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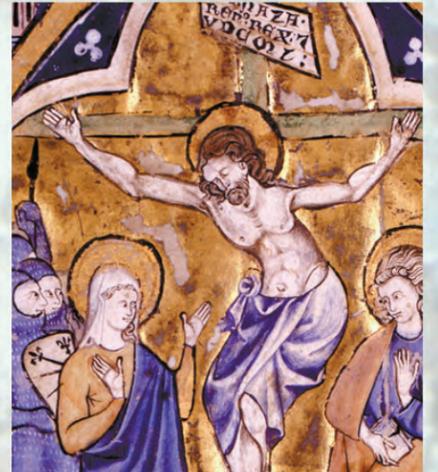
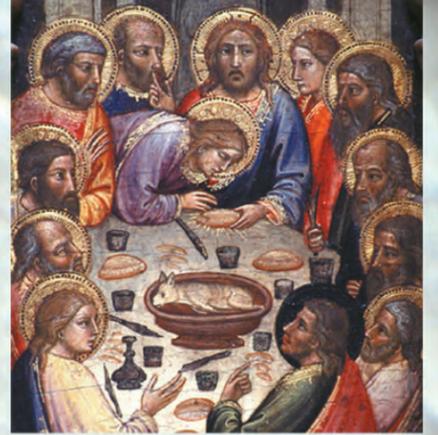
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April 21, 2000

Vol. XXXIX, No. 28 50¢

In three days He was raised up



Volunteers to be honored with Spirit of Service Awards

By Sue Hetzler

On May 2 at the Indiana Roof Ballroom in Indianapolis Catholic Social Services will sponsor the 2000 Spirit of Service Awards Dinner in honor of five dedicated volunteers who have made significant contributions to the community.

Indianapolis businesswoman and philanthropist Christel DeHaan will be the

keynote speaker. She will also be recognized with the Community Service Award for her work in helping orphaned and abandoned children worldwide through the founding of Christel House, a public charity that works to break the cycle of poverty for disadvantaged children in developing countries and helps them become self-sufficient, contributing members of their societies. The first Christel

House opened in Mexico City in 1998; others are planned for Brazil, India, South Africa, the Philippines and China.

DeHaan immigrated to the U.S. from Germany in 1962 and settled in Indiana. In 1974, she co-founded Resort Condominiums International (RCI), the world's leading vacations exchange company. She established the Christel DeHaan Family Foundation in 1992 to

help support the arts, education and human needs in the greater Indianapolis area.

DeHaan serves on several boards, including the Hudson Institute, Raintree Corp., the American Pianists Association, Central Indiana Corporate Partnership and the Indiana Symphony Society. She is the board of trustee chair

See AWARDS, page 30

Restoring Notre Dame Cathedral in Paris

PARIS (CNS)—Quasimodo would be proud. Cleaning and restoration of Notre Dame Cathedral in Paris has preserved many of the main features of the centuries-old church.

With the Great Jubilee of the Year 2000 in mind, massive restorations of the cathedral were begun in 1995 at the expense of the French government.

"We wished to use only the most skilled workers to do the restoration," said a Notre Dame employee. "In addition to contracting native Frenchmen, specialists were brought in from all over Europe."

To date, 40 million francs (\$6 million) have been spent on the restoration.

"The focus of the restoration was on the three main portals in the front of the building and on the north and south towers of the roof," said Thierry Grandjean, communications officer for the cathedral. He said the project was quite complicated and addressed two main problems.

"The first consideration was that conservation measures had to be taken to save all the sculptures and stonework that was beginning to crumble," said Grandjean. "This was accomplished through a complex process of injecting a resin into the fragile stone to bond and strengthen it."

"The second problem was that in some places the surface bed of the stone was gone and had to be reconstituted before work could proceed," he said. "In this case, a biological approach was taken. Bacteria were introduced to the eroded stone, and this built the surfaces back up."



The cleaning is most evident around the portals, he said.

"Compressors were used to pump away mineral salts that had accumulated over time. The finishing and final cleaning was done with lasers to remove the dirt. This was the first time that this



The front facade of Notre Dame Cathedral is pictured following a five-year restoration project. The cleaning, which used high-tech and biological processes, has brought out details in the Gothic sculpture that had been covered with hundreds of years of grime. Left, a gargoyle high up on Notre Dame Cathedral peers over the city of Paris.

procedure had been used in France," Grandjean said.

A final piece of the restoration was to be made in the areas in which pigeons liked to roost, where their droppings and debris have defaced the cathedral.

"The solution was to line the whole facade with micro-electrical circuits," said Grandjean. "These circuits give off small pulses that are not nearly enough to do any harm to the birds, but are

See CATHEDRAL, page 30

Theologian promotes unconditional pro-life stance

By Margaret Nelson

Dr. Mark E. Ginter talked about the culture of life on April 13 during the first of his four talks at Little Flower Parish in Indianapolis, sponsored by its Respect Life Committee.

The "To Be Unconditionally Pro-Life" gathering began with a Jubilee Year prayer composed by Ginter, assistant professor of moral theology at Saint Meinrad School of Theology.

Following a prepared outline, Ginter took those present—from infants to senior citizens—through a discussion that incorporated the encyclicals, homilies and other writings of Pope John Paul II and references to the lives of modern saints.

He started with, "The new evangelization calls for followers of Christ who are unconditionally pro-life, who will proclaim, celebrate and serve the Gospel of life in every situation," taken from the Holy Father's talk in January 1999 in St. Louis.

Ginter explained that the context of evangelization changes in the way it is presented and expressed, but that the theme of it is always the one Gospel of Jesus Christ.

Noting that "dechristianization" is a crisis in society that affects the Church, he talked about deconstruction in faith and in morals, from the Christian perspective and the human side as well.

Subjectivism (selfishness), utilitarianism (usefulness) and relativism (all other views considered equally valid) were seen as three philosophical perspectives that influence the deconstruction in morals.

He said that the culture of death, spoken of by Pope John Paul, is influenced by scientific and systematic programmed threats.

Ginter showed how the new evangelization involves a new moral life, with the Good News of Jesus Christ exemplifying both what we believe and how we live.

He said that the simplest, most beautiful way to show the beauty of truth is to look at the saints. And he noted that lives of holiness demonstrate the gift, office, mission and vocation bestowed upon all Christians at baptism "by water and the Spirit."

The moral life that promotes the culture of life must be new in its ardor,

See LIFE, page 10

U.S. Olympic hockey star motivates students

By Susan M. Bierman

Last December, *Sports Illustrated* magazine named it the number one "Sports Moment of the Century."

It became known as the "miracle on ice"—the gold medal victory by the U.S. hockey team over the Soviet Union at the 1980 Winter Olympics in Lake Placid, N.Y.

Mike Eruzione, 46, the 1980 U.S. Olympic hockey team captain, is now director of development for athletics and assistant hockey coach at his alma mater, Boston University.

He stopped at Cardinal Ritter High School in Indianapolis April 13 to share with the students his memories of winning the gold medal and to offer them a motivational talk about hard work and attaining their goals.

Earlier that morning, he spoke with students at St. Michael the Archangel School.

E. Jo Hoy, principal of Cardinal Ritter High School in the Indianapolis West Deanery, said the Olympic gold medalist told the students what they needed to hear.

"This is a tremendous opportunity for

our students to have someone of Mr. Eruzione's caliber speak about persevering and not giving up—and not taking no for an answer," she said.

Because most of the students weren't born in

See HOCKEY, page 30



Mike Eruzione

The Criterion

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Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

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

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

Jubilee Masses for senior citizens and young adults

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

Young Adult Masses (Ages 18-39)

- May 10** St. Mary Church, Richmond, 7 p.m.
- Aug. 15** Our Lady of Perpetual Help Church New Albany, 7 p.m.
- Nov. 1** St. Paul Catholic Center Bloomington, 7 p.m.



Nov. 4 St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

- May 31** St. Andrew Church, Richmond, 2 p.m.
- Aug. 13** St. Ann Church, Terre Haute, 2 p.m.
- Oct. 22** St. Charles Borromeo Church Bloomington, 3 p.m.
- Nov. 19** St. Joseph Church, St. Leon, 2 p.m.

Archdiocesan indulgence churches

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

The designated indulgence churches are:

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

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



Photo by Charles J. Schisa

Environmental stewardship

Religious leaders from Indiana gathered at the White River in Indianapolis April 14 to launch the "Indiana Faith-Based Environmental campaign on Global Climate Change." Rev. Msgr. Joseph F. Schaedel, vicar general of the archdiocese, spoke about the Catholic Church's social teachings on the environment. Behind Msgr. Schaedel from left to right are: Rev. Clifford L. Willis, Christian Church (Disciples of Christ); Rev. Richard Killmer, National Council of Churches; Rev. James Daniels Sr., St. John African Methodist Episcopal Church; Rev. Anastasios Gounaris, Holy Trinity Greek Orthodox Church; Rev. Dr. Angelique Walker-Smith, executive director of The Church Federation of Greater Indianapolis.

Two local educators to speak at national Catholic conference

More than 20 archdiocesan educators will attend the April 25-28 National Catholic Educational Association convention in Baltimore, Md.

Sister for Christian Community Michelle Faltus, associate director of curriculum and assessment for the schools, will be a featured speaker. Her topic, "Leadership+Standards+Accountability=Dramatically Increased Mission, Enrollment and Funding," will be presented on Wednesday.

sented on Wednesday.

Daniel J. Elsener, former executive secretary for education for the archdiocese who now directs the Christel DeHaan Family Foundation, will discuss the same topic.

Some 10,000 educators are expected to attend the 97th annual convention, which will be held in the Baltimore Convention Center. NCEA is the largest private professional education association in the world.

Official Appointment

Effective July 1, 2000

Rev. William Joseph Brown, associate pastor of St. Lawrence Parish, Indianapolis, and part-time chaplain and instructor at Bishop Chatard High School, Indianapolis, to full-time chaplain and instructor at Bishop Chatard High School and weekend sacramental assistance at St. Lawrence.

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

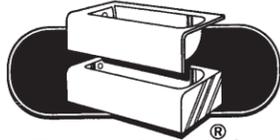
About the front page

The painting of the face of Jesus on the front page is from the Catacomb of Pontianus.

The four paintings on the right side of the front page from top to bottom are: "The Last Supper" by Mariotto di Nardo; detail of a fresco of the Passion showing Christ carrying his cross; an illustration from a 13th-century Book of Hours depicting the Crucifixion; and an icon of the resurrected Christ by an unknown painter. These images were provided by Catholic News Service.

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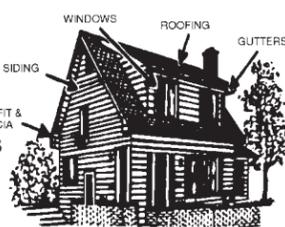
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Editorial

The Redemption

This Friday we commemorate one of the great mysteries of Christianity: our redemption by the horrible crucifixion and death of Jesus. Pinned immobile in that terrible position on the cross, Jesus freely offered himself in perfect union with his Father in atonement for our sins.

It was an act that only he could do, because he was both God and man—fully divine and fully human. No mere human, no matter how holy, could take on the sins of all humanity and offer himself as a sacrifice for all. But Jesus, whose nature was divine, not only humbled himself to become human like us, but freely accepted death on a cross because this was God's will for our redemption.

Being human and recognizing that he was soon to experience inhuman suffering, Jesus had prayed that somehow this "cup" might pass from him. But understanding that this was the reason the Second Person of the Trinity had assumed our human nature, he obediently

accepted the Father's will. He was obedient unto death, even death by crucifixion.

After his brutal scourging, Pilate had presented Jesus to the crowd, saying, "Ecce homo!" "Behold the man!" Look what we have done to this man, Pilate is saying. But there seems to be another voice speaking, saying, "Look at what we have done to our God!" It is for our sins that the Son of God is making reparation for our disobedience.

Throughout his life, Jesus had told his followers that he had come into the world to do the will of his Father, that it was the whole reason for his Incarnation. As time for his passion neared, he asked, "And what shall I say? 'Father, save me from this hour?' No, for this purpose I have come to this hour" (Jn 12:27). And from the cross he is able to say, just before his death, "It is finished." Mission accomplished.

Let us pray that we, too, may find the strength always to follow the Father's will. †

—John F. Fink

The Resurrection

Alleluia! This Sunday we celebrate the great feast of Easter, the Solemnity of the Resurrection of the Lord.

Easter is the centerpiece of the liturgical year and each Sunday, or Lord's Day, is itself a "little Easter" when the passion, death and resurrection is remembered and celebrated.

While Easter Sunday and its celebration of the resurrection would be meaningless without Good Friday and the commemoration of the death of Jesus, our entire faith would be meaningless without the reality of the resurrection.

Dealing with this reality has never been easy. In the late fourth or early fifth century, St. Augustine said, "On no point does the Christian faith encounter more opposition than on the resurrection of the body" (*Exposition of the Psalms*, #88, 2, 5).

St. Paul even had to correct early believers at Corinth who were doubting the reality of the resurrection of the dead.

Paul pointed out to them—and to us—that "if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. ...But in

fact Christ has been raised from the dead, the first fruits of those who have died." (1 Cor 15:14;20).

The radical transformation of Jesus Christ to life beyond death is the core of our faith. It is the main reason that Christians are called to be people of hope. Because of Jesus' victory over death, life has meaning and a purpose beyond our present existence.

Those who die faithful to their baptismal promises will discover that life continues in God's presence in a new and different way. And, "on the last day," we believe that our bodies will also be raised and reunited with our spiritual selves, our souls, and, like Jesus before us, we will enter into a transformed existence possessing glorified bodies.

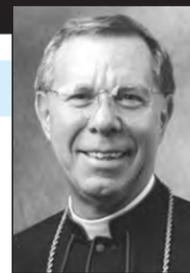
Jesus Christ, the Word uttered by God "in the beginning," has, in effect, had the last word: death no longer has power over us because through his resurrection, Jesus Christ has defeated death.

On this Easter Sunday, throughout the entire Easter season, and on each "little Easter" Sunday, let us raise our hope in a new and better life: "Alleluia! Christ has risen! He has risen indeed! Alleluia" †

—William R. Bruns

Seeking the Face of the Lord

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



Resurrected Jesus brings us Easter peace

Easter peace!

Last week, for Holy Week, I wrote about the place of mortification in the life of a committed Christian. This week, for Easter, the greatest of all Christian solemnities, let's reflect on the "upside" of the paradox of Christ's passion, death and resurrection and our participation in it.

Once for all, Jesus the Savior appears to the disciples on the first Easter Sunday evening and declares, "Peace be with you!" Easter peace is our Christian heritage, the prize that Christ's difficult obedience to the will of the Father won for us. Christ won for us the peace "which the world cannot give" and which no one can take away.

I was amazed at the number of you who came to celebrate the sacrament of penance and reconciliation at the cathedral on the Friday mornings of Lent. It was a personal privilege for me to provide this "tribunal of mercy," as Pope John Paul II describes it. A welcome number returned to the sacraments of the Church after being away for a long time. Some of you approached with nervousness, sometimes with great fear, but always with touching humility. The peace you found amid the thorns of a hard life was almost tangible. Once more you discovered the confident sense of deep inner peace that Christ won for us by his suffering, death and resurrection. Welcome home!

No, confession, penance, absolution and reconciliation with God and the Church won't necessarily remove the thorns of a hard life. Nor will they necessarily end the battle with human weakness. And the contradictions of life may continue to happen. But a sense of deep peace and of a renewed sense of God in your life may make all the difference.

Some of the heartaches I heard in confession made me realize what unnecessary burdens we carry in our hearts. And I admit that on first blush I wished more than once that I could do more to alleviate the pain. Yet I kept realizing that what truly counts is that Christ, through the ministry of the Church, grants pardon and peace and that makes a difference, peace even in the midst of thorns.

Easter peace celebrates the glory of God. Isn't it true that the glory of God is his mercy? Surely God's greatest glory is his prodigious mercy to us who do not merit it. Christ in his life, suffering, death and resurrection is God's mercy born in the flesh.

Are these just "nice" Easter words and thoughts? Do we truly believe that Easter peace is our heritage and that in the end this peace is the only thing that counts?

We better believe it, or, as a (now deceased) priest once commented at a funeral, "We may as well be running dogs in the street." I truly believe that more people sense this crucial character of Easter peace than we may sometimes think. Witness the extraordinary crowds in our churches on Easter Sunday.

One of the heartaches I heard over and over again from older folks at the cathedral was the worry about children and grandchildren for whom God and the Church don't seem to be part of their lives. Penitents worried that perhaps this "straying from the Church" may be their fault.

Frankly, I think that this is sometimes the cause; but, in most cases, I doubt it, because I have witnessed the expressions of faith before my own eyes.

The pull of our secular culture and its indifference to moral values are so powerful that parental influence is eclipsed at least for a time. Nevertheless, confidence in Easter peace gives us cause to pray daily for those loved ones for whom God and the sacraments of the Church have been sidelined. The power of intercessory prayer is inestimable—maybe not immediately visible—for Christ's Easter victory continues to save.

Many folks came to confess at the cathedral as part of their pilgrimage to the cathedral to receive the jubilee plenary indulgence. In effect, Easter peace is what the jubilee celebrates, and it continues to be the goal of the Great Jubilee.

I was touched when one young person asked if I would help him recite the Apostle's Creed, one of the conditions for obtaining the Jubilee indulgence. Several who have not been familiar with regular confession, sought my help in making an act of sorrow. Some folks brought youngsters who impressed me by their sincerity and "on the mark" sense of sin. They are on the road to Easter peace and will treasure it even more as life goes on.

In our prayer in the coming weeks, let's keep in mind that Christ won Easter peace for every one of us. It is as close as your nearest parish church. Embrace God's free gift.

