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

Easter Vigil culminates faith journey for thousands

WASHINGTON (CNS)—This year’s Easter Vigil will mark a major turning point for the faith of tens of thousands of Americans. Throughout Lent, proselytizing Catholics have been going through the final stages of the Rite of Christian Initiation of Adults, preparing to be baptized or to enter into full communion with the Catholic Church. And in the Archdiocese of Indianapolis, more than 1,200 people who have gone through the initiation process will become more than 1,200 people who have gone through the final stages of the Rite of Christian Initiation of Adults, preparing to be baptized or to enter into full communion with the Catholic Church. The Indiana archdiocese has one of the largest numbers of people in the country each year who complete the Christian initiation process. In the Chicago Archdiocese, more than 2,200 adults went through the process this year. The Diocese of Lansing, Mich., had more than 1,100. Those who are not yet baptized are called catechumens. At Easter, they receive all three sacraments of Christian initiation—baptism, confirmation, and their first Eucharist. Those already baptized in other Churches or baptized Catholic but not raised in the faith are called candidates. At Easter, they celebrate confirmation and the Eucharist. Across the country in the first two weeks of Lent, catechumens and candidates gathered—most often in diocesan ceremonies led by a bishop—to participate in a Rite of Election (for catechumens) or a Call to Continuing Conversion (for candidates). This year, in Chicago’s Holy Name Cathedral, there were five such ceremonies spread over three Sundays to accommodate the entire group. Atlanta, which had 445 catechumens and 1,088 candidates this year, has solved the size problem for years by renting facilities larger than any of its churches. This year, it held two ceremonies March 3 at the Omni Hotel ballroom—one in the morning and one in the afternoon. Among Atlanta’s catechumens was Don Massey, whose faith journey was certainly among the more unusual this year. A professor of design at the University of Toronto.

Cloistered nuns stay connected to the world

By Mary Ann Wyand

“We pray the news every day,” Carmelitine Sister Elizabeth “Betty” Meluch of Indianapolis explained with a smile. That’s why the Discalced Carmelitine nuns of the Monastery of the Resurrection in Indianapolis decided to name their new Web site www.PrayTheNews.com. Since the Web site debuted on the Internet on March 17, it has attracted national media attention—and gotten lots of “hits”—thanks to an ambitious promotional campaign donated by Young & Laramore Advertising in Indianapolis. The ad agency’s creative team also suggested the name and also provided graphic design services for the site at no charge, and staff members are teaching the sisters how to use the features. One point advertisement for the Web site reads: “Time. Newsworthy. Sister Betty. PrayTheNews.com.”

Internet surfers can expect the unexpeected on the Web site maintained by the cloistered yet contemporary-minded Carmelite nuns, who will celebrate their 80th anniversary in Indiana next year. Carmelite Sister Ruth Ann Boyle recently wrote a thought-provoking reflection in response to the United States’ missile defense shield. Titled “In God We Trust,” it reads, in part, “In God we trust, but just in case, 100 interceptor missiles in Alaska. In God we trust, but just in case, 5.3 trillion dollars spent on nuclear weapons and weapons-related programs since 1940 . . .

The sisters read a variety of books, magazines and newspapers, watch television news programs and listen to National Public Radio to stay informed about current events and “breaking news.” Prayers on their Web site and intercessory prayers during daily Masses at the castle-like monastery on Cold Spring Road address the latest social justice and human rights issues. Their mission statement reads, “We are teaching the sisters how to update the site at no charge, and staff members are teaching the sisters how to use the features. One point advertisement for the Web site reads: “Time. Newsworthy. Sister Betty. PrayTheNews.com.”

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Indianapolis. Rev. Daniel B. Donohoo pastor of St. John the Apostle Parish in Bloomington. Effective July 2, 2001. Msgr. Mark A. Svarczkopf named vice rector of North American College in Rome. Msgr. Mark A. Svarczkopf, who is serving as director of the Institute for Continuing Theological Education of the Pontifical North American College in Rome, has been named the college’s vice rector for administration. The appointment was made by the college’s board of governors and announced in Rome by Msgr. Timothy M. Dolan, rector. Msgr. Dolan said, “The vice rector is a new position for the administration, and we have been searching for a person who is competent, with a solid track record of success and with a special concern for the welfare of the students.” In his new position, Msgr. Svarczkopf will serve as the chief financial officer of the college and will work with the president on planning, personnel and budget. The appointment is effective July 1. Msgr. Svarczkopf, an alumnus of the college, was ordained in 1974 and has served in numerous parishes throughout the archdiocese, but mainly in the Indianapolis area. He was a full-time instructor at the former Bishop Bruté Latin School in Indianapolis and moderator of the Catholic Youth Organization in the late 1970s. At one point in the early 1980s, he oversaw the pastoral needs of four Indianapolis parishes at once—the former St. Catherine of Siena and St. James the Greater (now Good Shepherd Parish), St. Patrick and Holy Redeemer. He was named rector of the college in 1990 and later president with the title monsignor in 2000. Prior to going to Rome, he was pastor of St. Lawrence Parish in Indianapolis. Msgr. Svarczkopf succeeds Msgr. Kevin McCoy, who will become rector of the college’s campus in Evansville, chancellor of the Diocese of Providence, and will succeed Msgr. Svarczkopf as director of the college’s institute, a position he also held in Rome for U.S. priests. The program accepts 40 priests for each of its three-months’ sessions that offer spiritual and theological renewal. +

In his homily, the pope said the palms of Christ’s triumphant entry into Jerusalem and the cross of his death are not contradictory signs, but signs of the mystery the Church has proclaimed throughout history. “Jesus voluntarily handed himself over to the passion; he was not crushed by forces greater than himself. He freely faced the death of the cross and, in death, triumphed,” the pope said.

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

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

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

Basilian Father Thomas Rosica, director of World Youth Day 2002, said Canada’s preparations for the 2002 gathering will focus on empowering young leaders to help their peers show the world the beauty of Christian faith.

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

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

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

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

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The Criterion Friday, April 13, 2001 Page 3
O
n this Good Friday, we com-
memorate our redemption. As
Pope Paul VI’s “Credo of the
People of God” put it, we Catho-
lics “believe that our Lord Jesus Christ by
the sacrifice of the cross redeemed us
from original sin and all the personal
sins committed by each one of us.”

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

Crucifixion was the most horri-
dble death known at the time when Jesus
lived. It was a common torture not
only among the Romans but also the
Persians, Assyrians, Greeks and
others. Cicero called it “the most cruel
deous, the early Christians didn’t show
gruesome details of the crucifixion—
so bad that St. Paul called the crucified
others. Cicero called it “the most cruel
perspective. He obeyed the will of God,
demonstrated his love for us, and accomplished
our redemption. While hanging on
the cross, he said, “It is finished.” (Jn 19:30). God’s plan was carried out.

— John F. Fink

Renewing
baptismal promises; what are we doing?

