



# The Criterion

Serving the Church  
in Central and Southern  
Indiana Since 1960

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The Virgin Mary and St. John are depicted with the crucified Christ in "The Pietà" by Lucas Cranach the Elder. The 16th-century painting is a holding of the Vatican Museums. The commemoration of the passion and death of Christ is marked on Good Friday, March 28, this year.

## Church celebrates Triduum

*Easter supplement is  
in this week's issue*

## Archbishop blesses, consecrates oils; priests renew promises at Chrism Mass

By Peter Agostinelli

Archbishop Daniel M. Buechlein presided at the annual Chrism Mass March 25 at SS. Peter and Paul Cathedral.

The Chrism Mass is traditionally celebrated on Tuesday of Holy Week in the Archdiocese of Indianapolis. The liturgy includes both the blessing and consecration of holy oils to be used in parishes and the renewal of priestly commitments.

The Chrism Mass is named because the Sacred Chrism is consecrated by the archbishop at the Mass. This oil is used to

anoint the newly-baptized, to seal candidates for confirmation, to anoint the heads and hands of priests and bishops at their ordinations, and to anoint the altars and walls of churches at their dedication.

The other oils blessed by the archbishop at the Mass are the Oil of the Sick, used in the sacrament of the anointing of the sick, and the Oil of Catechumens, used with candidates for baptism in the ceremonies of prayer and exorcism prior to Christian initiation. At the Mass, representatives of archdiocesan parishes received the holy oils for use during the year.

In his homily, Archbishop Buechlein urged the congregation to focus on unity in light of the Journey of Hope 2001 celebration. He said the archdiocese's unity is found in its diversity—ethnic and geographic—as well as in the archdiocese's priests, who serve the church in a unique way.

"We have many different ideas and hopes and dreams for our church," Archbishop Buechlein said. "Tonight I urge us to fix on what unites us, not on what might divide us. We are united by our configuration to Jesus Christ, who makes us one."



# Marian College begins \$8 million fund drive

By Mary Ann Wyand

The past, present and future were celebrated at Marian College in Indianapolis on March 20 with the announcement of an \$8 million capital campaign to transform the appearance of the 60-year-old Franciscan campus and meet the ongoing demands of increasing student enrollment.

Marian College President Daniel A. Fellicetti paid tribute to the school's 60th anniversary and its Franciscan beginnings that date back to 1851 in Oldenburg last Thursday when he announced the first major comprehensive capital campaign in the college's history.

Fellicetti said "The Campaign for Marian College" already has received a \$1 million gift from Christel DeHaan, former chairman and chief executive officer of Indianapolis-based Resort Condominiums International.

In recognition of DeHaan's gift, Marian College will name a new central campus mall the DeHaan Family Forum. It will include an outdoor amphitheater, pedestrian walkways, new intra-campus roads, and gathering area with a fountain.

Fellicetti said early campaign gifts and pledges total \$4.3 million.

Marian College trustee and parent Jack R. Snyder, a partner with the law firm of Ice Miller Donadio & Ryan, is chairing the capital campaign, which will continue through 1999.

The campaign will enable Marian to update classrooms and technology, beautify the campus with a central mall and other landscape improvements, enhance safety, establish additional student scholarships, initiate a Catholic institute for the exploration of religious expression, and modernize three residence halls. Marian now has 1,225 students.

"Saint Francis always used to say to his followers, 'Let us begin today, because up till now we've done very little,'" said Franciscan Sister Norma Rocklage, Marian's vice president of mission effectiveness and planning. "I think this campaign is so much a part of what we're all about. We're grateful for what went on before, but now it's just beginning. There's so much more we can do for the world and for our school."

Unrelated to the capital campaign, Fellicetti said Marian College recently



Marian College President Daniel A. Fellicetti of Indianapolis announces "The Campaign for Marian College," an \$8 million fund-raising endeavor to upgrade campus buildings and grounds, during a luncheon for students and guests on March 20 at the 60-year-old Franciscan college in Indianapolis.

