baptism, confirmation and Eucharist all created a feeling of excitement and awe that they didn't quite understand but that certainly kept them awake.

Those three days, Grandma reminded Lucas and Brianna, are the most important



Lighting candles at Easter reminds us that Jesus is risen. After darkness comes light, and after death, new life.

ones of the whole year. And what a day it was at Grandma's!

Everyone, Grandma included, got an Easter basket filled with eggs, jelly beans, chocolate bunnies and a storybook about Easter. Easter lilies were on Grandma's coffee table in her living room, and the centerpiece on her dining-room table was a tall white candle and a carved wooden cross that Grandpa had made before he died. These were always part of the prayer before breakfast on Easter.

Grandma would light the candle and remind the children that a lighted candle at Easter means the same thing as the Easter fire: After darkness comes light, and after death, new life.

Then she would ask them if they remembered the tall candle that had been

carried up the aisle in church—the paschal candle—which was lit from the new fire as a sign that Jesus is risen, is no longer in the tomb, is alive and with us!

Then Grandma would take Grandpa's cross, hold it lovingly, and ask the children to tell her what was different about it from many other crosses. They both knew the answer: It doesn't have Jesus' body on it because it's a resurrection cross.

Then, without any prompting, they would all pray together because Jesus is risen.

After breakfast was the hunt for Easter eggs. Grandma's lawn was big, so the neighbors' children were invited, too. They all knew that there were plenty of eggs for everyone, and if some got more than the others, Grandma expected them to share.

As soon as the 100th egg was found, the children counted and shared and talked and laughed, then started planning for next Easter at Grandma's.

(Janaan Manternach is a veteran catechist and free-lance writer in Arlington, Va.) †

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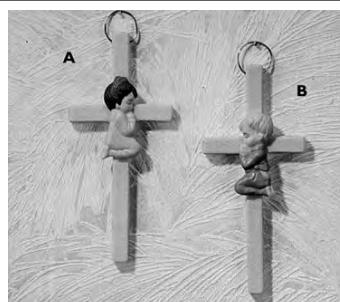
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Witnessing to the risen Lord means sharing our faith

By Fr. Eugene LaVerdiere, S.S.S.

Catholic News Service

We need both faith and love to give witness to the risen Lord in our culture.

Witnessing to the risen Lord means sharing our Christian faith. Witnessing also means loving every person for whom Jesus Christ died.

With faith and love, we can also be personal witnesses of Christian hope.

From our warm living rooms, we watch the TV news and see millions of impoverished people around the world who have no shelter and are cold, hungry, thirsty and sick.

In our cities, many people sleep through the night on streets and in parks—even in wealthy neighborhoods.

We have to remember that the risen Lord is not only “our” Lord, but also the Lord of all, including the poor and the wealthy, unborn children, young children and old people, every race and nationality.

How do we give witness to the risen Lord? There are so many ways.

Matthew’s Gospel tells us that while Jesus prayed on the Mount of Olives, the disciples came to him, and Jesus spoke to them privately.

Matthew reports that “when the Son of Man comes in his glory,” he will separate

the sheep from the goats, and he then will speak to the righteous, saying: “For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me” (Mt 25).

The righteous then ask, “Lord, when did we see you hungry and feed you?” He answers, “Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me” (Mt 25).

Today, after 20 centuries, the risen Lord’s challenge is the same: to give witness in our modern culture.

We give witness while handing pocket change to homeless people if we also speak with them and thus express respect for them. They are lonely, craving conversation.

For me, the many people I see in subway trains reading the Bible and praying the Psalms are witnesses of the risen Lord.

And isn’t it a form of witness to make the sign of the cross in a restaurant before eating?

We give witness to our children by discussing with them the contributions we make to the missions. Children remember their parents’ words and actions.

And many laypeople are devoting one year to five years to service in our mis-



The resurrected Christ appears to his disciples in this artistic interpretation of the Gospels. Christians around the world will mark Easter, the Feast of the Resurrection, on April 15.

sions as teachers, doctors, farmers and engineers. Their lives are symbols—and witnesses—of faith, love, and hope.

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

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continued from page 2

are women of the Church, called to be a transforming presence in our world through the simplicity of our lifestyle, the intensity of our prayer, the warmth of our community life, the depth of our solitude and silence, and the interactive sharing of our Carmelite contemplative tradition with the Church and the world."

The new Web site is helping the aging, 15-member monastic community share the Gospel of Jesus Christ, and their contemplative tradition of St. Teresa of Ávila and St. John of the Cross, with countless Internet users.

It also enables the sisters to invite women between the ages of 30 and 45, who are rooted in the Catholic faith and drawn to the Carmelite contemplative tradition, to contact the Indianapolis Carmel and learn more about sharing their life of prayer, silence, solitude and community.

Vocation recruitment is essential to keep Carmel in Indianapolis because the sisters need younger women to carry on their lives of prayer. But with a cloistered lifestyle and emphasis on prayer, they can't reach out in the same ways that apostolic religious orders use to attract potential members.

In past years, the Carmelite sisters responded to prayer requests sent by mail, fax and telephone. Now, computer users can log on to the new Carmel Web site, click on the "Light a Candle" icon, type in a prayer request, and send it to the nuns via the Internet.