Easter peace 2000! †

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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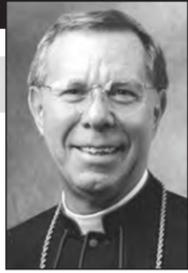
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Archbishop Buechlein's intention for vocations for April

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Buscando la Cara del Señor

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



La resurrección de Jesús nos trae la paz en la Pascua

Paz en la Pascual! La semana pasada para la Semana Santa escribí acerca de la posición de la mortificación en la vida de un cristiano comprometido. Esta semana para la Pascua, solemnidad cristiana más grande, vamos a reflexionar en lo “bueno” de la paradoja de la pasión, muerte y resurrección de Cristo y en nuestra participación al respecto.

¡Una vez para todos, Jesús el Salvador aparece a los discípulos en la noche del primer Domingo de Resurrección y declara, “¡Que la paz esté con ustedes!” La paz de Pascua es nuestra herencia cristiana. Es el premio por la difícil obediencia de Cristo a la voluntad del Padre ganada para nosotros. Cristo ganó la paz para nosotros “la que no puede dar el mundo” y la que nadie puede quitar.

Yo estaba asombrado del número de personas que vinieron a celebrar el sacramento de penitencia y reconciliación en la catedral en la mañana del viernes de Cuaresma. Para mí fue un privilegio personal dar este “tribunal de misericordia,” según lo describe el Papa Juan Pablo II. Les dieron la bienvenida a muchas personas que volvieron a los sacramentos de la Iglesia tras estar fuera por mucho tiempo. Algunos vinieron nerviosamente, a veces con gran aprensión, pero siempre con una humildad conmovedora. La paz que encontraron entre las espinas de una dura vida era casi tangible. Una vez más descubrieron el confidente sentido de la profunda paz interna que Cristo ganó para nosotros por su sufrimiento, muerte y resurrección. ¡Bienvenidas a casa!

La confesión, penitencia, absolución y reconciliación con Dios y la Iglesia no quitarán necesariamente las espinas de una vida difícil. Tampoco necesariamente acabarán la batalla con la debilidad humana. Y las contradicciones de la vida pueden continuar sucediendo. Pero un sentido de la paz profunda y de un sentido renovado de Dios en su vida puede hacer una gran diferencia.

Algunas de las angustias que he oído en confesión me hicieron entender los cargos innecesarios que llevamos en nuestros corazones. Y admito que más de una vez a primera vista deseaba poder hacer más para aliviar el dolor. Sin embargo, seguía dándome cuenta de que lo que realmente es importante es que Cristo, por medio del ministerio de la Iglesia, otorga el perdón y la paz que hace una diferencia— una paz aun en medio de las espinas.

La paz de Pascua celebra la gloria de Dios. ¿No es cierto que la gloria de Dios sea su misericordia? Ciertamente la gloria más grande es su prodigiosa misericordia para nosotros que no merecemos. Cristo, por medio de su vida, sufrimiento, muerte y resurrección representa la misericordia de Dios nacida en la carne.

¿Son estas meramente palabras y pensamientos “simpáticos” de Pascua? ¿Realmente creemos que la paz de Pascua sea nuestra herencia y que por fin esta paz sea lo único que sea importante?

Tenemos que creerlo, caso contrario, como una vez comentó un sacerdote (ya difunto) en un funeral, “Más valdría que corramos como perros en la calle”. Creo realmente que más gente percibe este carácter crucial de la paz de Pascua de lo que pensamos a veces. Fui testigo de las muchedumbres extraordinarias en nuestra iglesia el Domingo de Resurrección.

Una de las angustias que he oído repetidamente de las personas de la tercera edad en la catedral es la preocupación por los hijos y nietos en cuyas vidas parece que Dios y la Iglesia no juegan ningún papel. Los penitentes se preocupaban por que quizá tengan culpa por que ellos están “apartados de la Iglesia”.

Francamente, opino que a veces esto es la causa; sin embargo, en la mayoría de los casos, lo dudo, porque he visto las expresiones de fe ante mis propios ojos.

La fuerza de nuestra cultura secular y su indiferencia a los valores morales son tan poderosas que la influencia de los padres se eclipsa, al menos por un rato. No obstante, la confianza en la paz de Pascua nos da una razón para orar diariamente por aquellos seres queridos para quienes Dios y los sacramentos de la Iglesia se han puesto al lado. El poder de la oración intercesora es inestimable—quizá no sea visible de inmediato—ya que la victoria pascual de Cristo continúa salvando.

Mucha gente vino a confesar en la catedral como parte de su peregrinaje a la catedral para recibir la indulgencia plenaria jubilar. En realidad, la paz pascual es lo que celebra el Jubileo, y continúa siendo la meta del Gran Jubileo.

Me conmovió cuando un joven me pidió si le ayudara a recitar el Credo de los Apóstoles, lo que es una de las condiciones de obtener la indulgencia Jubilar. Varias personas que no confiesan regularmente buscaban mi ayuda a hacer un acto de penitencia. Algunas personas llevaban a los jóvenes quienes me impresionaban con su sinceridad y sentido del pecado que ha “dado en el blanco”. Están en el camino hacia la paz de Pascua y la guardarán como un tesoro especial mientras siguen por la vida.

En las semanas venideras en nuestras oraciones, recordemos que Cristo ganó la paz de Pascua para cada uno de nosotros. Está tan cerca como su iglesia parroquial. Abraza el regalo gratuito de Dios.

¡Paz en la Pascua 2000! †

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

Shocked by language

I was shocked to see some language in the March 31 issue of *The Criterion* that I don't think belongs in a paper like yours. I am referring to the sentence in the “Biblical folks seek advice” piece by Johann Schnalle: “For _____ sake, get a haircut.”

I hope not to see such words again in your otherwise fine publication.

Stella Hooker-Haase, Bloomington

Need to ask how taxes are spent

April 15 has come to be known as “Tax Day.” Many complain about their tax burdens at this time of year, and politicians usually renew their calls for tax cuts so “the people can keep their own hard-earned money.” This being an election year, these calls are louder than ever.

Tax cuts sound appealing. Who couldn't use more spending money? We need to look below the surface, however. The truth is that for everyone except the richest Americans, the federal income tax burden is the lowest it has been in decades. For example, the U.S. Department of the Treasury estimates that a four-person family earning a median annual income of \$54,900 pays just under 7.5 percent in income taxes, the lowest rate since 1965.

Many polls tell us that tax cuts are not a top priority with most people. Does that mean we should be satisfied with how our taxes are spent? Not necessarily. Government is responsible for making sure that all people have access to what they require to meet their basic human needs. Paying taxes is one way we participate in that process. When our tax money is used for unnecessary military weapons at the expense of human needs, we have a duty to protest.

Instead of focusing on tax cuts, our government officials must redirect their attention toward making sure that our tax money is spent in a way that benefits all people, especially those who struggle to meet their families' basic needs. A just nation can do no less.

Charles Gardner, Indianapolis

(Charles Gardner is a member of NET-WORK, a National Catholic Social Justice Lobby.)

Two chaplains originally called for

In your March 31 issue, we were treated to an informative story on Father Daniel Coughlin, the new House chaplain. I am happy for the House and Dr. Coughlin with this appointment.

I write that you may clarify one point of error I have seen addressed in only one commentary on this subject. I refer to the positions of House chaplain. In 1789, the original design was to have two chaplains of different denominations, and they were to alternate one week on—one week off. However, the *House* did not follow the “design,” starting with the first chaplain! Would you please comment as to the possible benefits had this rule been observed?

Rob Richey, Greensburg

(The most obvious benefit would have been the establishment of a living model that recognized the fact that a variety of religious denominations were represented by the members of the House of Representatives. One would hope that this “design” would have made it easier for the House or the Speaker to appoint a Catholic chaplain at a much earlier date than the year 2000.—WRB)

Need ironclad laws

I have read and studied *The Criterion* and other Catholic periodicals pertaining to abolishment of capital punishment.

I'm sure most of us would like to end capital punishment.

Let's get to the basic problem. Until the laws of this country are made ironclad with no reprieve from the president on down the line, it's the only answer for safety of citizens.

This is the problem! Lawyers, federal judges and parole boards cannot be trusted with their power to release people dangerous to society.

Murderers, rapists and pedophiles deserve life imprisonment with no reprieve. Otherwise death is the answer.

I'm a lifelong practicing Catholic who is 75 years old.

William H. Oelker, West Harrison

What is purpose of prisons?

In response to the letter by Tobias Vincent Konnersman (*The Criterion*, April 7), I am surprised that Mr. Konnersman continues to work for the Department of Corrections if he is so obviously against everything they stand for. [Editor's note: Konnersman is an inmate at Pendleton, not an employee.] Why is any kind of justice now called “vindictive”? Doesn't any parent know that you have to have consequences to any undesirable action to make that choice less attractive?

What is the primary purpose of the prison system? Is it rehabilitation or protection of innocent members of society from those that would do them harm? Rehabilitation is desirable, but it should be secondary to protecting society. Mr. Konnersman referred to the prisoners as “your mistakes.” How in the world are they our mistakes? Aren't the choices made by the prisoners themselves? No one in society today wants to take responsibility for their own actions. We cannot continue to have a free society and not take the consequences of our own choices. Reform like the crime itself is ultimately the choice of the offender.

And what of those innocent victims and potential victims. Who is fighting for them? In all these prison and death penalty debates the victim seems the last to be considered. Is Mr. Konnersman aware that Richard Speck, the murderer of eight young nurses, was up for parole after serving a minimal amount of prison time? That the family of one of those nurses had to go hear those gruesome details over and over to try and keep him in prison? Is this “vindictive” to not want to lie in your bed at night being afraid that someone will kill you or your children? Whose idea was it to try and release this guy? Wasn't it some softhearted reformer? Is focusing on the victim not “spiritual” enough for us Catholics?

Diane Jones, Indianapolis

Liturgical and spiritual confusion

Regarding the “Research for the Church” column by James D. Davidson in the March 24 issue of *The Criterion*:

I'm not Catholic but I live with a Catholic family and on occasion read *The Criterion*. I noticed Mr. Davidson's article on fewer Catholics attending Mass and Communion. To summarize: although attendance rates at Mass and Communion have dropped dramatically since the [Second Vatican] Council, the percentage of those attending Mass who go to Communion has increased. This is proffered as an improvement in an overall downward trend. However, this “improvement” is hollow and perhaps disingenuous. What Mr. Davidson fails to say, and

Check It Out . . .

A **12-Step Serenity Weekend** will be held May 5-7 at Mount St. Francis Retreat Center in southern Indiana. The fee for a resident is \$95/single or \$85/double. The fee for a commuter is \$70. A \$25 non-refundable deposit is required. For more information, call 812-923-8817.

The Wellness Community is offering a special mind, body and spirit program, **"Creating Your Own Healing Imagery"** on April 22 from 11 a.m.-1 p.m. The program will be held at The Wellness Community, 8465 Keystone Crossing, Suite 145, in Indianapolis. The program helps those living with a cancer diagnosis and their loved ones develop their own personal guided imagery. It also teaches relaxation exercises that help boost the immune system, reduce stress and promote well-being. For more information, call 317-257-1505.

"The Following of Christ after Mid-Life," a **retreat for women religious**, will be held June 11-16 at Fatima Retreat House, 5353 East 56th St., in Indianapolis. Benedictine Father Matthias Neuman is the presenter. The registration fee is \$230. The deadline to register is May 26. For more information, call 317-545-7681.

The Saint Mary-of-the-Woods College Chorale and Madrigals will present **"Opera Choruses for Women's Choirs"** on April 30 at 2 p.m. in the Cecilian Auditorium. The cost is \$3 per person.

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will preside at the dedication ceremony of the new **Archdiocesan SPRED (Special Religious Education Program) Training and Observation Center for Special Religious Education** on May 7 at 3 p.m. at the SPRED training center located in the St. Andrew Parish School, 4050 E. 38th St., in Indianapolis. For more information, call the SPRED office at 317-377-0592.

The Arthritis Foundation is offering a free brochure on

"Gardening and Arthritis." To receive a copy, call 317-879-0321 or 800-783-2342.

The Wellness Community of Central Indiana offers a **free breast cancer networking group** on the fourth Wednesday of each month from 7-8:30 p.m. The group meets at The Wellness Community, 8465 Keystone Crossing, Suite 145, in Indianapolis. For more information, call 317-257-1505.

Saint Mary-of-the-Woods College will host senior art exhibits in the Hulman Hall Art Gallery. Student Renae Coughlin's art will be displayed through April 22. Student Anya Felts' art will be displayed April 26-May 4. Viewing hours will be noon-4 p.m. Tuesday through Friday or by special appointment by calling Pat Jancosek at 812-535-5137.

The Family Growth Program of Catholic Social Services will offer parenting and grandparenting classes at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Systematic Training for Effective Parenting (STEP) will be held May 9-June 13 from 7-9 p.m.; Systematic Training for Effective Parenting (STEP) will be held May 10-June 28 from 9-11 a.m.; and Systematic Training for Effective Parenting (STEP) workshop will be held May 20 from 9 a.m.-3 p.m. To pre-register, call 317-236-1526. Classes are funded by a state block grant.

The Christophers will host the 13th annual video contest for college students. The contest includes cash prizes for the top three entries. Winners will also have their work featured on the syndicated television program *Christopher Closeup*. To enter, students must interpret the theme, "One Person Can Make a Difference." The deadline for entries is June 16. Official entry forms are available from campus media or communication departments or by writing to: College Video Contest, The

Christophers, 12 East 48th St., New York, NY 10017, or by calling 212-759-4050. They are also available at www.christophers.org/vidcon2k.html on the Web. The Christophers is a non-profit organization that uses print and electronic media to encourage individuals to recognize their abilities and use them to raise the standards of public life.

The Abbey Press Gift Shop Spring Yard/Tent Sale will be held May 5 and May 6 from 10 a.m.-5 p.m. and May 7 from 11 a.m.-4 p.m. at the gift shop located at S.R. 545 in St. Meinrad. For more information, call 812-357-8290.

"Joyful Be-ing," HIV: A Reposition Weekend will be held May 18-21 at Oakwood Farm in Selma, Ohio. The cost is \$45 per person. The deadline to register is May 10. The program is sponsored by the archdiocesan HIV/AIDS Ministry. For more information, call 317-631-4006 or 877-420-7515.

Dan and Judy Hoyt of Immaculate Heart of Mary Parish in Indianapolis are seeking **to form a group of people whose close relatives are members of religious orders or congregations or are lay missionaries.** They envision the group gathering a couple times each year to pray for each other and the religious in their families, to tell stories, to celebrate and to support each other. If you are interested, please call Dan Hoyt at 317-263-4832 or contact the archdiocesan Office of Priestly and Religious Vocations at 317-236-1490 or 800-382-9836, ext. 1490.

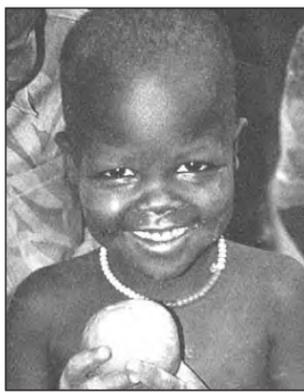
St. Michael Parish, 3354 W. 30th St., in Indianapolis, will host **Divine Mercy Sunday** on April 30. Exposition of the Blessed Sacrament, Divine Mercy Chaplet and Reflection on Divine Mercy, procession and Benediction will be from 3-4 p.m. Silent Adoration of the Blessed Sacrament will be from 4-4:30 p.m.

Butler Campus Ministry in Indianapolis will sponsor an ecumenical community Easter Sunrise Service on April 23 at 6:30 a.m. The service will begin at the entrance to Holcomb Gardens at Butler University and will include responsive readings, music, hymns and prayer. The gates to Holcomb are near the west side of the observatory. In the event of inclement weather, the service will be held in Robertson Chapel on the Butler campus. The service is sponsored by the Butler YMCA, Lutheran Campus Ministry and the Newman Center.

The **"Catholic and Proud of It" conference** will be held on May 13 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The conference begins at 10 a.m. Pre-registration is \$20 per person. The fee at the door is \$25 per person. To pre-register call, Colleen Johnson at 317-298-0941 and leave a message. The Catholic Young Adult Network is sponsoring the event. †

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LETTERS

continued from page 5

presumably he knows this as a sociologist, is that the overwhelming majority of American Catholics no longer believe there is anything "real" to the "Real Presence" and hence nothing "real" to Communion and by implication to the liturgy as a whole. So it is not at all obvious what going to Communion now implies for the majority of Catholics.

My own Church, although not Catholic, takes the Creed and Eucharist seriously and sees these as the common ground if there is to ever be a revitalized and unified Christianity. However, the liturgical and spiritual confusion so rampant among Catholics has paralyzed any desire in my own Church to engage in ecumenical discussions with Catholics. How can there be an "ecumenical future" in talks with a Church whose members neither understand nor subscribe to what their own Church

officially teaches? The problem in American Catholicism is profoundly spiritual and rooted deeply in what appears to be the banalization of your liturgy and the reluctance of many (most?) of your clergy to teach Catholic faith and the moral life that flows from it.

The question I would pose is this: "What have you done to the very heart and soul of your liturgical life that was to be the vivifying 'summit and source,' announced with such *éclat* at Vatican II?" Where is the joy that the liturgy should bring? Has not the 'grim harvest' (mentioned by your bishops in 1987 in their pastoral on Fundamentalism) now become the norm among American Catholics? How else does one explain that ex-Catholics, supposedly, now constitute the second largest denomination? Do Catholics have any religious identity at all? Apparently not and that is the reason you have so few vocations. No one commits himself to a confusion!

Jay Williams, Bloomington



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Sister Faustina to be canonized April 30

VATICAN CITY (CNS)—Blessed Mary Faustina Kowalska, a Polish sister of Our Lady of Mercy, will be canonized at 10 a.m. on April 30 in St. Peter's Square in Rome—the first saint to be named in the year 2000.

Blessed Faustina's path to sainthood began 68 years ago in a Polish convent, where she experienced divine revelations and mystical appearances in which Jesus asked her to have an image of himself painted as Divine Mercy.

