



The Criterion

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Serving the Church in Central and Southern Indiana Since 1960

April 2, 1999



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Were you there?

Were you there when
 they crucified my Lord?
 Oh! Sometimes it causes me to tremble, tremble,
 tremble.
 Were you there when they crucified my Lord?

—African-American Spiritual

A fresco by Giotto di Bondone from the Scrovegni Chapel in Padua, Italy, depicts disciples of Jesus mourning over his body after it was taken from the cross. Good Friday is April 2 this year.

Archbishop calls priests, laity to prayer, mutual support

By Margaret Nelson

Archbishop Daniel M. Buechlein presided at the annual Chrism Mass on March 30 at SS. Peter and Paul Cathedral in Indianapolis.

In this archdiocese, the Chrism Mass is traditionally celebrated on Tuesday of Holy Week. The liturgy includes both the blessing of holy oils and the renewal of priestly commitment by the concelebrating clergy.

At the Chrism Mass, representatives of parishes throughout the archdiocese come to receive the holy oils for use during the year.

With the homily theme of journeying together to the kingdom, the archbishop spoke directly to the priests, then asked the assembly to support them.

"It is because of our faith," he said, "that we know that our real journey through life is indeed a journey of hope—because our destination is our home with God 'where every tear shall be wiped away.'"

Calling our relationship with God the most important reality of life, the archbishop said, "This evening I want to reflect on the importance of our mutual-ity in faith on our journey of hope. ... We recall that it was by the pain of his obedience to the Father's will that he [Christ] became for us—and also taught us—the way home."

Archbishop Buechlein said that this relationship with God calls on the faithful to assume their respective roles on the journey of hope.

"We priests must be public believers who talk with God. First and foremost we must be believers," he said. "Our faith as priests is a doorway to hope for our human family. ... The quality of our faith

signals to the communities we lead that it is not only possible—even better, it is good—to believe and to hope, even in our day when there are so many broken promises.

"Brother priests, we experience our leadership in faith either as a burden or as a generous gift," Archbishop Buechlein said. "Talking to God and listening to God makes the difference. ... The quality and credibility of everything else we do flows from our faith and our prayer.

"It is hard to be a public leader of faith in our times," he said. "Sometimes when we look around it seems that our believing and our praying are fruitless; sometimes as leaders we have to be strong pillars of faith for others even as we feel hesitant and tired, or when it seems thankless.

"It is easy to succumb to the fatigue of fidelity, like the older brother in the story of the prodigal son," the archbishop said. "We are expected to endure the burden of faithfulness even as we celebrate the return of the younger brother who foolishly squandered his inheritance and gifts. That will always be there.

"But in prayer," he said, "we open our minds and hearts to keep on hearing the words of the father: 'Everything I have is yours.'"

Speaking to the assembly, Archbishop Buechlein said, "Sisters and brothers, as public leaders of faith, we try our best to be credible pillars for you. Now I remind you that your faith can become pillars for us priests, too.

"Like the younger [prodigal] sibling coming back home, you can remind the older brother about the empty promises of the world and, more importantly, the beauty of the true home toward which we journey together," the archbishop said.

"Your witness of faith is so important

for ours," Archbishop Buechlein told the laity. "We priests may be called to lead in faith, but we are also called to humility and to imitate and cooperate with your faith.

"In a few minutes we will consecrate the sacred oils used to celebrate our oneness with God," the archbishop said. "We are most visibly made one when we celebrate the Eucharist together.

"As we look ahead to Holy Week, our faith reminds us that we become a community of the cross ... until once again, we find ourselves in the Easter garden before the empty tomb.

"Tonight we simply say thank God for the gift of our faith," said Archbishop Buechlein. "Because of the cross and

Resurrection, we can be a gift of hope for each other! Thanks be to God!"

The Chrism Mass is so named because the Sacred Chrism is consecrated by the archbishop at the Mass. This oil is used to anoint the newly baptized, to seal candidates for confirmation, to anoint the heads and hands of priests and bishops at their ordinations, and to anoint the altars and walls of churches at their dedications.

The other oils blessed by the archbishop at the Chrism Mass are the Oil of the Sick, used in the sacrament of the anointing of the sick, and the Oil of Catechumens, used with candidates for baptism in the ceremonies of prayer and exorcism prior to Christian initiation. †

Indianapolis and Terre Haute to host relics of St. Thérèse of Lisieux

The reliquary of St. Thérèse of Lisieux—containing some of her bones—will be transported through much of the U.S. from Oct. 4 until Jan. 30, 2000.

The Carmels of Indianapolis and Terre Haute will host two dates on the international itinerary. The relics of the doctor of the Church and patroness of the missions are scheduled to arrive in Indianapolis on Tuesday, Nov. 2, then be transported to Terre Haute on Wednesday, Nov. 3, according to information released by the Carmelite order.

The relics were placed near Pope John Paul II on Oct. 19, 1997, at St. Peter's Basilica in Rome when he proclaimed St. Thérèse a doctor of the Church.

Large crowds gathered to pray when the relics were taken to France, Belgium, Luxembourg, Germany, Italy, Switzerland, Austria and Slovenia. The reliquary was then transported to Brazil for a year.

The relics are scheduled to be taken to Holland, Russia, Kazakhstan, Siberia, back to Lisieux in France, Argentina, the

United States, the Philippines, Taiwan and Italy during 1999 and through May 2000.

While in the U.S., the reliquary will be taken to more than 50 cities in 22 states.

In 1995, a committee of Carmelite friars began inquiries about bringing the reliquary to the United States. On Dec. 8, 1995, Father Raymond Zambelli, rector of the Basilica of Lisieux, gave permission for the relics of St. Thérèse to travel to the U.S. On March 14, 1997, the five U.S. Carmelite provincials approved the project, and on June 24, 1997, Bishop Anthony Pilla, then president of the National Conference of Catholic Bishops, granted permission for the relics to travel through U.S. dioceses.

The reliquary is made of jacaranda wood and gilt silver. It is not the brass and white enamel reliquary which was taken on pilgrimage in Europe and to St. Peter's Basilica for the ceremonies of the doctorate of St. Thérèse. Because that reliquary is valuable and fragile, it was decided a second reliquary would be used to transport the relics on the world tour. †

Special Easter Television Programming

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

April 4 on WTTV Channel 4 (WB4)

An Easter Day television Mass with Archbishop Buechlein, plus a one-hour video documentary of the 1998 archdiocesan pilgrimage to the Holy Land and the Beatification of Mother Theodore Guérin.



Easter Television Mass

11:30 a.m. – Noon

"In His Footsteps" Video Documentary

Noon – 1:00 p.m.

The Criterion

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Five volunteers earn Spirit of Service Awards

Catholic Social Services (CSS) will sponsor its 1999 Spirit of Service Awards Dinner in honor of five dedicated volunteers on April 13 at the Indiana Roof Ballroom in Indianapolis.

Bryan Bartlett "Bart" Starr, the quarterback who led the Green Bay Packers to five National Football League championships, will be the keynote speaker. The dinner also will recognize five volunteers for distinguished service.

To be honored with the Spirit of Service Award for serving people who are less fortunate or in crisis are Allen Hicks, Al Hohmann, Dr. John Nurnberger, Janice O'Neill and Lucille Washington.

Allen Hicks, senior advisor at St. Vincent Hospitals and Health Services in Indianapolis, was nominated as a "servant leader." His service as a hospital and community leader spans 45 years, and includes the presidencies of Community and Winona hospitals in Indianapolis.

Vincent Caponi of Indianapolis, chief executive officer of Central Indiana Health

Systems, who nominated him, noted that Hick's "community involvement aligns well with the mission of CSS—to provide support to all who need its services and to recognize the dignity of all people.

"He is a true advocate for a humane and just society and has special concern for the poor and vulnerable," said Caponi.

Al Hohmann of Indianapolis relates to the values and mission of

Catholic Social Services because he "goes out of his way to assist people in need. He also recognizes that assistance sometimes should be denied to allow for self-help. Many know him as a devoted Catholic and as a good father,"

wrote Don Striegel of Indianapolis, who nominated him.

Hohmann has served for six years as manager of the St. Vincent de Paul Society distribution center in Indianapolis. He contributes time nearly six days weekly, preparing merchandise for distribution to some 140 families every week.

Also coordinating volunteer workers at the distribution center, Hohmann has been

a supporter of Vincentian charities and other volunteer activities for 40 years.

Dr. John Nurnberger of Indianapolis was nominated for his impact on psychiatric professionals and his volunteer ministry for the Church and CSS.

Dr. Paul F. Muller of Indianapolis, who nominated Dr. Nurnberger, said that "his Catholic faith had a remarkable impact on psychiatry and psychiatrists graduating from the Indiana University School of Medicine.

"He is known internationally as one of the first psychiatrists to recognize the organic nature of many psychiatric illnesses that previously had been considered functional disorders," Dr. Muller said.

"By providing the kind of emotional and spiritual counseling and teaching that CSS stands for," Dr. Muller said, "Dr. Nurnberger has shown a consistent concern for people in need."

Dr. Nurnberger served as a volunteer teacher of human sexuality at Immaculate Heart of Mary Parish in Indianapolis. He also served the archdiocese as a consultant to the Metropolitan Tribunal.

In the nomination, Dr. Muller cited

Dr. Nurnberger's care for many priests and religious—as well as needy patients—without compensation.

Janice O'Neill of Greenfield is a retired registered nurse who brought special care to those in economic or emotional need in the medical office and the state Department of Family and Children, where she worked.

"As a registered nurse, Janice went above and beyond the normal care of patients visiting her medical office," wrote Paula Richey, the youth ministry coordinator of St. Michael Parish in Greenfield. "She took special care to talk with new mothers to help ease their anxieties. ... She often sat with patients awaiting their turn to see the doctor."

Relating her service to the mission of CSS, Richey added, "At the Department of Family and Children, Janice served the more needy members of the community," including clinic work as well as home visits. An advocate for peace and social justice, she volunteers for programs and activities benefiting the children at St. Michael Parish in Greenfield.

Lucille Washington of Indianapolis fulfills the basic guidelines of the Senior Companion volunteer program of Catholic Social Services by helping someone who otherwise would have no companion service, wrote her nominator, Joanne Alexander of Indianapolis.

"Lucille is a dedicated Senior Companion," Alexander said. She explained that Washington "is an adamant companion for her visually impaired senior client—using public transportation in all kinds of weather to fulfill her client's needs."

The Spirit of Service Awards Dinner is a fund-raising event for CSS. †

(For information about the dinner or to make reservations, contact Sue Sandefur at 317-236-1514 or 800-382-9836, ext. 1514.)



Allen Hicks



Dr. John Nurnberger



Al Hohmann



Janice O'Neill



Lucille Washington

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Editorial

The Three Days

As this issue of *The Criterion* goes to press, we are about to enter the Three Days, the triduum, during which we mark the passion, death, burial and resurrection of the Lord Jesus.

The triduum is the apex of the Church's liturgical year. For the Church, time stops for this observance. (In fact, it is customary in some places for people to actually stop clocks or cover their faces during this period.)

Ideally, as Lent ends on the evening of the day we call Holy Thursday, we gather for the Mass of the Lord's Supper to begin the triduum. Then we continue to be present at the various liturgical "moments" throughout the next three days. Every effort should be made by every Catholic to set

these days aside and participate as fully as possible in this annual commemoration, this liturgical centerpiece of our faith. Liturgy is, after all, the "work of the people," and we need to be present to accomplish the work. Those whose job or family responsibilities preclude letting "time stand still" should unite themselves spiritually

with the Church at this sacred time of prayer.

From the first day he was named to head the Archdiocese of Indianapolis, Archbishop Daniel M. Buechlein has consistently taught us that prayer must come first in our lives as Christians. Everything, he says, must flow from our prayer and from the personal rela-

tionship with God that our prayer establishes.

As Catholic Christians, we are a people rooted in liturgical prayer. Our liturgical worship forms the foundation of our prayer life, with personal prayer and devotions growing out of our liturgical prayer.

If this is so (and we certainly believe that it is), then let's start or renew our commitment to an active prayer life during this year's Three Days. We can think of a no more appropriate

'We can think of a no more appropriate time to renew our relationship with the Lord through prayer ... than when we gather during the triduum to remember that Jesus loved us to death and that he goes before us to prepare the way to a new and everlasting life.... Let time stop for you during this year's Three Days.'

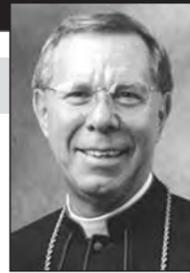
time to renew our relationship with the Lord through prayer—both liturgical and personal—than when we gather during the triduum to remember that Jesus loved us to death and that he goes before us to prepare the way to a new and everlasting life.

Please let time stop for you during this year's Three Days. †

— William R. Bruns

Seeking the Face of the Lord

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



Jesus turned way of cross into journey of hope

Since we launched our symbolic Archdiocesan Journey of Hope 2001 in 1996, I have noticed how much the imagery of journey or voyage has been part of the Church's imagination all through the ages. It appears in much of the writings of the saints. And always, the importance of the motive of hope is part of the imagery. Of course, the Exodus of the people of Israel from slavery in Egypt to the promised land is the archetype.

Familiarity with the long trek of the Israelites through the desert tells us there is also and always a certain human realism about the ardor required in travel. St. Augustine once preached "you, too, come to Christ. ... Don't think of the long journeys. ... One reaches him, the omnipresent one, through love, not by seafaring. Yet, since the floods and storms of manifold temptations are common enough on this voyage, too, believe in the crucified one so that your faith is capable of climbing onto the wood. Then you will not sink" ... (Sermo 131.2, PL 38:734).

On the journey of life, all of us at one time or another are homeless wayfarers. It is so important during Holy Week and all through the Easter season, to remember that our destination on the journey of life is to arrive at God's home. Jesus, on his way to obedient death for our sake, journeyed up to Jerusalem but his journey did not end there. His was the final Exodus journey that broke through the wall of slavery to sin and went on to win true freedom for us. Because of his journey, ours no longer needs to be one of homelessness.

Our Lenten journey culminates in the great Holy Week, which ritually traces this exodus journey of Jesus. We walked with Jesus in the triumphant procession as he entered Jerusalem for the last time on Palm Sunday. And then on Holy Thursday we recall the institution of the Holy Eucharist, which ensured that our memory of the final Exodus of Jesus the redeemer would be much more than a reenacted drama of play-acting. At the Tuesday Chrism Mass, we focused on the sacrament of the priesthood, which ensured that the celebration of the Eucharist would accompany the human family on the way to God through the ages.

And then on Holy Thursday night in ritual we enter the lonely watch with Jesus in the garden of his horrible agony (and, ironically, the victorious scene of his obedience). On the Friday we call "good," we walk the humiliating way of the cross; in ritual we stand helpless with the desolate Mother of Jesus in obedient fidelity at the foot of the cross. But then, because we know that Christ gave us the wood on which to survive the ardor of the journey to God's home, in procession, we adore the ritual symbol of our freedom, the wood of the cross.

Thanks to God's infinite mercy, on Sunday morning—also in ritual—we stand before the empty tomb in the Easter garden. Christ our savior defeated tragic death and the inheritance of Adam's sin once and for all. And so, even when our journey of life sometimes seems to be overshadowed by the cross still, by the gift of our faith we know that the springtime of the Easter garden is our true destination, and so there is hope.

Our savior turned the way of the cross into a journey of hope because his death opened the door that makes God's home our home once more. The Easter sun beckons us to our true home, God's own home, where no one is a stranger, where no one is alone, "where every tear shall be wiped away."

In the winters of our lives, it is so easy to forget the Easter sun that beckons us to walk the journey of hope. Yet, our Churches are packed on this Easter day, even by folks who forget the way of hope during the hectic and dark winters of life. Why? I think it is because the Easter sun shines and reveals once more that there is more to life than meets the eye. Everyone is seeking hope.

At the Easter Mass we renew the promises of our baptism, which launched our first footsteps on the journey toward our true home. As we recall the real destination of our journey through life, let's especially thank God for the gift of our salvation and the gift of our faith. Let's thank God for the gift of the Church and the sacraments of the Church that make the Easter garden real through all the seasons of life, in good times and in bad. Let us rejoice! The Lord is risen indeed! Happy Easter! †

Archbishop Buechlein's intention for vocations for April

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




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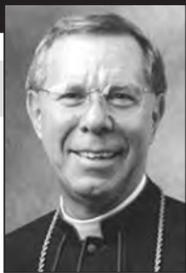
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Buscando la Cara del Señor

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



Jesús el camino de la cruz en el viaje de esperanza

Desde que lanzamos nuestro simbólico Viaje a Esperanza hacia el año 2001 de la Archidiócesis en el año 1996, he observado que las imágenes del viaje han sido parte de la imaginación de la Iglesia a través de los tiempos. Estas imágenes aparecen en una gran parte de las escrituras de los santos. Como siempre lo importante del motivo de esperanza es parte de las imágenes. Desde luego, el ejemplo es el éxodo de la esclavitud de los israelitas desde Egipto hasta la tierra prometida.

Conociendo la larga y difícil caminata de los israelitas por el desierto nos dice que también siempre hay un realismo humano acerca del fervor que se requiere para viajar. San Agustín predicó una vez, "Usted, también, venga a Cristo... No piense en el viaje largo... Se llega a él, el omnipresente, por amor no por marinería. Sin embargo, debido al hecho que las inundaciones y tempestades son bien comunes en este viaje también, crea en el crucificado para que su fe sea capaz de subir la madera. Entonces Ud. no se hundirá"... (Sermo 131.2, PL 38:734)

En el viaje de la vida, todos nosotros en cierto momento u otro todos viajamos despojados. Durante la Semana Santa y a lo largo de la temporada de Pascua es muy importante recordar que el destino de nuestro viaje de la vida es llegar a la casa de Dios. Jesús, en el camino para morir obedientemente por nosotros, viajó hasta Jerusalén, pero su viaje no cesó allí. Su viaje fue el éxodo que rompió la pared de la esclavitud hasta el pecado y siguió para ganar la verdadera libertad para nosotros. Debido a su viaje, el nuestro ya no necesita ser solitario y difícil.

Nuestro trayecto Cuaresmal culmina la gran Santa Semana, la que ritualmente sigue el trayecto del éxodo de Jesús. Caminamos con Jesús en la procesión triunfante cuando él entró en Jerusalén por última vez el Domingo de Ramos. Entonces el Jueves Santo nos recordamos de la institución de la Sangrada Eucaristía. Dicha institución aseguró que nuestra memoria del Éxodo final de Jesús, el redentor, fuera mucho más que el volver a presentar un drama. En la misa el martes de Crisma, nos concentramos en el sacramento del sacerdocio que garantizó que la celebración de la Eucaristía acompañaría a la familia humana en el camino hacia Dios a través de las épocas.

Luego el sagrado jueves en la noche, como ritual, entramos en la

vigilancia solitaria con Jesús en el huerto de su agonía horrible. Asimismo es irónico que fuera la escena victoriosa de su obediencia. El viernes santo caminamos el sendero humillante de la cruz. En la expresión consagrada estamos impotentes con la Madre desolada de Jesús en fidelidad obediente al pie de la cruz. Dado que sabemos que Cristo nos dio la madera para sobrevivir el ardor del viaje a la casa de Dios, en procesión adoramos el símbolo ritual de nuestra libertad, la madera de la cruz.

Gracias a la misericordia infinita de Dios, el domingo en la mañana estamos parados ante la tumba vacía en el jardín de Pascua. Cristo el salvador derrotó la trágica muerte y la herencia del pecado de Adán por última vez. Por lo tanto aún cuando nuestro viaje por la vida a veces nos parece ser eclipsado por dificultad, pues por el regalo de nuestra fe, sabemos que la primavera del huerto de Pascua es nuestro verdadero destino y hay esperanza.