When the petition is sent, the screen flashes to a graphic of votive candles and one candle is automatically lighted for that prayer. At the monastery, the sisters read the e-mail, add the prayer request to dozens of other petitions received each day, and offer them to God in prayer.

As women of prayer, they place their trust in God and believe that the Holy Spirit will help them keep Carmel in Indianapolis in future years.

"Although we rely on some support from outside," Carmelite Sister Joanne Dewald, prioress, explained, "we have generally been able to support ourselves, first through the making of altar breads and vestments, later with typesetting, today with the publication of an inclusive language breviary and other books, including the recently published *God in Ordinary Time: Carmelite Reflections on Everyday Life*." (See review on page 14.)

"We are a praying community whose contemplative lifestyle is animated by a long and rich tradition of spiritual-

ity," Sister Joanne said. "Rooted in the past, we aspire to interpret for today the values and rich heritage inspired by centuries of God-seekers We witness to the deepest reality of Church as a mystery of communion with God, who is present in the heart of each person. Through the rhythm of prayer, silence, solitude and community, we share with the world the fruit of our lives lived in the Presence.

"Though cloistered and contemplative, we are engaged in a life of active prayer for the world," she said. "Frequently, people attending liturgy at the monastery comment that they learn more about the world's hot spots through shared prayers of petition than from newspapers. We read from our own extensive library and from our nearby public library, listen to the local and national news on TV and public radio, visit news links on the Internet, and discuss and pray for the situations that make up much of the news.

"Part of our prayer is that the wounds of the world become locations of God's grace," Sister Joanne said. "I believe that when one lives a prayerful life, one is in tune with the needs of our society and our world in a deeper way."

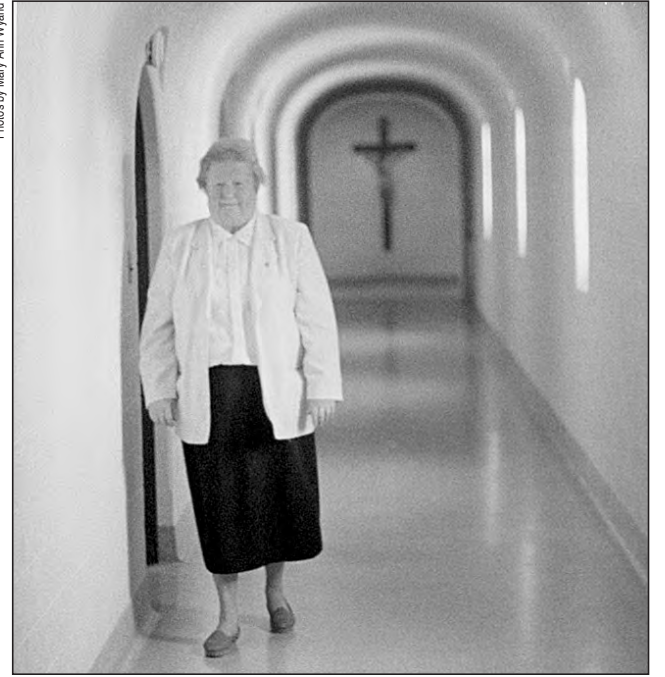
Carmelite Sister Jean Alice McGoff, a former prioress, thinks the new Web site also will help clear up misperceptions about their cloistered life of prayer.

"We realize that a vocation is a personal call responded to out of personal freedom," she said. "We are simply trying to make ourselves better known to a new generation of women who have the same hunger to serve God and humanity by a life of prayer as we experienced when we were young. Knowing about us may help to clarify what their own spiritual longing is all about. We want to pass on our tradition to them so that they may be able to 're-found' Carmel for the new age that is coming."

A feature on their Web site called "Removing the Veil" is intended to "correct some perceptions of the way we have chosen and to share the richness of our lives," Sister Jean Alice said. "Life in a Carmelite monastery reveals one's immense inner landscape and capacity for God. If a woman is serious about a spiritual path and would like to experience the life and the spirituality of our Carmelite community for a short or extended period of time, she can contact us for more information at indyvocations@PrayTheNews.com.

The international order's foundress, St. Teresa of Ávila, "teaches us that we are like a castle that houses a Divine Guest in its center room," she said. "The light coming from this radiant center fills the whole place. 'Prayer is the door to the castle,' says St. Teresa. Prayer is simply carrying on a conversation with this Guest, 'who we know loves us.' This is possible in all circumstances. What is difficult is

Photos by Mary Ann Wyand



Carmelite Sister Joanne Dewald, prioress, and 14 other nuns at the Monastery of the Resurrection are working with a new lay advisory council to "re-found" the monastery and share Carmelite spirituality with others via religious books and the Internet.

caring enough to form the habit of doing so. What is difficult is finding ways to be silent enough to let God's silent response gradually transform us. What is intensely joyful is finding one's life becomes prayer."

Life in a Carmelite community is "a spiritual gold mine," Sister Betty said, because it offers "the opportunity to live in an atmosphere of prayer. The Holy Spirit, God's love, becomes the current, the energy, that people feel when they walk in the door."