W
e need to know what we are
doing as we crowd our churches on Easter
Sunday! What is happening when the Church invites us to
renew our baptismal commitment after the Gospel and the Easter homily? What
is the meaning as we renounce Satan once more and renew our profession of
faith? That renewal of baptismal promises is not simply an invitation to
passive compliance.
The Church invites us to respond
gratefully for the good that happened
in Christ’s suffering, death and resurrec-
tion and is now celebrated at Easter. Our
renewed baptismal professions includes a commitment to bear testi-
mony to this great gift of Christ’s sac-
rifice. In a real sense, we who are
claimed by Christ in baptism are also
designated to bear witness to the
meaning of his great victory over sin
and death. Authentic faith and love
overflow as testimony to what Christ
has accomplished for us. Authentic
witness to the Easter victory touches
the connection is made in prayer.

There is a book, Prayers and
Devotions from Pope John Paul II
(ed. Van Lierde, N.Y.: Viking/Penguin,
1994), that consists of daily
meditations citing words spoken and
written by the pope. I am borrowing
from an Easter reflection given by
the Holy Father and presented on the
dates for April 20-21. He begins with
a prayer, which I will paraphrase
brieﬂy: “O Risen Christ, in your glo-
riﬁed wounds receive all the painful
wounds of suffering in our human
family; those of which so much is
reported by the media; also those
which silently thro’ in secrecy hid-
ner in our hearts. May they be
stronger than death.”

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

In effect, as the Holy Father says in
his reflection: “We are with you who
suffer want and hunger, sometimes
in the missions at home and
abroad. As members of the Body of Christ,
we are with the wounds of suffering in our
human family. The pope’s prayerful Easter
reflection also includes those of you
who encourage us by your Christian
living. He says, “We are with you,
the converted, the newly baptized
who have only recently discovered
the call of the Gospel. We are with
you who are trying to get over the
barriers of distrust with gestures of
goodness, reconciliation with families
and societies.”

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

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

Seeking the Face of the Lord

Editorial

Why did Jesus have
to die by crucifixion?

Page 4 The Criterion, Friday, April 13, 2001 Official Weekly Newspaper of the Archdiocese of Indianapolis Rev. Msgr. Raymond T. Bosler Executive Editor Most Rev. Daniel M. Buechlein, O.S.B., Publisher Greg A. Ololoku, Managing Editor William R. Bruns, Executive Editor John F. Fink, Editor Emeritus

Journey of Hope 2001

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Seeking the Face of the Lord

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

Renewing baptismal promises; what are we doing?

We are with you, all victims of terror,
shut up in prisons or concentration camps
who bear out by ill treatment or torture.
We are with you who have been abducted.
We are with you, who live in the nightmare
of daily threats of violence and civil wars.
We are with you who are suf-
facing unexpected calamities.
We are with you who pay for your faith in Christ by suffer-
ning discrimination or having to give
up studies and careers for your child-
ren.

We are with you, parents trem-
bling at the spiritual travail or certain
errors of your children.

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

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

We are with you who are bewil-
dered by anguish and doubt and ask
light for your minds and peace for
your hearts.

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

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

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

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

Priests: that they may joyfully and faithfully live out their priestly promises and encourage others to embrace God’s call to the priests, worn out by ill treatment or torture. We are with you who have been abducted. We are with you, who live in the nightmare of daily threats of violence and civil wars. We are with you who are suffering unexpected calamities. We are with you who pay for your faith in Christ by suffering discrimination or having to give up studies and careers for your children. We are with you, parents trembling at the spiritual travail or certain errors of your children. We are with you, young people, who are discouraged at not finding work, housing and the social dignity to which you aspire. We are with you who suffer from ill health, age, solitude. We are with you who are bewildered by anguish and doubt and ask light for your minds and peace for your hearts. We are with you who feel the weight of sin and call upon the grace of the Redeemer. But we are not only to bear with those who bear the wounds of suffering in our human family. The pope’s prayerful Easter reflection also includes those of you who encourage us by your Christian living. He says, “We are with you, the converted, the newly baptized who have only recently discovered the call of the Gospel. We are with you who are trying to get over the barriers of distrust with gestures of goodness, reconciliation with families and societies.” We are with you laborers who are like an evangelical army in your everyday world. We are with you in consecrated life, whether in cloisters or in the missions at home and abroad. As members of the Body of Christ, we are with the suffering and we are with those whose hopes and joys encourage us all. If we are truly people touched by Easter faith and hope, then we are also people who are touched by Easter love. Christ won the victory. Our challenge is to bring that victory to bear wherever and whenever it is needed day after day. We can only do this if we are people who contemplate the mystery of Christ’s redemption as we participate in the sacramental life of the Church. That is my Easter prayer for you as I ask God’s joyous blessing for a happy Easter season!
¿Qué estamos haciendo, al renovar las promesas bautismales?

Necesitamos saber que es lo que estamos haciendo cuando llenamos nuestras iglesias el domingo de Pascua, que sucede cuando la Iglesia nos invita a renacer para nuestro compromiso bautismal después del Evangelio y la homilía de Pascua, que significado tiene cuando nosotros reconocemos a Satanás una vez más y renovamos nuestra profesión de fe. Esta renovación de promesas bautismales no es simplemente una invitación a obedecer pasivamente. La Iglesia nos invita a responder agradeciendo el tiempo que recibimos invocando a Cristo a través de su sufrimiento, muerte y resurrección y que ahora se celebra en la Pasqua. La renovación de nuestra profesión bautismal incluye el compromiso de dar testimonio del gran regalo del sacrificio de Cristo. En un sentido real, nosotros los que hemos sido llamados a Cristo en el bautismo, también estamos designados para dar testimonio del significado de su gran victoria sobre el pecado y la muerte. La fe y el amor auténtico rebuscan como testimonio de lo que Cristo ha logrado para nosotros. El testimonio auténtico de la victoria de Pascua llega a las personas verdaderas de una manera verdadera. La conexión se hace en oración.

Hay un libro Lumen Gentium (Prayers and Devotions from Pope John Paul II (Oraciones y Devociones del Papa Juan Pablo II) (ed. Van Lierde, N. Y: Viking Penguin, 1994) que consta de 366 devociones que incluyen citas del Papa, y que están escritas para las fechas del 20 y 21 de abril. El comienzo con una oración que yo cité brevemente: “Oh Cristo renacido, en el tiempo de las almas, en nuestro tiempo, en las vidas y en los corazones de todos aquellos que reciben de nuestra familia contemplan todas las heridas dolorosas de aquellos de quienes tanto se informa en los medios de comunicación; también por aquellos quienes silenciosamente lamen su pecado y llamada hacia la gracia de Cristo Redentor”. Pero no sólo debemos dar testimonio de Cristo a aquellos quienes llevan el testimonio del sufrimiento en nuestra familia humana. La piadosa reflexión de Pascua del Papa también incluye citas de aquellos que se recuerdan las veces que nos animan por su vida cristiana. Él dice, “Estamos con ustedes, los conversos, los recién bautizados quienes sólo han descubierto recientemente la llamada del Evangelio. Estamos con ustedes, los padres de aquellos que siempre nos cuestionan sobre la importancia de nuestra fe en Cristo. Estamos con ustedes quienes se encuentran desorientados por la angustia de su vida, quienes no pueden disfrutar de la paz que se merecen y la paz que corresponde a ustedes existencias y a su dignidad social. Estamos con ustedes quienes son funestas por el pecado y la homilía hacia la gracia de Cristo Redentor”.