Nuestro salvador convirtió el camino de la cruz en un viaje de esperanza porque su muerte abrió la puerta que hace la casa de Dios, nuestra casa nuevamente. El sol de Pascua nos llama a nuestro verdadero hogar, la casa de Dios, donde nadie es un extraño y nadie está solo, un lugar donde se limpiará toda lágrima.

Durante los inviernos de nuestras vidas, es muy fácil de olvidar que el sol de Pascua nos llama a seguir el viaje de esperanza. Sin embargo, nuestras Iglesias estarán llenas esta Pascua, incluso aquellos que se olvidan del camino de esperanza durante los inviernos agitados y oscuros de la vida. ¿Por qué? Yo pienso que es porque el sol de la Pascua brilla y nos revela una vez más de lo que nuestra mirada capta. Cada uno está buscando la esperanza.

En la Misa de Pascua renovamos las promesas de nuestro bautismo las que nos lanzaron a dar nuestros primeros pasos en el viaje hacia nuestro verdadero hogar. Cuando recordamos el destino real de nuestro viaje por la vida, demos gracias a Dios por el regalo de nuestra salvación y fe. Demos gracias a Dios por el regalo de la Iglesia y los sacramentos de la Iglesia que hace realidad el huerto de la Pascua a través de todas las estaciones de la vida, tanto en los tiempos buenos como malos. ¡Vamos a alegrarnos! ¡El Señor ha resucitado! ¡Feliz Pascua! †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en abril

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

Letters to the Editor

Enjoys Cynthia Dewes's 'Cornucopia' column

Just a line to say how much I really enjoy reading Cynthia Dewes's columns. Her articles are thought provoking but presented usually with a light approach to her subjects.

She has a great sense of humor and a wonderful way with the written word. I just finished reading "Centering in on distraction" in the March 19, 1999, issue of *The Criterion*. I had no trouble identifying with her musings.

Keep up the good work, Mrs. Dewes!

JoAnn Harper
Indianapolis

Agrees with issues, not conclusions

I agree with much of what Bob Saverine wrote in a recent letter to the editor (*The Criterion*, March 12), but I must disagree with most of his conclusions. He is right to point out the virtues of giving to people who have less than us, but where he leads us from there I am unwilling to follow.

He writes about "the need for governments at every level" among other things to "raise the living standards of a people and all its sons." I could agree with this except for one detail: the government gets its money by taking from taxpayers. By definition, this is stealing, and it is an obvious violation of the rights of taxpayers. Because of this problem, we must at least spend money very carefully, and limit it as much as possible. If the government held fund raisers, then it would be acceptable to help the poor, but it doesn't, so it isn't.

He is correct to oppose "needless suffering...constant concern for the family's financial welfare." However, he is wrong to characterize "healthy living conditions" as a right. If it were, it would be violated whenever someone dies or gets sick. Needless to say, it is unreasonable to claim infinite life as a right that others must grant. It cannot be granted. It is also important not to expect this as a right. Conceding that people *should* help others, I can't recommend dependence on this. Sometimes they can't help. Sometimes they just won't. Either way, demanding things as rights instead of acquiring them on one's own can just make things worse.

Finally, what is a "living wage?" There is no amount of money that can satisfy all physical needs. At what point is an insufficient amount of money high enough to be considered "living?" Employees in this country could be better off than they are, but no wage increase can eliminate death. Wage increases can only extend life. There will never be a "living wage."

In addition, setting a "living wage" as a minimum requirement for wages ignores an important point. An economy is a network of growth formed by people who serve others in exchange for benefits. The more people work, the more the economy and people's personal living standards improve. Obviously, it is good for all involved to pursue excellence. It also should be noted that the system breaks down if one side doesn't make these exchanges worthwhile to the other. People should be as generous as possible, just out of kindness, but we must understand that a wage is a means for getting help, not a structure to take care of people.

Saverine is right to care about people's living conditions, but it is important to keep these ideas in mind.

Karl Born
Indianapolis

Debt relief bill introduced in House

Thank you for a wonderful editorial in the March 19 issue on debt relief for the world's poorest countries. I wanted to make sure you received the latest information on the status of the debt relief bill. The Debt Relief for Poverty Reduction Act of 1999 (H.R. 1095) was introduced in the House on March 11 by Rep. Jim Leach (R-Iowa), chair of the House Banking Committee, and the ranking member of the committee, Rep. John LaFalce (D-N.Y.). Rep. Spencer Bachus (R-Ala.), chair of the Banking Subcommittee which will consider the bill, also agreed to be an original co-sponsor, along with Reps. Doug Bereuter (R-Neb.), Maxine Waters (D-Calif.), Frank Wolf (R-Va.), Barney Frank (D-Mass.), and Tony Hall (D-Ohio).

As you can see, the bill is off to a strong start! Perhaps the most hopeful part of the bill is that it calls for the establishment of a Human Development Fund, which ensures that the money saved actually goes to benefit the poor.

During this Jubilee preparation year, this legislation provides a very exciting action handle for us as we work to bring about a more just world in the third millennium. I hope you will consider writing a follow-up editorial on the specifics of the bill, urging Congress to pass this important legislation. Very seldom do we see legislation that has the broad and positive impact for the poor that this bill brings. Affecting over a billion of the poorest people in the world, this bill would save many lives and dramatically improve the living conditions of those in absolute poverty.

Thank you for your work.

Donna Wenstrup
Bloomington

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to

edit letters from readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to: criterion@archindy.org.

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Check It Out . . .

Our Lady of Lourdes Board of Education invites alumni, former faculty, past parishioners, and friends of the parish to the **ninth annual Spring Benefit dinner** April 25 at the Indianapolis Marriott, 7202 E. 21st Street. The evening begins with a reception at 6 p.m. followed by dinner at 7 p.m. Franciscan Sister Irene Hoff is the guest speaker. Sister Irene was a member of the faculty at Our Lady of Lourdes School from 1955 to 1958, when she was known as Sister Immaculata. Tickets for the event are \$35 per person. All the proceeds will benefit the school. For reservation information, call Colleen Kenney at 317-353-9642 or the parish office at 317-356-7291.

St. Francis Hospital and Health Centers is offering "**Sympto-Thermal Method**" of **Natural Family Planning classes** at their South Campus, 8111 S. Emerson Ave., in Indianapolis. The series of four classes will be offered starting on April 9 and Sept. 15. Classes will be held once a month from 7 p.m. to 9 p.m. The registration fee is \$55 per couple. For more information, call 317-865-5554 between 9 a.m. and 3 p.m. Monday through Thursday.

The Garfield Park Ministry is sponsoring an **ecumenical Good Friday service** at noon on April 7 at Sacred Heart Parish, 1530 Union St., in Indianapolis. The service is based on the Passion of the Lord according to John. A free-will offering will be taken and equally split between the Church World Service and Catholic Relief Services. For more information, call 317-638-5551.

St. Michael Parish in Indianapolis will host a **Divine Mercy Celebration** April

11. Msgr. Joseph F. Schaedel, vicar general and moderator of the curia, will lead the celebration. The service will begin at 3 p.m. An hour of adoration and opportunity for confession will follow.

St. John the Baptist Parish, 8310 St. John Road, in Starlight will host **devotions for Divine Mercy Sunday** on April 11. The day will begin at 1 p.m. with welcome, "What is Divine Mercy?" Adoration and opportunity for confession will follow at 2 p.m. Rosary will be prayed at 2:45 p.m. Divine Mercy Devotion, including chaplet, reflection, and Benediction, will begin at 3 p.m. Refreshments will be served following the devotion. For more information, call 812-923-5785.

The Scecina Memorial High School Athletic Department will host its annual athletic summer camp for soccer, track and field, girls' basketball, football, volleyball, and boys' basketball this summer. The cost for each camp is \$20 for the first child and \$10 for each additional child per camp. Camp dates are: coed soccer, June 23-26 for third through sixth grade, June 23-26 for seventh through ninth grade; coed track and field, June 28-30 for third through ninth grade; girls' basketball camp, July 5-8 for third through sixth grade and July 5-8 for seventh through ninth grade; football camp, July 12-15 for third through eighth grade; volleyball camp, July 12-16 for fourth through eighth grade (ninth graders should attend afternoon high school camp); boys' basketball, July 19-23 for third through ninth grade. For more information or to register, call the athletic department at 317-356-6377 ext. 135.

A week of lectures and workshops that explore the spiritual teaching of

20th century Jewish theologian Abraham Heschel (1907-1972) will be presented April 18-23 by Saint Meinrad School of Theology's Office of Continuing Education. The conference, titled "The Enduring Legacy of Abraham Joshua Heschel," will be held in the Newman Conference Center on the Saint Meinrad Campus in St. Meinrad. The conference will be followed by a weekend retreat April 23-25 titled "Praying with Abraham Heschel." For more information or to register, call 800-730-9910.

The Music Department of Scecina Memorial High School in Indianapolis will perform its **annual Spring Concert** at 4 p.m. April 18 in the school cafeteria. The Flag Team and Scecina Band will perform. For more information, call Laura Zerkle, music director, at 317-356-6377 ext. 131.

The public is invited to join the Benedictine monks for **Holy Week services in the Archabbey Church at Saint Meinrad in St. Meinrad**. The dates, times, and services are: April 2, 7:15 a.m., morning prayer; noon prayer; 3 p.m. liturgy of the Passion and Death of the Lord; and 8 p.m. Vigils of Saturday. On April 3, 7:15 a.m., lauds; noon prayer; 5 p.m. vespers; 8:30 p.m. beginning of Easter Vigil and Mass. On April 4, 5 a.m. conclusion of the Easter Vigil and Mass; 5 p.m. vespers.

Theology on Tap presents "**What a Modern Catholic Believes**," at 7 p.m. at Sam's Tavern, 3800 Payne Koehler Road, in New Albany. Conventual Franciscan Father Richard Kaley, pastor at St. Joseph Hill Parish in Sellersburg, is the speaker. Theology on Tap is sponsored by the Indiana University Southeast Newman Center and the New Albany

Deanery. For more information, call 812-945-0354 or 800-588-2454.

Dr. Kathleen Hughes, professor of liturgy at Catholic Theological Union in Chicago, will present the 1999 Thomas Lecture, "**Sacraments in the Church: Present Challenges and Future Perspectives**," at 8 p.m. (EST) April 15 in the Newman Conference Center on the campus of Saint Meinrad School of Theology in St. Meinrad. For more information, call Barbara Crawford at 812-357-6501.

The Society for the Propagation of the Faith is sponsoring its annual nationwide essay contest for high school students. The theme of this year's contest is "As the Father has sent me, so I send you" (John 20:21). Students are invited to write about a family member/friend, priest, religious or lay person who is or has been a missionary in a foreign land. Students may also write about their own mission experiences overseas. Essays should be 500 words (one-and-a-half typed pages double spaced.) All entries must include (on the top right front of the first typed sheet), the student's name, age, home address and telephone number, as well as the name, address and telephone number of his/her school/parish. All entries must be received by April 16 at the national office of the Propagation of the Faith, 366 Fifth Avenue, 12th Floor, New York, New York 10001. Winners will be announced on May 23. Students who wish to enter the essay contest should speak with their religious education teacher or contact their local Propagation of the Faith Director. For more information, call the national office of the Propagation of the Faith at 212-563-8700 or 800-431-2222 or visit the Propagation of the Faith Website at www.propofaith.org. †

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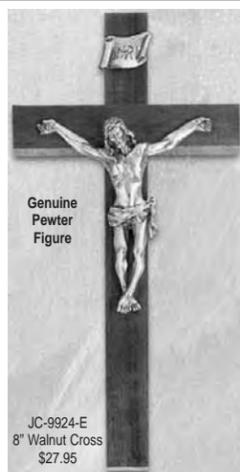
VIPs . . .

St. Francis Hospitals and Health Centers honored two women with the 1999 Spirit of Women Award during a national award recognition gala in Washington D.C. in February. **Bernadette "Bernie" Price**, girls' athletic director for the Catholic Youth Organization (CYO), received this honor for her 25 years of actively promoting cultural and social

events for Indianapolis youth. **Shirley Cherry**, a registered nurse at St. Francis Hospital and Health Centers for 30 years, received the award for her tenacity, calmness, and focus on St. Francis' important Franciscan values and her own personal work ethic. The Spirit of Women Award honors women who make a difference every day. †

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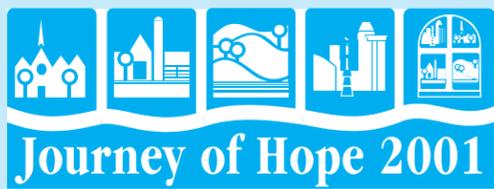
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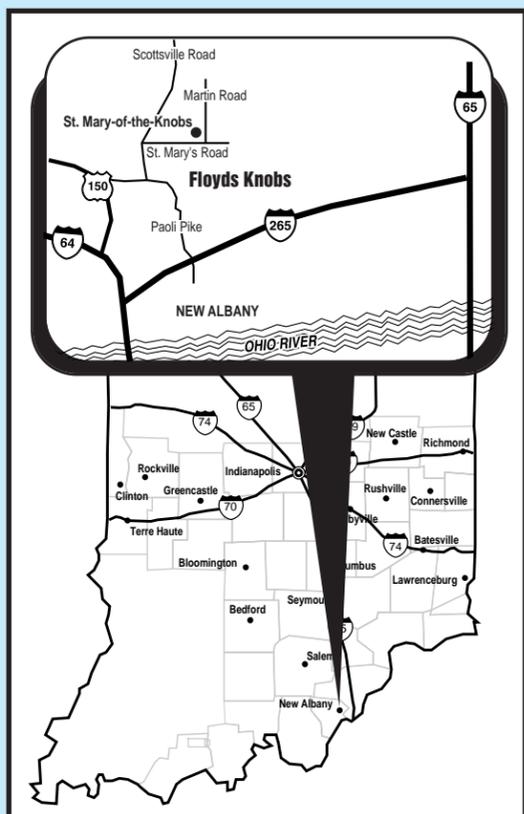
New Albany Deanery

St. Mary-of-the-Knobs Floyds Knobs

Story and photos by Susan M. Bierman

Fast Fact:

Established in 1823, St. Mary-of-the-Knobs Parish in Floyds Knobs is the oldest parish in the archdiocese. The parish marked its 175th anniversary with a large celebration last summer. Some 2,000 parishioners, neighbors and friends gathered for the event.



Journey of Hope 2001

Stewardship boosts activity at archdiocese's oldest parish

FLOYDS KNOBS—Having just marked 175 years, the oldest parish in the archdiocese prepares for the next 175 years.

"We know that we've got a future," said Father John F. Geis, pastor of St. Mary-of-the-Knobs Parish in Floyds Knobs.

A lot has changed at the 940-household New Albany Deanery Parish in those 175 years. Some of the most noticeable changes perhaps have taken place over the last five years. A greater understanding of stewardship is noted to have boosted activity in the parish.

Parishioner Patrick Byrne recalls a Finance Commission meeting with Father Geis that took place some four years ago. Byrne said Father Geis brought up "stewardship."

"We all said, 'Father whenever there's a need we always provide and the contributions come. We're doing a lot of other things, Father. I think we ought to put that on hold,'" Byrne said.

Needless to say, stewardship wasn't put on hold.

"He [Father Geis] proved us wrong. It's not just the contributions increasing—it's just that there's more people involved in the various activities," Byrne said.

Five years ago a Stewardship Committee was established at St. Mary-of-the-Knobs Parish. Charlotte Roberts is the committee chair. She said the stewardship committee focuses on getting people involved in the parish and helping parishioners understand that their time and talent is just as important

as their treasure.

"It's just common Christian principles that we're trying to promote," Roberts said.

In the past, the Stewardship Committee has hosted a Festival of Ministries. The various parish ministries set up displays and invited parishioners to get involved.

"It's for the people to understand that through these different activities that you are giving back to the parish and you are enriching yourself to come closer to God," Roberts said.

Roberts believes the Stewardship Committee is meeting its objective for its existence in the parish.

"Stewardship is not a bad word anymore. People understand that, and they can relate more to the Gospels about stewardship," Roberts said.

Roberts views people as caretakers of the gifts that God has granted individuals.

"We each have special gifts that God has given us and a special purpose for being, and people are starting to see that," Roberts said.

Suzie Didat, parish business manager/administrative assistant, believes many of the parishioners were unaware of their own talents.

"They didn't really recognize that they had gifts to share," Didat said.

The whole focus on stewardship at the parish has become a full awakening to that.

"They find that once they give, they want to continue to give of their time and talent. They see that there is an appreciation here for them, and they are a part of a commu-



St. Mary-of-the-Knobs Church

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nity," Didat said.

Beverly Parker, who has been the director of religious education at the parish for 20 years, believes the parish has risen to a higher level of understanding stewardship.

"They've come to a new consciousness as to how they serve their God with the gifts they have," Parker said.

The recent parish success of the Legacy of Hope from Generation to Generation capital campaign is proof. The parish goal was \$422,000; \$625,000 was pledged.

"They aren't giving because they see a need, they are giving because they see a need to give," Byrne said.

Although a needs list was composed, the parish has not yet determined how its share of the campaign money will be spent.

Father Geis said there are some specific needs, while other needs are long range. This will be a focus of the parish's newly established Long-Range Planning Committee.

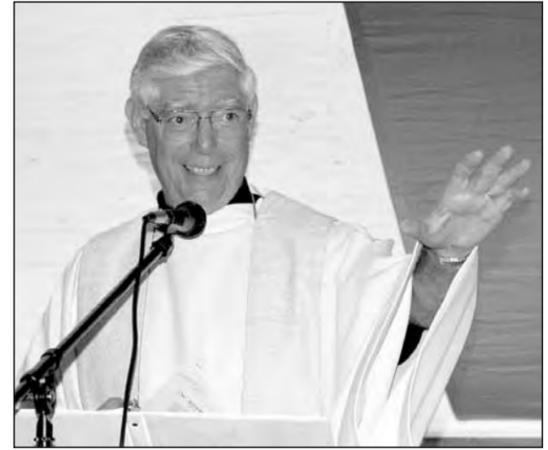
Marilyn Merkel, parish worship/music coordinator, moved into the parish 20 years ago. Merkel said when she first came to the parish there was a lot of faith and very strong faith-filled people. However, everybody was silently faith-filled doing their own thing. She uses an analogy to describe the change she has seen within the last five years at St. Mary-of-the-Knobs Parish.

Merkel believes stewardship was the water poured onto the dormant seeds of faith allowing spiritual growth in the parish.

"It's like that [stewardship] was the water that was put on the seeds and now we've seen so much growth in every area in five years, because we've watered the seeds of faith and we've allowed the spirituality of the people to come forth," she said.

Door-to-Door program

Three years ago, St. Mary-of-the-Knobs Parish established an Evangelization Committee. Jack Shirley is the



Worship/music coordinator Marilyn Merkel, at left, directs the choir during the 175th anniversary outdoor Mass celebration at St. Mary-of-the-Knobs Parish in Floyds Knobs last summer. Above, Father John F. Geis, St. Mary-of-the-Knobs pastor, speaks to parishioners during the outdoor Mass.

chair.

"Jack really is evangelization here. He really has given himself totally to this for quite some time," Father Geis said.

Shirley said for the past two years the committee has been working alongside other parish programs. This year is the year of evangelization, he said.

"We saw the need to evangelize the St. Mary-of-the-Knobs Parish community," he said.