Photo by Mary Ann Wyand

received a \$1.6 million institutional grant from Lilly Endowment Inc. to support Project ASPIRE (Adult Students Participating in Re-entry Education). With this grant, Lilly Endowment is con-

tinuing its efforts to maximize the number of Indiana high school graduates who attend Indiana colleges and universities, then seek employment in the Hoosier state.

## Bishop Chatard reaches halfway mark in \$2 million capital campaign

By Mary Ann Wyand

Bishop Chatard High School students, faculty and staff cheered during a festive outdoor ceremony on March 20 as two giant signs were unfurled to mark the halfway point of the Indianapolis North Deanery interparochial high school's \$2 million capital campaign.

"The Power, the Gift, the Glory" is the theme for Bishop Chatard's first capital campaign in its 36-year history.

The gala celebration on the first day of spring signaled the start of the public phase of the one-year campaign, which began last July and concludes in June. Daniel Hoyt and Kevin Farrell are coor-

dinating campaign solicitations.

Holy Cross Brother Joseph Umile, school president, said Bishop Chatard has already met half of its campaign goal by raising \$1 million in pledges and gifts from more than 130 donors during the silent phase of the project. Now school officials and campaign leaders are asking parents of current students, alumni and community members to contribute \$1 million in gifts and pledges that can be paid over a three-year period.

Funds raised in the campaign will finance technological improvements and structural repairs, including some interior renovations, replacement of the roof and windows, and work on the grounds.

"We are gathered here to celebrate a new beginning for Bishop Chatard," Brother Joseph told students, faculty, staff and guests during a program last

Thursday in the school gymnasium.

He said Bishop Chatard's capital campaign is based on the words of Psalm 78, which proclaims that, "What we have heard and known for ourselves must be handed on to the next generation, so that these in turn will tell their own children, so that they would put confidence in God, never forgetting his achievements and always keeping his commandments."

Daniel J. Elsener, executive secretary of Catholic Education for the archdiocese, said Bishop Chatard's capital campaign targets the "happy challenge" of renewing school facilities and providing new technology for a growing number of students.

"The Power, the Gift, the Glory" truly depicts what we are," Elsener said, "and what we can become when we unite together in this endeavor."

Journey of Hope 2001

## "Journey of Faith" with Archbishop Daniel M. Buechlein

A one-hour video documentary of the 1996 archdiocesan pilgrimage to the shrines of southern Europe

**March 30 - Easter Sunday**

In the Indianapolis viewing area:

6:30 a.m. - "Journey of Faith" on **WNDY-TV,**

7:30 a.m. - Easter TV Mass with Archbishop Buechlein

In the Terre Haute viewing area:

Noon - "Journey of Faith" on **WTHI-TV 10**

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**The Criterion**

03/28/97

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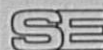
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This is who we are; come join us! Mother Joseph McKenzie, O.C.D.

## Carmelite community fosters hope in our world

It was in times such as our own, with changes in society and discord in the church, that St. Teresa of Jesus launched the reform of Carmel and founded her first cloistered community in Avila, Spain.

She conceived a community limited in numbers so that all might know one another, love one another, and serve one another in a discipleship with Jesus.

This was but the beginning of the centuries' spread of monasteries throughout Europe and eventually across the ocean to the new world in 1790.

It was the genius of St. Teresa, called by the Holy Spirit to go forward with her fears and uncertainties, to be as wise as a serpent and as simple as a dove. She was both. She was a person focused totally on Christ, his church, and the spiritual well-being of all God's people. For her, prayer was of the essence of everyday life.

Inspired by the desert hermits, she envisioned and legislated for a religious community with both eremitic (solitary) and cenobitic (community) elements.

Through her profound mystical experiences and the wisdom of her deeds and writings, she never lost sight of her own weakness and her helplessness without God.

These qualities attracted to her countless persons: bishops, kings, ladies of wealth, ordinary folk, poor and unlettered women. She is a saint for all seasons and all people, although lifestyles differed so greatly.

This should give us hope in the tumultuous times of life today, bearing a similarity to the times of 16th century Spain. History teaches us that all times are times of the co-existence of both immense fervor and faith, and immense indifference or disbelief.