Sin embargo, también debemos recordar que la muerte de Cristo está asociada con el bautismo de todos aquellos que aceptan su salvación. “El bautismo es la muerte de Cristo que nosotros compartimos”, dice el Catecismo de la Iglesia Católica. “Nosotros somos la muerte de Cristo en el bautismo y la resurrección de Cristo en la vida espiritual.”

En los campos de concentración, agotados por los tratamientos enfermos o por las torturas. Estamos con ustedes quienes han sido arrestados. Estamos con ustedes, quienes vivieron en la pesadilla de las amenazas de muerte e incluso de muerte. Estamos con ustedes quienes sufren por calificaciones inesperadas…

Estamos con ustedes, las familias que pagan por su fe en Cristo sufriendo discarcelación o ocultando a sus hijos. Estamos con ustedes, los padres quienes se preocupan por las dificultades espirituales o por ciertos errores de sus hijos.

Estamos con ustedes, los jóvenes quienes se encuentran desanimados por no encontrar trabajo, viviendo y la dignidad social a la que ustedes aspiran. Estamos con ustedes quienes sufren de más salud, vejez y soledad. Estamos con ustedes quienes se encuentran desorientados por la angustia de su vida, quienes no pueden disfrutar de la paz que se merecen y la paz que corresponde a ustedes existencias y a su dignidad social. Estamos con ustedes quienes son funestas por el pecado y la homilía hacia la gracia de Cristo Redentor”.

En un sentido real, nosotros los que hemos sido llamados a Cristo en el bautismo, también estamos designados para dar testimonio del significado de su gran victoria sobre el pecado y la muerte. La fe y el amor auténtico rebuscan como testimonio de lo que Cristo ha logrado para nosotros. El testimonio auténtico de la victoria de Pascua llega a las personas verdaderas de una manera verdadera. La conexión se hace en oración.

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A rational choice explanation for the decline in vocations

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

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

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

Stark and Finke argue that since Vatican II produced a dramatic change in the cost/benefit ratio that has shifted the benefits outweigh the costs, the Church leaders and it does not take into account all of the factors that might contribute to the so-called vocations crisis. The theory is grounded in a very legitimate theory of human behavior and, unlike many other theories that stress external societal influences over which Church leaders have little or no control, their thesis deals with internal (Church) conditions over which leaders do have some control. Their argument suggests that the Church could solve the vocations crisis by lowering the costs and/or increasing the rewards associated with the priesthood and religious life. It’s worth considering where that implication might lead us.

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

Research for the Church/James D. Davidson

There are 32.8 million Hispanics in the United States, making up 12 percent of the population. Hispanics by origin...
Let Us Share The Gift Of Faith We have Received

Catholic social teaching proclaims we are keepers of our brothers and sisters. We believe that we are one human family whatever our national, racial, ethnic, and economic differences.

Street between Pennsylvania and Meridian streets, in Indianapolis.

A Journey Through the Old Testament will begin on Tuesday evenings from 6:30 p.m. to 8 p.m. starting June 1 at the Marian Center. 3356 W. 30th St., in Indianapolis. Servants of the Gospel of Life Sister Diane Carollo will teach the classes about God’s presence, power and providence in history. For more information, call Sister Diane at 317-236-1521.

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

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

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

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

The University of Dayton’s annual Catholic Education Conference will be Oct 11-13 at Bergamo Retreat Center near Dayton, Ohio. Speakers will give presentations on various different topics for teacher education. For more information, call 937-229-4325.

Saint Meinrad Archabbey will present “Via Stained Glass Window to the Unspotted Mirror,” now through April 29. On display will be items from a photographic essay of the same title that Yoong published about the Discalced Carmelites nuns of Little Rock.

VIPs...

Paul and Mary Strecker of Greensburg will celebrate their 60th wedding anniversary April 19. They were married on that date in 1941 at St. Mary Church in Greensburg. They have five children: Paulene Feldman, Betty Burkhart, Marlene Daeger, Sue Wilds and Tom Strecker. They also have 20 grandchildren and 18 great-grandchildren. They are members of St. Mary Parish in Greensburg. Ark. The exhibit is free. The hours are 8 a.m. to 11 a.m. Monday through Friday and 1 p.m. to 4:30 p.m. Saturday and Sunday. For more information, call 812-357-6601.

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

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Saint Meinrad Archabbey will present “Via Stained Glass Window to the Unspotted Mirror,” now through April 29. On display will be items from a photographic essay of the same title that Yoong published about the Discalced Carmelites nuns of Little Rock.

VIPs...

Paul and Mary Strecker of Greensburg will celebrate their 60th wedding anniversary April 19. They were married on that date in 1941 at St. Mary Church in Greensburg. They have five children: Paulene Feldman, Betty Burkhart, Marlene Daeger, Sue Wilds and Tom Strecker. They also have 20 grandchildren and 18 great-grandchildren. They are members of St. Mary Parish in Greensburg. Ark. The exhibit is free. The hours are 8 a.m. to 11 a.m. Monday through Friday and 1 p.m. to 4:30 p.m. Saturday and Sunday. For more information, call 812-357-6601.

“A Spring Tour Concert” will be held April 27-29 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Retreats are a peer ministry program for couples suffering pain and disillusionment in their marriage, even those already separated and divorced. It is open to couples of all faiths. For more information, call 317-236-1586 or 800-382-9836 or the Retreats hotline at 317-738-1448.
Archdiocese to honor five with Spirit of Service Awards

By Susan Schramm

Finding enough time out of a daily busy schedule to help others can be a difficult task. But somehow, many people manage to contribute to their community by serving others.

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

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

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

L.H. and Dianne Bayley

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

The Bayleys, members of St. Luke Parish in Indianapolis, have co-chaired the United Catholic Appeal campaign, cooked and served dinners on Christmas Day to residents at Holy Family Shelter and worked at the St. Vincent de Paul warehouse.

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

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

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

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

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

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

He is also a member of the St. Roch Parish Council. It was while he was on the committee for the Legacy of Hope campaign that he decided to become involved in the idea that I am doing something in the diocese that needs to be done."

Richard Gallamore

He works very hard every day for the youth of our parish and school,” Father James Wilmoth, pastor of St. Roch, said in his nomination of Gallamore. “Dick organizes and follows through on most all of our youth activities. He goes on trips with the youth and teaches them the message of Jesus in simple but direct ways.”

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

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

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

For 20 years, he was a teacher—seven years as a high school teacher and 13 years as a college instructor. He said he has relied on his education and knowledge to assist others. He

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NICHOLSON
continues from page 2

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

Nicholson told CNS in the 1997 interview that he thought government was not the answer to all our social problems and what he called its “pro-family, pro-American” values.

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

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

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

Nicholson’s position was supported by some prominent Republicans who oppose abortion, such as Rep. Henry Hyde of Illinois, who said that “in politics you win by addition, and we need every Republican vote we can muster to maintain our majority in the House and Senate. The single most important thing we can do to protect the unborn is to maintain our majority.”