Now, thanks to the miracle of technology, the women of Carmel in Indianapolis can share that "spiritual gold mine" with people throughout the world who want to join them as they pray the news. †



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The Active List

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

April 13
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Vespers, 7 p.m.

St. Joan of Arc Church, 4217 Central Ave., **Indianapolis**. Rosary followed by Stations of the Cross, 7 p.m.

April 14
Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Third annual Easter egg hunt and brunch with the Easter bunny, 11 a.m. brunch in the school cafeteria, \$2 per person or \$10 per family, followed by games, crafts, photographs with the Easter bunny and Easter egg hunt. Reservations: 317-927-7825.

April 15
SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Vespers (evening prayer), 5 p.m.

April 18
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, meeting, 7 p.m. Information: 317-351-6993.

April 19
St. Lawrence Parish, social room, 6944 E. 46th St., **Indianapolis**. "Journey Through the Old Testament," 13-week course by Servants of the Gospel of Life Sister Diane Carollo. "The Exodus," 7-8:30 p.m. Information and registrations: 317-543-4921.

April 20-21
St. Louis de Montfort Parish, 11441 Hague Road, **Fishers**. St. Meinrad School of Theology, Exploring our Catholic Faith Workshop, "The Resurrection of Jesus and Our Future Life," by Dr. Michael Maxwell, \$50 less for seniors. Registration and

information: 317-955-6451.

April 21
Woodruff Place Town Hall, 735 Woodruff Place, East Drive, **Indianapolis**. Jamming with the Jump Cats, concert. "Jump, Jive and ... help St. Vincent de Paul Food Pantry," \$5 per person. Information: 317-972-9788.

Holy Trinity Parish, Bockhold Hall, 902 N. Holmes Ave., **Indianapolis**. Men's Club, dance, 6:30 p.m.-midnight, \$15 per person. Reservations and information: 317-924-0587 or 317-858-0484.

Little Flower Parish, Social Hall, 1404 N. Bosart Ave., **Indianapolis**. Ladies Club, bonnets and bow's women's tea, 1-3 p.m., \$5 per person. Reservations: 317-898-0494 (after 7 p.m.).

April 22
Knight of St. John Hall, 312 Wilder St., **Greensburg**. Spring Festival, chicken dinners, \$6 adults, \$3 children 5-10, children under 4 free, 10:30 a.m.-3 p.m. Information: 812-663-6225.

St. Bartholomew Parish, 845 Eighth St., **Columbus**. Feast of "Divine Mercy," veneration of the Blessed Sacrament, chaplet of mercy, the divine praises of St. Faustina, blessing of image and Benediction of the Blessed Sacrament, 8-4 p.m.

Sacred Heart of Jesus Parish, 2322 N. 13½ Street, **Terre Haute**. Divine Mercy prayer service, 3 p.m. Information: 812-466-1231.

April 20-22
Camp Allendale, 4685 S. Allendale Dr. (1 mile east of State Road 135), **Trafalgar**. Office of Youth and Family Ministries, Beginning

Experience grief resolution peer ministry weekend, \$100 per person. Information: 317-236-1596 or 800-382-9836, ext. 1586.

April 22
Mary's King's Village Schoenstatt Center (12 miles south of Versailles, .8 miles east of 421 South, on 925 South), Schoenstatt Holy Hour, 2:30 p.m., talk on "Contraceptive and Surgical Abortion," Mass with Father Elmer Burwinkel, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

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**. 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. Joan of Arc Church, 4217 Central Ave., **Indianapolis**. Lenten Friday rosary and Stations of the Cross, 7 p.m.

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: 812-246-4555.

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, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

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

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

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

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.



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HOLY WEEK SERVICES

GOOD FRIDAY

Tenebrae of Good Friday: 8 a.m.
Stations of the Cross: Noon
(Confessions immediately follow)
Traditional Latin Solemn Liturgy: 3 p.m.
(Compline immediately follows)
English Liturgy: 8 p.m.
(Confessions heard from 5:00-5:45 p.m.)

HOLY SATURDAY

Tenebrae of Holy Saturday: 8 a.m.
Confessions heard from 4:00-5:00 p.m.
Traditional Latin Solemn High Mass: 9 p.m.
(The Great Vigil & First Mass of Easter Sunday)

EASTER SUNDAY

English Sung Mass: 8:30 a.m.
Traditional Latin Solemn High Mass: 10 a.m.
English Sung Mass: 12:15 p.m.

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The Active List, continued from page 30

◆◆◆
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.

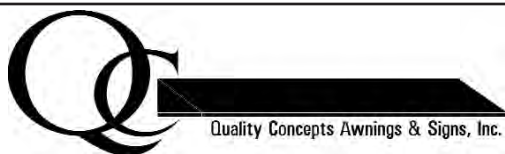
Third Saturdays
St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction.

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. †



Palm Sunday In Jerusalem

Israeli soldiers guard the Palm Sunday procession at the Mount of Olives in Jerusalem April 8. The procession retraces the steps of Jesus as he entered Jerusalem before his arrest and crucifixion.



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Lay men and women help Carmelites plan their future

By Mary Ann Wyand

Faced with the need to "re-found" Carmel in Indianapolis with younger women and maintain a large stone monastery and spacious grounds, the Discalced Carmelite nuns are reaching out in new ways to create awareness about their cloistered and contemplative lifestyle.