St. Teresa's vision could not tolerate borders. It spread to France, Belgium and, in 1790, the first Carmelite Monastery was founded in the United States in Port Tobacco, Md., and later transferred to Baltimore. Our monastery in Terre Haute stems from Baltimore, by way of Bettendorf, Iowa, and last by way of Indianapolis.

In 1947 I had the privilege of being part of the group to come on the foundation from Indianapolis to Terre Haute. I was deeply moved when Mother Agnes and the sisters said goodbye to the community. Everyone was crying, and although I had been there only a month, I also was moved to tears. I witnessed firsthand true family, and this

sense of family love and loyalty in Carmel has never left me. What I had experienced was St. Teresa's ideal of a small group of friends of Jesus, living together in sisterly love.

Many years later, I had the same deepening awareness of family. After considerable red tape, the chaplain at the federal prison obtained governmental permission to bring a group of prisoners to our chapel for the celebration of the Eucharist. Spontaneously, I sensed that, yes, these were my brothers, and Carmel's life of prayer could support them, for in God's unique ways of grace and the one bodyness of the human family, we all belong to each other.

Just as every life has its peak moments, so does ours: in Eucharist, Liturgy of the Hours, two hours of private contemplative prayer, companionship, and mutual forgiveness.

However, probably for all Carmelites the world over, the firm belief in the presence and activity of God in every moment, no matter what the life circumstances, is the key to the deep peace and fruitfulness of our prayer and of our lives.

Enumerating the various duties to which we are called daily, St. Teresa wrote in her book *The Way of Perfection* that, "If all these (duties) are ways of serving the Guest who comes to be with us and eat with us, what difference does it make whether we serve him in one way or another?"

It is this surrender of ourselves, our awareness of the basic truth of what St. Teresa wrote, "Everything brings us to Jesus . . . and everything is a grace," thus disposing ourselves to adoration in a spirit of gratitude and joy. This calls for no great spectacular feats, no heroics, just the surrendering embrace of each passing moment, especially in times of faults and failures.

Karl Rahner, in one of his most readable books, *Encounters with Silence*, when speaking of daily routine, expressed this same reality in these words: "... if it is true that I can lose You in everything, it must also be true that I can find You in everything. . . thus I must seek You in all things. If every day is an 'everyday,' then everyday is Your day and every hour the hour of Your grace . . . Everything is 'everyday and Your day together' . . ."

An elderly monk, in reply to a query as to how he had managed in religious life for so many years, gave this dry response, "Yes, it



Disclined Carmelite Sister Marianna So plays the guitar for members of her cloistered community at the Monastery of St. Joseph in Terre Haute.

was easy. I get up and fall down, I get up and fall down, I get up and fall down."

And isn't it true that whether we are in the monastery or the marketplace we all do just

that, and rejoice that it is his mercy that lifts us up?

(Mother Joseph McKenzie is a member of Carmel of Terre Haute.)

### Sisters produce vocations video

Today, a woman does not have to give up a good career to become a religious. Women can make a difference in today's world as Sisters of St. Benedict.

That's the focus of a video recently completed by the Benedictine Sisters of Our Lady of Grace Monastery in Beech Grove. Benedictine Sister Joan Marie Massura produced the 12-minute video in response to questions from women who have successful professional careers, but who find their lives are not satisfying.

Novice Sister Sheila Marie Fitzpatrick, a systems analyst with Eli Lilly, is featured in the video. She was surprised to learn that she could pursue her career and be a Benedictine. "I thought I would have to give up just about everything," said Sister Sheila, "but when I started talking to people, I realized our career is our ministry and it does not

necessarily have to run counter to religious life."

The video also features Sister Cathleen Anne Lepore, a novice with a master's degree in sports medicine. She has found that she can be an athletic trainer and be a monastic. After a year of study and preparation for vows, Sister will resume her career path.

In the video, the religious women share their lives, their concerns and their decisions to join their professional careers with a religious vocation. The video is part of the Benedictine sisters' campaign to share vocation opportunities. Posters and brochures outline the benefits of joining other women who live the monastic lifestyle.