It was in the winter of 1931 that the young Polish nun, the third of 10 children

who left school at age 14 to help support her family, received a vision of Jesus that was to lead to the Divine Mercy devotion.

Helen Kowalska left her job and her home when she was 19 to become a member of the congregation of the Sisters of Our Lady of Mercy in Krakow, where, as Sister Mary Faustina, she reportedly saw and spoke to Jesus. She recorded the events and messages in a diary before she died of tuberculosis on Oct. 5, 1938, at age 33.

The entry she made in her diary on

See **FAUSTINA**, page 35

Divine Mercy Sunday is April 30

This year, the archdiocese will celebrate Divine Mercy Sunday on April 30—the same day as the canonization in Rome of its patron, Sister of Our Lady of Mercy Mary Faustina Kowalska.

Msgr. Joseph Schaedel, vicar general of the archdiocese, will preside at the eighth annual prayer service beginning at 3 p.m. at St. Michael the Archangel Church in Indianapolis.

During the exposition of the Blessed Sacrament, the assembly will pray the chaplet and hear a reflection on the message of Divine Mercy. A procession and Benediction will follow. From 4 p.m. to 4:30 p.m., the faithful are encouraged to remain in silent devotion

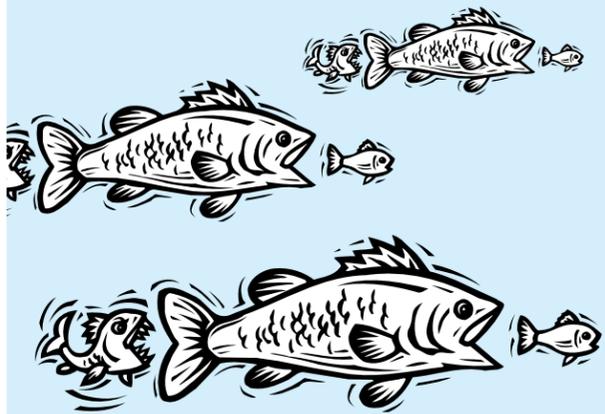
to the Blessed Sacrament.

A novena of Divine Mercy with the chaplet—with special prayers following the beads of the rosary—begins on Good Friday. On April 30, priests will be available at St. Michael Church for the sacrament of reconciliation from 2:15 p.m. to 3 p.m.

Other parishes, including St. Gabriel in Connersville, St. Christopher in Indianapolis and Our Lady of the Greenwood in Greenwood, will also observe Divine Mercy Sunday with special liturgies.

(Those wishing further information may contact Mary Ann Schumann at 317-926-1963.) †

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Surprise tribute honors Oldenburg teacher

By Mary Ann Wyand

In a real-life "sequel" to the closing scene of the film *Mr. Holland's Opus*, 242 former music students of Oldenburg Franciscan Sister Mary Gloria Gallagher surprised her with a Jubilee Celebration and Concert on March 18 at Oldenburg Academy.

Sister Mary Gloria will mark her Golden Jubilee as a member of the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg on July 26. She currently teaches music at Marian College in Indianapolis.

During the musical tribute in the academy auditorium, Sister Mary Gloria was honored by Oldenburg alumnae from throughout the United States for teaching her students "to enjoy music and appreciate the seasons and God's creation."

Former students also expressed their thanks for her "gifts of music, time, faith, hope, creativity and imagination" and their gratitude to her for "seeing us through life's storms, supporting our spiritual growth" and especially for "being you."

In the 1995 movie starring actor Richard Dreyfuss as Glenn Holland, past and present students paid tribute to the longtime music teacher by performing a symphonic work that he spent years writing in his limited free time late at night.

At the conclusion of the film, one student, who grew up to become governor of the state, thanked Holland for his support and encouragement.

"You have achieved success far beyond riches and fame," the student told Holland in the school auditorium filled with past and present students. "We are your symphony. We are the melodies and the notes of your opus. We are the music of your life."

And so it was for the Oldenburg Academy girls who studied music under Sister Mary Gloria's expert direction for two decades. The 160 women who sang or played instruments for the surprise tribute represented the Class of 1960 through the Class of 1980.

"Women are here from California, Utah, Montana, Illinois, Michigan, Florida and other distances, as well as the surrounding areas, to honor Sister Gloria," alumna Terri Reynolds Cuellar of Indianapolis explained after the concert.

"I always felt I was very important to Sister Gloria," alumna Alice Laker Robb of Goodrich, Mich., said. "She made everyone feel special."

Alumna Pat Fledderman Ertel of Tampa, Fla., said she participated in the concert to express her love for the Oldenburg Franciscan sisters and the 148-year-old girls' academy, which will become coeducational in August.

"What compelled me to come was the spirit of the academy," Ertel said, "and [the opportunity] to be with Sister Gloria and all the sisters who taught us during those years."

Two of Sister Mary Gloria's blood sisters, Ruth Gallagher Mushaben and Elaine Gallagher Russell of Cincinnati, Ohio, were present for the surprise tribute.

"I'm proud of the fact that she has accomplished so much in her life," Mushaben said, "and has had such an impact on so many young people."

Program co-narrator and alumna Diane Stier of Vestaburg, Mich., began the tribute by quoting a passage from Psalms—"Forever I will sing the goodness of the Lord."

In making that Scripture passage "your life's prayer, Sister Gloria, you have



Oldenburg Academy alumna Marcia Reynolds Ullett (right) of Loveland, Ohio, pins a corsage on Oldenburg Franciscan Sister Mary Gloria Gallagher at the start of a surprise musical tribute in her honor on March 18 at the academy auditorium. Sister Mary Gloria now teaches at Marian College in Indianapolis. Ullett and Diane Stier of Vestaburg, Mich., narrated the program.

inspired us to make the cadence of that refrain our own," Stier said. "We are your daughters—and mischievous ones at that. We imagine that, at least, comes as little surprise."

For many years, Stier told her former teacher and all those assembled in the auditorium, "You coached and prodded, fretted and encouraged several hundreds of us as we made our way on and off the stage, in and out of the footlights. This afternoon, we've returned once again to the stage—with some trepidation—even as we gather to honor you in this spotlight moment ... to blend our hearts and our voices into one."

"We who have gathered," Stier said, "and the multitude who are present with us in spirit and in prayer, are a part of the harvest of a gloriously beautiful and sacred life, one of patient planting and tilling."

During her turn at the podium, Sister Mary Gloria expressed her thanks and said she was "totally surprised" by the concert and reunion.

"I still have all my grade lists with all the students I taught," she said. "I pray for them daily."

Asked what she will remember about the day, Sister Mary Gloria responded, "The surprise, joy and blessings." †

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LIFE

continued from page 2

methods and expression. The faith that is necessary to promote the unconditional choice for life is "fullest when it flows from the risen Jesus Christ," he said.

One simple reason to choose life, said Ginter, "is so that you and your descendants might live. ... To be actively pro-life is to contribute to the renewal of society through the promotion of the common good."

The Saint Meinrad professor challenged each of the 50 people who attended the meeting to evangelize. It can be as simple as saying, "God bless you," he said.

And Ginter said he would like to see twice as many people at future Little Flower gatherings, adding that he hopes they "just begin to understand a little bit about the Gospel of Life." †

St. Philip Neri Parish to hold 10th walk/run/pray-a-thon

St. Philip Neri Parish in Indianapolis will host its 10th annual 5K Walk/Run and Pray-a-thon on April 30. All proceeds benefit the school.

Father Glenn O'Connor, a former pastor who started the fundraiser when the school was scheduled to be closed in 1991, will be honored at this event. Indianapolis Mayor Bart Peterson is also expected to attend.

Mass will begin at 10 a.m. in the church. Supporters may remain there to pray for the school and its students.

The 5K run will begin at Brookside

Park at noon. Registration for the 5K run will be from 11 a.m. to noon at the park's Community Center parking lot. Any donation qualifies for participation and for a buffet luncheon at St. Philip Neri's gym after the run. Awards will be presented at the luncheon.

The 5K walk will start from the back of St. Philip Neri School, 550 N. Rural St., at 12:15 p.m. Registration will begin at 11 a.m.

Any donation qualifies for participation and luncheon. T-shirts are available with a donation of \$25 or more. †

Holy Trinity to host jubilee talent show

Holy Trinity Parish in Indianapolis is celebrating the Jubilee Year by showing off. The parish will offer a "Showcase of Talent" at 7 p.m. April 28 at the Marian College auditorium, 3200 Cold Spring Road, Indianapolis.

Father Kenneth Taylor, pastor of Holy Trinity, said, "We have been blessed with so much talent in our parish that even the parishioners don't know about it. This showcase is a way to celebrate and to show appreciation for what God has blessed us with."

Steve Argylean, Peter Barbarich, Frances Radez Bell, Terry Brooking, Kristina Douglas, Rebecca Holden, Miranda Lindley, Pat Murrell, Chuckie Schmitt, Norma Stefanciosa and Steve Taylor will perform.

Open to the public, the show has no admission charge. †

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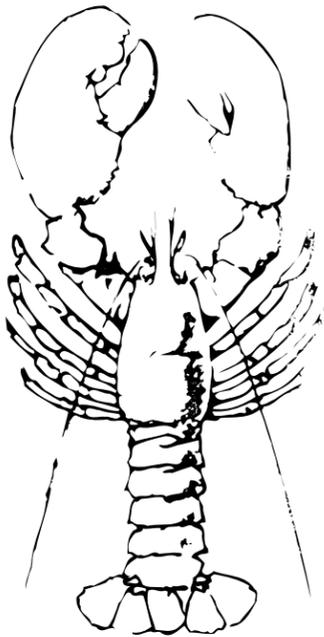
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Faith Alive!

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Faith helps us cross the thresholds in life

By William M. Thompson

The elevator seemed jerkier than usual, putting forth more effort in fits and starts. After awhile it jammed. There was a jolt, the lights went out, there was a sudden, slight drop, and then it jammed again.

My occasional worry—"What if this old elevator gets stuck?"—had happened. The elevator was stuck somewhere between the third and fourth floors.

The doors stubbornly refused to open. I kept pressing the alarm button, barely visible with the help of a slight amount of light, but I wasn't sure if anyone heard the alarm because I couldn't hear any noise.

Pressing the "open door" button was my one hope. The dark shaft's coldness started to make me shiver, and the silence was so lonely.

Fortunately, it was only a dream.

Dreams about "thresholds" are likely so common and stirring because they etch something of the deep-down movement of our lives, made up of many crossings.

Cross the thresholds we must, even the steep ones. To refuse or delay too much results in being easily agitated and creates a sense of just not fitting in where we are, of mentally wandering off, or of wishing we were somewhere else even when we are with our closest friends.

Jacob's dream or vision of the ladder ascending to heaven (Gn 28:12) is possibly the most celebrated threshold story in the Old Testament. The angels going up and down that ladder seem to symbolize that the threshold to God is not only open, but that God finds ways to help us move along, even when we seem unable to do so.

Biologically, we cross from childhood to adolescence to young adulthood and into the older years. But on the soul level we may not always do it so well.

Keeping doors open in relationships—and walking through them—can be a formidable undertaking.

There are doors between individuals—husbands and wives, parents and children, friends and friends, employers and employees, those with and those under authority, etc.

There are doors between groups—Christians and non-Christians, clergy and laity, etc.

And there are doors between races

and nations.

The list goes on and on.

Thank God that Jacob dreamed of God sending angels down that ladder to assist us. Something rather mysterious and gracious does seem to help move us over these challenging passageways so that resentment, rage, hatred and other manifestations of doorways that are firmly shut pass away.

In a declaration titled "The Mystery of the Incarnation," announcing the beginning of the Jubilee Year 2000, Pope John Paul II aptly likened the traditional jubilee holy door to Christ, whom John describes as the gate through which the sheep may pass (Jn 10:8).

The holy door appeals to us to regard the jubilee year as a crossing. We cross through the "door of Jesus" into the Church's mysterious depths, the pope suggested.

For Christians, this is the deepest movement of our being, the deepest threshold experience.

And God finds ways of helping us move along, we recall from Jacob's dream.

We may not be blessed with the opportunity of making a pilgrimage to St. Peter's Basilica in Rome and physically walking over the holy door threshold. But we always are blessed with the ability to do so in the depths of our hearts.

The Easter season can become a "threshold of the heart" experience: We pass "through" Christ, our door, whose resurrection opened a pathway for us that not even death's seeming finality can jam.

We might fruitfully think of Christ as the great gateway within which all the other doorways we mentioned earlier find themselves.

If so, to walk through Christ into the depths of the Church would mean becoming enabled to walk through all the passageways of our human pilgrimage.

After all, what do we discover upon entering into our churches? We discover ourselves, our brothers and sisters, our sainted ancestors in the faith, with all our connections and "baggage."

However, we're not out in the cold, but in a "home" with a table that nourishes and strengthens us for journeys that await us.

The jubilee holy door was sealed shut at first, evoking our need for preparation



CNS illustration

Dreams about thresholds are likely so common and stirring because they etch something of the deep-down movements of our lives, made up of many crossings. The Easter season can become a "threshold of the heart" experience.

in order to be able to cross over the threshold.

Journeys require readiness. So we had three years of special preparation for the jubilee, and we might liken the Lenten season to a scaled-down version of that three-year preparation.

This year's Holy Week, culminating in the Easter Eucharist, can thus both renew our relationship with Christ as the true pathway for us and also personalize our call to walk over the great jubilee holy door into the mysterious depths of the Church itself.

(William Thompson is a professor of theology at Duquesne University in Pittsburgh, Pa.) †

Opening doors in life can lead to healing

By David Gibson

Doorways—holy doors—symbolize the current jubilee year. A goal is to open some important doors in our lives.

What kinds of doorways need to be opened? Consider people who need us to believe in them, love them, affirm them.

It takes courage and hope to walk through important doorways in our lives because these doorways are passages to a new way of living.

(David Gibson edits Faith Alive!) †

Discussion Point

Eucharist, Scripture unite faithful

This Week's Question

When you think of the heart of the Church—its central points of focus, so to speak—what first comes to mind for you?

"Eucharist. It's what the community gathers for. It's what makes us all one in Christ." (Alison Rutan, Dedham, Maine)

"To me, the heart of our faith is what we proclaim at the memorial acclamation: our belief in Jesus Christ, who died and rose and who will come again in glory." (Thomas Smith, St. Joseph, Mo.)

"I'd say the people, the community, the parishioners whom we gather with and worship with. To me, they

are the heart of the Church." (Kay O'Connor, Wilmington, Del.)

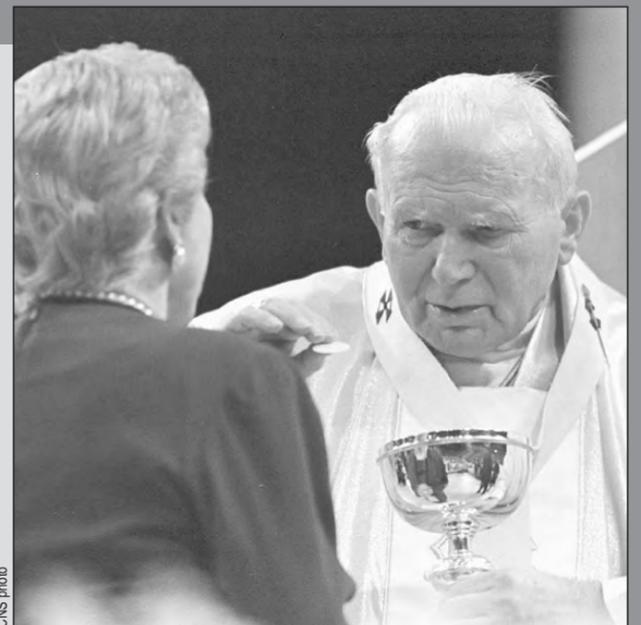
"Concern for each other." (Francis Aubespain, Lafayette, La.)

"The Eucharist, Scripture and the people. God is present in all three, and the more we acknowledge that, the more we can heighten an awareness of it among the people." (Father Norman King, Elko, Nev.)

Lend Us Your Voice

An upcoming edition asks: What strength or virtue do families need most?

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



CNS photo

From the Editor Emeritus/John F. Fink

Our redemption was Jesus' ultimate gift to us

Most of our depictions of the Crucifixion—crucifixes, stations of the cross, paintings—do not show just how horrible and brutal this form of execution was. It seems to offend our sensibilities. And we in the 21st century are not alone in that.



The early Christians never depicted the Crucifixion. It wasn't until the fifth century that a crucifixion scene first appeared—carved in the top left panel of the door in the basilica of St. Sabina in Rome. The panels in the door, one of the Church's greatest treasures, depict scenes from both the Old and New Testaments. Earlier paintings and mosaics in the catacombs and elsewhere show many other Christian scenes, but never the Crucifixion.

It was only after the practice of crucifixion was discontinued (to be revived at the end of the 16th century in Japan), and people forgot how horrible it was, that

paintings of Jesus on the cross began to appear. These paintings, though, were sanitized, usually showing the victim stretched out instead of having his legs twisted grotesquely. Of course, Jesus also wasn't shown completely naked as he, and all other such victims, actually were.

Nevertheless, we did have a depiction of the Crucifixion—one "not made by human hands." It was what we now know as the Shroud of Turin, brought from the Holy Land during the crusades in the 14th century. It finally found its way to the cathedral in Turin, Italy. Many people believe that it was the burial cloth of Jesus.

This shroud has always been associated with the Johannine Church, especially in Edessa located in present-day Turkey. John's Gospel says that the Beloved Disciple saw the burial cloths in the empty tomb after he and Peter ran there. It's possible that he gathered up the shroud, then or at a later time.

I realize that a few years ago scientists tried carbon-14 dating on the shroud to see if it really came from the time of

Christ, and concluded that it actually came from medieval times. However, since then other scientists have discovered a bio-plastic coating on the cloth—a form of bacterium that interferes with accurate carbon dating.

There seems to be no doubt that it's actual blood that forms the image on the shroud, and it shows a man who suffered a Roman crucifixion. It shows scourge wounds over his whole naked body, caused by Roman *flagri*, whips with metal dumbbells. There are puncture wounds all around his head. There are nail wounds through the wrists (not the hands) and feet. There is a wound in his left side.