The resolution did not pass. †
learned sign language and began working with the deaf community while he was a seminarian at The Catholic University of America in 1940. Since then, he has ministered to the deaf community, primarily by helping at the Indiana School for the Deaf. He is self-taught in Spanish and in 1950 went to live for six months in Costa Rica, where he was able to develop his Spanish-speaking skills. Over the years, he has been able to assist many Hispanics within the archdiocese.

Father Dooley was ordained in 1944 and has served at various parishes in the archdiocese, including St. Thomas Aquinas Parish in Indianapolis, St. Mary Parish in Indianapolis, and St. Mary Parish in Richmond. He also has served as a chaplain at the former Indiana Boys School (now called the Plainfield Juvenile Correctional Facility). He has traveled extensively and remains active, celebrating Mass at Marquette Manor and assisting the Metropolitan Tribunal. Jeanne Atkins has been a quiet and faithful leader in the Catholic community for decades. She and her son started a dessert business, Atkins Elegant Desserts, which since has involved more of her family and has grown into an internationally known company. She has served on the boards of St. Augustine Home for the Aged and Fatima Retreat House.

Atkins, a member of St. Luke Parish in Indianapolis, said one of her favorite charities has been helping the Little Sisters of the Poor. She recalls that when she was a teen-ager, she helped the Little Sisters of the Poor. Atkins has played a key role in helping the Little Sisters of the Poor, who operate St. Augustine Home for the Aged, build the annual fund to meet the increasing needs of the home.

She has served as a board member of the Catholic Community Foundation and was a member of the steering committee for the Legacy of Hope campaign. Atkins’ devotion to God and to the Eucharist has led her in her commitment to helping the needy.

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

(Susan Schramm is director of communications for the archdiocese) |
Chance for accord with Lefebvrites is on hold

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

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

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

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

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

Cardinal Ratzinger said, “Not only is diplomatic action needed, but also a common spiritual way.” Nevertheless, he outlined the possible steps that must be taken in the future: “We must do everything possible to return to these brothers their lost confidence. We must accept that the same essential elements of the liturgy can also be expressed in different ritual forms. However, they must understand that the renewed liturgy [of Vatican Council II] is not that of another Church.”

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

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

“There is an attempt to answer radically the doctrine on the Eucharist enunciated by Paul VI and John Paul II,” Cardinal Eyt said. “How can we accept that other Catholics say that such authoritative theology is regarded as ‘frightful, [and that it] is to be condemned and is partially condemned by the authentic magisterium of the Church?’”


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

By Fr. Ronald Ashmore

When the Oklahoma City bombing took place six years ago, I was on sabbatical in Jerusalem. I was just about to walk over to the traditional place of Calvary, where Jesus died, when the news of the bombing broke. After watching the news, I walked over to the Church of the Holy Sepulcher, where Calvary is located. As I walked, I thought about those who lost their lives and their families and I thought about who could have committed such an act.

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

"Father, forgive them.”

"Forgive who, Lord?”

"Forgive them.”

In silence I listened.

"Those who are dead are already with me in the joy and peace of the kingdom. In the embrace of my love, they have already forgiven the one who killed them. They await his arrival to invite him to sit down with them for a wonderful meal on the holy mountain of God like the prophet Isaiah spoke about. He will be surprised, but they are waiting for him with love and joy.

"It will take time for their families to realize the immensity of my love. Their pain, tears, anger and vengeful rage do not exist here. Everyone came here so quickly it surprised them, and the little children are so happy.

"You, their families and he can hardly imagine the power of God’s mercy that is everywhere here. Here my loving forgiveness makes everyone see things in a new way. You will learn it. Just remember, forgive them.”

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

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

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

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

On the other side, daily I hear the anger, the hate and the rage of words toward Tim. It surrounds me on all sides. How would I have ever known six years ago that today I would be in Terre Haute—just a five-minute drive from Tim McVeigh. Only the mysterious providence of God could have unfolded this. So this year, I approach Calvary again in the prayer of Good Friday and I hear the same words I heard six years ago, “Forgive them.”

Something profound has changed in my life. The immense mystery of God’s love, His rich mercy, has forever changed my heart—day by day more deeply and this year more profoundly than ever. This Holy Week 2001, I will celebrate again God’s redemptive love in an unforgettable way. This Holy Week 2001 at St. Margaret Mary Parish, within whose boundary Tim McVeigh lives, we will celebrate God’s redemptive love.

It already touches me profoundly because in Terre Haute on May 16 Tim McVeigh will be executed for the bombing. Unlike six years ago in Jerusalem, there is a personal face attached to much of the story. So daily I remember the victims’ families and pray for their healing.

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

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

(Father Ronald Ashmore is pastor of St. Margaret Mary Parish in Terre Haute.)
Witnessing faith requires humility and sincerity
By Fr. Richard Rice, S.J.

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

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

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

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

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

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

Second, there is always a note of reversal of expectations for the one who becomes a witness. We expect the dead to stay dead. No one recognizes the risen Jesus at first.

Third, there is always a moment of “my Lord and my God” (Jn 20:28) for one who becomes a witness. We expect the witness to remain untroubled.

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

Finally, on fire with the personal experience, humbled by the grace of love, the witness stands to testify to the truth of Jesus, shining in our midst, burning with the inner fire of the Spirit.

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

In the Second Vatican Council, our bishops spoke and wrote often of evangelization, by which they meant the witnessing.

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

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

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

These words acknowledge the possibility of ego-gratification in the very act of witnessing. They also provide a graced way of proceeding. They urge us to live our lives as serious disciples of Jesus; then the witnessing will largely take care of itself. And we need always maintain our personal anonymity.

Fundamentally, Easter faith is the conviction that love is stronger than death. It’s the belief that life is not, as Shakespeare’s Macbeth says, a tale told by an idiot, full of sound and fury, signifying nothing. It’s the confidence that even the smallest gestures of love will not go to waste.

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

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

We witness our faith by service
By Theresa Sanders

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

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

Witnessing can be like that. We witness to Easter faith. But it doesn’t have to happen in spectacular ways. Fundamentally, Easter faith is the conviction that love is stronger than death.

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Faith teaches us love is stronger than death
By Theresa Sanders

We witness our faith by service
This Week’s Question
How do you witness to faith? Why do you call this witnessing?

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

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

Lend Us Your Voice
An upcoming edition asks: How would you tell a young person about the Church’s importance to you?

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

Discussion Point

By being myself and trying to do what I am called to do in my daily living; to be aware of the presence of God in everyday life. I suppose this is ‘witnessing’ because we are and what we do rubs off on people, and this is how we can touch people for God.”

(Father Tim Deasy, Daphne, Ala.)

Faith teaches us love is stronger than death
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Witnessing to Easter faith is mostly just the day-to-day refusal to give up hope. It’s not much. On the other hand, it’s pretty much everything.
Easter is the greatest feast in the Christian calendar. Even more than Christmas, it represents the centerpiece of the liturgical year and the triumph of life over death. The great eucharistic meal of the heavenly feast ‘we’ll enjoy some day’ when we sit at the Captain’s table throughout eternity. By the oldest festal old days), the Easter feast probably took on a more liturgical role than it does today. We fitting-out on food and drink. Most people didn’t get much to eat anyway, so at least for one glorious day per year there was meat and sweets and maybe seconds on everything.