The parish, and two other denominations in the St. Mary-of-the-Knobs boundaries in Floyds Knobs—Cornerstone Community Church and Floyds Knobs Christian Church—have joined forces in an ecumenical effort called the Door-to-Door Program.

The three churches have created a brochure, which features the three denominations, information about the three churches, and some biblical passages.

"We didn't want to put in anything too elaborate, we just want it simple," Shirley said.

Members of the St. Mary-of-the-Knobs Evangelization Committee join members of the other churches and go door to door delivering the pamphlets.

"We just want to put the word out and let the Holy Spirit do what he will," Shirley said.

Shirley said the group plans to cover the entire Floyds Knobs area within the next few months.

"It's very exciting, and you meet people who've never been to church and nobody has ever asked them to come," Shirley said.

St. Mary-of-the-Knobs pre-school

St. Mary-of-the-Knobs Parish opened its preschool last fall. The preschool is housed in the school building on St. Mary-of-the-Knobs Parish property, where public school was held from 1826 to 1997. It serves Catholic and non-Catholic children from the surrounding area.

Amy Tarter, director of the preschool, said Catholic values are a major focus at the preschool. The preschoolers recently took a field trip to the church for a tour.

"Many of them had never been in a church before. It was a real experience for them. They still talk about going over to church," Tarter said.

Father Geis said the preschool brings a sense of mission to the parish in instilling faith values in the youth.

"This is a new venture to bring that mission of God, Christ, spirituality to our youth," Father Geis said. †



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3 p.m. Divine Mercy Service, procession



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'Set goals,' Zupancic tells young adults

Indianapolis Colts marketing director urges young adults to work hard to achieve goals

By Mary Ann Wyand

Former Indianapolis Colts strength coach Tom Zupancic, a member of St. Malachy Parish in Brownsburg, has been known to lift the front of an automobile to demonstrate the importance of working hard to achieve goals.



Costumed hostess Megan Friedmeyer of St. Luke Parish in Indianapolis welcomes conference participants.

Now the director of business development for the Colts, Zupancic discussed "Building Inner Strength" during his keynote address at the 1999 Archdiocesan Young Adult Conference March 27 at Marian College in Indianapolis. The conference theme was "Serve as Luminaries to Shed Light Upon the Earth."

"I think God expects us to constantly strive to be the ultimate success in life," Zupancic said, "and I think every person has the ability to be the ultimate success in life. And what is that? I think the ultimate success in life is to be the best you that you can be. Everyone can be the best you that you can be. I think God expects that of us."

"We've got to be able to take our candle into the darkness where the cold winds blow and keep that candle lit," he said. "And in order to do that, we've got to have that ultimate success building inside of us all the time. It's a process you learn through life. Number one, you've got to set goals in every part of your life. Number two, you've got to have a plan, and it's got to be very specific. And number three, you've got to be willing to work."

Before joining the Indianapolis Colts 16 years ago, Zupancic said, "I was involved with the Olympic program. I was training for the Olympics in Greco-Roman wrestling in Colorado Springs. I learned



Photos by Mary Ann Wyand

During the Young Adult Conference March 27 at Marian College, Indianapolis Colts staff member Tom Zupancic of Brownsburg encourages young adults to set goals and work hard to achieve them.

that if you don't have specific goals in all areas of your life, how can you hit a target that you don't even have?"

People need to have spiritual goals, he said, just as they need to have financial goals, health goals, family goals, academic goals and other goals for every part of their life.

"If you want to take that 'little light of mine and make it shine,' you've got to have goals and you've got to be constantly striving to be the best you that you can be," Zupancic said. "That's what God wants for each and every one of us. And you've got to constantly check yourself to see if you're striving to be the best you that you can be. You've got to work at it. You've got to sacrifice a little bit."

"And when you see people striving to improve 'this little light of mine,'" he said, "it's important to compliment them. 'We don't do that nearly often enough.'"

The goal-setting process happens by identifying objectives, he said, making a plan and working hard to achieve them.

"And we all have that ultimate power that we can tap into to help us be the best that we can be," Zupancic said. "We've got to be willing to put forth our best effort. When we do that, we become the flower that God meant us to be—by taking that light out into the darkness, where the wind blows cold, to show other people, to teach other people."

During an afternoon forum, Archbishop Daniel M. Buechlein asked the young adults to share their gifts and talents to help the Church and their communities.

"On Dec. 31, 1999, we're going to have a midnight Mass at the cathedral, as part of the great Jubilee celebration, for the young adults of our archdiocese," the archbishop said. "There we want to recognize the fact that you will carry the leadership of the Church into the first century of the new millennium. We're also going to form a young adult commission for the archdiocese, and we are planning to make opportunities available for you to volunteer to help with home missions." †

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Day 4: Saturday, Paris

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- Church of St. Vincent de Paul

Day 5: Sunday, Paris/Nevers

- Nevers where St. Bernadette spent the last 13 years of her life.
- Visit St. Cyril and St. Judith Cathedral

Day 6: Monday, Nevers/Paray le Monial/Lyon

- Paray le Monial, the site of the apparitions of our Lord to St. Margaret Mary Alacoque in 1673. It is here that she received the 12 promises to increase devotion of the Sacred Heart of Jesus.

Day 7: Tuesday, Lyon/Ars/Lyon

- See the incorrupt body of a humble saint, St. John Vianney, patron of parish priests. We will also have an opportunity to receive the Sacrament of Reconciliation in the confessional where he spent 17 hours a day for over 30 years.

Day 8: Wednesday, Lyon/Avignon

- Avignon, we visit the magnificent Palace of the Popes. From the year 1309 to 1377, seven successive popes ruled the Church from this territory in southern France.

Day 9: Thursday, Avignon/Lourdes

- Lourdes, a small town in the Pyrenees Mountains. Here in 1858, the Virgin Mary appeared to Bernadette and identified herself as "The Immaculate Conception."

Day 10: Friday, Lourdes

- Visit the Basilica of Lourdes, and the Cachot, the place where Bernadette lived at the time of the apparitions. We will attend the Blessing of the Sick and have an opportunity to bathe in the miraculous waters of Massabielle.

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Young adults bring vitality to the Church

Consultants say parishes need to reach out to young adults to help them connect with Jesus

By Mary Ann Wyand
First of two parts

COLUMBUS—Young adult Catholics bring vitality and creativity to the Church and parishes need to embrace their many gifts and talents, two nationally-known experts in young adult ministry told participants in an archdiocesan conference on "Becoming a Young Adult Responsive Church" earlier this year.

Joan Weber and Eudist Father Ron Bagley, consultants for young adult ministry with the Center for Ministry Development in Naugatuck, Conn., urged parish representatives to rethink liturgies and ministries to be more inclusive of the needs of young adults.

Hospitality is the first step in evangelizing young adults and encouraging their participation in parish life, Father Bagley said. "Parishes need to be reaching out to young adults and helping them connect with the Church. Personal contact is really the bread and butter of evangelization."

By conducting a young adult census, he said, parish staff or volunteers can offer personal invitations to the often transient population of "20-something and 30-something Catholics" who may be attending Mass at more than one church.

"We can't wait for young adults to walk through the church door," Father Bagley said. "We've got to meet them at local gathering places for socialization, at health clubs, even on the Internet."

"In this day and age, using the Internet for evangelization is an obvious solution," he said, "and that doesn't have to be difficult. Let young adults help create and maintain a parish web site. If we're talking

about bringing the good news of Jesus Christ into every human situation, we know one of the places where we're going to meet young adults is online."

Parishioners at a church in LaCrosse, Wisc., have created a successful web site by updating it daily with Scripture quotes, a reflection and prayers, he said, and offering to e-mail these messages by request. The site currently reaches more than 1,200 users.

Starting a parish young adult ministry won't be overwhelming, he said, if young adults are invited to evangelize their peers.

"Let active young adults in the parish go out to make personal invitations to their peers in young adult settings," Father Bagley said. "It's not hard [for a young adult] to say, 'We have a nice liturgy at our church. You might want to come and be a part of it. And we're going on a camping trip. You might want to be a part of that, too.' The more people you've got doing that, the better your young adult outreach will be."

To keep in touch with parish young adults temporarily living in other cities, parishioners of all ages can "adopt a young adult," he said. "This is a great way of keeping in contact with young people who have been a part of the parish and now are away at college. It's easy to ask college students for their school address, then to invite people in the parish to be pen pals and keep in touch with them with letters, parish newsletters, care packages and even e-mail notes. Making the campus to parish connection is important."

Because "the average young adult is probably on the fringe of the practice of the faith," he said, "sacramental preparation is



Photos by Mary Ann Wyand

Eudist Father Ron Bagley encourages parishes to create a web site and update it daily to evangelize young adults online.

another great opportunity to do evangelization. Look at sacramental preparation programs as opportunities for connections. We're not just preparing people for a ceremony. We're preparing them for a lifetime."

Church leaders need to "read the signs of the times," Joan Weber said, "then to interpret those signs through the light of redemption. Have we done that well with this generation? I think not, but we're supposed to be Easter people."

"Young adults have a hunger for spirituality and a desire to grow spiritually," Weber said. "What we need to do is help young adults understand that being a member of a faith community can help them grow spiritually, that they need community, and they can't do it [grow in faith] by

themselves. They need to know that their Catholic faith will help them to know God and understand God's will better."

Parishes need to do "a better job of building those [faith] bridges than we have in the past," she said. "We need to work harder to connect young adults with Jesus Christ."

In their pastoral letter "Sons and Daughters of the Light—A Pastoral Plan for Ministry with Young Adults," Weber said, "the U.S. bishops tell us that we're to foster the personal and communal growth and education of young adults toward a relationship with Jesus Christ. Our ministry should introduce them to Jesus in a way that they can develop a meaningful relationship with him." †

Joan Weber urges parishes to follow the U.S. bishops' guidelines listed in their pastoral letter for young adults called "Sons and Daughters of the Light—A Pastoral Plan for Ministry with Young Adults."



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Madison students earn state awards

Essays address the need for awareness about challenges of persons with disabilities

By Margaret Nelson

Two students at Pope John XXIII Elementary School in Madison took the top prizes in a statewide writing contest—"Attitude: The Last Barrier for People with Disabilities"—that drew 394 essays about persons with handicaps.

The awards were presented on March 25 in downtown Indianapolis.

Sarah Demaree of Madison won the first-place award for grades five and six with "A Special Heart," her story about her great aunt Marie.

The judges liked her essay because, though it mentioned that her aunt had cerebral palsy from birth, it focused on her accomplishments.

Sarah explained that cerebral palsy is a neuromuscular disorder caused by damage to the brain during pregnancy, birth or in the first few years of life. She also explained the problems experienced by people with cerebral palsy.

Then she described the community service work her aunt did and the honors she received for her volunteer efforts.

"My aunt believes that it's not really how much or what you can do, but that you care to try," Sarah wrote. "She thinks that you lead by example and hope that by being out in the community, it will encourage other physically-challenged people to do the same. I know my aunt's life has not always been easy, but she still finds it in her heart to help make

someone else's better. I am really proud to be her niece!"

Sarah received a \$150 prize as well as the certificate.

Eric Brichto of Madison took second place in the grades five-six category with "The Ballad of the Crippled Kid."

Though the title created a negative reaction, the judges thought it was justified by the first-person style of the writer, which showed his understanding of people with disabilities.

Eric received a \$75 prize for his essay.

Pope John XXIII School also received a special certificate because of the large number of entries the school has submitted during the life of the contest.

The essays of Deuce Wall and Luke Wise, also students at Pope John XXIII School, were among the top 10 submissions selected by the judges for the third- and fourth- grade level this year. Essays by Pope John XXIII fifth- and sixth-graders Cortney Hoffman and Angus McEuskey also were printed in the booklet of best entries.

The essay of Julia Cook, from St. Jude School in Indianapolis, was among the top eight entries of the seventh- and eighth-grade entrants.

The Attitude Essay Contest was sponsored by the United Cerebral Palsy Association of Greater Indiana and the Indiana Governor's Planning Council for People with Disabilities. †



Sarah Demaree, a fifth-grade student at Pope John XXIII School in Madison, shows her mother, Judy Demaree, her first-place certificate for the statewide "Attitude" essay contest on disabilities.

'Be prepared to be surprised by God'

By Mary Ann Wyand
First in a series

Vocation discernment typically isn't an easy process, but it is an enlightening one, Benedictine Father Jonathan Fassero told participants at a vocation discernment weekend March 19 at Fatima Retreat House in Indianapolis.

"Confusion is a common element in discerning a vocation to the priesthood or religious life," he said, "but be prepared to be surprised by God."

In his opening talk at the three-day retreat sponsored by the archdiocesan Office of Priestly and Religious Vocations, Father Jonathan outlined a number of common fears that men and women face when considering a vocation to the priesthood or religious life.

That list includes fear of rejection by family members and friends, fear of celibacy, fear of personal inadequacy and fear of actually entering the convent, monastery or seminary.

Then the monk, who is a faculty member at Saint Meinrad School of Theology in southern Indiana, addressed those fears with practical and reassuring advice. Time, prayer and a supportive community often resolve many fears, he said, and God even works through our weaknesses.

"Success, as far as the followers of Jesus see it, obviously is very different from the message that secular society gives us," he said. "The ultimate success for a follower of Jesus is to know, love and serve him in this world and to be with him in the next."

"The will of God is a road map for the Christian journey," Father Jonathan said, "but it can be very misunderstood. I think God's will for us is to be happy and ful-



Fr. Jonathan Fassero, O.S.B.

filled. Really, the will of God for all of us is holiness."

Because a vocation to the priesthood or religious life is countercultural, he said, "fear is the number one killer of vocations. Fear keeps us from continuing on with the journey. But if you are fearful, you're in good company. You are not alone."

God and Jesus said, "Be not afraid," many times, Father Jonathan told the gathering, citing Scripture passages with this theme from Genesis, Exodus, Numbers, Deuteronomy, Joshua, 1 and 2 Kings, 1 Chronicles, Tobit, 1 and 2 Maccabees, Proverbs, Matthew, Luke, John and the Acts of the Apostles.

"Keep an open mind and heart" when discerning the priesthood or religious life, he said. "Don't let fear overwhelm you and keep you from considering a religious vocation. Let it be a decision made in the context of communal prayer and a supportive community." †

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Easter

SUPPLEMENT



The resurrected Christ appears to his disciples and says to them, "Peace. It is I. Do not be afraid." Christians around the world mark Easter, the feast of the Resurrection, April 4.

Christ is risen, and he lives today—within us and in the Eucharist

We must not think of Christ's resurrection just as a past event. He lives in the present!

By John F. Fink

Christ is risen!
He is risen indeed!

This is the greeting Christians have been exchanging with one another for about 1,969 years. It is both the ancient and the modern expression of our faith.

A similar expression occurs in the Mass when, after the consecration, the priest asks us to proclaim the mystery of faith: "Christ has died; Christ is risen; Christ will come again."

We must not think of Christ's resurrection just as a past event, as just something that occurred on the Sunday after the Jewish Passover in the year 30. It indeed is that, but it is more than that. It is the beginning of glory—Christ's glory and our own. That's why we say, not that Christ rose, but that Christ *is* risen! He lives today, in the present!

He lives today in the Church, which is his mystical body. And he lives with and in us who are members of his mystical body. In particular, he lives in the Eucharist, which is the memorial of the Paschal Mystery of Christ's death and resurrection.

The *Catechism of the Catholic Church* makes this point powerfully: "Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us, is present in many ways in his Church: in his word, in his Church's prayer, 'where two or three are gathered in my name' (Mt 18:20), in the poor, the sick, and the imprisoned (cf. Mt 25:31-46), in the sacraments of which he is the author, in the sacrifice of the Mass, and in the person of the minister. But he is present most especially in the eucharistic species" (#1373, italics in the catechism).

The Eucharist is the same sacrifice made by Jesus on the cross, where he was both the victim and the priest. In that sac-

rifice, we members of his body are able to unite ourselves to the head of the body to offer our lives, our prayers, sufferings and work. The whole Church unites with its head in his sacrifice.

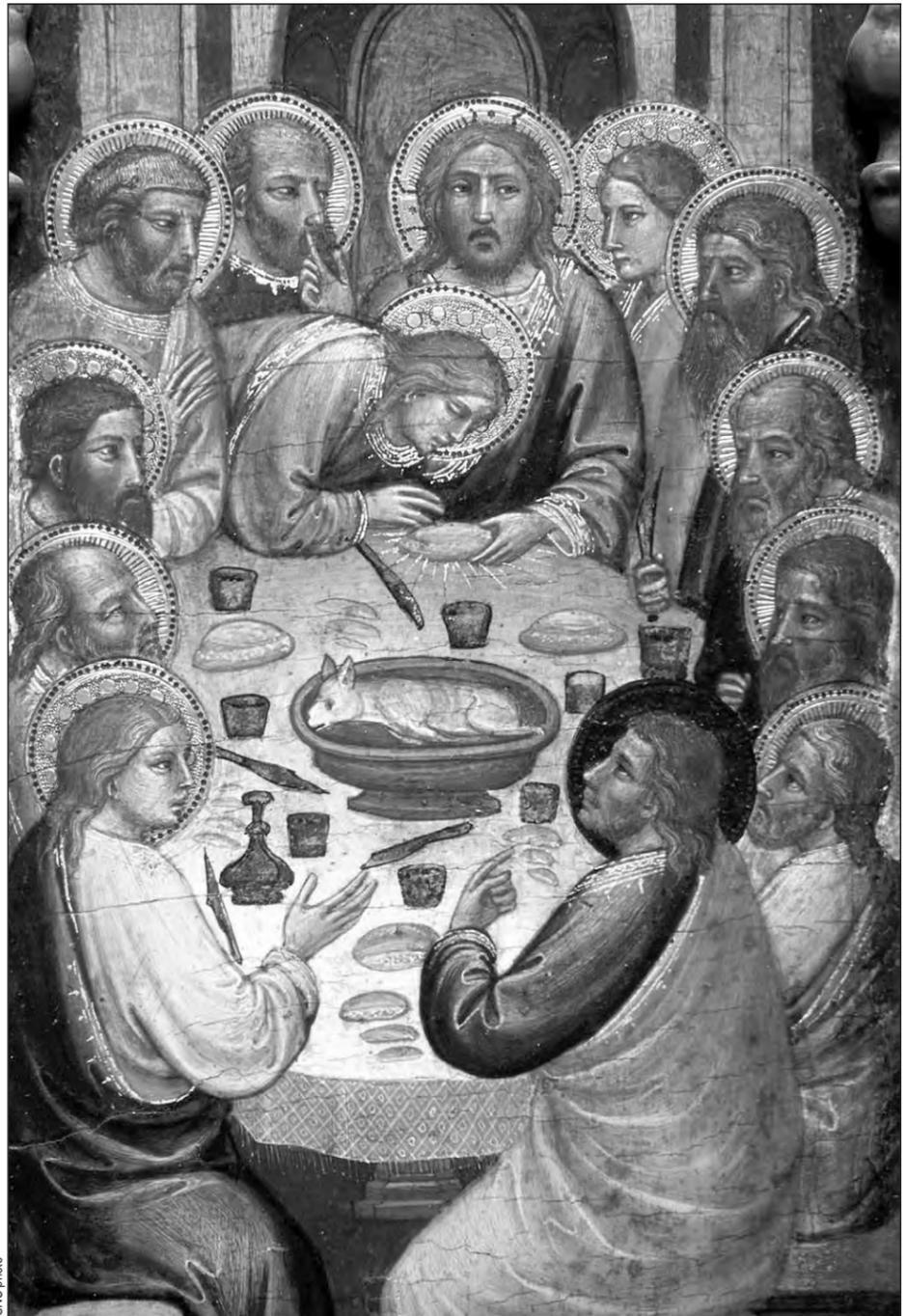
When we receive Communion, God lives in us. We become more closely united with him than in any other way until we share in his divinity in heaven. Jesus told us, "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world" (Jn 6:51).