On this Good Friday, we should take time to meditate on why Jesus allowed this inhumane suffering to happen to him: "Greater love than this no man has than that he lay down his life for his friends," he said. Our redemption was his ultimate gift to us. He fulfilled the will of his Father and, through his suffering and death, opened the gates of heaven for us. †

Cornucopia/Cynthia Dewes

Easter joy is not in the jellybeans

Sometimes we get kind of blasé about Easter. Since Lent is not conducted as rigorously as it once was, Easter often seems a kind of anticlimax, and not the much anticipated deliverance it once was.



Just the physical disciplines alone, of Lenten fasts and denials, made us grateful for the literal feast of Easter. And this was true even when the holiday had not yet surrendered to the supremacy of the Easter bunny, as unthreatening as he might be.

Think how wonderful Easter must have seemed in the minds of the faithful during the early days of the Church. Most people were poor, hardworking, hungry and illiterate, victims of the whims of weather and whatever lord they were under, kindly or vicious.

Even the gentry had to endure lice, famine and war at every turn. And, as to women's plight at the time, don't ask! Easter was a promise that someday, finally, their "prince" would come.

Over centuries, the physical trials of many people have lessened. Instead of spending most of their time merely surviving, they are able to think about things like beauty and goodness, praising God, discerning his will, and accepting personal responsibility for sin. We like to call it the advance of civilization.

Attention has shifted from mindless obedience to the landlord or king or husband who stood *in loco parentis* for God. The old limits of behavior have changed more or less from a passive model to an activist role in our own destiny.

Many Catholics lament the loss of severe Lenten observations and penances in the wake of the Second Vatican Council. They miss the old-fashioned devotions that helped them keep on course. And it's true, without much physical hardship or commonly accepted authority to rely on, we tend to forget what our goal was and is. It's the human way.

By some measures, it seems that the Easter observance has reverted solely to the pagan celebration of earth's renewal, with its flowers and baby animals. Our secular culture has embraced the Easter trappings, the egg hunts, the baskets full of chocolate bunnies and pansies lining

the front walk.

But, as refreshing as such festivity is, it doesn't approach the ultimate Easter experience. As John Henry Newman has said, we need the fast to truly appreciate the feast. That's what earlier Christians understood just by staying alive in their time, and about which we have little clue in our relatively carefree world.

What to do? In our case, the fast Newman mentioned is more figurative than literal. We don't necessarily need restrictions of physical gratification or the imposition of artificial disciplines in order to appreciate Christ's sacrifice and resurrection.

Rather, we need to look hard at the hatred, abuse and powerlessness that still exist in this modern world. We need to look beyond the mists of comfort and indifference that cloud our culture, and truthfully identify what is sin, where it is located, and what is our responsibility for it.

Only then our Prince will come. Only then will we truly experience Easter.

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

Faithful Lines/Shirley Vogler Meister

Coming to grips with grudges

Wouldn't you know it? The very day she was asked to help take the bread and



wine offering to the altar, a priest she resented was saying Mass. Not only that, the theme of his homily was the importance of letting go of one's resentments. He certainly got her attention.

It wasn't that the priest had actually done anything to or against her. It was more about an uncomfortable situation he'd allowed to develop after asking her to chair a project, then providing no support. It wasn't about what he did, but rather what he didn't do—an act of omission, not commission.

I know the woman. Previously, I'd urged her to forget it, forgive him and move on. However, it took the priest's homily for her to do just that. "Maybe he knows not what he did," she finally said, paraphrasing Christ's words as he hung on the cross: "Father, forgive them, for they know not what they do" (Lk 23:34).

How often do we hold grudges? How often are we slow to forgive—and for such trivial reasons compared to Christ's crucifixion? For instance, I knew an elderly lady who harbored a grudge for decades against a neighbor—and this

came about because of a mere backyard laundry line dispute. I've known young men and women resent others for real or imagined slights, too. I've even watched children bearing grudges for short periods.

A grudge festers like a slow-acting poison, draining energy that could be put to much better use. Worse, sometimes a grudge grows into revenge, which then sometimes grows into mean-spirited comments or behavior—even violence.

If the truth be known, however, I personally relish the comeuppance of culprits who earn their "just desserts" after purposely doing dastardly things. I also know not to retaliate in any way on my own though, not only because it's wrong, but because (as my mother taught) "what

'A grudge festers like a slow-acting poison, draining energy that could be put to much better use.'

goes around comes around"—and I don't want it coming around to me.

When Christ became man, he preached against the "eye for an eye, tooth for a tooth" mentality (Ex 21:24).

If in doubt about this, read chapters 5 through 7 of St. Matthew's Gospel, which encompass Christ's lessons in his Sermon on the Mount. These new rules on living, including loving one's enemies, replaced some in the Old Testament.

True Christians follow the new rules, eliminating grudges or "getting even." They love Christ and follow a path of forgiveness and the life-affirming justice of the Resurrection (Acts 13:36-40). Christians also channel resentment into positive actions.

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

Journey of Faith/Fr. John Buckel

Women of passion

(Sixth in a series on the Gospel of John)

According to St. John's account of the events leading up to and including the



Crucifixion, Jesus died on the cross, surrounded by passionate women. The fourth evangelist identified them as the mother of Jesus, the sister of the mother of Jesus (the author did not tell us her name), Mary, the wife of Clopas, and

Mary Magdalene.

These female disciples who stood by Jesus even unto his crucifixion can be described as "passionate" in every sense of the word. They followed the Lord as he endured his passion. These women undoubtedly suffered terribly as they watched a loved one be mocked, tortured and crucified. Their presence at Calvary manifested their deep love of Jesus. In the fourth Gospel, there is every indication that the four women who witnessed the death of Jesus are passionate followers of the Lord.

These four women who stood silently by the cross probably risked their lives by being present at the execution of Jesus because he was, in the eyes of Rome, a condemned criminal and an enemy of the state. History informs us that those who attended the execution of a friend and/or relative were sometimes arrested, tortured, imprisoned and condemned to death. There can be little doubt that John portrayed these courageous women as role models of discipleship.

The fourth evangelist contrasts the four women standing by the cross with the four soldiers who are kneeling as they throw dice. This scene reminds us of the beginning of the Passion when Jesus, who was standing in the Garden of Gethsemani, asked the soldiers: "Whom do you seek?" They replied: "Jesus of Nazareth," and then fell to the ground. At both Gethsemani and Calvary, Jesus and his followers are in the higher position while the soldiers are in the lower position.

The women who stood by Jesus at the cross stand in sharp contrast to the apostles. The four evangelists agree that the closest male companions of Jesus deserted him as soon as he was arrested. Judas handed Jesus over to the authorities to be put to death while Peter denied that he ever met Jesus. In his haste to get away from the Roman soldiers, one of the apostles somehow got separated from his clothes and ran away naked (the first streaker?).

At the Last Supper, Jesus told Peter: "Where I am going, you cannot come" (Jn 14:33). More than likely, Jesus was thinking of his upcoming crucifixion at Mount Calvary. In effect, Jesus was telling Peter that he did not yet possess the courage or the strength to risk his life by accompanying him to the cross. The female disciples did. It was not until some time later that the Holy Spirit came upon the apostles (Pentecost) and transformed them into courageous missionaries, that they put their lives on the line for the sake of the Gospel.

The four women who stood near the cross had no "lines." Rather, they kept their vigil silently. Watching a loved one suffer and die is one of those special times in life when silence is the best thing to say. Words on such occasions just get in the way. By their silent presence, they demonstrated that they cared for, supported and loved Jesus. Silence enabled these women to be more attentive to the Lord. Although the four women who stood by the cross at the side of Jesus said nothing, their presence spoke volumes.

(Based on Jn 19:25-27)

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

Feast of the Resurrection/Easter Sunday/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 23, 2000

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

These reflections refer to the Mass of Easter celebrated during the day.



The first reading for this, the greatest of the Church's many feasts to proclaim Jesus as Lord, is from the Acts of the Apostles.

Throughout the season of Easter that will follow for 40 days, Acts almost always will be the source of

the first Scriptural reading at Mass.

Actually, the Acts of the Apostles is an addendum or continuance following St. Luke's Gospel. At some point, an editor compiling the books of the New Testament into one volume inserted St. John's Gospel between the Gospel of Luke. This editor surely intended to give John's Gospel its due. To separate it from the other three Gospels might seem to imply that it, or they, are second-class.

Nevertheless, it is unfortunate in the sense that Acts does not directly follow the Gospel of St. Luke. Lost is the powerful message that the life of Christ endures in the visible Church even after the Ascension.

This Sunday's first reading transports us to the earliest days of the Church's institutional reality. The action is important. The message is important. The figures are important.

People have gathered. Perhaps they yearn for God. Maybe they are curious. They even may be skeptical. Regardless, Peter capsulizes the life and teaching of Jesus. He continues to say what Jesus said. He interprets the death of the Lord as much more than a tragic mistake in the justice system or the result of intrigue. Rather, it was the great saving act of God for a fallen world.

Through the chief apostle, through the Church, God still reaches to people in love and mercy. It is important to note that Peter is the spokesman. On other occasions he will speak on behalf of the other apostles, of the Church and of Jesus.

The Epistle to the Colossians is the source of the second reading. It is brief but powerful.

Consolingly, convincingly, as a chal-

lenge, the epistle declares that believers have been raised to life in Christ. Through baptism and faith, they are part of the Lord. In this bond with Jesus they possess an inseparable bond with God. Because of this bond, when earthly life fails, they will enjoy eternal life.

St. John's Gospel provides the last reading. It is the familiar story of Mary Magdalene's visit to the tomb early in the morning on the first day of the week. The tomb, of course, is empty.

Mary is bewildered and frightened by what she has seen. She hurries to tell Peter and the others. Note again the prominence of Peter in these events.

Anxious to see for themselves what has happened, Peter and John rush to the tomb. John, presumably younger and more agile, reaches the tomb first. He does not enter, but peers into the emptiness. He awaits Peter, an act of deference.

At last arriving, Peter enters the tomb. All is neat and in order, but the body of the crucified Lord is not to be found. Puzzled, Peter exits the tomb. Finally, John enters the tomb and understands what has occurred. The Lord is again alive! He has risen!

Reflection

Today, in joy and in the light of the Easter candle, the great symbol of the Risen Christ, the Church proclaims to us that most fundamental and thrilling fact of the life of Jesus. He lives! He rose from death!

The reading from the Resurrection Narrative of John is straightforward and clear. The tomb is empty.

All Christians are with Jesus in this great life of Resurrection. He is God. He will never die again. He is Lord and victor. Through baptism, through faith and through faith in living acts and words, believers bond with the Lord in a closeness that nothing but deliberate sin can break.

As Jesus in the world, they now possess the responsibility to give glory to God and indeed to redeem. Through the beloved followers of Jesus, the Lord lives in every place and at every moment. Believers are personally bound to God in the Lord, and united altogether. They are the Church.

Their guidance is from Peter, still the spokesman, and still the first of the apostles. Peter is God's gift to the Church. It is he who sustains its belief and directs its love. In the Church, therefore, the Lord lives! Alleluia! †

Daily Readings

Monday, April 24
Easter Monday
Acts 2:14, 22-33
Psalm 16:1-2a, 5, 7-11
Matthew 28:8-15

Tuesday, April 25
Easter Tuesday
Acts 2:36-41
Psalm 33:4-5, 18-20, 22
John 20:11-18

Wednesday, April 26
Easter Wednesday
Acts 3:1-10
Psalm 105:1-4, 6-9
Luke 24:13-35

Thursday, April 27
Easter Thursday
Acts 3:11-26
Psalm 8:2a, 5-9
Luke 24:35-48

Friday, April 28
Easter Friday
Acts 4:1-12
Psalm 118:1-2, 4, 22-27a
John 21:1-14

Saturday, April 29
Easter Saturday
Acts 4:13-21
Psalm 118:1, 14-15, 16ab-21
Mark 16:9-15

Sunday, April 30
Second Sunday of Easter
Acts 4:32-35
Psalm 118:2-4, 13-15, 22-24
1 John 5:1-6
John 20:19-31

Question Corner/Fr. John Dietzen

Christ urged disciples to submit to God's authority

QIn Matthew and Mark, Jesus tells his disciples they must "take up their cross" if they are to follow him. How would they have understood this since it was Jesus' death on the cross that gave the cross its significance? Obviously, that had not happened yet. Does it have to do with the fact that the



Gospels were written after the resurrection, when the apostles knew about his death on the cross? (Missouri)

AThat certainly would be a significant part of the answer. Whatever Jesus actually said in this context, it is certain that the early Christians would have read these words in the Gospels of Matthew (10:38 and 16:24) and Mark (8-34) with their minds on the death of Jesus.

The Church's well-established teaching about the formation and writing of the four Gospels supports that interpretation. In their preaching during the first few decades after the Lord's death and resurrection, "the apostles passed on to their listeners what was really said and done by the Lord with that fuller understanding which they enjoyed" after being instructed by the Spirit following the resurrection and Pentecost ("The Historical Truth of the Gospels," instruction of the Pontifical Biblical Commission, 1964).

The instruction explains that just as Jesus, after the resurrection, interpreted to them passages of the Old Testament and his own words, so the apostles interpreted his words and actions from the perspective of their enlightened beliefs and the needs of their listeners.

These apostolic teachings then found their way into the written Gospels, with each of the evangelists presenting the life and teachings of Jesus according to his own theological purpose and forms of expression. (See the encyclical, "The Promotion of Biblical Studies," Pius XII, 1943; and the above instruction.)

In this way, words of Jesus spoken before his death were seen and understood in the context of his death and his presence in the living community of believers.

These verses would have a particular spiritual significance even before

Calvary. Punishment by death on the cross was common in those days. People in the entourage of Jesus probably had looked on as a condemned man carried a cross, or an upper cross bar, to the place of crucifixion.

Commentators have noted that when Jesus adopted this exhortation to carry the cross in the way the Gospels suggest, he would also be urging his followers to submit themselves to God's authority in some way comparable to the condemned criminals' submission to Roman authority.

QSt. Paul says in the Bible that we should make up in our sufferings what was lacking in the sufferings of Christ. I thought Christ's atonement was sufficient and superabundant. He did it all! How could we add anything to that? (Illinois)

AThe passage in St. Paul's Letter to the Colossians (Col 1:24) has puzzled Christians for centuries. Taking for granted that our Lord's sacrificial death and resurrection was absolutely and totally sufficient for the redemption of the world, two sorts of explanation seem appropriate.

One relates this verse to the context in which Paul speaks of his own role as a missionary of the Good News of Christ. Each new receiver of that message, and each suffering Paul undertakes for the sake of the people and the Church, moves the Church closer to its fulfillment in the preaching of the Gospel to the human race.

Another interpretation addresses the sufferings themselves—sufferings of Paul and other Christians until the end of the world. Jesus makes clear that the sufferings of his followers, the Church, are his sufferings. Those who persecute his disciples persecute him (Acts 9:4). Thus, the fullness of our Lord's saving work, the completion of the mission given him by the Father, will arrive only when the last "daily cross" of which he spoke has been borne faithfully by each disciple and the community of believers, his Body on earth.

What was "lacking in the sufferings of Christ" was thus not an insufficiency in his redemptive actions. Rather, that work would not attain its complete effect until all the disciples have carried their cross with him. †

My Journey to God

Good Friday

In the beginning
she held him in her arms.
In the end
she held him once again.

Death—cold and harsh like stone.

Her head downcast
she supported the foundation of the
world.
He faced heaven
in a dark and helpless silence.

Once before
they shared the same space
mother and child.

In death
their original unity
was restored.

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



Claron Herald photo by Frank Meffe

With the hand of openness
she discovered a strength
so subtle and quiet
only a mother could detect it.

By Father John J. Buckel

From the Archives

Let the building begin!

Father Paul Courtney (right) and Leonard Brandt, a construction supervisor with F. H. Wilhelm, look over plans for the new St. Luke Church and School in Indianapolis. Father Courtney was the founding pastor when the parish was established in 1961 after a legal battle to reverse a zoning commission decision barring the construction of a

church. Area residents had signed a petition opposing the construction. The decision was overturned only upon an appeal to the Indiana Supreme Court.

The parish grew from 230 households in 1961 to 2,184 households with approximately 6,300 people today. Father Daniel Mahan is the current pastor. †



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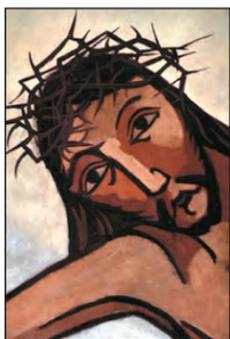
Christ is risen



On the third day he rose again

The story of the Resurrection as reported by the four Gospels

By John F. Fink



Jesus had been crucified! He was dead and the hopes of his followers were crushed. They had thought that he was the Messiah, the one who would lead the Jews to freedom. They had even discussed among themselves what positions they might have in the kingdom they expected Jesus to establish. But that was over now, and they were in hiding.

Jesus had been buried hurriedly on Friday, in a tomb borrowed from Joseph of Arimathea, so it could be done before

the Sabbath began, and Jesus' body hadn't been properly anointed. It was a solemn Sabbath that year since it was also the night of Passover.

After the sun had set on Saturday evening, when the Sabbath was over, Mary Magdelene, Mary the mother of James, and Solome went to the reopened shops and bought spices so they could anoint Jesus' body. Then, just after sunrise on Sunday, they made their way to the tomb, wondering as they walked who

would roll the heavy round stone away from the entrance.