Kids go for the more literal version, too. To many, Easter is jellybeans and marshmallow chicks and chocolate rabbits and enough sugar to keep them high for a week. If that greedy excitement leads to a more mature spiritual experience at a later age, that’s great. We all know that and enjoy decorating the church for a few years.

When Mary Magdalen found Jesus empty, it wasn’t the first time for her, too. The sweet scent of birch oils still hung in the air, and the Master’s white shroud lay draped over the cold stones within the cave. Sunrise was creeping rosy over the wet mountains with the clouds contrasting painfully with her shock and grief and the taste of her tears.

Think of what’s personally most appealing to your senses. Think of sugar ham and sweet potato pie, luscious fresh vegetables slathered in butter, juicy berry pie, and strong coffee or black coffee served up on a cold morning. Imagine the scent of honeysuckle bushes, roses and lilies, or of favorite perfumes and bath oils and scented candles. Think of earthly smells that remind us of the change of seasons, of wet dirt and burning leaves and fresh-cut grass. Think of the smell of a new car or a tiny baby’s first head.

Remember the feel of your first velvet dress, a child’s kiss, the relief of scratching a hard-to-reach itch. Think how it might be interpreted as strictly spiritual, with no human connotations whatsoever. Personally, I think of life as a state in which our most joyous and meaningful human experiences are permeated —in fact, intensified by— the vision of God. That’s what I hear in “Blessed Easter,” and I wish the same for everyone.

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

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

The Teaching Company specializes in lectures of one private source in particular: The Teaching Company, located in Springfield, Va., a suburb of Washington, D.C. The Teaching Company specializes in lectures and tapes in 80 or more different fields of study, including, among others, philosophy, theology, Scripture, history, economics, literature, music and science. The company justifiably prides itself on selecting lecturers who are not only recognized experts in their specialized fields of study, but who have earned the reputation of being superbly good teachers.

I’ve listened to a wide sampling of The Teaching Company’s products—mainly in philosophy, theology, sacred Scripture, history and economics. Each of the 80 series, as I mentioned before, includes a catalog of the course and a working bibliography for people with normal vision. It goes without saying that audio books and tapes in general, and those of The Teaching Company in particular, are not meant only for people whose sight is failing. I suspect that most of those who have acquired them, like me, 20/20 in vision and are simply intent on rounding out their formal education. For those interested in securing the illustrated catalogues of The Teaching Company, the address and toll-free telephone number are: 7445 Albain Station Court, Suite A107, Springfield, Va. 22150-2310. Telephone: 800-832-2412.

(Msgr. George Higgins is a regular columnist for Catholic News Service.)
The Acts of the Apostles furnishes the first reading for this glorious celebration. It explains the mission and the effects upon the Redemption. It centers upon Jesus. It only selects a passage that quotes Peter’s words. The Sunday Readings (Hilda Buck is a member of St. Lawrence Parish in Lawrenceburg.)

I see You in the faces of the lonely and forlorn. I see You in the raging fury of a storm, and grace. †

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

The Sunday Readings Sunday, April 15, 2001

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

The above citations from Pope John Paul the Second help us understand the Sacrament of Baptism. They teach us that we are called. She went to Peter. Thus, scriptural language describing eternal realities cannot be interpreted literally. They are God’s attempts, through the sacred authors, somehow to put into human language realities that are ulti- mately humbly inexpressible.

None of these limitations at all contra-dicts or minimizes Catholic doctrines. As you said, I noted that final answers to what and how things happen in eternity involve time, again as we experience it. For example, even though we speak of “heaven,” “hell,” “judgment,” “being in heaven,” or about the “fires of hell,” he explained, heaven (and hell and purgatory) are not abstract or physical places, at least in our experience of “place.” They are rela-tionships, or lack of relationships, with the Holy Trinity.

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**Serra Club vocations essay**

**Everyone has a calling, or vocation, from God**

**By Emily Casey**

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

Recently, I was able to visit Saint Meinrad Seminary in southern Indiana, and I saw firsthand how people with a religious call live their lives each day. While I was there, I realized that there are two different environments in our world. In my everyday life, I sometimes forget about how important God really is. I get off track by living in such a hectic world. While at Saint Meinrad, I was able to take a step back and truly look at the world through God's eyes. I feel like I needed to take that step back to more fully understand what God was trying to tell me. I went on this retreat to become closer to God and make my faith life a little bit stronger. I believe I achieved this and so much more. Everyone who went truly felt God's loving Spirit while we were there. We were happy all the time, and just proud to be Catholics. I realized that if you become open to God and all he has to offer you, then you will truly feel blessed. God is an amazing Spirit, if you just take a step back and listen.

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

The retreat I attended increased my faith tremendously. I feel that if more people experience what I did, they will truly be open to God's call. God can do amazing things if we just listen. Having a strong relationship with God can only help this cause. Retreats restore faith, help you to more fully understand your faith and realize its basis in our lives. Y ou may also become a priest, sister or brother. Everyone has a call to a religious vocation. He asks us to pick up his living sacrifice by choosing to dedicate our lives to him as a priest or any other religious vocation. He asks us to pick up our own cross and accept a challenge to live our lives as closely to Jesus as possible. He begins to the pick up the cross book and open it for guidance, not only on Sundays.

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

The answer is "yes," and "day by day." With God's help, all things are possible, and with an open mind, faith can make a resurgence into the life of the Church and all who belong to it. His challenge can be accepted. We all know God is calling. The question is, "Are we brave enough to listen for his voice?"

**Spirituality and reality merge in Carmelite book**

**By Shannon Cook**

Recently, I was thinking about my life and the circumstances and situations that surround it. As I was thinking, I saw one of my Confirmation presents on my dresser. It is a prayer book titled Day by Day. This book is my answer to faith renewal through a resurgence of religious and priestly vocations. I believe that there is such a concept as new life in Christ. How else would people forgive? How else would a broken heart mend? How else could a torn family be pieced back together, and how else can someone's life be celebrated even after they have been mourned? The answer to all these questions is "Jesus' love, day by day." These questions are all examples of what I consider to be "Jesus' love, day by day." These questions prove that love are elemental; faith provides the soil; hope is the sunshine; and desire is the rain we need. It is just as easy to help God in his time of need. Shouldn't we all show a little gratitude to our one true Savior? After all, we are here because he wanted us to be. Everyone has a calling, or vocation, from God. We must always be open with our heart and soul. That is the only way we will hear his call.

**Book Review**

**God in Ordinary Time: Carmelite Reflections on Everyday Life**

Published by the Carmelites of Indianapolis. Paperback, 77 pp., $10.95

Reviewed by Shirley Vogler Meister

**God in Ordinary Time: Carmelite Reflections on Everyday Life** proves that faith, hope and love are elemental; but personal perspective is the key to finding these virtues in reality.