The vocations office invites women to join the religious community for weekends of prayer and retreat. Groups of grade school children are invited to visit the monastery.

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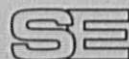
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# The Criterion

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## Editorial

### Violence in the Holy Land

As Christians throughout the world celebrate the paschal Triduum, the holiest days of the church year, their thoughts necessarily turn to the land where Jesus lived, suffered, and died.

The land which Jesus loved (and for which he wept) has long known terror and inhumanity. Its peoples have experienced bitter suffering, and they have been the victims of cruel violence and hatred—all too frequently in the guise of zeal for religious or ideological principles.

In recent weeks, tensions in this incredibly volatile region of the Middle East have once again exploded in violence.

Palestinians, frustrated by the seeming hopelessness of their struggle for freedom and a land of their own, have once again resorted to suicide bombings and mob violence.

Israelis, desperate to ensure their security, have tightened up their already oppressive restrictions on Palestinians, and, when pushed too far, retaliate. As a result, the always-tenuous "peace process" looks less and less real.

We Christians believe that Jesus conquered sin and death by freely accepting God's will and by loving even those who persecuted him.

Because we believe that violence only begets violence, we reject the way of vengeance, and we resolve to seek true and lasting peace by the way of the Cross.

Of course, we Christians have not always remained faithful to the teaching and example of our Lord. As our own history sadly shows, we have too often resorted to vengeance in the name of religious fervor. And we have too often been selective in our commitment to non-violence.

Every year, on Good Friday, a collection is taken up in Catholic churches throughout the world to help maintain the religious shrines of the Holy Land. This is an important stewardship responsibility which we Christians have for the holy places of our faith.

But we Christians also have a responsibility to care for the "living stones" of the Holy Land, the people who live and work, as our Lord did, in a land divided by religious and political warfare. These are our sisters and brothers, and they need our help.

As we Catholics in central and southern Indiana celebrate the passion, death and resurrection of the Lord this year, let's remember to pray for the peoples of the Holy Land (Christians, Jews and Muslims). And let's take a closer look at the reality of anger and violence—as it expresses itself in our hearts and in our homes.

May the one God bless all of us with wisdom and understanding. And may he guide our steps along the road to non-violence—the only road which leads to true and lasting peace.

—Daniel Conway

## Seeking the Face of the Lord

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



### Easter is the feast of hope

Because of Easter we can journey in hope to the new millennium. Easter is the most decisive event of all of history because it is the victory of life over death, of salvation over sin. We sing with gusto "The strife is o'er, the battle done." Yet much seems to be the same on Easter Monday. Life's journey goes on and it is ours to decide if it is a journey of hope or of indifference or of despair. On the cross Jesus cried out "My God, my God, why have you forsaken me." Then he said the hope-filled words, "Father into your hands I commend my spirit." And at the end, even a pagan Roman soldier tells of hope as he says: "Surely this was the son of God."

During Holy Week, Jesus was on trial. In the end, as Son of God, he triumphed over sin and death. He did so through his human weakness. During Holy Week, Saint Peter was on trial. He swore eternal loyalty to his friend and master Jesus. Then he betrayed him by denying three times that he even knew him. Yet, quickly, as a man of hope, he repented of his sin.

During Holy Week, Judas was on trial. Cynically, he complained about the wasteful use of expensive oil to anoint Jesus before his death. Then he went out looking for the Sanhedrin in order to sell Jesus for 30 pieces of silver.

In the end, he knew the tragic wrong he had done. He even returned the 30 pieces of silver, but he was unable to seek forgiveness because he was not a man of hope. He despaired and took his own life. Judas, a friend, could not see what Peter and the pagan soldier saw. He could not see that Jesus died for him, too.

As we journey in hope to the new millennium, Judas is a sad study of how it is that one can despair. His betrayal of his friend Jesus, like any other infidelity, was not sudden. At the home of Lazarus when Mary anointed the feet of Jesus with expensive oil, his cynicism showed itself. He fussed at Mary and Jesus saying the anointing was a waste; the money it cost should have been given to the poor.