When they arrived at the tomb, though, they were astonished to find that the stone had been rolled away. When they entered the tomb they saw a young man, a stranger. Frightened, they started to run out, but the man called to them, "Don't be alarmed. You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the

See RESURRECTION, page 16

RESURRECTION

continued from page 15

place where they laid him. But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.' "

While the other women fled in fright, Mary Magdalene ran to where Peter and John were hiding in the guestroom where Jesus had had his last supper with them. When she told them that she had found the tomb empty, the two apostles ran to the tomb. The younger man, John, outran Peter but stopped at the entrance of the tomb and allowed Peter to enter first. They saw the strips of linen there as well as the burial cloth that had been around Jesus' head. The cloth was folded up by itself. Jesus' body was gone.

What did this mean? Who had taken the body, and why? Greatly perplexed, they began to return to their guestroom.

Meanwhile, after Mary Magdalene told Peter and John what she had seen, she returned to the tomb. The tomb was in a garden tended by a gardener. Mary walked down the few steps that led to the tomb, bent over and looked into the tomb. She was sobbing. As she straightened again and turned around, she saw a figure standing nearby. Presuming, through her tears, that he was the gardener, she said to him, "Sir, if you have carried him away, tell me where you have put him and I will get him."

The figure said, "Mary!"

"Rabboni!" Mary exclaimed in wonder and excitement as she recognized Jesus' voice.

After talking briefly with Jesus, Mary again hurried back to the guestroom and this time exclaimed, "I have seen the Lord!"

By this time the other women had also told the apostles that they had found the tomb empty and that an angel had told them that Jesus had been raised from the dead, but the apostles did not believe the women because their words seemed to them like nonsense.

That afternoon, two men were returning to their home at Emmaus, seven miles from Jerusalem. (Tradition has it that they were Cleopas, the younger brother of Joseph and thus Mary's brother-in-law, and his son, Simon, later to be the second bishop of Jerusalem.) They were as devastated as Jesus' other followers at the unexpected turn of events. They had stayed in Jerusalem through Passover, but were now returning home.

On the way they met a man who walked along with them. When he inquired about what they were discussing, they told him about Jesus, who had been crucified. They had hoped, they said, that

he would be the one to redeem Israel. Not only had their dreams gone up in smoke, they said, but also it was reported now that some women had found his tomb empty.

Then it was the stranger's turn to speak. He told them that it was necessary that the Messiah would suffer and then went on to interpret all the things Scripture had said about the Messiah. Cleopas and Simon found the stranger so fascinating that they invited him to stay with them for supper. When they went for supper, the stranger took the bread, said the blessing, broke it, and gave it to them. With that, they realized that the man was Jesus himself! Then he vanished from their sight.

The two men hurried back to Jerusalem to tell the apostles what had happened. When they arrived, they learned that Jesus had also appeared to Peter. The news was getting around that "the Lord has truly been raised!"

But there was disquieting news as well. Jewish authorities were saying that Jesus' disciples had stolen his body during the night while soldiers guarding the tomb were asleep. The apostles

and other disciples were frightened that the authorities would come looking for them, and had bolted the doors to their room.

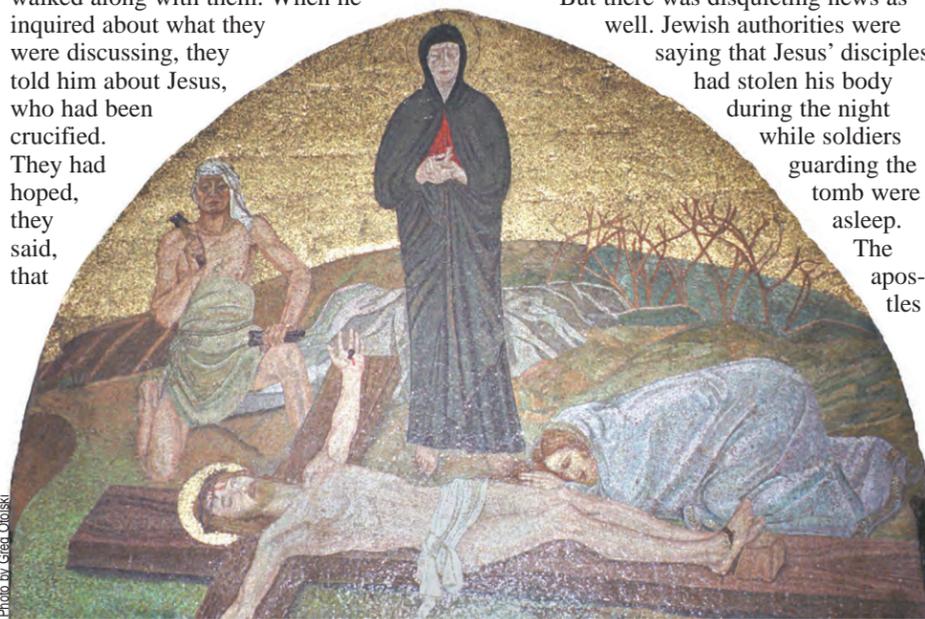
Then suddenly, despite the locked doors, Jesus stood among them and hailed them with his usual greeting, "Shalom aleichem!—Peace be with you." The disciples were startled and terrified and thought they were seeing a ghost, but Jesus quickly reassured them, showing them his hands and feet. "A ghost does not have flesh and bones as you can see I have," he told them. He even ate of piece of fish.

As it happened, though, not all of the remaining 11 apostles were present that evening. Thomas was out. When he returned, the other apostles immediately told him what had happened. Thomas, though, was having none of it. The idea of someone rising from the dead was obvious nonsense, he thought. Mary Magdalene was probably hysterical and Peter was always getting excited about something. He told the others that he wouldn't believe that Jesus had risen unless he put his fingers where the nails were and his hand into his side where the sword had made a wound.

A week later, the apostles were all gathered again, and this time Thomas was with them. Jesus appeared again. He approached Thomas and told him to examine his hands and his side. Thomas fell to his knees and said, "My Lord and my God!"

Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed."

During one of the times Jesus appeared to his apostles, he repeated his order to go to Galilee—the order the angel had given to the women who first discovered the empty tomb. They were, after all, all Galileans, and this was the natural place where he would meet with



A painting in the Church of the Holy Sepulchre in Jerusalem shows Jesus being nailed to the cross.

See RESURRECTION, page 17

About the supplement cover

The Risen Christ is depicted in an undated painted panel from the Norwich Cathedral in England. Photos of paintings by CNS.

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Catechumens cross many thresholds to enter Church

By Fr. Lawrence E. Mick

Easter is a special day for catechumens. After months or years of preparation, they come to the Easter Vigil to be baptized, confirmed and brought to the Lord's table for the first time.

For catechumens, Easter is a major threshold. They are now full members of the Church, accepting responsibility for carrying on the Church's mission in the world.

Catechumens are familiar with thresholds. Their faith journey often begins when they walk through the door of the parish office to inquire about the Catholic Church.

When they are ready to enter the catechumenate proper, they celebrate the Rite of Acceptance into the Order of Catechumens. This rite begins outside

the church if possible. After being signed with the cross, the catechumens pass through the church's door as a symbol of their entry into the community of faith.

As they near the end of their conversion journey, the catechumens celebrate the Rite of Election, another threshold through which they enter a period of purification and enlightenment.

It is Easter, however, that brings the greatest threshold experience.

Through the door of baptism, the catechumens enter into full communion with the Church and its people.

The theme for the current jubilee year is "Open Wide the Doors to Christ." As the blessing for a jubilee door indicates, the symbol of the door is a bit ambiguous.

The door can be the door of our hearts that we need to open to God.

Or it can be the door to salvation, whose threshold we cross.

As catechumens travel through various doors, they continually are called to open the doors of their hearts to Christ.

At Easter they enter through the door that is Christ himself, sharing his death and resurrection through the waters of

‘As catechumens
travel through
various doors, they
continually are called
to open the doors
of their hearts
to Christ.’

the baptismal font.

Even after baptism, they will continue to approach other thresholds in their lives—changes that call them to die again to sin and rise again to new life.

Each time they will have to open the door of their hearts once again to let Christ enter more fully into their lives.

So it is for all who have been baptized.

Having crossed the threshold of the baptismal font, we have entered into Christ's body. As we continue on our journey, we come upon a variety of thresholds. Each time we are asked to open the door of our hearts a bit more so that we can enter the door of God's kingdom more fully.

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

RESURRECTION

continued from page 16

them. He designated the mountain where they were to meet and the time for their gathering.

So they made the three- or four-day journey back to their homes in Galilee. One day seven of them decided to go fishing at the Seven Springs of Magadan (Tabgha), where Capernaum's fishermen were accustomed to fish. They fished all night, but caught nothing. In the morning, a man appeared on the rocky shore and suggested that they throw their nets on the starboard side of the boat. When they did so, they caught 153 large fish.

John said to Peter, "It is the Lord." Hearing that, Peter jumped into the sea to reach Jesus as quickly as possible, while the others took the boat to shore. When they got there, they found that Jesus had

prepared a breakfast of fish and some bread over a charcoal fire.

Above Tabgha is the mountain on which Jesus had preached what we know as the Sermon on the Mount. This is where Jesus had summoned his disciples to meet with him, and news about the meeting had spread. About 500 people gathered. Jesus appeared and gave his apostles instructions to go out and make disciples of all nations, promising to be with them "to the end of the age."

The 500 who heard his message, led by the apostles, began to spread Jesus' teachings to their villages, then to Judea, and from there to Gentile areas.

Eventually, Jesus' message would spread to the whole world, just as he commanded.

(John F. Fink is editor emeritus of The Criterion.) †



A painting in the Church of the Holy Sepulchre in Jerusalem shows Jesus' body being prepared for burial.

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Jesus' resurrection transforms us and sets us free

By Theresa Sanders

When he talks about Easter's meaning, a priest I know tells a story from the life of Jesuit Father Walter Ciszek.

Father Ciszek was held for 15 years in Soviet prison camps until his release in 1955. During that time, he and his fellow prisoners often were taken out to work in a nearby copper factory.

Whenever they left the grounds of the prison camp, they were forced to walk a few paces outside the gate, turn around and then stand at attention while waiting for the guard who would accompany them.

When the day came for his release, Father Ciszek walked out of the prison for the last time. He was free! Yet, even that day, without thinking, he walked a few paces, then turned around to wait. Apparently, nine out of 10 liberated prisoners made exactly the same mistake.

We are a lot like those liberated prisoners. Each Easter, we celebrate Jesus' resurrection, and we proclaim that Jesus has set us free. But often we continue to live as if we are still in prison.

It can be frightening to step outside our self-imposed prison walls. It can be scary to walk through new doors. After all, who knows what might be on the other side?

Yet Easter asks us to take that risk. Think for a moment about the things that keep you "prisoner" despite your Easter faith. What holds you back from becoming the person God wants you to be?

For some of us, the challenge is simply to pray.

We may feel that we are too busy or too tired to take a few minutes daily to sit down and to still our hearts and minds.

We may feel that we don't know how to pray the right way or that we will sound foolish.

Or we may fear that if we really pray

deeply, we might have to change other parts of our lives too.

For others, the challenge might be to start taking better care of our bodies.

If Easter faith means anything, it means that our whole person is important to God.

The *Catechism of the Catholic Church* reminds us that "not only the immortal soul will live on after death, but even our mortal body will come to life again."

Of course, Catholics believe that their earthly bodies will be transformed in the resurrection, just as Jesus' body was. So Easter is a good time to thank God for the bodies we have been given and to commit ourselves to taking better care of them.

Finally, we might use the grace of Easter to walk into a new life of forgiveness: asking forgiveness and offering it to others. Feeling that we have hurt another person can make us prisoners of regret and shame.

We may feel afraid to admit we were wrong or we may fear that even if we do apologize, the person we have wronged will turn away. Easter also is a good time to forgive those who have hurt us.

When the resurrected Jesus first appeared to Peter, the apostle had good reason to feel afraid. He had denied Jesus and had abandoned him.

Yet, according to John's Gospel, Jesus' first words to the disciples on Easter were, "Peace be with you." Later, when Jesus met Peter by the lake, he didn't berate him. Instead, he offered Peter breakfast.

How free Peter must have felt! How free we might feel if we really believed the good news of Easter!

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



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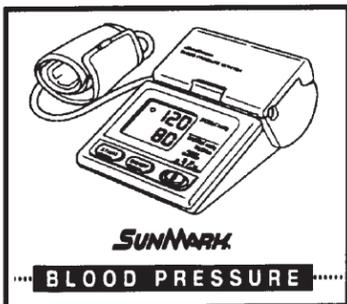
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Timing of Easter has changed through the centuries

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

Do you know when during the year the early Christians celebrated Easter—say at the end of the first century and in the second century?

Most Christians in Europe, including in Rome, celebrated Easter on the Sunday after the Jewish Passover. They celebrated Easter on the day of the resurrection according to their lunar calendar.

Many Christians in the cities of Asia Minor, now western Turkey, including Ephesus, the Roman capital of Asia Minor, did not celebrate Easter on Sunday. They celebrated Easter on the same day that the Jewish community celebrated its Passover.

Next year, 2001, the Jewish Passover falls on the day we will celebrate Palm Sunday. The Christians in Asia Minor would have been celebrating Easter when we will celebrate Palm Sunday.

In the second century, an early sect called Quartodecimanism usually celebrated Easter on the Jewish Passover. But sometimes they celebrated Easter on the day Jesus died, underscoring that Jesus Christ died as a true paschal victim.

In the Jewish lunar calendar, the Jewish community celebrated Passover on the 14th of Nisan. Through the centuries until today, the date of the Jewish Passover has been based on the Jewish lunar calendar.

But after the Roman Empire became Christian, the Christian community followed the Roman solar calendar. Thus, from the time of the fourth century until today, Christians in the Western World have followed the Roman solar calendar. That is why the date of our Holy Week does not always coincide with the week of Jewish Passover.

Today, as Catholics, we follow the Roman calendar and celebrate Easter on the Sunday following the first full moon after the spring equinox, when days and nights are similar in length.

From the beginning, Easter has been our principal feast.

On Easter we celebrate not only the resurrection of Jesus. We also celebrate Jesus' appearances to Simon Peter, to Mary Magdalene and to the apostles and the community gathered with them in the upper room.

We celebrate that Jesus makes himself known in the breaking of the bread, as he did in the home of the disciples of Emmaus.

We celebrate not only the appearances of Jesus. We celebrate the Easter Gospel, proclaimed by a young man in the tomb: "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here" (Mk 16:6).

That is why the date of Easter is very important. As risen Lord, Jesus is the Lord of all.

We need a date for Easter in a world calendar. That is why the Church transferred the date of Easter from a Jewish lunar calendar to a Roman solar calendar.

Each Gospel placed the day of the resurrection "on the first day of the week," literally from the original Greek, "on Day 1 of the week," referring to the Greek text about creation in Genesis. "God said, 'Let there be light,' and there was light." This was "the first day"—"Day 1."

So you see, with the resurrection of Jesus we have a new creation.

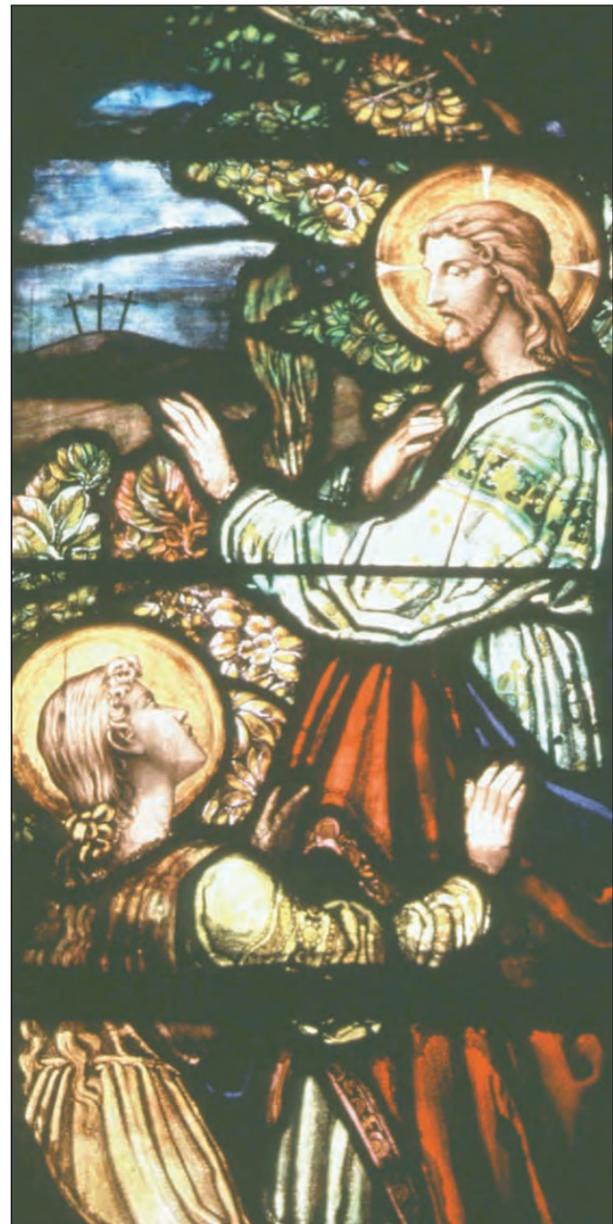
The Lord Jesus is the light of the world.

There is another temporal reference to the day of the resurrection. Like the early tradition, every Gospel refers to Easter as "the third day," referring to many texts in the Old Testament.

For example, in Hosea: "For it is he who has rent, but he will heal us; he has struck us, but he will bind our wounds. He will revive us after two days; on the third day he will raise us up, to live in his presence" (Hos 6:12).

So God saves us "on the third day" with the resurrection and the presence of the Lord Jesus. God invites us to join the Lord Jesus in his new creation.

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



At right, on Easter we celebrate not only the resurrection of Jesus. We also celebrate Jesus' appearances to Simon Peter, to Mary Magdalene and to the apostles and the community gathered with them.

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Some Easter definitions Catholics should know

By Janaan Manternach

Recently my husband and I conducted a session for parents and catechists to help them prepare for Easter.

During a break, one of the parents said, with some frustration, that she was sure that 80 percent of the Catholic population do not know the history or meaning of many of the words and phrases that we were using.