The Discalced Carmelite nuns of the Monastery of the Resurrection in Indianapolis use varied perspectives to produce a book steeped in spiritual values, but grounded in everyday happenings.

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

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

God's Word is woven throughout the book, inspiring readers to meditate and find their own spiritual centers. Blank but ruled pages are handy for quick notes or one's own journaling.

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

"I Can't Pray" describes the debilitating end of life for the mother of another sister, who writes, "I think my mother achieved a prayer of union—God was her only reality. . . . She was prayer." Sistors share childhood and other experiences. They tell about a cricket, hymns, past and current happenings, saints and unfinished saints, our "God-
Jesus died. His soul left his body, as the souls of all humans do when they die. It entered eternity, where there is no time, only an eternal now. It’s hard, though, for humans to tell a story without referring to time. We use words like “before” and “after” and various other words that really don’t make sense in eternity. But bear with me.

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

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

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

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

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

By Fr. Lawrence E. Mick

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

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

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

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

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

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

After the council, we tended to accent the new life of the Resurrection. “We are the image and often depicted Christ in terrible

agony.

The early Christians exulted in the sign of victory over death, a sign of con-

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

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

Gradually more realistic, sometimes gruesome, images of the bloody and broken body of the Lord came to promi-

nence. As they did, the glory of the Resurrection faded somewhat from popu-

lar consciousness; a shift was felt in pop-

ular piety.

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

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

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

A Christian pilgrim prays against a row of wooden crosses at the wall of the Church of the Holy Sepulcher in Jerusalem.

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

Jesus knew that it was going to be difficult to get people to believe that he had risen from the dead. Although he had told his apostles over and over that he would rise, he knew that they didn’t understand him. They were practical men who knew quite well that death was permanent. The best way to get people to believe, Jesus knew, was to begin to appear to them. The best place to begin, he figured, was with Mary Magdalene. Jesus could always count on her. She was the leader of the women who traveled with Jesus and his apostles—just as Peter was the leader of the men—and she (unlike Peter) had followed Jesus even to his crucifixion, standing beneath the cross when he died.

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

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

Mary, though, returned to the tomb and was standing by it, weeping. It was bad enough that Jesus was dead, but now someone—she had taken him. Jesus approached Mary, who couldn’t see him clearly enough that Jesus was dead, but now someone standing by it, weeping. It was bad enough that Jesus was dead, but now someone—she—had taken him. Jesus approached Mary, who couldn’t see him clearly enough that Jesus was dead, but now someone—she—had taken him. Jesus approached Mary, who couldn’t see him clearly enough that Jesus was dead, but now someone—she—had taken him.

“Don’t touch me,” Mary said softly. With that, Mary recognized Jesus and ran to him, dropped to her knees and grabbed his legs.

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

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

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

That gave Jesus his opening, and he began to show them that the Christ, the anointed one of God, had to suffer the things of which they spoke. Beginning with Moses, Jesus explained to the two all the things in Scripture that pertained to the Christ. They were greatly impressed and asked him to join them for dinner. Jesus agreed. During dinner, Jesus took bread, blessed it, broke it and gave it to them. Suddenly, they recognized their traveling companion. When they did, Jesus disappeared from their sight.

The two quickly returned to Jerusalem to report to the apostles what had happened to them. When they arrived, though, they found someone had apparently taken away my Lord, and I don’t know where he has laid him. If you’re the one who moved his body, tell me where you have put it.”

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

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

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

“My Lord and my God!” Thomas declared.

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

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

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

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

There was still another man to whom Jesus wanted to appear. The Gospels do not mention it, but St. Paul’s First Letter to the Corinthians says that he appeared to James. James was a close relative—probably Joseph’s eldest son by a previous marriage. At least that was the tradition among the earliest Christians. They believed that Joseph was a widower with six children when he married Jesus’ mother Mary. An older man (as he has been depicted in paintings down through the centuries), he saw himself as Mary’s protector and was willing to honor her vow of virginity.

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

The only details we have about Jesus’ appearance to James come from St. Jerome in his book De Viris Illustribus. He reports having translated a Christian manuscript called The Gospel According to the Hebrews into both Latin and Greek. This manuscript says that James “had made an oath to eat no bread after he had drunk the cup of the Lord until he saw him risen from those who sleep.” Jesus appeared to James, set up a table, “took the bread, spoke the blessing and gave it to James the Just and said to him: ‘My brother, eat your bread, for the Son of Man is risen from those who are asleep.’”

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

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

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

Then he ascended into heaven. †

As Christ ascends into heaven, the Holy Spirit descends from the hand of the Father in Jesuit Father Marko Rupnik’s mosaic in the Redemptoris Mater Chapel of the Apostolic Palace. Pope John Paul II dedicated the chapel Nov. 14.

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FACING DEATH CAN BE A TRANSFORMING EXPERIENCE

By Fr. Frederic Maples, S.J.

Catholic News Service

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

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

Anyone who faces a major surgery in the next few hours will come close to death emotionally, even when assured that the surgery is safe. Strong feelings break into consciousness during the wait! Afterward, many people make a life-changing shift in priorities. I’ve seen men choose early retirement to spend more time with their families. Or people let go of big resentments. They come to know what is important in life!

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

These dark thoughts led to the simple realization that I too would die. For the first time, I vividly anticipated my own death! This knowledge proved immediately liberating. In its light, lesser fears dissolved. I saw clearly what was important and what I needed. I made a decision about my life that immediately made me a happier person.

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

Many of us grew up with extremely fearful images of what happens immediately after death. Remember, however, that Jesus on his cross prays that his murderers will be forgiven by his Father. I am sure we continue to grow into Christ’s likeness after death. But I’m certain that love and mercy are key factors in this transformation. Of course, growth and healing involve some suffering too. The heart surgery patient knows that.

Being a Christian means to be cherished and loved by God, sinners though we are. Love and mercy cast out fear. As we come to trust God’s mercy and love, we are renewed and serene—even in the face of death.

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

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THE CRITERION Friday, April 13, 2001

The Criterion
Easter customs teach children about faith

By Sheila Garcia
Catholic News Service

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

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

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

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

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

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

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

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

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

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

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

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

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

Many Easter celebrations center on a meal with family and friends—an opportunity to express joy with others.

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

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

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Vietnamese Catholics share Easter customs

By Maura Ciarrocchi
Catholic News Service

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

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

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

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

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

Throughout Lent, it’s a Vietnamese custom for whole families, as well as individuals, to make the 15 Stations of the Cross, especially on Lenten Fridays. An extra station is the norm in Catholic Vietnam, he explained. The Way of the Cross culminates with a Good Friday celebration, when 21 stations are commemorated that include additional sorrowful events in the life of Jesus.

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

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

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

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

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

“The only wealthy Vietnamese can afford beef in Vietnam;” he explained, adding that “a special ham, gio thu (made from pig’s head) is reserved for New Year celebrations.”

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

Hant Tran, a member of St. Matthew Parish in San Antonio, came to the United States from Vietnam when she was 25, some 50 years ago.