Cynicism signals a lack of hope and it can be the forerunner to despair. It is often the cover of

something dark. St. John tells us the truth about Judas—he was a thief. Judas, who was living a lie, could not find his way back to the truth, to Jesus.

Most of us realize that our denials of Jesus do not cease on Easter Monday. We need to remember that Jesus died not only for the sins of Peter and the pagan Roman soldier and Judas, he died for our particular sins too. Jesus does not love us in some vague sense as "those folks who would live toward the end of the 20th century." He loves us as his friends in a particular way. His love is not conditioned like ours. Because he is also God his forgiving love is greater than all our sins.

Once again through a Holy Week we have traced the path of an innocent person who was betrayed by a friend and forced to die a shameful death. Once again we leave the Garden of Gethsemane and Calvary rejoicing because of the empty tomb. On Easter Monday it is timely to remember why, even after Easter, our church clings to the tradition of displaying and venerating the cross with the body of Jesus on it and not just the plain cross.

We do not deny the victory of Jesus over death and the centrality of the Resurrection. The crucifix is always viewed with the glow of the Resurrection around that corpus on the cross. Yet, when we suffer, we want to be reminded that Jesus stretched out his arms and suffered deeply like us and for us. Our crucifixes embrace a Christian realism about life and death and resurrection.

Even during Easter Week we face the Christian reality that our salvation was won in real sweat and blood. To those of you who bear more than your share of suffering, to you who are confined to a bed of pain, to you who feel emotionally down and alone, there is a word of hope: we can all experience the solidarity of Jesus with us. We experience his love for us whether we pray together or alone. He showed us that life does not end with death, it is only changed.

Easter is the feast of hope. Thank God for Easter hope on Easter Monday! God bless you and yours with Easter peace!



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## Matters Liturgical/Fr. Rick Ginther

## The liturgy people

You may have noticed a flurry of frenzied activity around the church this week, and in the week prior. People scurrying about with a determined, almost mystical



look (or confused?) about them. They are "liturgy people," and they are in the midst of the greatest week, three days, and season of our faith life.

While admiring the activity, you may have wondered: what are these liturgy people doing? And why do they do it?

Well, for the days leading up to and during the wonder of Holy Week, the Triduum, and Easter—they remember... pray... plan... pray... practice... pray... put-out... put-up... and pray again.

The presiders preside—delving through faith into the many words and gestures which speak and demonstrate "we believe," ancient memories yet alive.

The lectors "lect"—proclaiming the Word so precious, firm and sure in its truth, its recounting, its power to inspire and move us.

The servers "serve"—attending to movement and flow of word, music, and ritual—not always understanding but doing what needs to be done when it needs to be done so that the many ministers might do well what they are asked to do.

The art and environment people fashion—through space and color, fabric and tapestry, candle and incense, flower and green—a house for the Church, the people of God. A house in tune with "we believe," "our tradition," "ritual movement" and "static observance."

The hospitality ministers are "hospitable"—handing-out, guiding, and assisting. They hold us back in times of prayer and urge us forward to seat or procession. They make possible shared offerings for the good of many in basket passed, basket received. They send us forth with joy and

hope for another gathering.

The communion ministers "minister," baring themselves to scrutiny of all that the presence of the Lord in eucharist might be laid bare in hand, on tongue, through lips—that the memorial of faith might truly touch and feed and quench and nourish their brothers and sisters, and themselves.

The musicians "make music"—proclaiming "we believe." They fashion note and line, melody and harmony from paper to ear to heart. They lift up their voices, share their gifts of instrument and direction, and beckon us to response.

The sacristans "attend the sacristy," the place of "holy things"—cleaning, polishing, putting-out, cleaning-up again, giving order to a thousand details and making order amidst the human chaos of a people moving toward prayer.

And the assembly "assembles"—preparing heart, mind and body for the rigors of ritual enacted so that faith might be celebrated, shared, fed, and lived in the stuff of daily lives throughout the year.

Show offs, these many, many people? Most, no. A few, possibly. But even in the midst of human frailty and mistempered motives, the Lord's purpose and mystery can be served and proclaimed.