There is so much mention of life in the Gospels and in the Mass. Another expression of the mystery of our faith, recited after the consecration, is: "Dying you destroyed our death; rising you restored our life." We were dead to sin before Christ came into the world, and it was our sins that made him suffer the torment of the cross. But he died for our sins and thereby destroyed our death. Then, by rising from the dead, he restored our life. He opened for us the way to a new life, reinstating us in God's grace.

Having risen from the grave, Christ did not then ascend into heaven and disappear from world history as if he had never been part of it. He has continued to live in it through his Church. Therefore, you and I don't have to look for him in heaven because he dwells in us every day of our lives.

Furthermore, we have his promise that "whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day" (Jn 6:56). With faith in this promise, we look forward to our own resurrection after which we will live eternally in God's divinity.

Christ is risen!
He is risen indeed! Alleluia! †
(John F. Fink is editor emeritus of The Criterion.)



CNS photo

In this painting of the Last Supper by Mariotto di Nardo, an apostle leans over the bread held by Christ. The Easter triduum begins with the evening Mass of the Lord's Supper. Christ lives in the Eucharist, which is the memorial of the Paschal Mystery of his death and resurrection. When we receive Communion, God lives in us and we become more closely united with him than in any other way until we share in his divinity in heaven.

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Individuals, families celebrate Easter daily

Christians are Easter people, saved by the generosity and the love of God and Jesus

By Steve and Kathy Beirne
Catholic News Service

Easter is the feast when new life triumphs over death. One way to get ready for Easter at home is to look into our family life for instances when "death" seemed to be winning over "life," then to also look for events of the opposite kind.

Discouraging events might include a broken relationship, financial problems, an unfinished project, home or car repairs, and failing grades.

But there probably also are instances when life turned around for the better. Perhaps a new friendship developed for a family member that became a real source for growth.

Loving families have a way of helping life triumph over the suffering of their members. They have a way of bringing Easter to one another.

One way to celebrate Easter in the family is to make a list of the times family members helped each other, then write notes to tell the others who they helped and how much you appreciate their help. You may have said so at the time, but a note sent later is something others can keep and read again when they're feeling bad and need a boost.

What else do families do to make Easter special?

In our family, after we dye our eggs, we make bread, braid it, form the braid

into a wreath, bake it, then put some of the dyed eggs into the bread. It is the only food we prepare every Easter.

Some years we make sugar cookies in the shape of chicks. We've also been known to make Chinese noodle baskets and fill them with jelly beans. But we always have the bread.

Bread symbolizes the food that above all others sustains life—the bread of life. The colored eggs placed in the bread focus our attention on the rejoicing that comes with the power of the Resurrection.

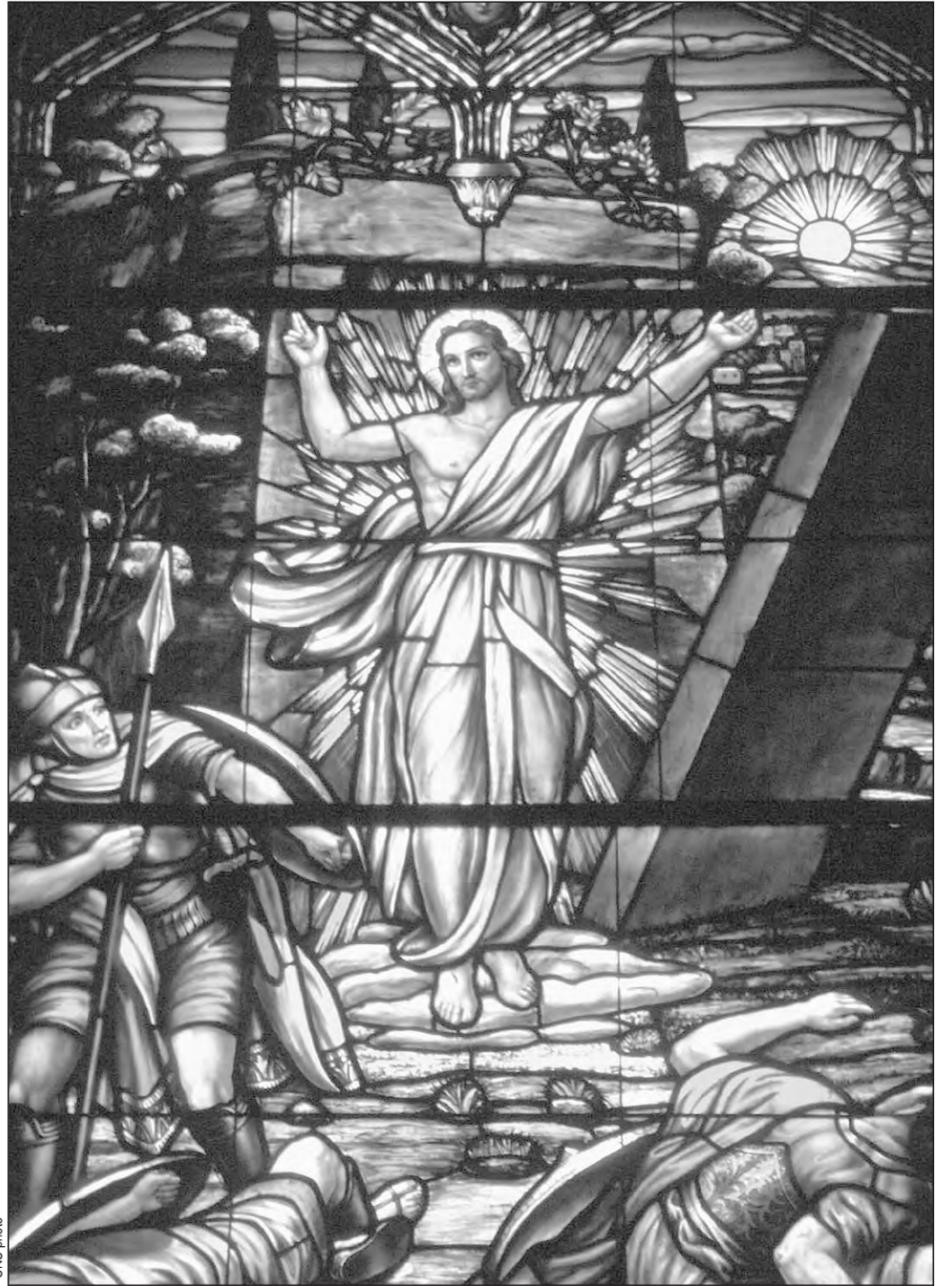
If you have seen the movie *Grandma's Bread*, you understand how such a simple act can pass the importance of ritual and love on from generation to generation.

One theme of Easter is freedom, a theme that comes from the Passover feast that Jesus was observing when he was seized and killed. He was the perfect expression of freedom from fear and, finally, freedom from death.

A child's book that expresses this reality in fictional form is C.S. Lewis' *The Lion, the Witch and the Wardrobe*. Parents might try reading it aloud with their children during the Easter season, calling attention to the similarities between Jesus and Aslan, the story's great lion.

We are Easter people, all of us who have been saved by the generosity and love of Jesus, and we play it out in the lives we lead in our families. †

(Steve and Kathy Beirne publish Foundations for newly married couples.)



Easter is the feast when new life triumphs over death. One way to get ready for Easter at home is to look at family life for instances when death seemed to be winning over life, then look for life-giving events.

God speaks to us daily through everything and invites a response

By Fr. Richard Rice, S.J.
Catholic News Service

Let us presume that someone wants to listen to God, to hear what God has to say. How does he or she proceed?

We are complex beings; God speaks to us in all our complexity. God speaks in our thoughts and feelings, in our bodies as well as imaginations, by night and by day.

Meditate on a Scripture passage. Listen to it once. Did any word strike you? Listen again. Did it elicit any feelings? Listen again. Now praise God as you are moved to do either in thought or feeling. Pause to hear if God wants to break in again.

One way God speaks is through our bodies. The body always speaks the truth, and so it deserves our careful attention.

I find two questions helpful in listening

for the Spirit's voice, whether in attending to the body or to dreams, to the mind or to emotion. First, ask: "God, what do you want to give me?" Next, ask: "God, what do you want to teach me through this?"

Those questions invite God to continue speaking, and often provide our response.

The prophet Isaiah wrote, "Morning by morning, God opens my ear to hear as one who is taught" (Is 50:4).

Prayer begins with God bending down to open our ears. God is speaking to you and me all the time. God speaks to us through everything. It takes great courage to listen and respond to God. Yet that is what God invites. Let us acknowledge what a statement of faith that is! †

(Jesuit Father Richard Rice is a retreat leader and spiritual director in St. Paul, Minn.)



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'It's neat to know you're home'

Family of nine will join the Church on Holy Saturday at St. Malachy Parish, Brownsburg

By Margaret Nelson

All nine members of the Lockwood family—parents Keith and Dayna and their seven children, who range in age from 2 to 13—will become Catholic during the Easter Vigil on Holy Saturday, April 3.

They take up a whole pew at St. Malachy Church in Brownsburg.

"I come from a really long line of Baptists," said Dayna Lockwood. "But the Lord has placed almost all Catholics around us among our friends and family.

"A couple of years ago, at the baptism of my husband's grandfather, the Mass intrigued me," she said.

It was when her parents became Catholic that Dayna "started questioning why anyone would change from Protestant to Catholic."

She began by reading.

"She was trying to send them literature about why they shouldn't become Catholic, but she couldn't dispute the teachings of the Church," said Keith Lockwood.

"As I read—I read tons—I was very fair," said Dayna. "I read a lot of anti-Catholic stuff. I truly found that the fundamentalist information had a lot of opinions and judgments and then pieces of Scripture to justify those opinions. The Catholic material was based on what the Church believes and the whole of Scripture."

Parishioners Pam and Greg Pedersen and their two children live two doors away from the Lockwoods. Both families home-school their children. The kids have become very close.

"We have always been friends," said

Pam Pedersen. "We respected one another's faith."

One day, Dayna asked Pam, "Why are you Catholic?"

"It made us think," said Pam. "It was a wonderful spiritual journey for both families."

"We've become best friends," Greg Pedersen said of the family he and his wife are sponsoring. "Above and beyond our spiritual beliefs, there is a great kinship."

A little more than a year ago, the Lockwood family decided to begin the Rite of Christian Initiation of Adults (RCIA) at St. Malachy.

Dayna said she had done so much homework that there weren't a lot of surprises at the educational sessions. But she said some misinformation had been drilled into the family before she began her search.

"God kept plenty of books in supply," said Dayna.

Father Stan Pondo, associate pastor at St. Malachy, led the initiation process.

"When he would mention a book I could read, that same book would come in the mail in just a few days," she said, explaining that the Knights of Columbus provide free Catholic educational books for home-school parents.

Dayna said, "I need to know every detail and why it is. My husband is more internal. It is important to me that our children know why they believe what they do because they will have to defend it, and there are so many misconceptions about the Catholic Church. People say that Catholics pray to idols instead of to God or to Jesus."

Pam Pedersen remembers when Kendall



Photo by Margaret Nelson

The Lockwood family—Kameron, 11; Keith; Korrin, 2; Dayna; Keegan, 5; Kaeli, 13; Karah, 7; Kiersten, 8; and Kendall, 12—gather at St. Malachy Church in Brownsburg, where they will become full members of the Catholic Church on Holy Saturday, April 3.

Lockwood, 12, asked her about prayers to saints. She explained the saints are like a "family" that has gone to heaven before us.

"I said that we don't worship them," Pam said. "We ask them to take our prayers to the Lord for us."

Kameron, 11, said he can't wait to learn some of the more advanced information that he hears the adults talking about, but added, "I learn stuff like being kind, sharing and not to lie."

Dayna said of her faith background, "I was told that Catholics recrucified Christ every time they had Mass. God told me, 'You need to find out for yourself.'"

As soon as she thought the Catholic Church might be right, she wouldn't take communion in another church.

"The rosary was very hard for me," she said, because she thought it might offend God. "I was petrified to give Mary any credit and take it away from her Son."

"But as a Protestant, I didn't meditate daily on what Christ had done for me. I remembered it in the back of my mind," said Dayna. "With the rosary, you relive Christ's life daily."

Kaeli has been reading Scripture since she was 4. Now nearly 14, she has never been so involved at church. She participates in the choir, Catholic Youth Organization sports, and the youth group at the parish.

"People are a lot more friendly here. I can listen at church. I like talking about religious things, spiritual things," said

See RCIA, page 17

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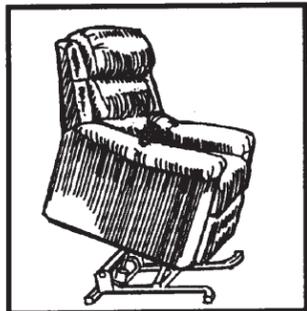


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RCIA

continued from page 16

Kaeli.

Her mother said, "We are learning, growing and searching for truth and trying to get that message out, especially with our Catholic youth."

"At least I know the kids can think on their own," she said.

Dayna, who teaches the youth group every other week, hopes she can have some part in encouraging parents to reinforce the Scriptures at home.

She is anxiously awaiting the day when she can receive Communion in the Catholic Church.

"I want my children to know exactly what that means," she said.

Keith Lockwood calls Dayna "a stronghold in my life. She keeps the family in tune."

Noting that he comes from a "broken" family, Keith said, "I'm the kind of guy who always relied on myself, not so much on God. One thing that I really like about the Catholic Church, the people are non-judgmental."

Keith explained that he grew up in an Irish-Italian neighborhood in New York. Because his father worked seven days a week, he went to church with friends who were Catholic. His best friend from "back East" will be with him on Holy Saturday.

"The Petersons have been a great source

of help," Keith said. "My prayers have been increased tenfold. I love the Church, the people, the priests—everyone is so warm" at St. Malachy.

"Your relationship with God is a personal one. It's all in the Word, written down as your guide," he said. "I like the fact that there is a lot of tradition in the Catholic Church. That keeps us focused on God and Jesus Christ throughout the year. The sacraments and the traditional side of things keeps the faith fresh in your mind all the time."

"I believe firmly in bringing up children in a good moral environment," Keith said. "My wife is dedicated to bringing our children up in our faith and in our beliefs. God is definitely the boss and our children know that."

"Father Dan [Staublin, St. Malachy pastor,] and Father Stan are good listeners. They never ridicule others. They look at everything and realize people are not perfect," he said.

Dayna said, "God was good. It took a long time, and I remember praying, 'Lord why would you even start this with me when I have seven homeschooled kids?'"

Dayna's parents will come from Scottsdale, Ariz., to witness her confirmation and first Eucharist.

"When the time to come into the Church came, I needed no more information," she said. "It was like the Lord almost gave me a push. God has brought us on a long journey. It's neat to know we're home. I feel blessed beyond measure." †

Spiritual dimension of marriage is life-giving

Christ washing the disciples' feet provides a model of loving service to aspire to in life

By John Rosengren
Catholic News Service

At first glance, it might seem odd to look for Christ amid the dirty dishes in the sink or an errand after work, but marriage creates opportunities to transform the seemingly mundane into a sacramental moment.

I'm no marriage expert; I speak only from modest experience as a newlywed. But I'm trying to pay attention to what gives life to our love so I'll always remember what practices make love last.

We celebrated the sacrament of marriage on a sunny, summer evening in the historic Basilica of St. Mary in Minneapolis. I truly felt Christ present when Maria and I exchanged our vows. We continue to celebrate that sacrament—making Christ's presence known—as we love each other in our daily lives.

When Maria listens to me describe the trials of a rough day or I pack her lunch in the morning—and we do so out of love—we offer Christ's presence to each other.

Christ washing the disciples' feet provides the model of the loving service to which I aspire in our marriage. During our engagement, we participated in the parish ceremony of washing one another's feet at Holy Thursday Mass. The act of tenderly bathing my wife's feet and letting her wash mine formed a bedrock metaphor for our marriage.

Jesus humbled himself to serve those he

loved; we did the same, and I felt Christ present in the act.

Viewed in this light, even simple tasks done with love can be transformed into sacramental moments. Rather than remaining routine duties, making the bed or taking out the trash can become acts of love when done with the conscious awareness of expressing love for one another and making Christ's presence known. It's that simple.

Marriage, of course, presents other more challenging opportunities for transformation. Every marriage is susceptible to conflict and injury. It seems we're most prone to hurt those we love. At such times, we're challenged to love as Christ taught us. When we apologize or forgive, we realize a powerful presence.

Perhaps it is easy to lose sight of this spiritual dimension as couples adjust to living together and settle into a routine around work and social lives, but I don't want to lose sight of faith, the foundation of our marriage. So long as I can hang onto the image of Christ washing the disciples' feet—and strive to live out that model—I trust our marriage is secure.

The note to myself in this is to pray to be able to continue to look for what I can give to our marriage rather than what I can take from it. The paradox holds true: the more I give, the more I receive. I've learned from the love I've received in my marriage that you can't outgive God. †

(John Rosengren is a free-lance writer in Minneapolis.)

More than 1,300 will join Church

More than 1,300 youth and adults will become full participants in the Catholic Church during the April 3 Easter Vigil Masses at parishes throughout the archdiocese.

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sacraments of baptism, confirmation and first Eucharist. Candidates include those who have been baptized as Catholics or in other Christian traditions, but who will complete their Christian initiation this year—including confirmation and first Eucharist. †

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Pope's U.S. visit was an Easter experience

With Pope John Paul II in St. Louis, it became fashionable to "lean on the cross" of faith

By Stan Konieczny
Catholic News Service

It was unseasonably warm in January when Pope John Paul II made his historic visit to St. Louis.

Although it was Jan. 27—and therefore winter—when he celebrated an early-morning liturgy with thousands of people at the Trans World Dome, it felt like Easter to me.

For the two days of the pope's visit, thousands of us were treated to festive and life-giving experiences.

Prior to the visit, there had been a sort of "papal-visit Lent" filled with anxious questions like, "Will I be able to get a ticket for the Mass? What will the weather be like? Do we really have to get there that early?" and "Will our choir ever memorize this song for the pre-liturgy event?"

Many people had traveled by night to arrive at the domed stadium early. In the morning's wee hours, we stood sleepily in line, waiting for admission to the Mass.

And much like we do for Easter, we had dressed in various degrees of "finery" from our best suits and dresses to new sweatshirts bearing John Paul II's image and even the brightly colored hospitality vests worn by volunteer ushers.

Once inside the dome, we spent part of our waiting time in prayer and song. Choirs gave witness to the journey of faith in this world, singing everything from African-American spirituals to Polish medieval chants.

We became joined as a community, rooted in French, German, Italian,

African-American, Irish, Polish, Hispanic and Vietnamese traditions. We recalled where we came from and celebrated what God has built through us.

At last the pope arrived, to the cheers of the crowd and the twinkling of thousands of camera flashes. Here in mid-America stood the man who was carrying on the promise made 2,000 years ago at an Eastertide seaside fish fry by Peter: to feed Jesus' sheep and lambs.

But for me, the real experience of the paschal mystery that day was to see with my own eyes this frail shepherd lean heavily on his pastoral staff, which was crowned by a cross.

Despite his authority and wisdom, he showed that it is acceptable to be weak and to find support in faith. With Pope John Paul before the eyes of the world, it became fashionable to "lean on the cross."

The pope also sowed the seeds of new life as the liturgy's homilist. He supported the local Church's heritage of service and holiness as well as the institutions of Christian marriage, family life and Catholic education.