Tran said only 10 percent of the Vietnamese in Vietnam are Catholic. Easter celebrations by Vietnamese Catholics are “not flaunted” in Vietnam, which is mostly a Buddhist country, she said. But since coming to the United States, celebrations naturally are now more open.

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

(CNS photo by Thuy Tran)†

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Through prayer, we put our trust in God

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

Catholic News Service

Why are we inclined to bring our needs to God? We can respond in a somewhat shallow way, saying, “If it is impossible for us to fulfill our needs, we lay our needs before God or Christ.” We can also respond in a deeper way, with the knowledge that, “As followers of Christ, we are called to be with him in good times and bad. We also are called to pattern our lives on him, including our prayers.”

But before we answer the question, we should reflect on Jesus’ life. Jesus prayed to his Father throughout his life. For example, before beginning his ministry, Jesus was baptized by John the Baptist. Afterward, while he was at prayer, the Holy Spirit came down upon Jesus, and a voice from heaven: “You are my beloved Son. With you I am well pleased” (Lk 3:21-22).

And throughout the Passion we can hear Jesus’ prayer—prayer echoing the Lord’s Prayer, “Father, your will be done.” Notice first that Jesus did not lose hope. He trusted his Father.

Second, notice that on his cross Jesus did not pity himself. His thoughts were of others. He said, “Father, forgive them, they know not what they do” (Lk 23:46). Jesus asked the blind man, “What do you want me to do for you?” The man answered, “Lord, please let me see” (Lk 18:41). Jesus said to him, “Have sight; your faith has saved you” (Lk 18:42).

We can respond in a somewhat shallow way, saying, “If it is impossible for us to fulfill our needs, we lay our needs before God or Christ.” In the case of the blind man, Jesus’ words were, “Daughter, your faith has saved you; go in peace” (Lk 8:48). We also are like the woman who had hemorrhages for 12 years. When she was touching the tassel on Jesus’ cloak, she implicitly was praying to God.

According to Luke, that cry was Jesus’ last prayer. But like the blind man begging by the roadside in Jericho, we call out to Jesus because we need the sight of faith. Jesus asked the blind man, “What do you want me to do for you?” The man answered, “Lord, please let me see” (Lk 18:41). Jesus said to him, “Have sight; your faith has saved you” (Lk 18:42).

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

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

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Even a busy layperson can find time to pray

By Sheila Garcia
Catholic News Service

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

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

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

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

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

Another time that the disciples had difficulty praying was in the Garden of Gethsemane (Mk 14:33-41). While Jesus was praying in agony, the disciples kept falling asleep. Though Jesus was disappointed, his reproach was rather gentle, for he understood human weakness.

Perhaps that should be a guide for us as we nod off during prayer or find our minds wandering. We can just gently call ourselves back to prayer and try again. St. Paul also speaks of difficulty in knowing how to pray. “In the same way, the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit intercedes with inexpressible groanings” (Rom 8:26).

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

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

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

JOINT PAIN: Understanding Your Treatment Options.

By Fr. Lawrence E. Mick
Catholic News Service

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

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

In our own lives, many of us have experienced times when it seemed hard to pray. Didn’t people in biblical times have similar experiences? We look in vain, though, for such a guidebook in the Bible, you can find more than 400 occasions when the text uses the word “pray” or one of its derivatives (“prayer,” “praying,” etc.).

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Easter at Grandma’s: a story for children

By Janaan Manternach
Catholic News Service

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

Grandma insisted that they get there on Wednesday of Holy Week so they could all celebrate the Triduum. Holy Thursday, Good Friday and Holy Saturday. They had heard the story of those three days so often that they could tell it to their grandmother, which she loved. But she teased them about their shortened version of what the days were about.

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

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

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

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

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

Those three days, Grandma reminded them, were the most important ones of the whole year. And what a day it was at Grandma’s!

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

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

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

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We need both faith and love to give witness to the risen Lord in our culture. Witnessing to the risen Lord means sharing our Christian faith. Witnessing also means loving every person for whom Jesus Christ died.

With faith and love, we can also be personal witnesses of Christian hope. From our warm living rooms, we watch the TV news and see millions of impoverished people around the world who have no shelter and are cold, hungry, thirsty and sick.

In our cities, many people sleep through the night on streets and in parks—even in wealthy neighborhoods. We have to remember that the risen Lord is not only “our” Lord, but also the Lord of all, including the poor and the wealthy, unborn children, young children and old people, every race and nationality.

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

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

Matthew reports that “when the Son of Man comes in his glory,” he will separate (Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)†

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

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

Today, after 20 centuries, the risen Lord’s challenge is the same: to give witness in our modern culture. We give witness while handing pocket change to homeless people if we also speak with them and thus express respect for them. They are lonely, craving conversation.

For me, the many people I see in subway trains reading the Bible and praying the Psalms are witnesses of the risen Lord. And isn’t it a form of witness to make the sign of the cross in a restaurant before eating?

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

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

The new Web site is helping the aging, 15-member monastic community share the Gospel of Jesus Christ, and their contemplative tradition of St. Teresa of Ávila and St. John of the Cross, with countless Internet users. It also enables the sisters to invite women between the ages of 30 and 45, who are rooted in the Catholic faith and drawn to the Carmelite contemplative tradition, to contact the Indianapolis Carmel and learn more about sharing their life of prayer, silence, solitude and community.

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

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

When the petition is sent, the screen flashes to a graphic of votive candles and one candle is automatically lighted for that prayer. At the monastery, the sisters read the e-mail, add the prayer request to dozens of other petitions received each day, and offer them to God in prayer. As women of prayer, they place their trust in God and believe that the Holy Spirit will help them keep Carmel in Indianapolis in future years.

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

We are a praying community whose contemplative lifestyle is animated by a long and rich tradition of spiritual...
The Theological List

The Theological List welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Theological 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. All announcements should be submitted by the end of the month for the following month's publication. Notices must be in our office by 10 a.m. Tuesday of the week preceding (of Friday) publication: The Theological List; 1400 N. Meridian St., Indianapolis, IN 46204 (fax): mlkenny@archindy.org (e-mail).

April 13 Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Vespers, 7 p.m. • • • St. Joan of Arc Church, 4217 Central Ave., Indianapolis. Rosary followed by Stations of the Cross, 7 p.m.

April 14 Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. Third annual Easter egg hunt and brunch with the Easter bunny and Easter egg hunt. Registration: 317-927-7825.

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

April 18 Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholic Widowed Organization, meeting, 7 p.m. Information: 317-356-4090.


April 20 Knights of Columbus, 610 2nd Ave. South, Fortville. Euchre, 9:30 to 5:00 p.m. Information: 317-622-6652.

April 21 St. Bartholomew Parish, 845 Eighth St., Columbus. Feast of Divine Mercy, veneration of the Blessed Sacrament, chaplet of mercy, the divine praises of St. Faustina, blessing of image, and Benediction of the Blessed Sacrament, 8-4 p.m. • • • Sacred Heart of Jesus Parish, 2223 N. 33rd Street, Terre Haute. Divine Mercy prayer service. Information: 812-466-1231.