We asked her to name some. We then asked others in the group if they felt the same. They did. These are some of the words and phrases they mentioned.

“Easter Season”—Lasting 50 days, it begins with the Easter Vigil on Holy Saturday evening and ends on Pentecost Sunday.

“Easter Triduum”—The ancient Great Three Days, to which all leads and from which all flows. They celebrate the heart of Christian faith: Jesus’ redemptive death and resurrection. The triduum begins with the evening Mass of the Lord’s Supper on Holy Thursday, continues through Good Friday and Holy Saturday, culminates in the Easter Vigil and concludes with the Evening Prayer of Easter Sunday.

“Easter Vigil”—This event refers to the liturgical ceremonies held on Holy Saturday evening in which Jesus Christ is remembered and celebrated as the Son of God, who died and rose from the dead.

“Paschal Mystery”—This phrase implies that the universal redemption of all humankind is brought about by the self-sacrifice and resulting glorification of Jesus Christ.

“Paschal” comes from the Jewish *Pasch* or Passover.

“Passover”—A seven-day Jewish festival during which Jewish families and communities worldwide recall and celebrate how Yahweh (God) helped the Hebrew people escape slavery in Egypt and continues to liberate people today.

“Paschal Lamb”—The lamb sacrificed on the eve of the Jewish feast of Passover. Jesus Christ is compared to the paschal lamb because he was the victim offered in the sacrifice of the cross.

“Paschal Candle”—The large candle that is blessed and

lighted during the Easter Vigil as a symbol of the risen Jesus of Nazareth, the light of the world. Inserted into the candle, in the form of a cross, are five grains of incense, which represent the five wounds of Jesus. The current year (2000) is cut into the candle to remind us that the risen Christ is with us today. From Easter Sunday to Pentecost, the paschal candle is kept in the sanctuary area of Catholic churches and lighted for all eucharistic celebrations during this 50-day period. After Pentecost, the candle is placed near the baptismal font and is lit at celebrations of baptisms and for funerals as well.

“RCIA”—The Rite of Christian Initiation of Adults is a fairly long process in which adults interested in becoming Catholic Christians learn and experience who Catholics are and what they do. The rite comes to a climax during the Easter Vigil on Holy Saturday evening. Those becoming Catholics are baptized (if they are unbaptized), confirmed and welcomed at the eucharistic table.

“Candidates”—This title refers to baptized Christians who participate in the RCIA with a desire to become Catholics.

“Catechumens”—This title refers to unbaptized people who participate in the RCIA with a desire to become Catholic Christians.

For more information about words and phrases related to Easter (and other Catholic terms), the following are helpful books:

The New Concise Catholic Dictionary, Reynolds R. Eckstrom, Twenty-Third Publications, 1995.

The Catholic Source Book, Father Peter Klein, Brown-Roa, 2000.

The Collins Dove Dictionary for Young Catholics, Laurie Woods, Collins Dove, 1990.

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

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Holy Week teaches children about Christ

By Anne LeVeque

Corporate America is seizing the opportunity to capitalize on yet another holiday. Easter slowly is becoming as secularized as Christmas.

In my local grocery store, there were a full two aisles dedicated to Easter "stuff"—bunnies, chicks, egg colors, grass, baskets and enough candy to knock off an army of diabetics. It is no longer just jelly beans and marshmallow chicks; now every variety of candy has an Easter wrapping or coloring.

Then we have the Easter cards. I have a hard enough time getting Christmas cards out, but who on earth expects greeting cards at Easter?

My mailbox is full of catalogs advertising not just Easter bunnies and baskets but Easter trees! Easter is being promoted as another opportunity for gift-giving (and, of course, receiving).

Another phenomenon is the Easter brunch. For many people, this has replaced going to church on Easter morning. Beautiful Easter dresses for girls at the department stores are not always being worn to church. Often, families buy "Easter clothes" to wear to brunch! What is going on here?

While incorporating cultural symbols into the life of the Church is nothing new, sometimes the non-Christian symbolism takes over and supplants Christian symbolism. This clearly has happened with Christmas.

Court decisions have determined that the Christmas tree and Santa Claus are secular symbols with no religious meaning. I'm sure the Easter Bunny falls into that category too.

There are many Easter symbols that come from pre-Christian religions. But these symbols are associated with Easter for a reason.

Baby animals and eggs call to mind the new life in Christ

that baptism offers.

We renew our baptismal vows during the Easter Vigil, and it is one of the most ancient and traditional times for baptisms. New clothes can contribute to our sense of renewal, just as the ancient catechumens wore new white robes for their baptism.

But the symbols must be in the service of the larger truth, not the other way around.

What has happened to Christmas, and what now is happening to Easter, is that the symbols have grown larger in our culture than the truth of the feast itself.

Instead of making Easter another opportunity for consumer excess (or is that egg-cess?), we need to focus on activities that illustrate Easter in a meaningful way.

One activity that I did with my children last year was called "resurrection eggs." I found this set of eggs, made by a company called Family Life (www.familylife.com) while browsing at a seminary.

Each of the dozen different colored plastic eggs has a small symbol of the passion and resurrection of Christ inside. The set has a booklet with instructions, and stories to tell with each egg.

It's important for children to learn that family participation in the Holy Week liturgies is the best way to celebrate Easter. Children can connect to the Gospel in a concrete way just by being in church for some of the Holy Week services.

Youngsters are fascinated by the stripping of the altar on Holy Thursday. And it is perfectly all right for them to feel the sadness of Good Friday. How much greater will the joy they feel on Easter morning be after the solemnity of Holy Week?

If we can resist the corporate culture that seeks to make Easter into a springtime shopping frenzy, we can show our children what the life of faith is about.

(Anne LeVeque is the head librarian for the U.S. Catholic Conference in Washington, D.C.) †

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New animated TV special tells story of Jesus

By Gerri Pare

NEW YORK (CNS)—The story of Jesus, as seen through a child's eyes, makes for fine Easter evening viewing in "The Miracle Maker," airing Sunday, April 23, from 7-9 p.m. EDT on ABC.

The quality production uses exceptional 3-D clay animation for the most part, other times switching to the more traditional flat animation, as when Mary recalls in flashbacks Jesus' birth and his teaching in the temple at age 12.

Framing the story of Jesus' life from age 30 on is the character of a sickly young girl named Tamar (voice of Rebecca Callard) who observes Jesus (voice of Ralph Fiennes) preaching in her village. Her parents (voices of Julie Christie and William Hurt), meanwhile, become desperate as her condition worsens.

A compassionate Jesus prevents Mary Magdalene (voice of Miranda Richardson) from being attacked and draws followers not only by the miracles he performs but by the parables he uses, such as the Good Samaritan, to illustrate how we should love one another as God loves each of us.

Particularly well done is the scene where Jesus joyfully accepts baptism by John the Baptist (voice of Richard E. Grant). Although his detractors claim Jesus' power comes from the devil, Tamar's father comes to believe the opposite and leads him to her deathbed, where Jesus restores her life to the awe of all the villagers.

Upon hearing Herod has beheaded John the Baptist, Jesus weeps and goes with his apostles to Jerusalem. After raising his friend Lazarus from the dead, Jesus faces his own imminent agony and death, sadly telling Peter and Judas at the Last Supper that he is aware they will betray him that very night.

The highly dramatic crucifixion scene is followed by Mary Magdalene's discovery of the empty tomb, after which



CNS photo from ABC

A full-length film using the latest in 3-D clay animation tells the story of the life of Jesus Christ. The Miracle Maker is set to air on ABC Easter Sunday, April 23.

the risen Jesus appears to her and others. As the people rejoice in salvation, little Tamar proclaims, "He is with us forever!"

Directed by Stanislav Sokolov and Derek Hayes, "The Miracle Maker" embodies simplicity, drama—and joy in the Good News.

Unlike some films in which Christ is depicted as solemn to the point of unapproachable, here Jesus radiates warmth as adults and children alike are drawn to him. The childlike perspective of Tamar should appeal to youngsters in the viewing audience and it lends a freshness to the story's familiar trajectory.

Another plus is how the film succeeds in conveying both the human and the divine in Jesus without falling into the

trap of sounding preachy. A fluid pace alternates Christ's preaching and parables with events in the Savior's life.

The character of Mary Magdalene may puzzle some as she seems unstable and much in need of Jesus' healing touch.

Sudden switches from clay to cell animation, however, can be distracting. While the clay facial expressions are remarkable, the body movements seem a bit jerky in spots.

Two years in the making in Russia and Wales, and using top-grade vocal talent, "The Miracle Maker" is recommended viewing on the Church's most important feast day, the Resurrection.

(Pare is director of the U.S. Catholic Conference Office for Film and Broadcasting.) †

Book helps deaf children understand Easter

MADISON, Wis. (CNS)—A woman who heads the Madison diocesan religious education program for deaf and hard-of-hearing children and a Sacred Heart

priest have teamed up to create a book about Easter to help deaf children understand the holiday.

Patricia Dyreson, who is deaf, and Father Guy Blair,

who used to work in ministry to the deaf in the diocese, say far too few texts are designed with deaf children in mind.

Many children's books have a language level often

well above the skills of deaf students, and the pictures accompanying the text are too busy or unclear.

So Dyreson and Father Blair, who now serves in

Chicago, produced *A Very Special Egg*. She wrote the story, one that was age-appropriate for one of her classes, and the priest illustrated it.

One page at the beginning of the book contains the story, and illustrations fill the rest of it.

Facial expressions are key throughout, and there are hand shapes here and there. Some images of sign language are included, such as a drawing of a choir signing the word "heaven."

Dyreson said the book is geared to children in first and second grade, but is appropriate for all ages, even adults.

She and the priest said it may be the first religious book for deaf children written by a deaf person.

The Easter season was Dyreson's first choice as a book theme, she said, because she loves to decorate eggs for the holiday and wanted to educate deaf children about the meaning of Easter as a sign of new life.

She incorporated animals and children in the story, and Father Blair used students in religious education at St. Joseph Parish in Madison as models.

The two book creators, who received some financial backing for the Easter project from Father Blair's order, are already working on a second book about God's hands and creation that may be ready by summer.

(*A Very Special Egg*, printed by Port to Print Inc. of Madison, can be ordered by mail from Madison Church Supply, 820 S. Park St., Madison, WI 53715 or by calling 608-256-1214. The book costs \$8.95 plus \$3 for shipping and handling.) †

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Easter is a time for healing old wounds

By Stanley J. Konieczny

Seeing a delivery truck stop at Elizabeth's house surprised the neighbors. It was quite an unusual sight because her house was not one that normally received presents or packages. Not that there was anything wrong with the extra-tidy white frame house except possibly its equally prim resident.

Elizabeth was polite and conscientious about her property's upkeep, but also very firm with neighbors that she preferred to remain a private person. No friends dropped by, nor did anyone ever send a package until this bright spring afternoon a few days before Easter.

Even Elizabeth was surprised by the delivery person. A bit startled, she tried to remember whether delivery people still were tipped and, if so, how much; but that was in vain, as the uniformed driver dashed off the porch, leaving Elizabeth with a small box, neatly wrapped in brown paper.

Delight in the unexpected faded quickly as the recipient spied the package's return address—that of Millie, her estranged sister.

"After all these years, what does she want?" Elizabeth wondered aloud, her

chilly tone unnoticed in the impeccable living room's emptiness.

With uncharacteristic carelessness, she tossed the unopened package onto an end table and returned to her chores.

The package sat neglected until Holy Saturday afternoon when Elizabeth finally felt a need to deal with this intrusion, acting more out of a desire to restore order to the living room than from curiosity about the package or any affection for the sender.

"I want this dirty brown paper out of here," Elizabeth said. But instead of tossing the package, she decided to unwrap it and at least recycle the box.

Lifting the lid, she froze momentarily. There, nestled in artificial grass, was a grapefruit-sized panorama sugar egg, just like those made long ago by her grandfather at his bakery.

Each Easter, Grandpa took the molds he had brought from Europe and carefully crafted two oval halves to be put together to form a large egg. Inside the bottom half, he created seasonal scenes with figures fashioned from icing and

sugar. Then he joined and sealed the two halves and cut a peephole into one end of the egg. The top and seam were decorated with flowers, ribbons and swirls of frosting.

Grandpa took great delight as his little granddaughters, Elizabeth and Millie, peered into their own miniature wonderlands where bunnies played in meadows of green coconut, while ducks seemed to glide across lakes of blue icing. And in special milestone years, Grandpa used a religious motif, enshrining a triumphant cross or a paschal lamb within a sugar egg's confines.

In that moment, as past memory and present delight merged, Elizabeth admired the delicate floral work decorating the top of this wonderful egg. Then, with a blend of forgotten excitement and curiosity, Elizabeth raised the egg to her eye. Inside, she saw a dove with an olive branch floating serenely in translucent light.

Lowering the egg after a few minutes, Elizabeth discovered a note card tucked beneath the Easter treat.

She read, "Hey Sis, wouldn't Grandpa be surprised that his special eggs are now mass produced and sold in the better stores? And wouldn't he be more surprised that his two favorite girls haven't spoken to one another in years? I hope that together we can again enter the wonder and peace of this special egg. I'm sorry. Can we be friends? Can we be sisters again? Call me sometime. Millie."

A phone number was added as a postscript.

Forgetting her housecleaning, Elizabeth stood by the table studying her Easter surprise. After awhile, she broke off a flower petal to sample the sweet frosting. She did not even bother with the crumbs of sugar, which broke off from the egg and fell to the table and rug.

"Maybe I should call Millie and at least find out where that clever woman found store-bought candy almost as tasty as Grandpa's," Elizabeth said as she busied herself with finding a basket to hold this panoramic egg of Easter peace.

(Stanley Konieczny is the director of communications for the Adorers of the Blood of Christ in the Ruma, Ill., Province.) †

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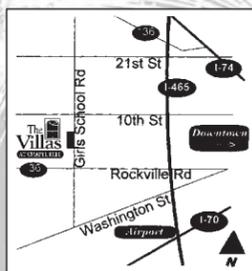
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Teach your children to see Jesus as a hero

By Jeffrey Brooks Smith

Easter is a special religious holiday to me. Unfortunately, the memories I have of Easter as a kid aren't very spiritual.

I remember one particular year when the Easter Bunny, one of my heroes, left me a Batman doll, another one of my heroes. (If I wasn't so confident in my masculinity, I'd call it an action figure.) There was something larger than life about Batman and the Easter Bunny.

By the time I went to college, I had pretty much given up on religion. Easter was nothing more than a free ham dinner at Mom's and Dad's house. I started thinking that Easter stories and heroes were in the minds of children.

I'm not saying that I didn't enjoy Easter or have heroes. It's just that I didn't believe in either with the same innocent wonder I had as a child. I was disillusioned.

When I met my beautiful bride, she took me back to church, and, thankfully the Church took me back.

Now, I believe more strongly than ever in the story of Easter—and in heroes.

Lately, I've wondered, though, how I can get my four children to see Easter for what it is.

Wouldn't it be great, I thought, for my children to feel the kind of awe and wonder that I feel?

But who's to say they don't?

So I asked my children, "What do you think of when you think of Easter?"

Their responses covered a lot.

"Candy, gum, eggs, Jesus, spring, church, new clothes and candy."

"I don't know. I know we have to get up and go to church early because it's gonna be really crowded. Zach will say it's stuffy and say he's getting sick and threaten to throw up. Then we'll go to brunch, and he'll eat more than anyone else."

"I think of Jesus and how Mary went to see him at the tomb, but an angel was

there instead and he was alive again, and the Easter Bunny."

"It's when Jesus came back to life after three days, and the crowded church makes me feel sick, but then we go out to eat and I feel better."

Then I asked the children, "Who are your heroes?"

"Britney Spears. She's pretty and rich."

"Probably Michael Jordan, because he seems to be a nice guy, and he's rich."

"You and Mama, because you feed us and take care of us."

"The guy who makes the omelets when we go out to eat after church. He's cool!"

"If we were on a sinking boat," I asked them, "and someone came to our rescue, but that person knew that he would drown if he saved us, and he did it anyway, would that make him your hero?"

First there were blank stares—the kind that ask "Are you serious?" almost out loud.

Then came a resounding "Yes!"

"Of course!"

"You're talking about Leonardo DiCaprio, aren't you?"

None of them made the connection between the two subjects—heroes and Easter—so I tried again.

"If someone was nice to everybody he met, helped everyone he came across, took care of his mom and friends, was never mean or angry, even when his friends let him down, would he be a hero to you?" I asked. "And if people were so jealous and afraid of him and his ways that they humiliated and tortured him, and no one, not even his friends, could help him, so he died a horrible, painful death for them, would he be a hero?"

"Papa," they said, "we know you're talking about Jesus. Of course he's a hero."

"Yes," I responded, "but when you think about what he did, how he died, doesn't it amaze you?"



A sidewalk star honoring Jesus Christ is shown in front of the Oasis Christian Center on Wilshire Boulevard in Los Angeles. The star is similar to the trademarked ones honoring Hollywood celebrities along the Hollywood Walk of Fame on Hollywood Boulevard. It was installed by the center.

CNS photo

"What amazes me," said my youngest child, "is how when he came back to life in three days he didn't be mad. He still loved everyone so we wouldn't feel bad and we could live with him in heaven."

I thought, "Where did that come from?"

But I knew: out of the mouths of babes.

Happy Easter, Jesus. You are our hero.

(Jeffrey Smith is a free-lance humor writer in Lakewood, Colo.) †

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Students in Aurora have meaningful Lent

By Elaine Haas

AURORA—Lent at St. Mary School in Aurora is not just the ordinary 40 days of preparation for the celebration of the Resurrection. It has become a day-by-day process of growth through symbolic practices.

The day before Ash Wednesday, students prepared the way by a "Burying the Alleluia/Burning the Palm" service. Each homeroom signed and decorated an Alleluia banner, which was carried in procession while the entire assembly sang "Alleluia." The banners were symbolically buried in an Alleluia box. Father Christopher Craig, pastor, told the students the significance of the service.