In carefully measured and heavily accented English, he also challenged racism, euthanasia, capital punishment, abortion—everything that takes away the dignity of human life.

And he spoke of a "new springtime of faith" and urged Catholics to evangelize.

Receiving gifts from various families, sharing petitions and concerns in different languages, breaking and distributing the body of Christ with people of all walks of



"When Pope John Paul II made his historic visit to St. Louis [in January], it felt like Easter to me," recalled Stan Konieczny. "Here in mid-America stood the man who was carrying on the promise made 2,000 years ago at an Eastertide seaside fish fry by Peter: to feed Jesus' sheep and lambs."

life, the pope continued the life-giving Easter experience that permeates the Church's whole year.

As I walked out of the stadium with the vast crowd on that sunny, warm afternoon, many new memories raced through my mind. Heading for a reunion with the people in my carpool, I had to remind

myself that this was indeed January in the Midwest.

I had to force myself to remember that it was winter, because my heart told me that it was Easter! †

(Stan Konieczny is the director of communications for the Adorers of the Blood of Christ in the Ruma, Ill., province.)

We live in hope because nothing, not even death, is stronger than God

By Fr. Lawrence E. Mick
Catholic News Service

The Church's liturgy regularly reminds us of the solid reasons for being people of hope—being Easter people.

Two fundamental reasons for our hope are reflected in the liturgical year's two major cycles of celebrations: Lent/Easter and Advent/Christmas.

Lent/Easter celebrates Christ's death and resurrection, and the promise that we will share in his resurrected life. This gives us hope on two levels. It assures us that whatever pain and suffering we endure, in the end we will share Christ's life eternally. And it reminds us that what feels like death in daily life often leads us to new life. We experience many smaller resurrections, constantly reminding us of the ultimate Resurrection.

And Christmas, celebrating Christ's coming into the world at Bethlehem, offers visible evidence of God's love for the world. Christ's first coming also reminds us that he promised to come again, a powerful basis for hope.

These two mysteries also are reflected in every celebration of the Eucharist.

In the midst of the Eucharistic Prayer, we recall Christ's death and resurrection,

and anticipate his second coming: "Christ has died; Christ is risen; Christ will come again."

The two reasons for our hope are placed in that brief acclamation.

A few moments later, in the Eucharist, we join in the Lord's Prayer, praying for the coming of God's kingdom in its fullness: "Thy kingdom come; thy will be done on earth as it is in heaven."

The kingdom has come into the world through Jesus, but we wait and hope for its completion.

Then, before the concluding doxology to the Lord's Prayer ("For the kingdom, the power and the glory are yours"), the priest expands on the petition for deliverance from evil and speaks of our hope, saying: "Deliver us, Lord, from every evil, and grant us peace. ... Keep us free from sin, and protect us from all anxiety as we wait in joyful hope for the coming of our Savior."

The liturgy teaches us about hope: Christ came to live among us and will come again. We live in hope because Christ assures us that nothing, not even death, is stronger than the God who loves us and gives us life. †

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

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Group brings hope to the young widowed

Monthly meetings help bereaved people adjust to the difficult stages of grief

By Margaret Nelson

Holiday celebrations can make life even more difficult for those who have recently lost their spouses.

As the name implies, the Young Widowed Group is a support group for widows and widowers in their 30s and 40s—or younger. Members meet the third Monday of each month at St. Matthew Parish in Indianapolis.

Since January of last year, they have added hope—known as the Hope Group. That's a special discussion group for those—usually recently bereaved—who need to talk over particular issues with others who share their concerns.

Unless the monthly speaker for the main body of the Young Widowed Group is discussing a sensitive issue, the Hope Group meets in a smaller room during the talk.

The topics for the original group have included home and auto maintenance, financial planning and taxes, travel tips, coping with stress, personal safety, gardening, single parenting and concerns about dating.

The Hope Group's discussions are facilitated by Lois Evans and others from the Young Widowed Group.

Since the needs of the Hope Group are more immediate, members have decided to have an extra meeting each month on the first Monday.

No one is checking ages for the Young Widowed Group, but none of them had celebrated a golden wedding anniversary.

"It is a really great support group,"

Evans said. "It's a lifeline. I couldn't believe there were so many younger people" who had lost their mates.

Her husband died five-and-a-half years ago. She started coming to the meetings three years ago. Because she is a social worker, she had heard about the group.

"When you are newly widowed, having people your own age [to talk to] really helps. Those who have been widowed longer can encourage them. Even five years down the road, there are times I want to find someone to talk with," said Evans.

"We tend to be an older younger group," she said. "We don't put an age limit on it. But it is especially important for those who were widowed in their 20s, 30s and 40s. There can be 50 to 60 people here."

Most of the people she had counseled for bereavement "tended to be older people," said Evans.

Evans guessed that the youngest in the group is in her younger 30s. "The oldest, nobody admits," she said, smiling.

"There is a spiritual dimension, she said. "We usually start the meetings with a prayer. There are a lot of Catholics. The group does not have a real strong spiritual focus."

"I can't imagine being widowed without having faith," said Evans. "It has helped me a lot."

The Young Widowed Group grew from the Catholic Widowed Organization, which is affiliated with the archdiocesan Office of Youth and Family Ministries.

Evans said the basic group has really helped her. "I need somebody who under-



Photo by Mary Ann Wyand

Young Widowed Group members Mary Moody of Nativity Parish in Indianapolis (from left), Lois Evans of Indianapolis and Carol Emerson of Indianapolis prepare snacks for the March 15 meeting at St. Matthew Parish in Indianapolis. The monthly gatherings also draw participants from other cities.

stands my situation. I find that now some of my best friends are widowed. We share the same struggles. It's nice to know you're not the only one whose husband 'left you.'

She finds it's important to be able to go out to eat or to a movie and have fun with people who understand.

"My spouse was taken too early," Evans said. "Most people out there don't know what that experience is like."

She helps the Hope Group because "now I feel like I have something to give back. I've traveled far enough to be able to help other people."

Susan Cates facilitated the Hope Group for a year.

"I had just moved here when my husband was killed in an automobile accident," Cates said. "I didn't know anyone, much less widows. This gave me an oppor-

tunity to be around people in the same boat.

"People are well-intentioned," she said, "but if they don't understand, they can't help. Some days, I've thought I could barely take care of myself."

Estel Gibson started going to the Young Widowed Group meetings eight months after his wife died five years ago.

"I felt it was like being with family—with people who had the same experience," he said.

Though he does not remember the topic of discussion at his first meeting, Gibson remembers something that happened.

When the group formed a big circle, he looked at all the faces. He did see some that reflected sadness.

"But some were smiling. I couldn't smile, but it reassured me that I would be happy after some healing. It gave me a lot

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of hope," said Gibson.

"I find it to be an emotionally safe group to socialize with," he said.

Gibson explained that members of the group have remembered the anniversary of his wife's death or their wedding anniversary, while longtime friends seem to avoid that—"as if I would forget. I can't express how much that has meant to me."

He has served on the board of the Young Widowed Group.

Gibson has attended a couple of the Hope Group meetings. "I am always willing to talk with people. I'm generally pretty 'up' these days, but I remember how it was."

A non-Catholic member of the group, Gibson spends a lot of time at the Archbishop O'Meara Catholic Center because he volunteers for Beginning Experience, a peer ministry weekend for the widowed, separated and divorced.

Susan Donahue's husband died on March 3, 1997. Their two sons were 12 and 17.

Of the group, she said, "When you want to talk about anything, everybody's in the same boat. You don't have to explain anything."

"You can say things here no one else will understand," said Donahue, a member of St. Patrick Parish in Indianapolis.

"There are a lot of widows at our church," she said, "But we don't have some things in common. For instance, they

are not considering another marriage.

"They don't have the feeling they were cheated," said Cates. "They were able to grow older together. If I married right now, I wouldn't be able to celebrate my 25th anniversary, let alone my golden anniversary."

Evans said, "This is not like a singles group. None of us chose to be alone."

"Here we find people who are in every stage of grief," said Cates. "It was terrifying to come the first time, but now I look forward to getting together. Everyone is friendly. I can talk if I want to, but I don't have to."

Donahue said, "People want to talk about how to explain [the death of a parent] to their kids—how to keep their dad alive for them. My boys want me to have fun—but they don't."

She said she waited seven months to come to the meetings but has been coming ever since.

"A lot of people care," said Donahue. "I'm not one to sit and weep in front of people. I tried to hide it from the children to a degree. I would cry on my way home from work."

She said she thought her kids were too shaken by the death for her to show her feelings in front of them.

Evans said, "There is a balance. They need to know you are grieving, but if you show it too much, they [children] think about losing you."



CNS photo courtesy Sarah Campbell Blaffer Foundation

Grieving

This detail of a *Pietà* from the 15th-century School of Picardy is one of the works featured in the half-hour TV special "The Body of Christ in Art." The program is funded by the Catholic Communications Campaign and was scheduled to air on public television stations in March and April. WFYI Channel 20 in Indianapolis will broadcast the program at 7:30 p.m. on Sunday, April 4, as a special Easter feature.

"I didn't really understand what I'd lost when my husband died," said Donahue. "He was my best friend, my confidant."

Evans said things still happen that she wants to share with her late husband. "I think, 'I wish Wayne would have been here to tell that to.' No one else quite fits."

The Young Widowed Group has a monthly newsletter, which lists the social outings and the discussion topics for the monthly meeting. It also has members' helpful articles and hints on bereavement.

Several members have listed their telephone numbers as "just good listeners."

"This group has become my lifeline. This is a very different place," said Cates, who edits the Young Widowed Group's newsletter.

"Anybody's welcome," said Evans.†
(For information about the Young Widowed Group, call the archdiocesan Office of Youth and Family Ministries at 1-800-382-9836, ext. 1596, or 317-236-1596.)



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Hope is a gift from God

Hopeful people work for the kingdom of God on earth

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

Catholic News Service

"Hope springs eternal" is a wise and popular saying. Some people seem naturally hopeful, and possibilities for the future appear endless. For others, the future is obscured by many obstacles. But people want to be hopeful in spite of their predisposition to pessimism.

For Christians, hope is both a natural disposition and a virtue. The virtue of hope comes into our hearts with the Holy Spirit's arrival. In baptism, as we receive the Holy Spirit, we begin the journey of hope.

Christian hope is a gift from God. We nourish it in personal and communal prayer. Our deepest potential for hope develops only gradually as we grow spiritually. Yet over time, even a pessimistic personal disposition can yield to the fire of the Spirit's hope.

Hope orients us to the future. Our heavenly hope beckons us. But in many ways the "future is now." We already share, modestly to be sure, in the life of the Spirit, the life of eternity. This grace orients us to our ultimate destiny and empowers us to act in the present moment.

Hope is a spiritual energy; it propels us into the future. And hope pulls us out of ourselves. This virtue urges us to positive acts of goodness toward our neighbor. A cheery good morning, an expression of concern for the

sick or our attentive listening to a colleague can express our hope. A host of small actions can show a hopeful attitude. Hope brings us into solidarity with others daily.

Hope persists despite our disabilities. Each of us is weak. We are deficient in many ways. Physical burdens discourage us. We fear being dependent. We need others to accommodate our weakness. Yet we also live in hope. Progress is always possible. Interestingly enough, our personal limitations can make our solidarity with others in need quite real. Our hope despite our weaknesses may enable others to hope as well.

Long ago, St. Paul taught that when Christians are weak they are strong. It is precisely in our weakness that we are best able to put our talents at God's service. For then we realize that hope ultimately is in God.

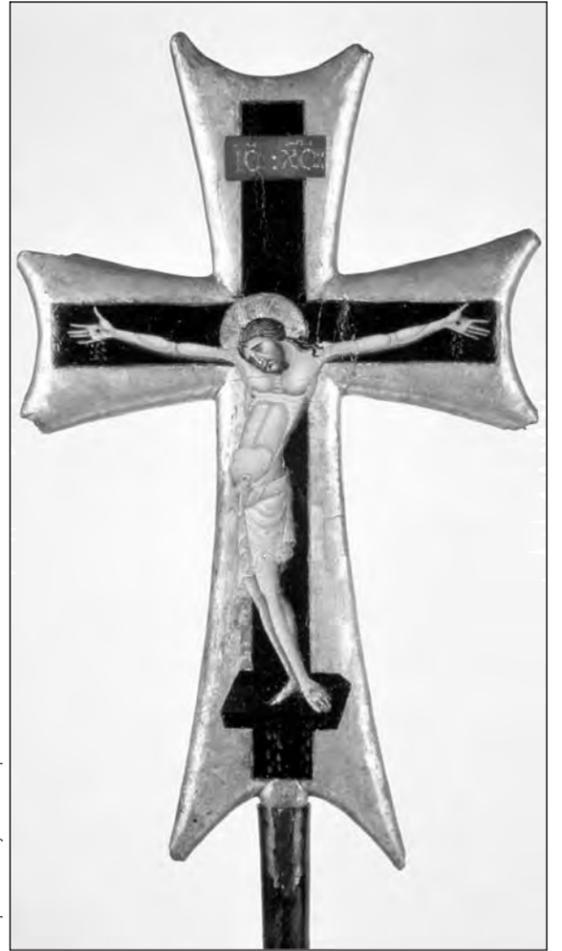
Such a hopeful person embraces substantive projects for the good of others. He or she seeks to change the neighborhood, city, civil society and even the country.

Hopeful people see that the reign of God begins now and requires intensive effort. While this world will never be heaven, it can be better with God's help.

Thus we see hopeful people reforming business practices, working with the homeless, fighting abortion-on-demand, and caring for the sick and the infirm.

Hopeful people are people of light, not of darkness. Their focus on eternity's light enables them to enlighten the earth. †

(Oblate Father John Crossin is a visiting fellow at the Woodstock Theological Center at Georgetown University in Washington, D.C. He is the author of Friendship: The Key to Spiritual Growth.)



CNS photo courtesy of the Metropolitan

13th-century crucifix

A processional cross by the 13th-century Umbrian Master of the Blue Crucifixes is among the artwork on display in the "Treasury of Saint Francis of Assisi" exhibit at the Metropolitan Museum of Art in New York. The exhibit runs through June 27, then moves on to the San Francisco Fine Arts Museum.

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Christ's light overcomes darkness in the world

Candles are reminders that Christ is light of the world

By Fr. Lawrence E. Mick
Catholic News Service

Is Easter the "great Sunday" or is every Sunday a "little Easter"?

It makes sense to call every Sunday a little Easter, for every Sunday celebrates the death and resurrection of the Lord just as Easter does.

On the other hand, Sunday is our most ancient Christian feast. The New Testament suggests that Christians were celebrating Sunday from the very beginning; other early Christian documents indicate that this weekly celebration was central to the Christian community's very identity.

Because the annual celebration of Easter developed later, it makes sense to call Easter the great Sunday, an elaboration of our earliest feast day.

In both cases we are reminded that Sunday and Easter are intimately connected.

Last summer, Pope John Paul II repeatedly noted this connection in his apostolic letter on Sunday. In the first paragraph, he calls Sunday the "Easter which returns week by week..."

There are numerous parallels between Easter and every Sunday. For example, the Easter Vigil celebration begins with a liturgy of light. The paschal candle is blessed and lit from a new fire. After all present have lit candles from that flame, Christ is acclaimed in the great hymn called the *Exultet* as "the Morning Star which never sets."

Not surprisingly then, the pope notes that Sunday, the week's first day, is linked in Christian thinking to that day of creation when God created light (No. 24).

So Jesus' resurrection marks the beginning of the new creation. And his light overcomes darkness in the world.

We use candles at every Mass to remind us that Christ is the light of the world.

A central part of the Easter Vigil is the baptism of catechumens (those becoming Church members). And in



Christians light candles as reminders that Christ is the light of the world. This pilgrim places a candle at the 12th Station of the Cross in the Church of the Holy Sepulcher in Jerusalem. The church is believed to be on the site at which Jesus was crucified and buried.

his letter, the pope reminds us that every Sunday's eucharistic celebration has baptismal significance.

"The liturgy underscores this baptismal dimension of Sunday," he wrote, "both in calling for the celebration of baptisms ... on the day of the week when the Church commemorates the Lord's resurrection and in suggesting as an appropriate penitential rite at the start of Mass the sprinkling of holy water, which recalls the moment of baptism in which all Christian life is born" (No. 25).

As water from the baptismal font is sprinkled on all present at the Easter Vigil after they renew their baptismal promises, so water often is sprinkled at the beginning of Mass on other Sundays. This reminds us of our baptism. Many parishes use the sprinkling rite every Sunday dur-

ing the 50 days from Easter to Pentecost.

Reciting the Creed at every Sunday Mass also is intended to remind us of our baptism. On Easter we profess our faith by renewing our baptismal promises. On other Sundays we profess the same faith in the Creed.

As the pope put it, "Recited or sung, the Creed declares the baptismal and paschal character of Sunday, making it the day on which in a special way the baptized renew their adherence to Christ and his Gospel in a rekindled awareness of their baptismal promises" (No. 29).

On Easter and every Sunday, we celebrate the wondrous deeds of God. †

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

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Focus on worship to keep Sunday a holy day

Sunday is a special time to let God refresh our human spirit

By Fr. Robert L. Kinast
Catholic News Service

Among the gifts I received recently was a three-year calendar that begins each week with Monday instead of Sunday.

That little deviation from the usual arrangement of days on calendars is a good reminder that Sunday should come first. It's special.

If we are to be Easter people, we need to focus on the spiritual side of our humanity. But today, lots of Christians find it difficult to keep Sunday special.

Dorothy Bass, a United Church of Christ minister and

religious educator, suggests why this is so in her essay "Keeping Sabbath," in the book *Practicing Our Faith* (Jossey-Bass Publishers, 1997).

First, Sunday no longer is protected by legislation and custom. In part, this is because of respect for religious diversity and, in part, because more and more families need two incomes to make ends meet. Working couples put in such long hours during the week that Sunday becomes the only time to shop and take care of household business.

Many people have to work on Sundays, including Easter Sunday.

But even when people are able to spend Sunday as they wish, they often feel pressured to fill it with as many recreational and leisure activities as possible. Then Sunday can become a tiring, not refreshing, break from work.

Bass is not naive about what is needed to make Sunday special in these circumstances. Attentiveness and

a little creativity are needed to remind us that Sunday is a time to let God refresh our human spirit.

Worship is the place to start.

For most people, going to church is already a change in the weekday routine; it signals that Sunday is special. This feeling is reinforced when people assemble to worship with friends they haven't seen all week, sing or listen to sacred music, pray privately and in common, reflect on God's word through the homily, and receive Communion together.

The experience of Sunday worship serves as a model for how to make the rest of the day special. It teaches us to "waste" time, not in the sense of being unproductive but in the sense of doing things for the sheer delight and intrinsic value of doing them—not because they are a means to something else.

What it means to waste time in this sense varies with each person. It may mean taking a walk in the park, listening to music, getting in touch with friends or relatives, preparing a special meal, working a crossword puzzle, enjoying a hobby, looking at old photographs or reading poetry.

Whatever a person does to make Sunday special, it should be different from routine, weekday activities, and it should bring joy and renewal to the person's spirit.

In this way, a person makes Sunday not only special but also holy, an experience and celebration of the sheer goodness of living just as God intended. †

(Father Robert Kinast is the director of the Center for Theological Reflection, Indian Rocks Beach., Fla.)

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The Day of the Lord is a sacred, restful time

By Dolores R. Leckey

Tantur is located about halfway between Bethlehem and Jerusalem. It is an ecumenical center for theological studies begun in the early 1970s with Pope Paul VI's encouragement.

I spent a three-month sabbatical there in the winter and spring of 1994.