Earlier this year, the community of 15 Carmelite nuns invited men and women from the Indianapolis area to join them in their ministry as lay members of a new advisory council for two-year terms.

Twenty-two council members are helping the nuns address vocations recruitment, financial matters, long-range planning, maintenance of buildings and grounds, development of their publications ministry of religious books and other community needs.

The advisory council is an answer to prayers, Carmelite Sister Joanne Dewald, prioress, explained after

a recent meeting. The sisters welcome these opportunities for collaboration because they recognize the importance of maintaining their contemplative lifestyle while sharing their heritage with others.

Council members range from noted artist Nancy Noel to former Indianapolis Police Department Chief Michael Zunk, who now works for the Indianapolis Colts as director of security. Jesuit Father Joseph Folzenlogen, evangelization coordinator for the Archdiocese of Indianapolis, and Benedictine Father Bede Cisco, director of Indianapolis programs for Saint Meinrad School of Theology, also bring their expertise to the council.

The council's goal is to help the sisters preserve the Carmelite tradition in Indianapolis by sharing their legacy as they reach out to enrich others with the Carmelite experience.

Council chair Mary Ann Grogan first attended liturgies at the monastery on Cold Spring Road in the late 1960s.

"I've always felt that they have given me a peace and quietness here that I can take back out into the world," Grogan said. "When I was asked to do this, I thought it would be a chance for me to bring my world to them. We are giving to each other, although I expect that I will receive more than I give."

Noel said she agreed to serve on the council "because God wanted me to. There was absolutely no other reason. I had known the women previously. Whatever I can do for them, I want to be a part of it."

Zunk said he remembers visiting the monastery as a child, with other students at nearby St. Michael School, and talking with the cloistered nuns through the turnstile.

"I would talk to the sisters, and they would pray for me, and then they would turn the turnstile around and give me a holy card," he said. "I still get accused of putting a frog in the turnstile, but I never did that. It really wasn't me."

During his childhood, Zunk also participated in the Carmelite novenas on the monastery lawn.

"It's a great pleasure for me to be associated with the sisters as a member of the advisory council," he said. "I'm happy to do whatever I can to help them."

Carolyn Fay, a retired English teacher, said she first came to the Carmelite monastery when she was just a few weeks old because her father was the banker for the nuns.

"I grew up with an enormous regard for the sisters," Fay said. "We would spend afternoons at the monastery. Only in recent years have I come back and begun to attend liturgy here. I love the sisters. They are the most loving, lovable women—so life-giving. I really believe I see the face of God in this community, and I consider it a privilege to serve on the council."

Father Bede often celebrates eucharistic liturgies with the sisters.

"I'm amazed by the number of people who come here for liturgies," he said. "The sisters are involved in the community in their own way. The flow of people's prayer requests to them is one expression of that. They keep up with the events of the world, and are very much in tune with that. I think the challenge is how to help them make their presence more evident, more well-known, to younger people. It's important to draw people to the spirituality that is here."

Council member Paul Knapp, president of Young & Laramore Advertising in Indianapolis, said the opportunity to use his expertise in advertising to help promote the sisters' countercultural lifestyle is intriguing.

"The most intriguing thing to me was the notion of historically cloistered nuns wanting to reach out through this advisory council to the world in a real palpable way," Knapp said. "When I met them, what struck me the most was their intelligence and worldliness. They are extremely well-educated."

"Once closed off, now they are reaching out without giving up their cloistered, contemplative life entirely," he said. "They're looking for women in their mid-30s and on who have lived a full life and now want something more. Especially in this time, so many people—women and men—in that age group—30s and 40s—are striving for more meaning in life. Maybe they've had great success in different walks of life, but it's not enough. They're striving for more. Now the Carmelites are opening up—wanting to be better known—to let women who may be seeking know that they're here." †

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This collage combines photographs of St. Teresa of Ávila, St. John of the Cross, Carmelite sisters and members of the new lay advisory council, who are from the Indianapolis area. Mary Ann Grogan is the chair and Robert McNamara is the vice chair.

Rest in peace

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

ARATA, Anne D., 87, St. Joseph, Shelbyville, March 31. Wife of Dr. Lucian Arata. Mother of Rose Ann Thurston, Virginia Tutterow and L. Christopher Arata. Grandmother of three. Great-grandmother of two.

BAUMANN, Catherine M., 73, St. Mary-of-the-Knobs, Floyds Knobs, March 31. Wife of Alvin E. Baumann. Mother of Donna Irmscher, Phyllis Naville, Diane Thomas, Doug and Greg Baumann. Sister of Berniece Banet, Dorothy Gettelfinger, Margaret Mann and Raymond Schmidt. Grandmother of 12.

BRISCOE, Erma Jean, 71, Holy Family, New Albany, March 28. Wife of Harold

Briscoe. Mother of Barrett Briscoe. Stepmother of Amy Loy, Ellen Sinnenger, Kathleen Stutz, Anthony, Dennis and Thomas Briscoe. Daughter of Amzel Peabody. Sister of Ray Peabody. Grandmother of two.