Then a representative of each homeroom brought forward a wrapped package of palm. These were taken outside. Father Craig burned them to make ashes for Ash Wednesday.

After the Ash Wednesday liturgy, the entire school gathered and discussed the ideas for carrying out Lenten practices. W.W.J.D? (What Would Jesus Do?) was selected as the school theme for Lent. Banners with this theme were placed in each homeroom and on the front door of the school.

A Scripture passage was read over the public address system each morning to demonstrate the many ways God's love is shown. A practical way of sharing Jesus'

love with others that day was suggested.

During the second week of Lent, all the students experienced a Lenten Retreat Day. Every homeroom participated in one of five instructional and fun group activities throughout the day. Each child took home a remembrance of the day.

The parish director of religious education, Carolyn Meyer, explained the Rite of Christian Initiation of Adults process to one group of students. They saw a video from the previous Easter Vigil Mass, showing the baptism of the catechumens. The students then made welcome cards for the present catechumens.

A second group made crosses from twine. Working as partners, they twisted and braided the twine to create crosses to take home for their doors or rooms.

Design and creation of Lenten calendars was the project of a third group of students. They made suggestions for practices to mark each day of Lent.

Another group of students enjoyed a spring day by planting seeds outside. They made and decorated seed cups to take home and watch as they grew into flowers during the days of Lent.

Everyone in the school participated in the creation of a flowering tree in the cafeteria. Each student made a flower for the barren tree. The classes created circles that made up a large caterpillar that was moved around the



Submitted photo

During a Lenten retreat, students at St. Mary School in Aurora work on a Lenten tree that will be covered with flowers at Easter.

walls of the cafeteria toward the tree during Lent. After Easter, student-made butterflies will adorn the flowering tree as symbols of their growth and change that came from trying to act as Jesus would during Lent.

St. Mary students will continue the symbolism of this growth process by bringing back the Alleluia box and displaying the banners in each classroom after Easter.

(Elaine Haas is principal of St. Mary School in Aurora.) †

Pennsylvania parishioners decorate Easter eggs Ukrainian style

BELLE VERNON, Pa.—"If it breaks, it breaks." No major loss, a patient Helen Timo told an eager group of 40 men, women and children at the parish hall of St. Sebastian Church in Belle Vernon in the Diocese of Greensburg.

It's only an egg, Timo assured the group, as they continued to clutch their hard-shelled future work of art—with yolk still inside. With pen in hand, they concentrate on the project at hand.

The Bentleyville native was teaching the traditional craft of Pysanki, which dates back thousands of years in the Ukraine. The method is similar to batik, where patterns are drawn on the egg with wax, which protects the covered areas from the dye that is applied.

By repeating the process with different colors of dye, a multicolored pattern builds up. Finally, the wax is removed to reveal the colors covered up at each stage.

The symbols and colors used are rich in meaning. Many pre-date the arrival of Christianity and have had Christian interpretations layered on afterward.

"Just heat the pen [in the lighted candle], dip in wax and decorate," advised Timo, 81, often referred to as the "egg lady."

The event was organized by Father John R. Cindric, pastor of St. Sebastian, who thought it would be a unique way to observe Lent.

Besides, it's a craft he always wanted to learn. So he contacted Timo, who brought along her daughter, Susan, and

daughter-in-law, Carmen Timo. He announced the program in the bulletin and was shocked at the large response.

Timo said you don't have to be an artist to decorate an egg.

She said even though it only costs a few dollars to do one egg, the work is priceless. But she has never sold one. Instead, all have been given away as gifts. Two years ago, she gave away a decorated egg at Easter with each of the 150 nut rolls sold at St. Michael's Byzantine Church in Donora.

Once the egg is decorated, dyed and varnished, the yolk is taken out.

"This is the tricky part. I use a syringe," said Timo, who gets some assistance from her husband, John. †

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AWARDS

continued from page 2



Christel DeHaan

of the University of Indianapolis. DeHaan has donated millions of dollars to organizations throughout the world.

To be honored with the Spirit of Service Award for serving people who

are less fortunate or in crisis are Linda Hirsch, Robert McKinney, Olga Villa Parra, and Father Lawrence Voelker.

"This year's winners are a generous group of people who have given thousands of combined hours to help people in their communities have better lives," said David Bethuram, executive director of Catholic Social Services. "They have embraced the virtue of charity and have lived lives of service to others. We are proud to honor them with Spirit of Service awards."

Linda Hirsch

Linda Hirsch began her volunteer ministry nearly 20 years ago when she answered an urgent call from the Catholic



Linda Hirsch

Social Services Refugee Resettlement Program. Thirty Cambodian families had come from their tragedy-torn homeland to the United States, and she was asked to help them resettle.

This single incident led to six

years of non-stop service to families in need of a friend and help adjusting to a new homeland.

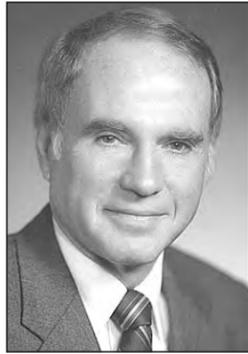
"The words that best describe Linda are 'compassion in action,'" said Joyce Overton, director of the Semi-Independent Living and Refugee Resettlement programs. "She has dedicated her life to working with people who need help, and she has been a true friend to the refugee program."

Hirsch currently volunteers one day per week with the refugee program and four days per week with the prison and food pantry ministries of Holy Cross Parish. The

Hirsch family has supported their parish's outreach program to Portillo, El Salvador, by making six trips to this poor country to provide support for a medical clinic that was built by the parish.

Robert McKinney

Robert McKinney's name has been synonymous with successful businesses and service to the community throughout Indiana for decades. As chairman of the Federal Home Loan Bank Board under President Jimmy Carter, he created a \$5 billion Urban Investment Fund that remains active today in revitalizing cities across the country. As director of the Federal National



Robert McKinney

Mortgage Association, he helped provide nationwide funds for low-income housing, and as chairman of First Indiana, the largest locally owned bank in Indianapolis, he continues to provide funds for low-income housing to the citizens of Indiana.

Along with his business involvement in the community, McKinney has also exemplified the mission of Catholic Social Services with nearly 50 years of public service to the Indianapolis community. As a means to strengthen business leadership in the minority community, he founded, was the former president and is now the director for Lynx Capital Corporation, which provides venture capital to minority business people. He was also a founding member of the Indianapolis Neighborhood Housing Partnership and is a former board chair for both Marian College and Indiana University.

McKinney has also been involved in local and national politics since the 1960s, when he chaired the Indiana Kennedy for President committee. He has served as state chairman for other presidential campaigns since then. He is currently director of Clarian Health Partners, a trustee of the U.S. Naval Academy Foundation and of the Hudson Institute, and chairman of the board of advisors of Indiana University-Purdue University at Indianapolis. He is a Master Knight of the Sovereign Military Order of Malta.

Olga Villa Parra

Olga Villa Parra has promoted social justice and the empowerment of women, farm workers and youth for more than



Olga Villa Parra

two decades as a community leader, both locally and nationally. Her community involvement began in 1977 when she was invited to serve on a United Way Task Force on Hispanics. While serving as a member of the South Bend Community School Corporation board of trustees (1976-88) and the South Bend Library board of directors (1982-86), she was social action coordinator for the Spanish Speaking Catholic Commission of the National Catholic Conference of Bishops (Region VI & VII at Notre Dame). From 1990-94, she served on the National Advisory Committee of the U.S. Hispanic Bishops Committee.

Locally, Villa Parra has volunteered with the Ronald McDonald House, Marian College and the Indiana Humanities Council. Recently, she was a program associate for the religion division of Lilly Endowment, where she developed programs to strengthen religion within the Hispanic community. She is also a member of the Multicultural Commission for the archdiocese, responsible for coordinating the local participation in Encuentro 2000—a conference celebrating cultural diversity in the Church.

Robert Abene, president of Marian College, said Villa Parra has been a tireless advocate for the Hispanic community in Indianapolis and across the country, always working with a strong faith and conviction for what needs to be done. She has received numerous national awards, including an honorary lifetime membership with the National Catholic Council on Hispanic Ministry for her extraordinary service to the Hispanic community.

Father Lawrence Voelker

As a newly ordained associate pastor at St. Patrick Parish on the near south side, Father Lawrence Voelker experienced a life conversion experience when challenged by a local minister to journey beyond the walls of the Latin School where he was teaching and to become leaven for the neighborhood surrounding the school. Since then, he has worked tirelessly for the improvement of low-income housing and services to those in need—whether through his parish ministry or as an archdiocesan leader. Most recently, in collaboration with the

St. Vincent de Paul Society, he created a multiparish food pantry ministry. This creative self-serve concept that serves the working poor has expanded from the previous parish ministry by four-fold.



Father Lawrence Voelker

As pastor of Holy Cross Parish since 1996, Father Voelker's parishioners say he leads with a calmness that

reflects his personal prayer life and with a mission that recognizes the worthiness of everyone. While Father Voelker devotes his time to the needs of his parishioners, he also sees "parishioners" to mean all people who have spiritual needs. It is this belief and his passion for social justice that keeps Father Voelker involved in numerous neighborhood groups and civic and community organizations associated with recognizing people's basic rights to food, housing and safety. Among the most notable of those groups is the United Southside Community Neighborhood Organization, which Father Voelker organized and directed in the late '60's.

From 1973-1976, Father Voelker served as the coordinator of the archdiocesan Indiana Catholic Conference on legislative issues and was the director of Catholic Charities from 1976-1981, while still serving as pastor and parish administrator. Today, he works with families who have suffered losses through violence by participating in the Indianapolis Church Federation prayer network for victims of violent death. Father Voelker also lends his support to Habit for Humanity, Caulk of the Town and the St. Vincent de Paul "Client Choice" Food Pantry, which serves neighbors in 10 center-city parishes.

The Spirit of Service Awards Dinner is a fund-raising event for Catholic Social Services (CSS). Family and children's services are offered through the 12 programs of CSS that typically serve more than 10,000 people every year. Among those families served, more than 70 percent are not Catholic and most live below the federal poverty level.

(Sue Hetzler is director of communications for the archdiocese.) †

HOCKEY

continued from page 2

1980, Eruzione set the stage for what an accomplishment it was for the U.S. hockey team to win the gold at the Winter Olympics. He talked about what a huge deal it was to both the team and the country to beat the Soviets—the winners of four consecutive Olympics—in the midst of the Cold War. He spoke of how the American people felt a part of the team's victory.

Eruzione asked the students, "How many times in your life did people say to you, you can't do something or you're not good enough" and then "you go out and you prove them wrong."

He said that's what happened during the 1980 Olympics. He told the students the U.S. hockey team wasn't given a chance to win any medals, let alone the gold.

Eruzione said the win captured the spirit of the nation.

"They saw that if you believe in something and if you're willing to work for

something, you can accomplish it," he said.

The former U.S. Olympic hockey team captain told the students that they could achieve anything, whether it is in athletics, business, music or whatever field they choose to pursue. He told them that if they worked at their goals and if they really wanted something, it could be accomplished.

He said the U.S. hockey team was a group of men who believed in a work ethic.

Following his motivational talk, Eruzione answered questions from the students.

A student asked him about drugs and athletics. He answered that he didn't believe in drugs and that choosing to take drugs is a form of cheating.

"It's a way to cheat. It's a way to get by without having to work," he said.

Another student asked Eruzione if he went on to play professional hockey after the 1980 Olympics.

"I retired right after we won. I felt as an Olympic gold medalist that that was my greatest moment," he said.

He said he went to the National Hockey League as a commentator.

"A lot safer, and I keep all my teeth," said Eruzione, who has had his nose broken five times during his hockey career.

A Winthrop, Mass., native, Eruzione has been back to the Olympic games, since he and his team won the gold medal, as an Olympic games network television analyst.

Eruzione was in Indianapolis to speak



Mike Eruzione, 1980 U.S. Olympic hockey team captain (right), signs autographs for students Matt Carson (left) and Mark McAvoy following his motivational talk at Cardinal Ritter High School in Indianapolis on April 13. Eruzione led the 1980 U.S. Olympic hockey team to victory over the Soviets to capture the gold medal.

April 14 at the St. Vincent Sports Expo Educational Conference. †

CATHEDRAL

continued from page 2

uncomfortable enough to keep them moving along."

The largest parts of the restorations were finished at the end of 1999, but there are still projects being completed

around the outside.

"Work is still being done on the north tower, but all of the outside scaffolding has been removed. In addition, repairs are being finished on eight pinnacles and two terraces that were damaged in the December storms," said Grandjean.

Shortly after Christmas, two high-wind storms hit Paris, and the Seine River also

overflowed. Since the cathedral sits on a small island in the middle of the river, there was concern about the flooding, but Notre Dame suffered less damage than anticipated.

Church officials have considered an interior restoration, too.

"We have started an interior cleaning," Grandjean said, "but it is very difficult to

do with the visitor traffic."

Initially, the entire project was to have been finished in 10 years; now officials estimate it will take closer to 20 to 30 years.

Construction on the cathedral was begun in 1163 and completed more than 160 years later. In 1905, it became the property of the French government, which was responsible for the cost of the restoration. †

The Active List

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

April 20-23
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Triduum Silent Retreat, Benedictine Sister Antoinette Purcell. Information: 317-788-7581.

April 22
Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Second annual alumni association Easter Egg Hunt and Brunch, 11 a.m., \$2 per person or \$10 per family. Information: 317-927-7825.

April 23
Mary's Schoenstatt, **Rexville**. "Who Is He, Really?" Father Elmer Burwinkel, 2:30 p.m.; Mass, 3:30 p.m.. Information: 812-689-3551. Website: c.data.com/~eburwink.

April 26
St. Mary-of-the-Woods College, **St. Mary-of-the-Woods**. "Wednesday at The Woods," 8:30 a.m.-2 p.m. prospective students' program, no charge. Information: Office of Admission, 800-926-SMWC or 812-535-5106.

April 27-29
Cathedral High School, Joe O'Malia Performing Arts Center, 5225 E. 56th St., **Indianapolis**. "Once on This Island," musical, 7:30 p.m., reserved seats \$10, general admission \$8. Information: 317-543-4942, ext. 445, or 317-542-1481.

April 28
SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Catholic Choir of Indianapolis spring concert, 7 p.m., \$10 adults, \$8 students, children under 6 free. Information: 317-849-4356 or evenings 317-253-3953.

April 29
Marian College Auditorium, 3200 Cold Spring Road, **Indianapolis**. "Showcase of Talent," Holy Trinity Parish Jubilee Year event, 7 p.m. No admission charge.

April 29
St. Mary School parish center, **North Vernon**. Mass 6 p.m. Alumni celebration, \$10 per person. Information: 812-346-3445.

April 30
Cathedral High School, Joe O'Malia Performing Arts

Center, 5225 E. 56th St., **Indianapolis**. "Once on This Island" musical, 3 p.m. and 7:30 p.m., reserved seats \$10, general admission \$8. Information: 317-543-4942, ext. 445, or 317-542-1481.

Steak and Ale, 7020 E. 21st St., **Indianapolis**. Catholic Widowed Organization dinner, 4 p.m. Reservations: 317-784-4207.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Catholic Choir of Indianapolis spring concert, 3 p.m., \$10 adults, \$8 students, children under 6 free. Information: 317-634-4356 or evenings 317-253-3953.

Cecilian Auditorium, Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. Spring choral and madrigals concert, 2 p.m., \$3 per person. Information: 812-535-5212.

Recurring

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

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

Weekly

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

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

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

St. Anthony Church, 379 N.

Warman, **Indianapolis**. Rosary and Benediction for vocations, 2 p.m.

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

Tuesdays
St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**.

Shepherds of Christ rosary, prayers after 7 p.m. Mass.

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

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

—See ACTIVE LIST, page 32

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The Active List, continued from page 31

Wednesdays

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

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

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

Thursdays

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

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

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

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

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

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

Fridays

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

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

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

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

Saturdays

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

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

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

Monthly

First Sundays

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

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

First Mondays

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

First Tuesdays

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

Benediction of the Blessed Sacrament, 7:30 p.m.

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

First Fridays

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

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

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

Third Saturdays

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

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Rest in peace

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

BAUDENDISTEL, Irene C., 90, St. Michael, Brookville, March 31. Mother of Ellen Rosenberger and Paul Baudendistel. Sister of Glenna Bauer, Marie Redelman, Alvin and Lester Beckman. Grandmother of three. Great-grandmother of four.

BLACKWELL, Jo Ann (Loeffler), 65, St. Joan of Arc, Indianapolis, April 3. Mother of Janet Deery, Karen Blackwell-Smith, Jerry and Kenneth Blackwell. Grandmother of eight.

BROCK, Catherine D., 94, St. Bernadette, Indianapolis, March 29. Mother of Margaret "Peggy" Brock. Sister of Leonard Delaney. Aunt of several.

BROWN, Alice L., 85, Annunciation, Brazil, March 28. Wife of Lee E. Brown. Mother of Jean Wolverson and Melvin Brown. Sister of Kathryn Bass. Grandmother of three. Great-grandmother of two.

DENNY, M. Albert, 72, St. Mary, New Albany, April 2.

Husband of Rosemary (Steinert) Denny. Father of Paul Denny. Stepfather of Kathy Ransdell. Brother of Bonnie Ellenbrand, Judy Jagielski, Betty Wolfe, Jerry and Merle Denny. Grandfather of four. Great-grandfather of one.

DIEREN, Albert P., 77, St. Monica, Indianapolis, April 6. Husband of Marie Dieren. Father of Connie Landman, Pat Rose, Dough and Rick Dieren. Brother of Bertha Hertges, Joan Wilhelm and George Van Dierendonck. Grandfather of five. Great-grandfather of one.

EHALT, Mary A., 97, St. Mary, New Albany, April 4. Aunt of several.

FRELJE, Charles E., 81, St. Matthew, Indianapolis, March 29. Husband of Elizabeth (Malad) Freije. Father of Charlene Albers, Toni Baker, Beverly Olson and Edward Freije. Brother of Zeldia Hannah. Grandfather of nine. Great-grandfather of seven.