When I read Pope John Paul II's 1998 apostolic letter titled "The Day of the Lord," I recalled my Sundays that year in the Holy Land.

The people participating in Tantur's program with me came from a variety of faith traditions. Precisely because of our different denominations, there was no Sunday Mass at Tantur. The daily common prayer was vespers.

On Sundays we were encouraged to visit the churches of Jerusalem and the surrounding area, to experience in direct and personal ways how "Sunday is above all an Easter celebration," as Pope John Paul said.

These are Sundays I shall never forget.

One Sunday a group of us visited the chapel at Ein Karem, the site said to be the home of Elizabeth and Zechariah and, of course, John the Baptist.

An unusual mural of the Visitation scene graces the small space, creating a realistic neighborhood setting for one of the most cherished stories of Christian lit-

erature: Mary's visit to her cousin Elizabeth. In the mural, the two pregnant women, apart from the scene's other women, seem to be talking alone about their wondrous futures.

Mass in the chapel had the feel of home, with Mary, Elizabeth and their friends close by.

On another Sunday, our group piled into a large taxi called a *sheroot* and headed for an Arab town on the outskirts of Jerusalem called Abu Ghosh.

A 12th-century church is the centerpiece of the town. It is also the center of a unique religious community of monks and nuns, French in origin, who live in separate priories but who worship and pray together.

This particular Sunday we "sabbaticals" were joined by a University of Notre Dame student who also was studying at Tantur in a university-supervised program.

We all entered the stone church aware of its history and legends. It is one of several places believed to be Emmaus, where the risen Lord shared a meal with two disciples.

Regardless of the veracity of such claims, we knew that Christian worship had been offered there for many centuries. Nothing, however, prepared us for the exquisite beauty of the Mass celebrated there.

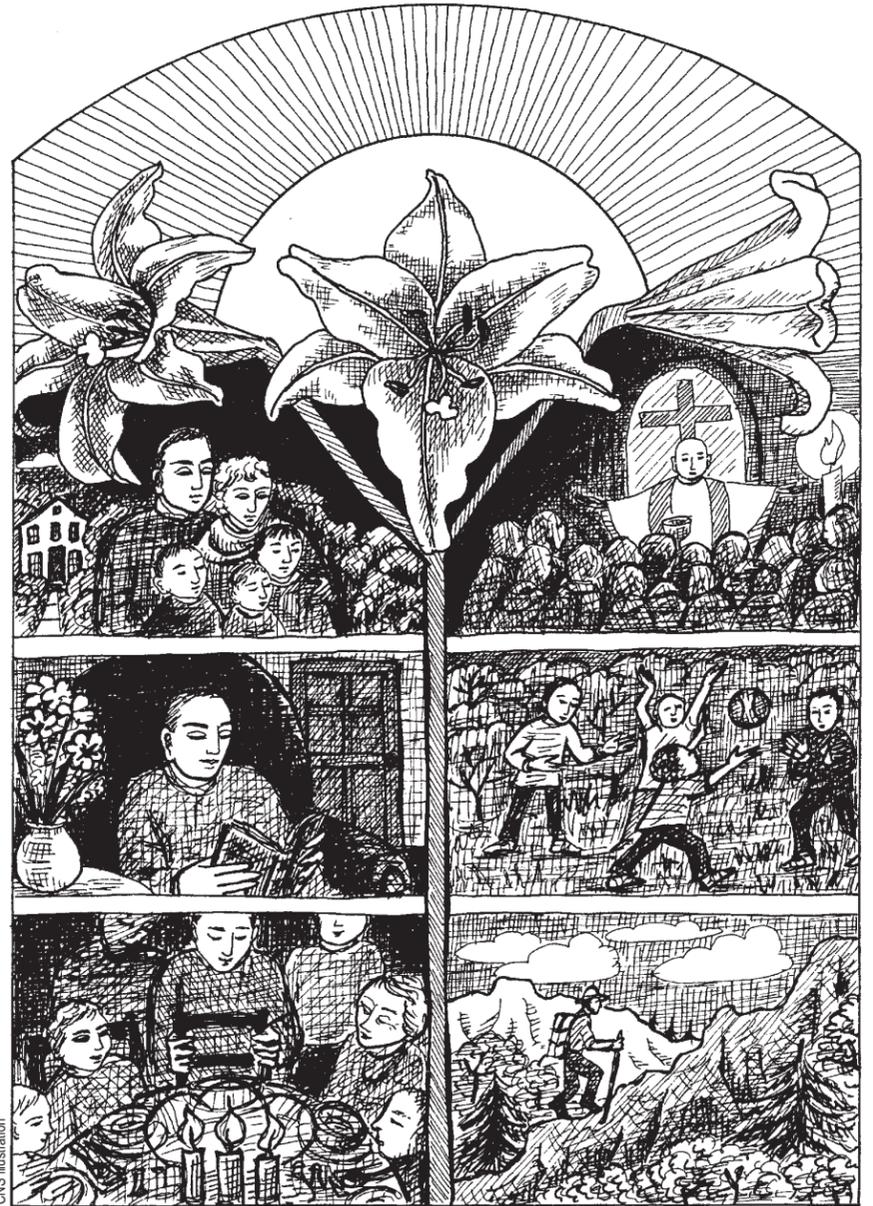
The monks and the nuns, in their monastic habits, together form a fan-like backdrop to the celebrant, all of which is visually striking. The blending of their voices in melodic chant was accompanied by flutes and gentle stringed instruments.

All together, the presence of the monastic community served to frame the Eucharist as a vibrant "work" of beauty.

After Mass, we visited briefly with the community, and I discovered that one of the nuns was Canadian, which made conversation a bit easier. I arranged to return for a one-day retreat with the nuns.

With the spirit of beauty and joy continuing in us, our group found its way to an Arabic restaurant at the edge of town. There we were served huge platters of succulent lamb, along with local vegetables and decanters of wine. The dining method was to spear a lamb chop from the common dish, then spear a grape leaf and so on, until all were sated.

The Notre Dame student said he never had been more inspired than in the old stone church, that he never had tasted such



The essence of the Christian observation of Sunday is the gathering with other Christians to remember the Lord's resurrection. Then we are free to add details to make this special day truly different.

delicious food as "that last lamb chop" and that he never had had more fun than he was having right then—in the midst of his "elders."

And we elders? The pope could have been reporting on our day at Abu Ghosh when he wrote, "There is a duty to keep Sunday holy especially by sharing the Eucharist and by relaxing in a spirit of Christian joy and fraternity."

There were other Sundays, of course, like the first Sunday of Lent when we hiked through the Judean desert en route to Jericho. A Korean priest offered Mass on a stony ledge, making the adventure even more risky.

We spent another Sunday in a Trappist monastery.

All these Sundays culminated in the glory of Easter in the Holy Land.

The memories are abundant, and I

carry them like a map that shows me there are ways to mark Sunday's special character, even at home in Virginia.

At Tantur, a Methodist Scripture professor underscored for us that the essence of the Christian observance of Sunday is "the gathering with other Christians" to remember the Lord's resurrection. Then we are free to add details which say, "This day is different."

The formula, as I see it, is simple: a worshipping community, some intentional gathering with family and/or friends, unhurried time to read, ponder or play, and an adventurous spirit (however small).

What is needed now is the willingness to try that. The Day of the Lord provides some encouragement. †

(Dolores Leckey is a senior fellow at Woodstock Theological Center at Georgetown University in Washington, D.C.)

Pope: Sunday Mass is 'indispensable'

By David Gibson

Sunday is "the weekly Easter" and "the soul" of the week's other days, Pope John Paul II wrote in "The Day of the Lord," a 1998 apostolic letter. The pope invited Christians to rediscover "its 'mystery,' its celebration, its significance."

He urged people not to regard Sunday as just a "weekend" day, though it is a day of rest—a day "to see the true face of the people with whom we live" or "to look anew upon" nature's wonders.

Participation in the Sunday liturgy is essential, even a matter of Church law, he wrote. The Sunday celebration is "an indispensable element of our Christian identity" and should be seen "as a need rising from the depths of Christian life." †

(David Gibson edits Faith Alive!)

Discussion Point

Focus on Sunday as a special day

This Week's Question

What do you do to make Sunday special in addition to participating in the Eucharist?

"I spend time with my family; I try to make Sunday a day of rest and focus on the Lord." (Mary Slobinsky, Orangeville, Pa.)

"I am not just listening to the Mass; I actively participate. Afterward, our extended family gets together and we eat dinner together." (Millie Hernandez, New Haven, Conn.)

"After Mass, I socialize with members of the parish. At our parish, we've started a prayer chain

which we do on Sundays. Anyone in need of prayer asks to be put on the list, then the first member of the chain calls the next prayer-chain member, explaining the prayer requests. That person then passes the information on to the next member, and so on." (Fidel Ushi, Greenwood, Miss.)

Lend Us Your Voice

An upcoming edition asks: What somewhat "minor" figure of the New Testament captivates your imagination?

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



CNS photo

Perspectives

From the Editor Emeritus/John F. Fink

When new Catholics have difficulty with some teachings

This Saturday the Church throughout the world will welcome new members, including more than 1,300 in the Archdiocese of Indianapolis. This column is addressed to them (although others may take a peek, too).



Those of you who will be baptized on Holy Saturday will be asked, "What do you ask of God's Church?" Your response will be "Faith!" You will then make baptismal promises. Those already baptized, both Catholics and those baptized in other Christian communities, will profess our faith by renewing our baptismal promises.

It's important to keep two things in mind, things you learned during the Rite of Christian Initiation of Adults: First, faith is a gift of God, a supernatural virtue infused by him. No one can attain faith on his or her own. Second, faith must grow after baptism. Although you learned a lot about the Catholic faith in the initiation process, there is still a great deal for you to learn. The grace of faith should make you want to understand the Church's teachings better. As St. Augustine said, "I believe in order to understand; and I understand the better to believe."

Although the basic truths of the Catholic faith are included in the baptismal promises and in the Creed that Catholics recite during Mass each Sunday, you know that Catholics are expected to believe many other things, too. These things range from doctrines like the Immaculate Conception and Assumption of Mary, to controversial issues like the

restriction of ordination to celibate men, to questions about sexual morality.

As you learn more about the Church's teachings (hopefully, with the help of *The Criterion*), you will probably experience difficulty accepting some of them. At those times, remember why you are called to believe the Church's teachings: because of the authority of God himself, who can neither deceive nor be deceived. As the *Catechism of the Catholic Church* says, "Faith is certain. It is more certain than all human knowledge because it is founded on the very word of God who cannot lie" (#157).

Know also that you would not be alone if you experienced difficulty with some teachings. When I have difficulties I'm comforted by the words of the greatest theologian of the 19th century. Cardinal John Henry Newman, a former Anglican and a leader of Britain's Oxford Movement, told us in his *Apologia pro vita sua*, "Ten thousand difficulties do not make one doubt."

I also remind myself that the Catholic Church has existed for approximately 1,965 years, during which it has constantly preserved the faith it received from the apostles. During that time, too, thousands of brilliant men and women, much smarter than I, have accepted the Church's teachings. How could I do anything less?

You are joining the Catholic Church because you believe that, through our Church, you will achieve your salvation. During the baptismal rite, after you have said that you ask for faith, you will be asked, "What does faith offer you?" The answer is, "Eternal life." That is what we all seek. †

Cornucopia/Cynthia Dewes

From death into eternal life

The triduum has begun, and we approach the fulfillment of the promise made to us at Christmas with Christ's birth. With him we experience human death, and then the new life of the spirit. Forever.



Symbolism is rampant as Christ leads us through the poignancy of Holy Thursday and the grief of Good Friday into the glorious resurrection of hope at Easter. At this time of year, cold, gloomy winter also gives way to budding plants, trees, sunshine and soft breezes.

Animals are coming out from hibernation to produce their annual babies. People are airing the house, washing windows, cleaning up the yard. Even schools and workplaces seem to be winding up their duties in preparation for much-anticipated vacations, outdoor fun, summer!

This greatest feast in the Christian calendar is thrilling in more ways than one. Years ago when we were kids, it was the jellybean/Easter bunny factor that we loved most, followed closely by Easter egg hunts and flopsy-mopsy TV shows. And after those, our favorite part of the holiday was new clothes.

Everyone, including mom and dad, was trotted out to be fitted for new outfits, and shoes and hats for the ladies, sometime during Lent. Correct timing of the shopping was crucial because we had to wait to buy until the spring styles came in, and then wait some more until they went on last-minute sale.

However, we had to have the new stuff before Mass on Easter Sunday or it didn't count. Besides, you couldn't wear white clothes, or even pastels, until Easter.

Another biggie was the Easter parade held in the larger cities. People would dress up in their new Easter finery and parade down the main streets. Ladies' hats were the *pièce de résistance* of these affairs and some places even gave prizes! They made the Thanksgiving parades of today seem like an afterthought.

After a while, in the days following Vatican II, liturgy and music and decoration seemed to take on more importance at Easter time, as they should. There were banners and sacred dancing and all kinds of new hymns that no one knew how to sing. But there was also plenty of spiritual energy, and when we finally got things right, the liturgy reminded us of the reason for *this* season.

Symbolism truly connects our lives to the life of the spirit. Just as we move from jellybeans and new clothes to a higher plane of perception in thoughtful worship, so we go from exercising our will to recognizing God's will.

And, as we move from the sorrows of human life—death, illness, emotional or physical deprivation, sin in every form—to healing grace in faith, so we grow from spiritual infancy to adult life with God in this world and the next.

It's human to be a doubting Thomas, to think only of Good Friday. But what saves us is the Easter conviction that Christ has died, Christ is risen, Christ will come again. †

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

Journey of Faith/Fr. John Buckel

Questions about prayer

St. Paul had an "out of the body" mystical experience (2 Cor 12:2-4), St. Teresa of Jesus is said to have gone into ecstasy while praying, and Jesus literally sweat blood (Luke 22:44).



Should we judge the quality of one's prayer-life by the number of extraordinary experiences one might have?

No. Perhaps the quality of one's prayer is best judged by the

charitable way in which that individual treats others. "By their fruits, you shall know them."

"Will there be fewer distractions as my prayer life deepens?"

Probably not. It is only natural that we have distractions in prayer. After a hard day at home or the office, distractions in prayer will probably seem even more pronounced. An experienced pray-er acknowledges these distractions, presents them to God, and continues on with her or his prayer.

"As my prayer life intensifies, will my time in prayer always be exciting?"

Unfortunately not. We cannot always have lofty thoughts and great insights while praying. Spending time with God in prayer is always important. Whether we are bored is of secondary importance.

"As my prayer life deepens, will I always feel that God is near?"

No. Sometimes God may seem close enough to touch. We may be aware of his presence as much as we are aware of our own presence. Other times God will seem very distant, so distant that we may even doubt his existence. Remember that faith is much stronger and deeper than a feeling.

God decides when we feel close to him and when we feel distant, so why worry?

"As my prayer life develops, should I concentrate on any one kind of prayer?"

Not really. People communicate with each other in a variety of ways. Some types of communication are more profound than others. When two people love each other, the way they communicate is of secondary importance. That the two are spending time together and enjoying one another's presence is of primary importance.

"If I am faithful in prayer, will God allow only good things to happen to me?"

No. Christians often have the mistaken notion that if they progress in prayer, only good fortune will knock at their door. It comes as a shock if one loses one's job, one's marriage ends in divorce, or one is diagnosed with a chronic disease.

Jesus, too, met great tragedy in his life. Nevertheless, he trusted his heavenly Father to the end. From the cross he prayed: "Into your hands I commend my spirit."

Our heavenly Father did not prevent misfortune from happening to Jesus, and he does not prevent it from happening to us. However, God does provide us with the strength to cope with difficult situations.

"How can I know if I am progressing in prayer?"

If we have a desire to please God in all that we do and if this desire grows stronger every day, we are on the road to spiritual maturity. If we try to make the joys of others our joys, the needs of others our needs, and the sufferings of others our sufferings, then we are progressing in our life of prayer. †

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School of Theology.)

Be Our Guest/Shirley Vogler Meister

My special memory of one Ease-ter Day

Last year, my husband, Paul, and I went to the Easter Vigil Mass at Christ the King Church in Indianapolis. As a railroad engineer-volunteer, he was scheduled to run the Easter train for the Indiana Transportation Museum the next day. Because a medical problem slowed me down, I was



resigned to spending a quiet Easter Day. I didn't particularly look forward to it either. Our holidays usually were celebrated with family and friends.

However, Easter turned out to be a day of special ease—literally an Ease-ter Sunday. The cat and I spent time in the beautiful spring outdoors. I meditated

and prayed. I read. I wrote letters. I joyfully reminisced. I prepared a simple ham dinner for us that evening. The serenity was unexpected and spiritually exhilarating.

It reminded me of a sub-zero, snowy holy day some years before. I'd been stranded in Indianapolis after my car broke down on my way to pick up our youngest daughter at Indiana University. We'd planned to head for my Illinois hometown, where the rest of the family had already gathered. I'd been delayed, because I worked Christmas Eve.

Without wheels, I'd hunkered down to what I thought would be a miserable

Christmas. However, I put a red bow on the cat, played carols, and chatted on the phone with family. I was warm and safe; and a neighbor, seeing the house lights on, called to invite me for Christmas Eve dinner. The next day, unable to get to church, I participated in Mass on TV. I then curled up with a gift from my employer, a bookstore owner. It was James Alexander Thom's *Follow the River*, an amazing and true tale of a pioneer woman who survived extreme winter hardships and Indian captivity. With her ordeal in mind, I had nothing to complain about.

Both of these holiday occasions provided the solitude for prayer and introspection, and I found myself counting my blessings. Christmas and Easter are the two most-celebrated days in the Christian world. I learned they can be

times of peace and joy, whether spent surrounded by loved ones or not.

With faith to sustain us, we can accept and adapt to disappointing circumstances. What's more, we can help ease others' disappointments, especially those whose faith during the

holidays might be wavering because of loneliness. As an old hymn declares: *They will know we are Christians by our love, by our love; yes, they'll know we are Christians by our love.* †

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a nationally recognized poet and writer.)

'With faith to sustain us, we can accept and adapt to disappointing circumstances. What's more, we can help ease others' disappointments.'

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

The Sunday Readings

Sunday, April 4, 1999

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

On Easter Sunday, the Church celebrates the greatest of its feasts, the Feast of the Resurrection of the Lord!



The great moment in this celebration is the Easter Vigil, with its extraordinary, splendid liturgy. These readings are for the Masses celebrated during the day of Easter itself.

As its first reading, the Church selects a passage from the Acts of the Apostles. It is one of several sermons delivered by Peter. Acts has crystallized what the leader of the apostles spoke. He hardly preached for only a few sentences.

The kernel of Christian belief is in their synopsis of Acts' report of the sermon. Jesus was God's anointed, or selected. Jesus healed the sick throughout the territory. He defeated the devil again and again. He was almighty, possessing the very power of God. In the end, Jesus died on the cross. But, as predicted, Jesus rose triumphantly to life. Not even death subdued the Lord.

Then, critically, Peter states that the Lord commissioned him and the other apostles to continue the work of salvation.

It was to Christ, and to the salvation Christ set in motion, that the prophets looked with longing and faith.

For the second reading, the Church today presents a lesson from the Epistle to Colossae.

In the first century A.D., Colossae was an important city in the Roman Empire, but by no means as important as Corinth or Alexandria, or Rome itself. It had had a military purpose. Nonetheless, it was the site of a community of Christian converts in whose interests this letter was sent.

The letter encourages these early Christians. Its message is clear. In baptism, each of them, each Christian anywhere, identifies with Jesus. It is no mere or occasional identification. Literally it is to be drawn into Christ, life and soul, and therefore to share with the Lord the undying life of God.