BRUNNING, R. Michael, 48, Holy Name, Beech Grove, March 25. Son of Ernestine (Shields) and August J. "Gus" Brunning. Brother of Elizabeth Ann Hughes and Dennis Brunning. Grandson of Elizabeth Shields.

BUTZ, Bruce A., 50, St. Pius X, Indianapolis, March 30. Husband of Karole Butz. Father of Maureen, Sarah, Susan and David Butz. Brother of Carol Landis.

COMASTRI, Mabel C., 95, St. Michael, Indianapolis, March 31. Grandmother of five. Great-grandmother of 13.

CRAWFORD, Mary Ann, 68, St. Margaret Mary, Terre Haute, March 27. Mother of Diane McSherry.

DOWNES, Vera (Freije), 80, St. Mark, Indianapolis, April 8. Mother of Carolyn Downes. Grandmother of one. Great-

grandmother of one.

ETTER, Martha Ann (Miller), 58, St. Roch, Indianapolis, April 3. Wife of William K. Etter. Mother of Billy, Mike and Tim Etter. Sister of John and Tim Miller. Grandmother of six.

EVANS, Mary Pauline, 86, St. Anthony of Padua, Clarksville, March 26. Mother of Kathy Simons, Gerald, Michael, Robley and Ronald Evans. Grandmother of 11. Great-grandmother of two.

FAHY, Ruth E., (Pedigo), 79, Immaculate Heart of Mary, Indianapolis, March 24. Mother of Cecilia Bowman and Joseph Fahy Jr. Sister of Helen Wilson and Richard Pedigo. Grandmother of five. Great-grandmother of two.

FIRSICH, Robert C. "Bob," Jr., 57, St. Gabriel, Connersville, March 31. Brother of Jean Holden. Uncle of two.

GRAU, Diane I., 53, Immaculate Heart of Mary, Indianapolis, April 1. Wife of Allen J. Grau. Mother of Anthony and Jacob Grau. Daughter of Corine Baldine. Sister of Bonnie Garvedoni, Carol Park, Bruce and John Isotalo.

GRIFFIN, Roberta L. (Mayer), 70, St. Jude, Indianapolis, April 7. Wife of William T. Griffin. Mother of Susan Ruhana, James, Joseph and Michael Griffin. Sister of Norbert Mayer. Grandmother of eight.

HALE, Michael J., 41, Holy Spirit, Indianapolis, March 31. Husband of Sally F. (Harnden) Hale. Father of Carrie, Samantha and Douglas Hale. Son of Patricia and Milton Hale. Brother of Maureen Hale and Lisa Pawlik.

HAMMOND, John L., 76, Holy Family, New Albany, March 30. Husband of Thelma Hammond. Father of Suzi Deem, Lisa Koetter and Tina Walts. Brother of Alice Hublar. Grandfather of seven. Great-grandfather of six.

ILIFF, David G., 71, St. Monica, Indianapolis, March 30. Husband of Ruth Ann (Culligan) Iliff. Father of Gretchen Bramham, Kathryn Diener, Jessica Krug, Diane Ritchey, Cynthia Iliff-Wright, Mary, Joseph Laurence and Robert Iliff. Brother of Althea Wagman. Grandfather of 10.

JONKE, Sarah Louise (Sloan), 92, Our Lady of the Springs, French Lick, March 26. Mother of William Jonke and Earl Sloan. Grandmother of five. Great-grandmother of six.

KEMPF, Mellanie Louise, 85, St. Augustine, Jeffersonville, March 31. Wife of Alvin

Kempf. Mother of Donna Cull, Sherry Osborne, Robin Stewart and Michael Kempf. Grandmother of five. Great-grandmother of three.

KNAEBEL, Kathleen S. "Kathie," 49, Holy Family, New Albany, March 31. Wife of Robert Knaebel. Mother of Kara Carlisle, Kasey and Robert Knaebel III. Sister of Donnie and Tony Borski. Grandmother of one.

McKENNA, Richard, 87, St. Michael, Indianapolis, March 3. Uncle of several.

MEYER, Alyssa "Ali" Marie, 5, St. Mary, Rushville, April 3. Daughter of Bernice and Bruce Meyer. Sister of Katherine and Morgan Meyer. Granddaughter of Claudia and Jim Meyer and Wanda and Keith Moore. Great-granddaughter of Martha Doerflein, Marie Meyer and Martha Schmid.

MITCHELL, Margaret D. Dean, 78, Holy Name, Beech Grove, March 22. Mother of Jerry Shelburn, Lee and William Mitchell. Grandmother of one.

MUNCY, Clyde, 53, St. Augustine, Jeffersonville, March 30. Husband of Nancy Muncy. Father of Jackie, Jeff and Mike Muncy. Brother of Wilma Gedling and Walter

Muncy. Grandfather of seven.

NALLY, Mary Louise (Connolly), 82, Little Flower, Indianapolis, March 31. Wife of Hubert Nally Sr. Mother of Barbara Buckner, Donna Jordan, Luann Osbourne, Hubert Jr., John and Kenneth Nally. Grandmother of 21. Great-grandmother of 14.

NEGRI, Anthony "Butch," 57, Good Shepherd, Indianapolis, April 2. Father of Sarah, Tim and Todd Negri. Grandfather of seven.