April 22 Camp Allemande, 4868 S. Columbus, Fortville. Feast of Divine Mercy, veneration of the Blessed Sacrament, chaplet of mercy, the divine praises of St. Faustina, blessing of image, and Benediction of the Blessed Sacrament, 8-4 p.m. • • • St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. Rosary, 7:30 p.m.

Tuesday April 23 St. Joseph Church, 2605 S. Sells Road, Brownsburg. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. Rosary followed by Stations of the Cross, 7 a.m. and 6:30 p.m. • • • St. Susanna Church, 1205 E. Main St., Plainfield. Adoration of the Blessed Sacrament, 6 a.m. to 6:30 p.m.

White Damask Purse filled with items pictured right ... $29.50 Boys’ sets also available with similar items. © 2001 CNS Graphics

Our Lady of Lourdes Church, 3333 E. Washington St., Indianapolis. Eucharistic Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

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

St. Vincent de Paul Church, 1723 “T” St., Bedford. Exposition of the Blessed Sacrament, after 8:30 a.m. Mass—9 p.m.; reconciliation, 4-6 p.m.

St. Mary Church, 113 S. 5th St., Terre Haute. Eucharistic adoration, after 8 a.m. Mass—noon.

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Little Flower Church, 4720 E. 13th St., Indianapolis. Apostolate of Fatima holy hour, 2 p.m. • • • See ACTIVE LIST, page 31

Easter Sunday Service: Church of the Good Shepherd, 595 S. Meridian St., Indianapolis. Holy Week and Easter services: Holy Thursday, 7:30 p.m.; Good Friday, 12:00 noon; Holy Saturday, 12:00 noon; Easter Sunday, 7:30 a.m., 11:00 a.m., 4:00 p.m. Services: Holy Thursday, Good Friday, Holy Saturday, and Holy Sunday are open to all. Easter Sunday services are available only to members of the Church of the Good Shepherd. Information: 317-638-3416 or 1-800-428-3767.

“The Easter bunny and Easter egg games, crafts, photographs with the Easter bunny and brunch with the Easter bunny.”


St. Mary Church, 6902 Central Ave., Indianapolis. Marian adoration of the Blessed Sacrament, 1-3 p.m. Information: 317-257-2266.


St. Malachy Church, 326 N. Green St., Brownsburg. Liturgy of the Hours, 7 p.m. Information: 317-832-3195.

St. Joseph Church, 1827 Keiser Blvd. E. Dr., Indianapolis. Marian prayer group for priests, 9:30-3:00 a.m. Mass.

St. Mary Church, 4217 Central Ave., Indianapolis. Sunday Adoration of the Blessed Sacrament, 7 a.m. to 5:30 p.m. Mass.


St. Joseph Church, 1827 Keiser Blvd. E. Dr., Indianapolis. Marian prayer group for priests, 9:30-3:00 a.m. Mass.

St. Patrick Church, 950 Prospect St., Indianapolis. Mass for pro-life, 9:30-3:00 a.m. Mass.

St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration, after 8 a.m. Mass—noon.

Sacred Heart of Jesus Church, 5004 S. 40th St., Indianapolis. Eucharistic Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Vincent de Paul Church, 1723 “T” St., Bedford. Exposition of the Blessed Sacrament, after 8:30 a.m. Mass—9 p.m.; reconciliation, 4-6 p.m.

First Fridays St. John of the Cross Church, 1772 S. Meridian St., Indianapolis. Eucharistic Exposition of the Blessed Sacrament, after 8 a.m. Mass—noon communion service.

Holy Guardian Angels Church, 505 S. 52, Cedar Grove. Eucharistic Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Mary Church, 113 S. 5th St., Terre Haute. Eucharistic adoration, after 8 a.m. Mass—noon.

St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration, after 8 a.m. Mass—noon.

First Mondays Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Guardian Angel Guild board meeting, 9:30 a.m.

First Sundays St. Paul Church, 218 Scheller Ave., Sellersburg. Prayer group, 7:30-9:00 p.m. Information: 812-426-4555.

Fatima K of C, 1040 N. Post Road, Indianapolis. Eucharistic Exposition of the Blessed Sacrament, 7 a.m. to 5:30 p.m. Mass.

St. Joseph Church, 1827 Keiser Blvd. E. Dr., Indianapolis. Marian prayer group for priests, 9:30-3:00 a.m. Mass.

St. Mary Church, 4217 Central Ave., Indianapolis. Marian Adoration of the Blessed Sacrament, Stations of the Cross, 7 a.m. to 5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration, after 8 a.m. Mass—noon.

Fatima K of C, 1040 N. Post Road, Indianapolis. Eucharistic Exposition of the Blessed Sacrament, 7 a.m. to 5:30 p.m. Mass.

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

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


First Saturdays St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. Mass, prayers and the rosary, 8 a.m. then SACRED gathering in the school.

St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration, after 8 a.m. Mass—noon.
Father Elmer Bornsinkel. Information: 812-689-3551. E-mail: cebarns@skidata.com.

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

Third Mondays

Third Wednesdays

Archbishop O’Meara Catholic Center, 1440 N. Meridian St. Indianapolis. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

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

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

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

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

Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Mass for Civitas: Orthodox Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., $20. Information: Mike Fox, 317-259-6009.

St. Francis Hall Chapel, Marian College, 3320 Cold Spring Rd., Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

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

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

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Palm Sunday In Jerusalem

Israeli soldiers guard the Palm Sunday procession at the Mount of Olives in Jerusalem April 8. The procession retraces the steps of Jesus as he entered Jerusalem before his arrest and crucifixion.
Lay men and women help Carmelites plan their future

By Mary Ann Wyand

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

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

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

The advisory council is an answer to prayers, Carmelite Sister Joanne Dewald, prioress, explained after a recent meeting. The sisters welcome these opportunities for collaboration because they recognize the importance of maintaining their contemplative lifestyle while sharing their heritage with others.

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

The council’s goal is to help the sisters preserve the Carmelite tradition in Indianapolis by sharing their heritage with others.

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

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

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

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

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

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

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

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

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

Father Bede often celebrates eucharistic liturgies with the sisters.

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

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

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CRAWFORD, Mary Ann, 66, St. Margaret Mary, Terre Haute, March 27. Mother of Diane McCarty and Dianna McCarty. Great-grandmother of nine.

Dougherty, Vera (Finjely), 80, St. Mark, Indianapolis, April 8. Mother of Carolyn Dowins. Grandmother of one. Great-grandmother of one.


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


SCHAD, Mary L., 92, Prince of Peace of Peace, Madison, April 1. Aunt of two.


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The writings of the Carmelites, each street edge.” This sister finds God even occupying ourselves with material things.” This sister finds God even engulfed by things material… It is not live a spiritual life without being really seemed out of this world. The Carmelites of Indianapolis are Sister Joanne Dewald, prioress, and Sisters Nancy Bishop, Teresa Boersig, Ruth Ann Boyle, Martha-Marie Campbell, Rosemary Crump, Jean Marie Hessesburg, Rita Howard, Anna Mary Larkin, Marcia Malone, Jean Alice McGoff, Elizabeth Meluch, Mary Rogers, Rachel Salute and Helen Wang.

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

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