The attractions of earth fall behind us as we link with Jesus. In a sense then, Christians die when they are baptized.

Thus, baptism is as much a symbol of drowning as it is of cleansing.

This epistle calls the Colossian Christians to realize their great status. They are of Christ. In Christ, they hold eternal life.

St. John's Gospel and its wonderful story of the Resurrection come to us in the third reading. The Synoptics describe this scene, although they give much more attention to the surroundings and to Mary of Magdala herself. In John, in this passage, the interest centers on Peter and the Beloved Disciple. As far as Mary of Magdala is concerned, her place in the story will be broadened later.

Several lessons can be learned. The first, of course, is that Jesus lives. He is risen. The second is that the place of Peter and the apostolic community in understanding and transmitting the message of Jesus is supreme. The third is, albeit spectacular, the Resurrection itself is not enough in perceiving the true identity of Jesus. His birth has occurred and obviously is known. His Crucifixion has occurred. His Resurrection is observed. But, only when Jesus has returned to the Father and only when the Spirit has come in power and insight to Christians will the story truly be understood.

Reflection

The Church greets us with its most thrilling realization. The Lord lives! He is risen!

The first reading gives us the basic Christian belief: The Lord is savior of all. He has reconciled us with God in a plan of God's love. The reading from Colossians gives us a glimpse into the profound identity of the Lord. So, the Church proclaims and celebrates its Redeemer, truly the Son of God, the Lord of Life.

We are not distant bystanders to what occurred in Jerusalem almost 2,000 years ago. Colossians reminds us that salvation envelops us too with its grace and light. Such was God's intent. The apostles were called to give us their knowledge of all that Jesus taught.

However, we must receive the full story of Jesus, and we must believe. No simple communication of fact will give God to us. We must see in the facts the work of God, the presence of God. We hopefully now possess God, having rid ourselves of sin. But we cannot relent. We must treasure our place with God, and God's place with us. †

Daily Readings

Monday, April 5
Easter Monday
Acts 2:14, 22-33
Psalm 16:1-2a, 5, 7-11
Matthew 28:8-15

Tuesday, April 6
Easter Tuesday
Acts 2:36-41
Psalm 33:4-5, 18-20, 22
John 20:11-18

Wednesday, April 7
Easter Wednesday
Acts 3:1-10
Psalm 105:1-4, 6-9
Luke 24:13-35

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

Friday, April 9
Easter Friday
Acts 4:1-12
Psalm 118:1-2, 4, 22-27a
John 21:1-14

Saturday, April 10
Easter Saturday
Acts 4:13-21
Psalm 118:1, 14-15, 16ab-21
Mark 16:9-15

Sunday, April 11
Second Sunday of Easter
Acts 2:42-47
Psalm 118:2-4, 13-15, 22-24
1 Peter 1:3-9
John 20:19-31

Question Corner/Fr. John Dietzen

Cultural beliefs influence reception of Eucharist

My question deals with confession before Communion. During the summer, I drive Mexican migrant workers to Mass on Sundays. I noticed that only very few went to Communion. A fellow volunteer said it is part of their culture. If they haven't gone to confession, they don't feel "worthy" of the Eucharist.



Another volunteer said it's in the *Catechism of the Catholic Church* not to take Communion unless recently going to confession. I could find no reference in the catechism to this kind of link between reconciliation (penance) and the Eucharist.

Are many American Catholics bending Church rules when they receive Communion without "suitably frequent" confession? (North Carolina)

Let's look first at some Church regulations about these two sacraments as we find them in canon law and the *Catechism of the Catholic Church*. It's important to consider these very carefully.

While Catholics are formally obliged to receive the Eucharist only once a year, during the Eastertime if possible, we are strongly urged to receive this sacrament each time we participate in the Mass (*Catechism*, 1388; Canons 919-920). This simply recognizes the significant place that holy Communion by all the faithful holds in the liturgy of the Eucharist at Mass.

Confession of grave (serious) sins in the sacrament of reconciliation is required at least once a year. This would follow, of course, from the obligation of annual Communion, since anyone conscious of grave sin must receive the sacrament of reconciliation before receiving the Eucharist (*Catechism* 1457; Canon 989).

Thus, confession of nonserious (venial) sins is not strictly required in Church law at all. I say "in Church law" deliberately because reception of this sacrament with some frequency is clearly essential for our spiritual life and growth as Catholics. The catechism spells it out thoroughly in its long treatment of "The Sacrament of Penance and Reconciliation."

Then what explains the frequent, though certainly not universal, belief you describe in Mexico, which can be duplicated in other Latin American countries and other parts of the world?

Many reasons contribute. A major one, however, seems to be that much of the colonization and evangelization of these mission countries took place during the time when a heresy (or set of heresies) called Jansenism had enormous influence on European Christianity.

Centuries earlier, a strong movement toward frequent, even daily, Communion had begun to expand in the Church. By 1562, the Council of Trent was urging people to receive Communion at every Mass they attended.

During the 1600s, however, Jansenism, which affected France in particular, took a puritanical, extremely rigorous attitude toward Catholic spirituality and the sacraments. Frequent Communion was one of its targets. No one, it was said, should receive Communion without perfect contrition, which a confessor would guarantee by delaying Communion at least a week.

The abbot of one popular monastery encouraged abstinence from Communion for the whole of Lent in 1635. It was not unusual, even for contemplative nuns and monks, to receive this sacrament once a year or less, and then only after sacramental confession. St. Thérèse of Lisieux tells of her joy at age 11 when her confessor allowed her to receive the Eucharist on major feasts.

Only the urgent appeal of Pope Pius X in 1905 for frequent, daily Communion gave a death blow to this attitude. Unfortunately, by this time the Catholic people of Mexico were suffering a ruthless persecution which continued well into the 1900s. Many were martyred.

For this and other reasons, education in matters of faith was all but impossible, and Mexican people were isolated from these kinds of developments that were enriching other areas of the Catholic world. Inevitably, this affected the Catholic culture of the country and the way of viewing eucharistic Communion.

When the opportunity arises, some gentle explanation of these facts might help the people you are with broaden their understanding and use of the sacraments. †

My Journey to God

He Is Risen

A year of days has passed.
Never is woodland more inviting
Than when at last
Are seen
Pale-tinted buds for blooming,
Trees vested in frocks of green,
For winter has gone,
And in its train
Has left its scars.
But He is risen,
And hope ... alive again.
I asked the birds
(Like little children pattering
Through ruffed leaves),
"Has He been seen?"
Both birds and flowers said the same:
"Yes, yes, He passed this way.
He came while scattering
A thousand graces,
And now has gone away!"

By Sister Joseph of Jesus Mary, O.C.D.

(Carmelite Sister Joseph of Jesus Mary is a member of Carmel at Terre Haute.)



CNS photo

Pope urges a return to dialogue on Kosovo

Pontiff's Palm Sunday address calls for an end to bombardments and acts of vengeance in the region

VATICAN CITY (CNS)—Saying it is "never too late" for peace negotiations, Pope John Paul II urged a return to dialogue on Kosovo following five days of NATO air strikes against Yugoslavia.

Violence in response to violence is never an answer to a crisis, the pope said. He called for an end to the bombardments and all acts of vengeance in the region.

Even as the pope spoke, NATO military commanders decided to escalate their bombing campaign against Yugoslavia by targeting Serbian ground forces.

NATO said the Serbs were terrorizing ethnic Albanians in the republic's Kosovo province.

At the end of a Palm Sunday Mass on March 28, the pope said the olive branch, used in Palm Sunday services throughout the Mediterranean, was a reminder of the need for peace in the Balkans.

He prayed that Christ as the "prince of peace" would inspire "all those who take up a weapon."

"May fraternity and understanding prevail over the forces of hatred, even in that part of Europe," he said.

"The pope stands with the people who suffer, and cries out to all: It is always time for peace! It is never too late to meet and negotiate," he said.

Addressing European parliamentarians the next day

at the Vatican, the pope criticized the escalation of the Kosovo conflict.

"In response to violence, another violence is never a prospective way out of a crisis," he said. "Therefore it is proper to silence the weapons and end the acts of vengeance in order to enter into negotiations."

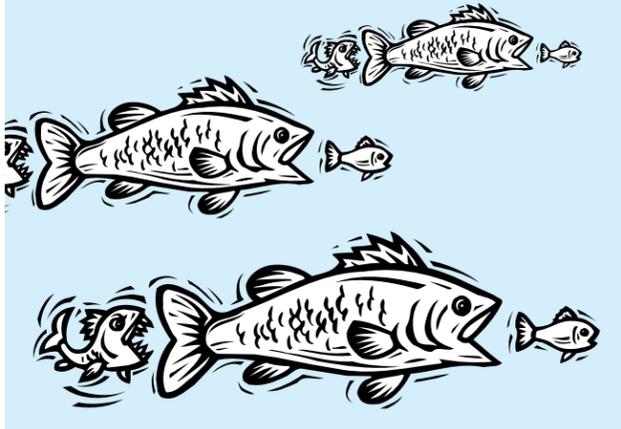
The pope's emphasis on negotiations was reflected in comments by his aides.

Vatican spokesman Joaquin Navarro-Valls said the Holy See was conducting an intense but quiet diplomatic campaign to bring all sides back to the negotiating table.

On March 29, the pope met privately with Didier Opertti Badan, president of the current U.N. General Assembly, and discussed the situation in Kosovo.

NATO ordered the attacks against Yugoslavia following months of unsuccessful mediation efforts, which ended when Yugoslavia rejected a U.S.-brokered auton-

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omy plan for Kosovo, a province in the Yugoslav republic of Serbia. An ethnic-Albanian separatist movement in Kosovo has been battling Serbian forces for months.

The Vatican secretary of state, Cardinal Angelo Sodano, told reporters after the pope's appeal that any successful mediation would require a cessation of hostilities on both sides.

"One cannot talk about peace and negotiations while the nightmare of bombs and massacres is going on," Cardinal Sodano said. "We all need to contribute to this peace-keeping effort so that the weapons are quieted and all sides return to dialogue."

Cardinal Sodano said the Vatican's diplomatic efforts were being carried out through contacts with a number of countries, with a view toward U.N. involvement.

The Vatican nuncio to Yugoslavia, Archbishop Santos Abril Castello, said he would remain at his post in Belgrade and continue diplomatic contacts to promote a peaceful settlement.

"We've been told to do everything to favor a resumption of dialogue and an end to military action. The pope wants this. He has a great interest in exploiting even the smallest opening toward negotiations," the nuncio told the Italian newspaper, *Corriere della Sera*.

"It is certainly not with the use of weapons that one resolves a conflict that has gone on for centuries," he said. But he added that, so far, his own diplomatic attempts with Yugoslav authorities had failed to produce a change in attitude.

He said the Vatican's decision to keep its nunciature

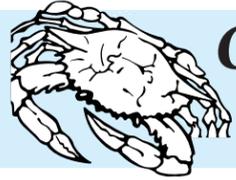
open at a time when many Western embassies were closing was seen as a "sign of closeness" by authorities in Belgrade and the local Yugoslav population.

He said the Belgrade city center was relatively untouched by the NATO bombing, but that he had seen damage on the outskirts of the city.

He said people in Belgrade were afraid because the bombings appeared to be moving progressively closer to the center of the city.

"There is less trust in smart bombs, because one sees that they can make mistakes," he said. †

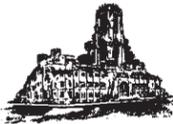
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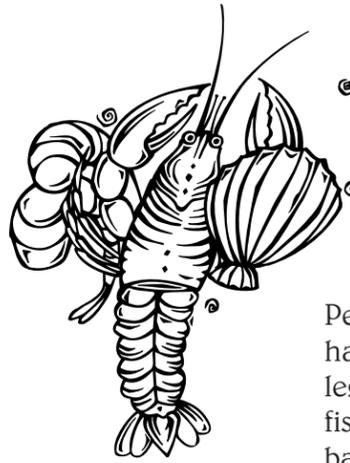
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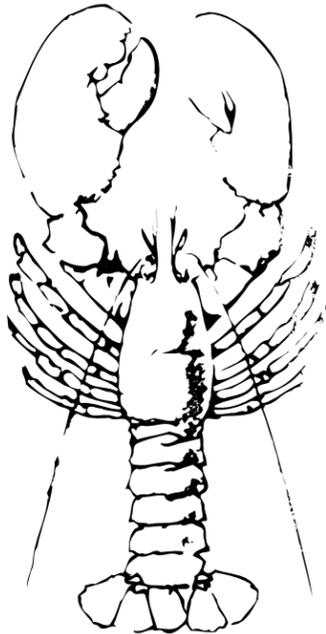
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The Active List

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

April 2

Sacred Heart Parish, Indianapolis, 1530 Union St., will hold an ecumenical Good Friday service at noon.

St. Mary Parish, Youth Ministry, North Vernon, will present the Living Way of the Cross at 2 p.m. Information: 812-346-0209.

April 9

Little Flower Parish Ladies Club, Indianapolis, 1401 N. Bosart Ave., will host a spring dessert and card party beginning at 12:30 p.m. in the social hall. Cost: \$6. Information: 317-357-5757.

St. Francis Hospital and Health Centers will compete in a charity basketball game at Roncalli High School, Docs vs. Jocks vs. Drugs, against the Roncalli High School Rebels at 7 p.m. in the gymnasium. Cost: \$3 per person. Information: 317-782-7997.

April 9-11

The Conventual Franciscans are offering a vocations retreat for single men, 18-40, who are interested in finding out more about religious life. The retreat will be held at Mount St. Francis Retreat Center near New Albany, to begin Friday evening and concluding at 1 p.m. on Sunday. Cost: Free. Information: 800-424-9955.

April 10

A benefit walk for prostate cancer, Don "Ski" the Clown Day will begin at 10 a.m. at Meadowood Park, Speedway. Registration: \$15 adults; children under 18 walk free. Information: 317-475-9927.

April 11

St. Nicholas Parish, Sunman, will feature a whole hog sausage and pancake breakfast from 7:30 a.m.-noon. Freewill offering. Sponsored by the St. Nicholas Transportation Fund.

St. Francis Xavier, Henryville, will feature a buffet from 11:30 a.m.-1:30 p.m. Craft booth and quilt raffle.

The Catholic Widowed Organization will meet for a birthday dinner at 2 p.m. at Steak and Ale, Southern Plaza. Information: 317-784-1102, Betty Dolan.

St. John the Baptist, Starlight, 8310 St. John Rd., will host devotions for Divine Mercy Sunday beginning at 1 p.m. with the welcome, 2 p.m. adoration, 2:45 p.m. rosary and 3 p.m. devotion. Information: 812-923-5785.

St. Bartholomew Parish, Columbus, 1302 27th St., will host Divine Mercy Sunday from 3-4 p.m. Information: 812-372-9152.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day in the parish center.

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) Mass. Call for times. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) Mass, 10 a.m. (formerly held at St. Patrick Parish).

St. Anthony of Padua Parish, Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

St. Anthony Church, 379 N. Warman, Indianapolis, holds a rosary and Benediction for vocations at 2 p.m.

Mondays

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

Tuesdays

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, meets from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates prays the rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., offers adult religious education classes from 7-9:30 p.m. There is a minimal fee. Information: 317-842-5869.

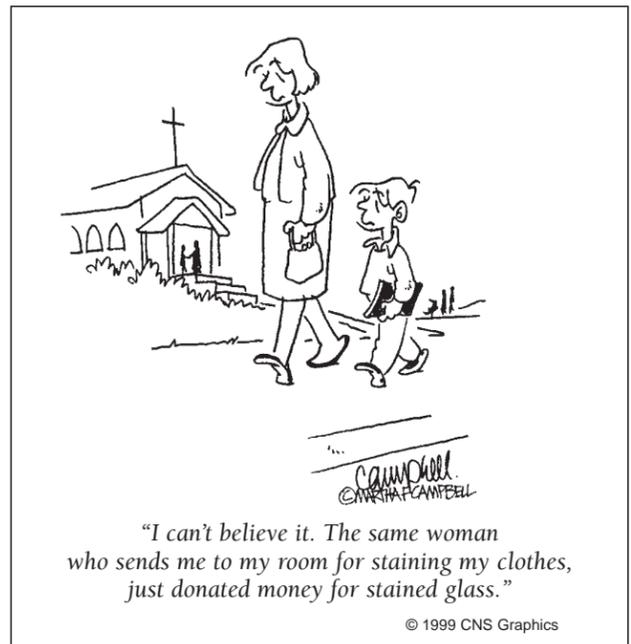
Holy Name Parish, Beech Grove, 89 N. 17th St., holds prayer group from 2:30-3:30 p.m.

Wednesdays

Marian Movement of Priests cenacle prayer group meets from 3-4 p.m. at 3354 W. 30th St., Indianapolis, behind St. Michael Church. Information: 317-271-8016.

Thursdays

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the



chapel from 7 a.m.-5:30 p.m. Mass.

St. Mary Parish, New Albany, Shepherds of Christ Associates gather at 7 p.m. to pray for lay and religious vocations.

St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

St. Malachy Parish, Brownsburg, celebrates Liturgy of the Hours, evening prayer at 7 p.m. Information: 317-852-3195.

Fridays

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

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

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

Saturdays

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

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First Sundays
St. Paul Parish, Sellersburg,

—See ACTIVE LIST, page 31

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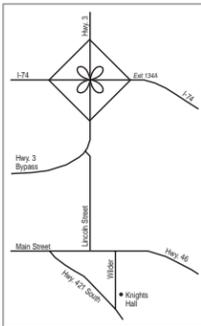
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The Active List, continued from page 30

prayer group meets in the church from 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

The Guardian Angel Guild holds its board meeting, Archbishop O'Meara Catholic Center Benedictine Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., north of St. Michael Church, holds Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., holds holy hour for religious vocations with Benediction and exposition of the Blessed Sacrament following the 7 p.m. Mass.

First Fridays

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

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., holds adoration and prayer service at 7 p.m.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, holds eucharistic adoration following the 8 a.m. Mass until noon.

Sacred Heart Parish, Indianapolis, 1530 Union St., holds exposition of the Blessed

Sacrament following the 8 a.m. Mass, closing with communion service at noon.

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

St. Joseph University Parish, Terre Haute, holds eucharistic adoration after the 9 a.m. Mass until 5 p.m., with rosary at noon.

First Saturdays

St. Nicholas Parish, Sunman, has 8 a.m. Mass, praise and worship music followed by the Fatima rosary. Monthly SACRED gathering follows in the parish school.

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

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., holds First Saturday devotions and the sacrament of reconciliation after 8 a.m. Mass.

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

Second Thursdays

Focolare Movement meets at 7:30 p.m. at the Indianapolis home of Millie and Jim Komro. Information: 317-257-

1073 or 317-845-8133.

St. Luke Parish, Indianapolis, will have Holy Hour to pray for priestly and religious vocations from 7-8 p.m.

Third Sundays

Mary's Rexville Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (Located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles.) Information: 812-689-3551.

Third Mondays

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

Third Wednesdays

Catholic Widowed Organization meets from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

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

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

Third Thursdays

Sacred Heart Parish, Indianapolis, 1530 Union St., holds family rosary night at 7 p.m.

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

Third Fridays

The Catholic Charismatic Renewal of Central Indiana gathers at 7 p.m. for Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis.

Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Parish, 3922 E. 38th St., Indianapolis, celebrates Mass for Life, 8:30 a.m., followed by walk to the abortion clinic at 2951 E. 38th St. to pray the rosary and return to St. Andrew Parish for Benediction.

Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

Evil finds its basis in sin, pope tells youth

VATICAN CITY (CNS)—War, hatred, suffering and other signs of evil in the world are the result of human sin and cannot be blamed on God, Pope John Paul II told young people.