OSBORN, David A., 58, St. Augustine, Jeffersonville, April 1. Brother of Barbara Lohrey, James, Larry, Vernon Jr. and William Osborn.

QUINN, Charles R., 84, Prince of Peace, Madison, March 28. Father of Linda Bocio, Helen Liter, Patricia Quinones, Carolyn Whitmer, Charles, John, Michael and Thomas Quinn. Grandfather of 18. Great-grandfather of 23. Great-great-grandfather of two.

REYNOLDS, Clarence M., "Ike," 84, St. Augustine, Jeffersonville, April 4. Husband of Dorothy Reynolds. Father of Patricia Lewis McManus. Grandfather of two. Great-grandfather of five.

SCHAD, Mary L., 92, Prince

of Peace of Peace, Madison, April 1. Aunt of two.

SCHWEGMAN, Annamae, 91, St. Michael, Brookville, April 3. Mother of Richard Biltz and Edward Schwegman. Sister of Bernadine Tragesser and Gertrude Schwegman. Grandmother of four. Great-grandmother of five.

SEELEY, William H., 78, St. Michael, Bradford, March 30. Husband of Dora Timberlake Seeley. Brother of Pauline Ashcraft and Clarence Seeley.

WALKE, Betty L., 66, St. Louis, Batesville, April 3. Sister of Bernice Sauerland. Aunt of several.

WATTS, Thomas F., 76, Little Flower, Indianapolis, March 28. Husband of Geraldine Watts. Father of Lori Johnson, Julie Spangler, Joseph, Kevin and Nichols Watts. Brother of Peggy Bryant, Nancy Plummer, Patty Runow and Carolyn Wachtstetter. Grandfather of five.

WUESTEFELD, Henry, 85, St. Peter, Franklin Co., March 24. Father of Clarice Conroy. Connie Lattire, Lois Lunsford and Nathan Wuestefeld. Brother of Alma Dallam, Mildred Federle, Norma Kraus, Peggy Rolfes and Walter Wuestefeld. Grandfather of 10. Great-grandfather of 10. †

Sister Pascal Marie Connors taught in diocesan schools

A Mass of Christian burial was celebrated for Franciscan Sister Paschal Marie Connors on April 9 at the Motherhouse Chapel of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. Sister Paschal Marie died on April 5. She was 91. Born in Louisville, Mary Connors entered the Oldenburg Franciscan community in 1929 and professed final vows in 1935. Sister Pascal Marie taught at

St. Mary School in Lanesville, St. Martin School in Yorkville, St. Michael School in Brookville, St. Mary School in New Albany and St. Joseph School in Shelbyville. She also taught at schools in Ohio, Missouri and Illinois. She retired in 1991 to the motherhouse at Oldenburg. Memorials may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

Providence Sister Ann Francine Cook taught at schools in four states

Providence Sister Ann Francine Cook died on April 4 in Karcher Hall at Saint Mary-of-the-Woods. She was 86. The Mass of Christian burial was celebrated on April 10 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the motherhouse cemetery. The former Rose Lucille Cook was born in Bazille Mills, Neb. Sister Ann Francine entered the congregation on Sept. 8,

1945, professed first vows on Aug. 15, 1948, and professed final vows on Aug. 15, 1953. She taught in schools staffed by the Sisters of Providence in Indiana, Illinois, California and Missouri. In the archdiocese, she taught at the former St. Bridget School in Indianapolis during the 1953-54 school year. She is survived by two sisters, Mae Laura Cook of Los Angeles, Calif., and Evelyn Olson of Hazelwood, Mo. †

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Join us as **Director of Liturgy and Worship** as we journey forward into a new worship space. Requirements: extensive liturgical background, B/A or equivalent experience in liturgy or music. Responsibilities: Coordinate parish liturgies as member of pastoral team, liturgy formation, train cantors, direct choir. Share your creativity and vision with us! We are located in Southern Indiana just north of Louisville, KY. Submit resumé to:
Sacred Heart Search Committee
1840 E. 8th Street
Jeffersonville, IN 47130

Youth Minister Needed
For Application Write Or Call
Fr. Steve Schaftlein
Search Committee
St. Mary's Church
302 East McKee Street
Greensburg, IN 47240
1-812-663-8427

Administrator of Religious Education
Three-parish community surrounding the St. Meinrad area is looking for a part-time (15-20 hours/week for 10 months of year), creative and energetic person to coordinate our PreK-12 religious education program. Major responsibilities include recruitment and training of catechists, handling all details of our religious education programs, vacation bible school, some sacramental preparation and youth ministry. The ideal candidate will have experience directing such programs. Interested individuals should send a cover letter and resumé, outlining all relevant experience, to:
Steve Shockley
P.O. Box 8
St. Meinrad, IN 47577
(812) 357-5533
shockley@psci.net
Deadline for applications is April 30, 2001