GABBARD, Thelma C., 83, St. Mary, Greensburg, April 12. Mother of Clara Glass, Linda Dashiell, Sandra Holman and James Tompkins. Sister of Clements Kohrman. Grandmother of 15. Great-grandmother of 18.

GAYNOR, Edwin, 98, St. John the Baptist, Dover, April 3. Father of Alice Klasener, Kathleen Moster, Mary Ann Spialek, Robert, Tom and Precious Blood Father James

Gaynor. Grandfather of 22. Great-grandfather of 27.

HALL, Shirley H., 63, St. Augustine, Jeffersonville, March 31. Mother of Jack and Kevin Hall. Daughter of Virginia Summers. Sister of Linda Karsko. Grandmother of four. Great-grandmother of two.

HARKINS, John C., 76, Nativity, Indianapolis, March 22. Father of Anita Smith and David Grant. Brother of Roberta Borton and Phyllis Kistler.

HARRINGTON, Natalie, 92, St. Mary, Richmond, March 31. Mother of John Ross and Richard Harrington. Sister of John Harding. Grandmother of four. Great-grandmother of two.

HIGDON, Melinda "Linnie," 78, St. Rose of Lima, Franklin, March 10. Wife of Charles Higdon. Mother of Brenda Bowden, Kim Hukill, Joan and Faye Indbnitt, Mary McQuilling, Elisa Walter, Carl, Charles, Dennis and Joseph Higdon. Sister of William Higdon. Grandmother of 23. Great-grandmother of 14.

JOHNSON, Therese, 51, Nativity, Indianapolis, March 23. Mother of Michelle Line, Janelle Payton, Jess and Keith Johnson. Daughter of Helene and Leo Kuntz. Sister of Paula Callaway, Marilyn Ellis and Rosalyn Henry.

KIBURIS, Mary, 89, Sacred Heart of Jesus, Terre Haute, April 3. Mother of Bennie Kiburis. Sister of Lena Anleitner.

KINTZ, Cecilia Irene, 95, Our Lady of the Springs, French Lick, March 30. Mother of Marilyn Kessler, Eugene Kintz, Patricia Mollison, Mary Jo

Siney and Gretchen Vandewalle. Sister of Mickey Bruce, Josephine DeMoss, Rose Marie Hancock and Ernest Zeithammer. Grandmother of 19. Great-grandmother 23.

LOHMAN, Odelia C., 95, St. Louis, Batesville, April 12. Aunt of several.

MAGUIRE, Susan Marie (Ohleyer), 52, St. Joan of Arc, Indianapolis, April 2. Wife of James F. Maguire. Mother of Bridget, Courtney and Molly Maguire. Sister of Stacie Bolander, Sally Cole, Sara MontBlanc, Gracie Young, Shelley Harner, Spencer and Stuart Ohleyer.

McCORMACK, Esther Elizabeth, 88, St. Anne, New Castle, April 8. Mother of James Edward III and John Hugh McCormack. Grandmother of five. Great-grandmother of two.

MEYER, Robert V., 72, St. Michael, Brookville, April 3. Husband of Alvina C. (Willhelm) Meyer. Father of Jeffrey and Robert Meyer. Brother of Elsie Davis. Grandfather of one. Great-grandfather of two.

NIEDENTHAL, Edith E., 96, St. Michael, Brookville, March 25. Mother of Suzann Kruthaupt, John, Michael and Richard Niedenthal. Grandmother of 11. Great-grandmother of 17. Great-great-grandmother of five.

PHILHOWER, Leslie, 86, St. Andrew, Richmond, March 29. Husband of Laura (Ewan) Philhower. Father of Marolyn DeSalle and Addie Eales. Stepfather of Carolyn May.

Brother of Alberta Miller and Charles Philhower. Grandfather of five. Step-grandfather of six.

RIDDLE, Marie M., 79, St. Michael, Greenfield, March 27. Wife of Carl Riddle. Sister of Joan Hurd, Herman and Paul Blue. Grandmother of eight. Great-grandmother of 13.

SATKAMP, Andrea M., 46, St. Bartholomew, Columbus, March 26. Mother of Chester, Elizabeth and Laura Satkamp. Daughter of Monique Tosick. Sister of Dr. Mariann Udagama, Michael and William Tosick. Grandmother of two.

SCHOENTRUP, Robert, 68, Nativity, Indianapolis, March 23. Husband of Mary M. Schoentrup. Father of Iraina Robbins and Dale Schoentrup. Son of Lyman Schoentrup. Brother of Rita Shaffer, Joe and William Schoentrup. Grandfather of four.

SELL, Alice, 53, St. Andrew, Richmond, March 30. Wife of Jerry Sell. Mother of Dawn Parks. Stepmother of Debbie Rasthichler and John Sell Jr. Daughter of Gertrude and Leo Gehring. Sister of Jeannette Lamping, Barbara Nobbe, Sharon Steinfort and Steve Gehring. Grandmother of three.

SIMON, Mildred G., 90, St. Bernard, Frenchtown, March 22. Mother of Lois Lovisolio and Susan Vaughn. Grandmother of two. Great-grandmother of two.

THOLE, Esther E., 91, St. Maurice, Napoleon, March 30. Mother of Rita Duerstock, Marie Haunert, Anita Holley, Martha Moorman, Jane Reeder, Eileen Wagner and Paul Thole. Grandmother of 26. Great-grandmother of 20.

TOOLE, Virginia Lee, 74, Holy Name, Beech Grove, April 11. Daughter of Geneva (Hughes) McCrory. Mother of

Vikki Fly, Sara Rowell, Russell and James Luby. Grandmother of eight. Great-grandmother of two.

TOTTEN, Catherine M., 67, Holy Spirit, Indianapolis, April 6. Wife of Gayle Totten.

Daughter of Charity Sister Mary Rose Kohn was educator

Daughter of Charity Sister Mary Rose Kohn died in Seton Residence in Evansville on April 10. She was 73.

A funeral Mass was celebrated there on April 10.

A graduate of St. Ann School and St. John Academy in Indianapolis, she entered the Daughters of Charity in St. Louis, Mo., in 1945.

Sister Mary Rose received her doctorate at the University of Montreal and served as chair of the English department at Marillac College in St. Louis.

In 1972, she went to the motherhouse of the Daughters of Charity in Paris, obtaining a diploma in French studies from Institute Catholique that year. She was teacher and administrator in the Evansville area until 1983, when she volunteered for her community's mission in Zaire until 1996.

Sister Mary Rose is survived by four sisters—Benedictine Sister Generose Kohn, Elaine Huff, Helen Schlachter and Joann Edwards—and a brother, Dr. James P. Kohn.

Memorial contributions may be made to the Daughters of Charity Foundation, 9400 New Harmony Road, Evansville, IN 47720-8919. †

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Dr. Phyllis Bussing, Director of Schools
Catholic Schools Office • Diocese of Evansville
Post Office Box 4169, Evansville, IN 47724-0169
(812) 424-5536

Applications deadline: April 28, 2000

PRINCIPAL

St. Mary's School in New Albany, Indiana, a fully accredited school serving grades K through 8, is seeking a school principal. St. Mary's is part of a stable parish community with a committed pastor and involved school families. We seek an energetic and spiritual person to lead our 200 students and our faculty, which is paid Deanery scale. Qualified persons to continue our academic excellence, please apply immediately to:

Rita Parsons
Office of Catholic Education
Archdiocese of Indianapolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367
800-382-9836 ext. 1544

PRINCIPAL Elementary School

Seton Catholic Elementary School in Richmond, Indiana, is seeking a principal for the 2000-2001 school year. Applicants should be practicing Catholics with a firm commitment to Catholic education and strong organizational, leadership and communication skills to lead this growing school of 380 students. Please direct inquiries to:

Mrs. Annette 'Mickey' Lentz
Office of Catholic Education
1400 North Meridian Street
Indianapolis, Indiana 46202.

Coordinator of Youth Ministry

St. Pius X Parish, a stewardship community of 2000 families, seeks a person to coordinate and continue to develop a vibrant youth ministry program for grades seven through twelve. Responsibilities include: training and recruitment of volunteers; Confirmation preparation; high school religious ed.; youth outreach programs; social activities; and collaborative work with a large parish staff. BA in theology, youth ministry, or education with minimum of 3 years experience working with teenagers. Salary and benefits commensurate with archdiocesan guidelines. Send résumé and references by May 20th to:

Beth Reitz, Pastoral Associate
St. Pius X Parish
7200 Sarto Drive
Indianapolis, IN 46240
FAX (317) 466-3354

YOUTH MINISTER

Coordinator of Senior High Youth Ministry

St. Patrick's Parish in Grand Haven, Michigan, is looking for a dynamic faith-filled youth leader with experience, to grow our 9-12th grade Lifeteen ministry to the next level. We are a growing parish with a long history of youth ministry programming. If you possess a deep spirituality, a relational approach to ministry and the heart of an evangelist, please send a résumé. Position is full-time. Salary commensurate with experience and education.

Coordinator of Junior High Youth Ministry

St. Patrick's Parish in Grand Haven, Michigan, is looking for a vibrant, teen friendly, faith-filled leader to grow out 6-8th grade Junior High Youth Ministry. We are a growing Lifeteen parish in need of strengthening our existing outreach to early adolescence. If you have a love for the Lord and young people, coupled with a knowledge of early adolescent development, please send a résumé. Position is full-time. Salary commensurate with experience and education.

Send résumés to:

Don Heilig, Pastoral Associate
St. Patrick's Parish
920 Fulton Street
Grand Haven, MI 49417

Interviews begin in May

Director/Coordinator of Religious Education

The parish of Holy Name of Jesus in Beech Grove Indiana is accepting applications for a full or part-time DRE or CRE. Responsibilities include leadership/implementation and development of religious education programs for all age groups beginning July 1st 2000.

Applicants should have commitment to Catholic values and the Faith Formation Curriculum as outlined by the Archdiocese. An additional requirement is the ability to work in concert with a team of volunteer catechists, RCIA team, school staff and the pastoral staff.

Direct inquiries/résumés to:

Harry Dudley
Office of Catholic Education
Archdiocese of Indianapolis
1400 North Meridian Street
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402 S. Independence Blvd., Romeoville, IL 60446-2264
Ph 815-834-4077 — e-mail msvach@dioceseofjoliet.org
Sr. Helen Jean Kormelink, Superintendent of Schools
Ph 815-727-4674 — e-mail djcsosos@impresso.com

ELEMENTARY SCHOOL PRINCIPAL

St. Gabriel Elementary School in Connerville, Indiana invites qualified practicing Catholic to apply for the position of principal. Responsibilities include supervision and support of a dedicated staff and 154 students.

The candidate must have excellent administrative and communication skills, the leadership and creativity to facilitate growth in this preschool through grade six environment. Candidate must have the ability to convey high expectations for students and staff. Candidate must hold or be eligible for a valid Indiana School Administrative License, and possess qualifications the Search Committee may find appropriate and acceptable.

Please respond to:

Mickey Lentz
Executive Committee, OCE
Archdiocese of Indianapolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367

PRINCIPAL

Our Lady of Perpetual Help Catholic elementary school in New Albany is accepting applications for the position of principal. Our school has 450 students in a program that includes kindergarten through eighth grade, and a strong faculty in a suburban setting. If you believe you have the faith, dedication, and educational background to prepare future leaders for our church and society, please send résumé to:

Annette "Mickey" Lentz
Archdiocese of Indianapolis
Office of Catholic Education
1400 N. Meridian Street
Indianapolis, IN 46202-2367
or phone 317-236-1438

Full-time Coordinator of Youth Ministry Opportunity

Are you looking for a welcoming, faith-filled community where youth programming is supported and encouraged? St. Joseph parish, a rural and growing parish near Sellersburg and in the New Albany Deanery is looking for a full-time coordinator of Youth Ministry to develop and administer a Youth Ministry program for youth grades 7-12.

Required qualifications include: experience working with youth, active Catholic. Prefer candidate with training or education related to youth work and/or degree. Send résumé by May 12th to:

St. Joe Hill Parish
c/o Youth Ministry Search Committee
2605 St. Joe Road West
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Positions Available

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FAUSTINA

continued from page 8

Feb. 22, 1931, described a vision of Jesus, clothed in a white garment, who appeared in her convent cell. In her description, Jesus' hand was raised in the gesture of blessing. The other hand touched his breast, from which emanated two large rays, one red, the other pale.



Blessed Sister Faustina Kowalska

Blessed Faustina's Divine Mercy devotion was brought to the U.S. in 1941. But in 1958, the Holy See, having received what later turned out to be erroneous and confusing translations of her diary entries, forbade the spreading of the devotion in the forms proposed by Sister Faustina's writings.

Twenty years later, the Congregation for the Doctrine of the Faith lifted the ban. In a general audience in 1991, Pope John Paul II said that she "brought the Easter message of

the merciful Christ closer to Poland and the whole world."

The following year, Sister Faustina was declared venerable. She was beatified in 1993.

On Dec. 20, 1999, Pope John Paul II formally recognized the miraculous cure of a U.S. priest attributed to Blessed Faustina, clearing the way for her canonization.

According to the Archdiocese of Baltimore, Father Ronald P. Pytel, pastor of Holy Rosary Parish in Baltimore, recovered suddenly from congestive heart failure without medical explanation. It was documented by his physician in 1995.

Father Pytel, whose grandparents emigrated to the United States from Poland, remembered seeing the picture of Jesus with rays, the image of Divine mercy and its inscription in Polish, "Jezu, ufam Tobie" ("Jesus, I trust in you"). †

News briefs

U.S.

Bishop says Catholics must do more to help change unjust social policies

NEW YORK (CNS)—Bishop Kenneth E. Untener of Saginaw, Mich., said that on the Church's social teaching, Catholics deserved only a "D" grade for trying to change "structures and policies that we think are unfair." He gave Catholics an "A-plus" grade on helping their own family and neighbors, and said their performance was also good on contributing to causes such as relief for disaster areas. But Catholics have not done as well on moving from charity to analyzing and addressing the causes of human need in the world, he said April 15 in New York.

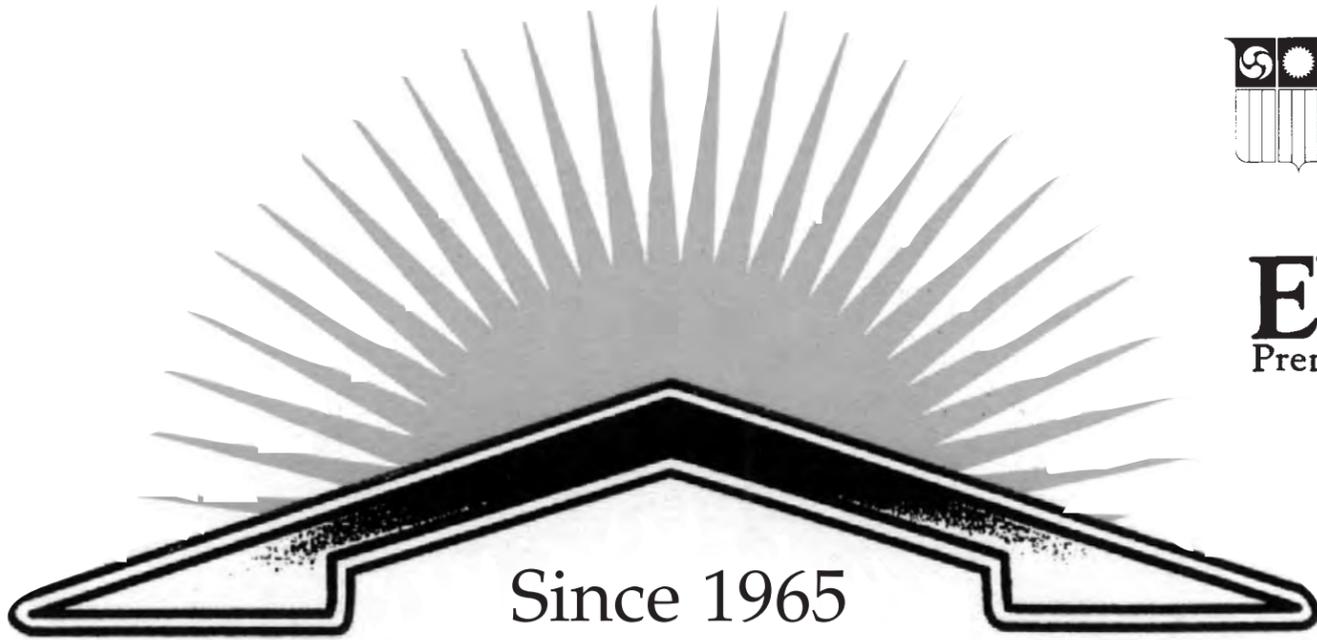
Project Rachel ad campaign not for proselytizing, official says

WASHINGTON (CNS)—The national advertising program for Project Rachel, the Catholic Church's post-abortion reconciliation ministry, is not aimed at "returning Catholics to the faith nor proselytizing," a spokeswoman for the U.S. bishops' pro-life efforts said April 12. Helen Alvaré, director of planning and information for the bishops' Secretariat for Pro-Life Activities, said in a statement that the purpose of the ad campaign and of Project Rachel "is to offer women and men suffering after abortion any help they need." She said widespread interest across the United States and internationally had prompted stories with "inaccuracies which should be corrected."

Chicago Archdiocese takes part in 'No Sweatshop' campaign

CHICAGO (CNS)—Chicago's cardinal said his archdiocese has joined a national antisweatshop campaign because the Catholic Church is called in a jubilee year to proclaim "liberty to captives," including those "enslaved to undignified working conditions." In a statement April 12, Cardinal Francis E. George said the archdiocese is working to make sure that school uniforms are made "sweat-labor free." He said similar campaigns are under way in the Archdioceses of Philadelphia and Newark, N.J.

(These news briefs were compiled by Catholic News Service.) †



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