In the face of suffering and evil, it is common to ask "where is God's love," the pope told the Roman youth during a March 25 evening meeting at the Vatican.

"Why do we blame God," he asked, "when, in fact, the responsibility lies with people who are free in making their decisions? Sin is not an abstract theory; its consequences can be verified. Evil finds its basis in sin and in the refusal to live according to God's teaching."

The greatest proof that God's love never lessens is the fact that he sent his only son to suffer and die for all people, the pope told youth preparing for the March 28 diocesan celebration of World Youth Day. "This is the path to follow to defeat evil: Grow in the love of the Father, which is revealed to us in Jesus Christ."

Human and spiritual maturity are the result of growth, which requires change, the pope said. "Only thanks to a constant process of conversion and renewal can a person advance along the difficult path" of self-knowledge and self-control to avoid evil and do good.

Spiritual conversion is a necessary response to God's love, he said. "Isn't it true that when you love someone you do everything you can to obtain his love? Without an act of love as a basis, it is impossible to understand the need to change."

The sacrament of reconciliation can help people acknowledge their sins, he said, receive the grace to change and, especially, experience God's constant love. †

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

ARTHUR, Robert Alan, 47, St. Lawrence, Indianapolis, March 18. Husband of Mary Butts Arthur. Father of Erin and Heather Arthur. Son of Gerald and Gwena Mickey Arthur. Brother of Rodney and Jeffrey Arthur, Lisa Gordon, Dianna Drexler.

BOUTON, Kenneth S., 62, Good Shepherd, Indianapolis, March 13. Husband of Judy (Kramer) Bouton. Father of Kim Bond, Kriss Judd, Ken Bouton. Brother of Frances Fine. Grandfather of five.

BROMAGEN, Joseph, 78, St. Gabriel, Connerville, March 16. Father of Anthony, Christopher, Michael, Stephen

and Timothy Bromagen, Patricia Sterling, Kathleen LoveAll, Mary Elaine Mertens, Ann Steinbrunner. Brother of Gale Bromagen. Grandfather of 30. Great-grandfather of nine.

BUETER, Georgia M., 80, St. Augustine, Jeffersonville, March 15. Mother of Frank H. Bueter, Agnes Marie Shanks, Mary Jean Griffin. Sister of Virginia Smalley. Grandmother of five. Great-grandmother of three.

CALLI, Dr. Louis J. Sr., 88, St. Mary, North Vernon, March 14. Father of Louis J. Jr. and Sam Calli, Rosemary Lamothe. Brother of Mary Hermann. Grandfather of 12. Great-grandfather of eight.

COAKLEY, Mary Katherine, 80, Sacred Heart, Terre Haute, March 14. Wife of Thomas P. Coakley. Sister of Richard Duffy, Margaret Servie, Dorothy Pesavento.

COMMONS, James W., 72, St. Matthew, Indianapolis, March 12. Husband of Martha Kirkhoff Commons. Father of Mark D., Gregory J., Thomas J., Patrick M. and Philip A.

Commons, Caroly T. Bickers. Brother of Divine Word Father Thomas Commons, Father Patrick Commons and Theodore Commons, Noreen VanSlyke. Grandfather of 21. Great-grandfather of four.

DUGAN, Hester, 93, St. Agnes, Nashville, March 20. Mother of Phyllis Dewey.

GATEWOOD, Charles, 73, St. Agnes, Nashville, Jan. 27. Husband of Margaret Gatewood. Father of Charles Jr. and John Gatewood, Suzanne Zupancic.

GOLDSMITH, Robert H., 73, St. Louis, Batesville, March 12. Husband of Blanche (Karbowski) Goldsmith. Father of Belinda Peterson, Benita Jones, William, J. Peter, Robert and Albert Goldsmith. Brother of Paul Goldsmith, Mildred Schene, Rita Maple, Lorraine Foster. Grandfather of 11. Great-grandfather of four.

HAZEL, Bonnie J. (Carrico) Childers, 62, Good Shepherd, Indianapolis, March 15. Mother of Randy, Mike and James Childers, Victoria Chapman, Karen Sanders, Melissa Greene. Daughter of Lucy I. Carrico. Sister of John, Victor and Wilbur Carrico, Dorothy Manis, Sue Flick, Ann Harris, Lou St. John. Grandmother of eight. Great-grandmother of three.

HURLEY, Agnes, 87, St. Joan of Arc, Indianapolis, March 17. Wife of Robert E. Hurley. Mother of Edward T., Rosemary and Patrick J. Hurley, Ann Testa. Sister of Sara Hoffman. Grandmother of 12.

IMHOOF, Charles "Chad," 36, St. Agnes, Nashville, March 14. Son of Maurice and Marilynne Imhoof. Brother of Erika Imhoof.

KAELIN, Ida Mae, 71, St. Mary-of-the-Knobs, Floyds Knobs, March 17. Mother of Terry, Robert, Sherry, Jayme and Crystal Kaelin. Stepmother of Jane Humphrey. Sister of Donald and Robert Missi, Maurice and Martha Engle, Mary Becht. Grandmother of six.

KLOSTERKEMPER, Leona A., 102, Immaculate Conception, Millhouses, March 23. Mother of Harold J. and Earl Klosterkemper, Alverta Green, Luella (Clements) Kohrman. Grandmother, great-grandmother, great-great-grandmother of several.

LAWLESS, James J., 56, St. Matthew, Indianapolis, March 9. Brother of Jeanne Lawless, Carol Barnes.

LOEBIG, Raymond, 90, Sacred Heart, Jeffersonville, March 15. Husband of Dorothy Loebig. Brother of Coletta Kraezig, Margaret Biscapnik.

McGEEHAN, Helen Louise (Rogers), St. Anthony, Indianapolis, March 18. Mother of Michael, Joseph and Robert McGeehan, Francelia Coonrod.

McGRATH, Joseph W., 90, St. Mary, New Albany, March 15. Brother of Patricia and Elizabeth McGrath.

MEISBERGER, Roy J., 85, Holy Name, Beech Grove, March 14. Husband of Elenora Nauert Meisberger. Father of Diana Feltman, Robert and Thomas Meisberger. Brother of Rozella Hemmelgarn. Grandfather of 11. Great-grandfather of eight.

MERKEL, Nicholas F., 84, St. Anthony, Morris, March 17. Husband of Clara Merkel. Father of Angela, Pauline and Andrew Merkel, Doris Harmeyer. Brother of Franciscan Sister Romana Merkel. Grandfather of four.

MERVAR, Charlotte J. (Ryker), 51, Mary, Queen of Peace, Danville, March 11. Wife of Larry R. Mervar. Mother of Larry R. Jr. and Lori M. Mervar. Sister of Jim Ryker, Sandra K. Rinker. Grandmother of two.

MEYER, Naomi D., 76, Our Lady of Perpetual Help, New Albany, March 16. Wife of Morris Meyer. Mother of Susan Miller. Sister of Norma Graf, Ruth Cordon, Regina Hills. Grandmother of three.

MILLER, Don B., 84, St. Mary, North Vernon, March 22. Husband of Mary Hope Doran Miller. Father of Ann Brooks, Teresa Brown, Pat, Frank, John, Don, Bernard, Mary Jane, Paul, David and Steve Miller. Brother of Glen Miller, Rosemary Ertel, Mable Sherry. Grandfather of 27. Great-grandfather of two.

MOORE, Catherine H., 69, St. Rose of Lima, Franklin, March 18. Mother of Raymond S. III, Sean, Jennifer and Carolyn Moore. Sister of John and Hugh Caulfield, Mary Gorman.

MORITZ, Mary E. "Betty," 70, Holy Family, New Albany, March 15. Sister of Mary C.

Bogle, Jane Davis. Aunt of several.

MUCKERHEIDE, John B., 83, St. John, Enochburg, March 15. Husband of Frieda (Berkemeier) Muckerheide. Father of Carl, Paul and Mark Muckerheide, Sara McKell, Ruth Gauck, Mary Beth Ruble. Brother of Leona Oesterling. Grandfather of 16. Step-grandfather of six. Great-grandfather of 12. Step-great-grandfather of five.

MUNDY, Shirley A., 53, St. Mary, New Albany, March 18. Mother of Ann Sanders, Amy Cunningham, Sister of David and Ryan Mundy. Grandmother of five.

NEENAN, Bernard M. "Uncle," 94, Holy Name, Beech Grove, March 12. Uncle of several nieces and nephews.

NEWTON, Francis Edward "Ed," 58, St. Rose of Lima, Franklin, March 15. Husband of Rose M. Newton. Father of Mary Faith and Russ Newton. Brother of William and Charles M. Newton, Frances L. Goebel, Marie S. Humphrey.

O'CONNOR, Timothy M., 45, Holy Spirit, Indianapolis, March 10. Husband of Terrie A. Beeson. Father of Timothy J., and Christina M. O'Connor. Son of Timothy M. and Lois Shea O'Connor. Brother of Catherine Fougny, Rebecca Heiob, David O'Connor.

OLIVER, Edward R., 69, St. Matthew, Indianapolis, March 15. Husband of Beatrice Yancey Oliver. Father of Mary Ann Keller, Kathleen Hernandez, Judith Rigdon, Christine, Daniel, Fred, Mark, Joseph, Edward II, David and Thomas Oliver. Brother of David W. Oliver. Grandfather

Providence Sister Ann Elizabeth Brunt was 90

Providence Sister Ann Elizabeth Brunt died on March 21 in Karcher Hall, Saint Mary-of-the-Woods. She was 90.

A funeral Mass was celebrated on March 26 in the Church of the Immaculate Conception.

Marguerita Annette Brunt entered the congregation of the Sisters of Providence in 1925, and professed first vows in 1927 and final vows in 1932.

Sister Ann Elizabeth taught in schools in the Evansville and Fort Wayne-South Bend dioceses, as well as schools in Illinois, Maryland, Massachusetts and North Carolina. †

of 17. Great-grandfather of one.

OWENS, Cathy A., 16, St. Mary, Greensburg, March 17. Daughter of Eugene F. and Helen Owens. Niece of Eugene and Mary Sieg, Michael Schwendenmann.

ROSS, Edythe K., 100, St. Margaret Mary, Terre Haute, March 12. Sister of Margaret M. Bray.

Franciscan Sister Michelle O'Shaughnessy served at Marian College

Franciscan Sister Michelle O'Shaughnessy died March 16. She was 79.

A funeral Mass was celebrated at the motherhouse chapel of the Sisters of St. Francis in Oldenburg on March 18.

Born in Minneapolis, Kan., she entered the Oldenburg Franciscan Community in 1942 and professed her final vows in 1947.

Sister Michelle performed domestic services for the Franciscan Sisters Convent at Marian College in Indianapolis. She also served at Franciscan convents in Cincinnati, Ohio.

She is survived by two sisters, Betty Hoffman and Frances Foley.

Memorials may be made to: Sisters of St. Francis; P.O. Box 100; Oldenburg, IN 47036. †

Franciscan Sister Mary James Gardner taught in Shelbyville

Franciscan Sister Mary James Gardner died on March 24. She was 89.

A funeral Mass was celebrated at the motherhouse chapel at Oldenburg on March 26.

A native of Cincinnati, she entered the Oldenburg Franciscan Community in 1927 and professed her final vows in 1933.

Sister Mary James taught at St. Joseph, Shelbyville and was teacher/principal in schools in Ohio, Illinois and Kentucky.

She is survived by one brother, Louis Gardner.

Memorials may be made to Sisters of St. Francis; P.O. Box 100; Oldenburg, IN 47036. †

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News briefs

World

Salvadoran archbishop says Romero died to give fruit to democracy

SAN SALVADOR (CNS)—The late Archbishop Oscar A. Romero was like “a grain of wheat that died to give fruit,” said the current archbishop of San Salvador. “Those who tried to silence his voice didn’t succeed ... and now thousands of voices that before were silenced have opened up to clamor, in the name of democracy, all that he clamored for in the name of God,” said Archbishop Fernando Saenz Lacalle of San Salvador. Normally more reserved in his public declarations about

the case, Archbishop Saenz surprised many by his direct words from the pulpit at a March 24 Mass.

Vatican official says Church is not likely to ordain women deacons

VATICAN CITY (CNS)—Colombian Cardinal Dario Castrillon Hoyos, prefect of the Congregation for Clergy, said it is unlikely the Catholic Church will ordain women deacons. Although the Vatican has issued no official statement or document on a question considered open for theological reflection and investigation, the cardinal said March 25 the discussion “is almost a closed chapter.”

Second judge assigned to Guatemalan bishop’s case resigns

GUATEMALA CITY (CNS)—In what one Church

official described as a “mortal blow” to the investigations into last year’s murder of Guatemala Auxiliary Bishop Juan Gerardi, a second judge in charge of the case has resigned because of intimidation. Judge Henry Monroy presented his resignation March 23 to the Supreme Court due to intimidating phone calls and pressure by the government.

Archbishop Tutu urges U.S. to learn from South Africa’s struggle

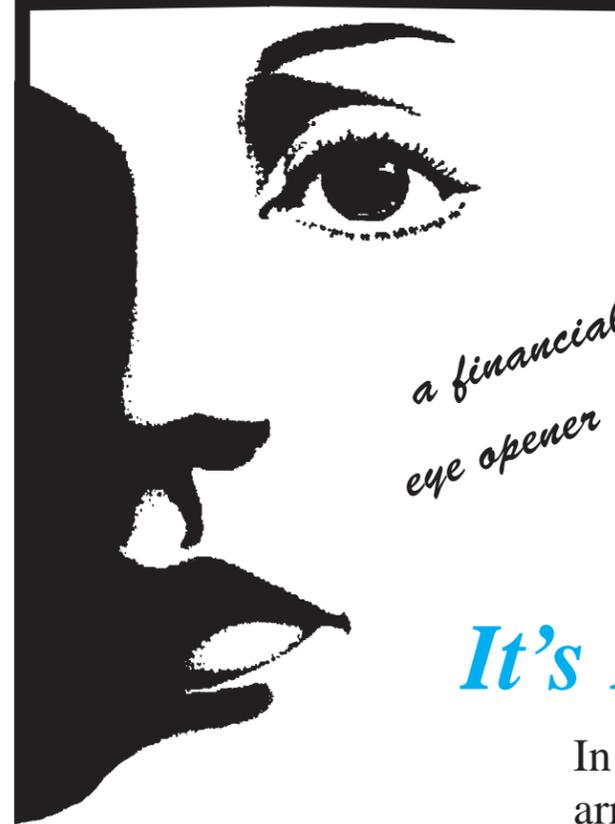
WASHINGTON (CNS)—Bringing thanks for help in dismantling apartheid, South African Archbishop Desmond Tutu also advised a congressional audience to work with God’s plan for the human race in ending global conflicts and easing the United States’ own racial hurts. A world facing dire conflicts in Kosovo, the Middle East, Asia and central Africa should heed the lesson of how South Africa moved away from apartheid without a bloody revolution, Archbishop Tutu said at a March 25 forum. †

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Coordinator of Spiritual Life Center

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Principal

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Qualified applicants for the position of principal must meet the following requirements:

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If you are qualified to help us begin a new tradition in fine education, please send your résumé. Reverend Monsignor Albert W. Hallin, The High School of St. Thomas More, 405 W. Clark, Champaign, IL 61820. 217-352-8748, 217-356-4953.

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Principal

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Applications must be made to: Rev. Msgr. Albert W. Hallin, Church of the Holy Cross, 405 W. Clark St., Champaign, IL 61820.

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Principal

Shawe Memorial Junior Senior High School Madison, Indiana

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Persons applying must be responsible, have a fairly flexible schedule, and a valid driver's license. This position requires approximately 20 hours per week. Please contact Oscar or Sharon at 317-545-7681.

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Lutherwood Residential Treatment Center is seeking qualified individuals to work in our open and secure units. We have full-time openings working with emotionally troubled youth from culturally diverse backgrounds. Working with these behaviorally challenged youth will afford you the opportunity to utilize your crisis intervention skills and de-escalation techniques. Pay will vary depending on experience with excellent benefits for full-time employees.

Minimum requirements: high school diploma or GED (college experience preferred), must be at least 21 years of age and be able to pass a physical, drug screen and criminal history check.

Please fax résumé to: Lutheran Child and Family Services, Attn: CRT 1, at 317-322-4095. 1525 N. Ritter Ave., Indianapolis, IN 46219.

Elementary School Principal

Holy Cross Central School in Indianapolis is seeking qualified applicants for the position of elementary school principal. Holy Cross has a current enrollment of 210 students in a program which includes kindergarten through eighth grade. Applications should be submitted by April 9, 1999.

Inquiries/résumés should be directed to: Annette "Mickey" Lentz, Archdiocese of Indianapolis Office of Catholic Education, 1400 N. Meridian, Indianapolis, IN 46202-2367 or phone 317-236-1438.

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Catholic Communication Campaign

Classified, continued

Positions Available

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Director of Music

St. Paul Catholic Church, Marion, Indiana, a parish of approximately 900 families, has a full-time position available for a director of music. This position would include preparation of all music for liturgies as well as teaching music in parish elementary school. Separation of these two components is possible. Competitive salary/benefits. Send résumé to: Music Search Committee, 1009 W. Kem Road, Marion, IN 46952, no later than May 15.

Advertise in *The Criterion!*
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Elementary Principal

Our Lady of Victory Parish in Delhi Township (a western suburb of Cincinnati, Ohio) is seeking a day school principal. Large school, grades 1-8 (732 students, 33 teachers), offers outstanding opportunity for professional growth in an environment of academic excellence. Principal is supported by experienced, stable faculty; strong academic tradition; active parental involvement; large parish community; excellent academic and athletic facilities.

Applicant must be a practicing Roman Catholic. Administrative experience is preferred. Compensation is competitive and commensurate with experience. Send résumé and 3 professional references (by 4/1/99) to: Our Lady of Victory Parish, Attn: Chairperson, Search Committee, 810 Neeb Road, Cincinnati, OH 45233.

Pastoral Associate

St. Anthony Parish, Clarksville, IN, 1,000 families, is seeking a full-time pastoral associate; MA or M.Div. preferred. Responsibilities include collaboration with pastor and other staff members in a variety of ministries with emphasis on pastoral care to sick and homebound, developing "small Christian communities" and assisting the Council of Ministries in strategic planning and execution of goals.

Position opening July, 1999; competitive salary and full benefits.

Send résumé and references before April 21 to: Pastoral Associate Search, St. Anthony Parish, 316 North Sherwood Ave., Clarksville, IN 47129.

Principal
Catholic Elementary School

St. Clare Parish in College Hill, Ohio, is seeking applicants for the position of principal for our K-8, 200 student parish school. We are looking for candidates who are practicing Roman Catholics with a minimum of three years' experience in Catholic school administration or education. Candidates should have a master's degree and be eligible for Ohio principal certification. The principal will be part of the pastoral team. This position is for the 1999-2000 school year. Salary commensurate with experience and qualifications. Send résumé to: Search Committee, St. Clare Church, 1443 Cedar Ave., Cincinnati, OH 45224. Phone: 513-541-2100 by April 15, 1999.

Elementary Principal

St. Joseph School in Crescent Springs, Kentucky, a traditionally-graded 1-8 elementary school of 520 students, is seeking a new principal, to begin 7/1/99. Located in a growing suburban community, ten minutes from downtown Cincinnati, our school has a high level of academic excellence with a dedicated staff and actively involved parents. Candidates for principal in the Diocese of Covington must be practicing Roman Catholics. Interested candidates may contact Mr. Stephen Kopyay by telephone: 606-283-6230; by fax: 606-283-6237; or by e-mail: skopyay@dioofcovky.org.

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