Positions Available

Youth Ministry Coordinator
Saint Mary Navilleton Parish, a rural parish of approximately 400 families located in Southern Indiana, is seeking a part-time Youth Ministry Coordinator to foster the spiritual growth of each young person and draw young people to responsible participation in the life, mission and ministries of the faith community. The position requires a practicing Catholic who has previous experience working with youth and a good understanding of Catholic Theology. A Bachelor's degree in a related field and certification in youth ministry are preferred. Please send resumé to:
Rev. Tony Hubler
St. Mary Navilleton Parish
7500 Navilleton Road
Floyds Knobs, IN 47119
812-923-5419 or 812-923-7213
The deadline for submitting resúmes is May 15, 2001

Director of Lifelong Religious Education and Formation
Parish of 1700 families is seeking qualified candidates to direct lifelong religious formation ministry. Director will coordinate RCIA, RCIC & adult formation programs. With a part-time associate director will coordinate a K-8 religious education and children's sacramental programs. MRE preferred, comparable education and experience considered. Send questions or resúmes by 4/18/01:
Rev. William Medley
St. Joseph Church
P.O. Box 548
Bardstown, KY 40004-0548
Fax: 502-349-0941 e-mail: wfmedley@stjoechurch.com

Youth Ministry Position Open
Saint Joseph University Parish, which serves the campuses of Indiana State University and Rose-Hulman Institute of Technology as well as approximately 825 registered households, has a position open for a Coordinator of Youth Ministry. This full-time position requires a person who has a Certificate in Youth Ministry and 3-5 years of experience in parish youth ministry. A bachelor's degree in a related area is preferred. Candidates applying for this position will be expected to show proficiency in working in a team-oriented environment and creativity in marshaling the diverse resources of the parish community to aid in the youth ministry effort. Resúmes will be reviewed as they are received until the position is filled. Comprehensive benefits package commensurate with experience. Please send resumé by May 4 to:
Search Committee
St. Joseph University Parish
113 S. 5th Street
Terre Haute, IN 47807

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

See your ad here next week! Call today 317-236-1572

REVIEW

continued from page 14

Spot," what makes a sunny day, wandering with Jesus, and so much more. They share deep emotions and faith.

In "Spirited Matter," one says, "I cannot live a spiritual life without being engulfed by things material... It is even possible to become mystics while occupying ourselves with material things." This sister finds God even "while de-littering our grounds by the street edge."

If each of us could do this, no matter how insignificant tasks might seem, we also could find peace, resolve and joy. The writings of the Carmelites, each with a unique point, feed the spirit no

matter what our life commitments are.

More than 60 essays, poems and observations contribute to the richness of the book, which, in turn, enriches the reader. Wit and laughter are present, too; for the contemplative life also hones the lighter side of life.

In "Reminiscing with God," a sister writes that "most of the time we retell the hilarious moments when our life really seemed out of this world. Carmelites are especially notorious for noisy recreations."

Even though each sharing doesn't identify the author, the book does list contributors.

The Carmelites of Indianapolis are Sister Joanne Dewald, prioress, and Sisters Nancy Bishop, Teresa Boersig, Ruth Ann Boyle, Martha-Marie Campbell, Rosemary Crump, Jean Marie

Hessburg, Rita Howard, Anna Mary Larkin, Marcia Malone, Jean Alice McGoff, Elizabeth Meluch, Mary Rogers, Rachel Salute and Helen Wang.

God in Ordinary Time is available at The Village Dove, other Christian bookstores (including the Christian Theological Seminary), Turandot, through some Internet book sites or by contacting the Carmelite Monastery, 2500 Cold Spring Road, Indianapolis, IN 46222-2323. The monastery telephone number is 317-926-1492 and the e-mail address is indycarm@PrayTheNews.com.

(Reviewer Shirley Vogler Meister is a nationally recognized poet and writer. Her column, "Faithful Lines," appears regularly in The Criterion.) †

Make a resolution to help those less fortunate than you!

The Crisis Office of Catholic Social Services is always in need of the following items:

- ✓ Food
- ✓ Used clothing
- ✓ Paper grocery bags

Classified Directory, continued from page 34

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Signature _____  

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Bill Hasbrook at 317-634-4356


Positions Available

Principal New Catholic High School

The Catholic Community of Richmond, Indiana is accepting applications and nominations of qualified individuals for the position of principal at their new Seton Catholic High School. This is a once-in-a-lifetime opportunity for the right professional to lead the final effort to open the new school. Seton will become the seventh state accredited interparochial high school in the Archdiocese of Indianapolis. Housed in a newly renovated building that will provide state-of-the-art instructional spaces, the school will grow by one grade per year to a capacity of 350 students (9–12). The school will offer a college preparatory curriculum with links to community resources in a strong environment of Catholic values.

Candidates must be practicing Catholics, hold or be eligible for an Indiana Secondary Administrator's License and, preferably, have prior experience as a principal.

Send résumé and a cover letter to:

**G. Joseph Peters, Associate Executive
Director, Office of Catholic Education
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206**

before May 1, 2001
Phone: 1-800-382-9836, ext. 1430
E-mail: jpeters@archindy.org

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The Catholic Schools Office is accepting applications for possible Principal openings in 2001–2002 including the following positions:

Fort Wayne, Indiana
SUPERINTENDENT OF CATHOLIC SCHOOLS
PRINCIPAL, SAINT THERESE SCHOOL

South Bend, Indiana
PRINCIPAL, SAINT JOSEPH'S HIGH SCHOOL
PRINCIPAL, CHRIST THE KING SCHOOL

Elkhart, Indiana
PRINCIPAL, SAINT THOMAS SCHOOL

Qualifications required:
Practicing Catholic
Master's Degree
Eligible for Administrator's License
Five Years Catholic School Administration Experience

Contact:
Catholic Schools Office
P.O. Box 390
Fort Wayne, IN 46801
Phone: (219) 422-4611 Fax: (219) 426-3077
E-mail: csopersonnel@fw.diocesefwsb.org
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Phone: (317) 244-6848
Fax: (317) 244-6898

Harborside Healthcare is an Equal Opportunity Employer.





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If you have a passion for Marian College, forward a cover letter and résumé to:
VP of Advancement
3200 Cold Springs Road
Indianapolis, IN 46222
or email lindaha@marian.edu



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Beech Grove, IN 46107

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Phone — 317-783-8588
Web Site — www.stfrancishospitals.org

Beech Grove Indianapolis Mooresville

Director of Religious Education

A young, dynamic, growing, suburban parish is looking for a Director of Religious Education. Program serves over 800 students (3yr. old - 8th grade) and involves 60+ classes with over 100 volunteer catechists, aides and helpers. Staff includes a full time assistant and a department secretary. Preferred applicants should have previous experience as a DRE with strong administrative and organizational skills. Applicants should be available to start July 1.

Please send résumé by April 25 to:
St. Elizabeth Ann Seton Church
Attn: Fr. Jim Shafer
10700 Aboite Center Road
Fort Wayne, IN 46804

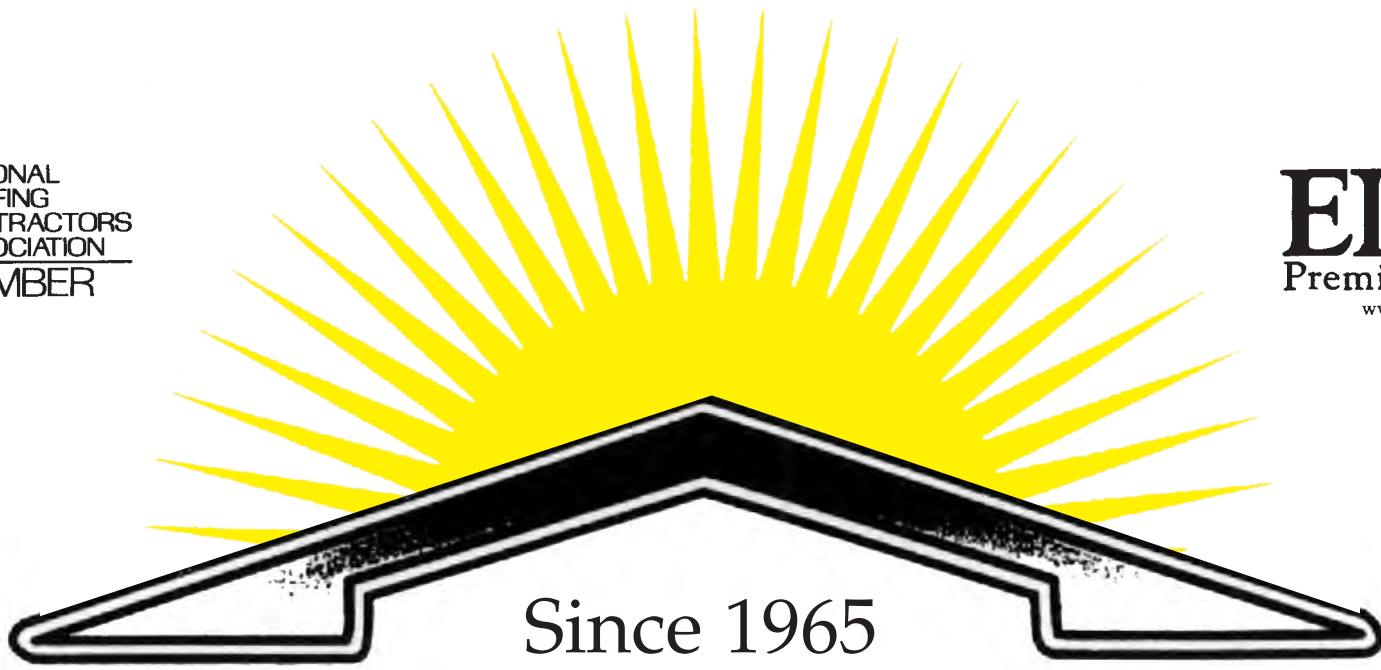
Part-Time Cook

Fatima Retreat House, located at 5353 E. 56th Street, is seeking a part-time cook to help prepare buffet style meals for our guests. The position would be about 19 hours per week, with some weekend hours. Interested persons should call Jim Cardenas or Sharon Wagner at 317-545-7681 for more information.

Dishwasher

Fatima Retreat House is seeking a part-time dishwasher. This position requires no previous experience. We offer a family-like atmosphere and the opportunity to develop your talents as a member of an organization that serves people's human & spiritual needs. Please contact:

Jim Cardenas
317-545-7681



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