What makes them so feverish and determined this time of year, this Holy Week?

Prayer. Communal prayer. Prayer of the Assembly, in chorus and unison. Prayer of the people in gesture, silence, song, Word, procession, ritual. Prayer which binds many into one. Prayer which makes the Body of Christ visible to the eyes of the world, and to itself. Prayer which culminates in the celebration of the great mystery of faith, embodied in people celebrating, receiving, and living eucharist.

From the staff of the Office of Worship: Charlie Gardner, Sheri Berg, Christina Tuley and myself—may all have a blessed Holy Week, a Triduum filled with joy and hope, and an Easter Season resonating with newness of life into life!

## Spirituality for Today/Fr. John Catoir

## Remembering Carl Sagan

Astronomer Carl Sagan died recently of prostate cancer at age 62. I felt a pang of sorrow when I read the news. Though



we never had met, we became friends through our correspondence.

It all began in 1988 when I wrote an article questioning a statement he made in his TV series, *Cosmos*. He said that there was not a shred of evidence in the entire universe to prove the existence of God.

Though there is no scientific proof, I asserted that we can know of God's existence through the power of deductive reasoning. This universe with all its majesty and beauty could not have come from nothing. There must have been an intelligent first cause.

Soon after, I received this response from Sagan.

"Dear Father Catoir," he wrote, "I've been sent a number of copies of your article in which you claim my theological stand is a classic case of deliberate inadvertence. I believe a first cause is not necessary because modern cosmology is perfectly consistent with a universe that is infinitely old and therefore was never created."

I felt this response was evasive and told him so. How did the universe get to be infinitely old in the first place? Was it young once? Side-stepping that basic question does not answer it.

Sagan's theory about extraterrestrials also intrigued me. Though he disparaged deductive reasoning in proving the existence of God, he used it to make his case

for the existence of aliens. He reasoned that since there are billions of galaxies out there, it is inconceivable that the earth is the only planet in the universe with intelligent life.

I tend to agree with him, but he came to that conclusion by means of deductive reasoning, without a shred of empirical evidence. He even asked the government for money to send out radio signals to extraterrestrials, and he got it.

After awhile we called each other Carl and John, and the correspondence became fun. I once asked him if he could prove that God does not exist? He said, "No I cannot, there could always be a sufficiently subtle and remote God who does not manifest himself in everyday human affairs. Such a God could still be creator of the universe."

In view of that possibility, I asked, wouldn't it be reasonable to pray to him just in case? Since you are reaching out to extraterrestrials why not reach out to God as well?

He came up with a clever ploy, which amused me no end. "If there was a verifiable way to measure God's response, I might try prayer, but I can think of no such measurement. The process would be too subjective and therefore unverifiable."

Alas! I could not overcome his agnosticism.

His final words to me were very touching: "Dear John, I want you to know how much I've enjoyed our correspondence and your candor." I thanked him and promised to pray for him. This I did often, and I still do.

May he rest in peace.

## Be Our Guest/Fr. Peter Daly

## An Easter Vigil moment

For any pastor, the Easter Vigil is the best moment of the year. It is what we work for, what we are called to. It is better than pay and better than praise. It is the best.



The vigil itself is more than a "moment." It's more like three or four hours. But for those of us who have spent more than a year preparing for it, the hours fly by.

The best moment for any pastor and for any parish is the moment when the catechumens step forward to be baptized and when the catechumens stand to be received into the church.

In our parish, thanks to a team of parishioners, the Rite of Christian Initiation of Adults (RCIA) process is a parishwide undertaking involving lots and lots of people. Like spiritual midwives, we all look forward to the Easter Vigil with eager anticipation.

A moment of rebirth occurred at last year's vigil that sent a charge through the whole congregation. Among the people stepping forward to be baptized and received into the church was a young man with longish hair and several earrings.

He was dressed like a cowboy: boots, leather jacket, jeans, string tie. His weather-beaten face suggested a man who spent a lot of time outdoors and his muscular physique, one who spent time in a gym. He is a heavy equipment operator; however his workouts came courtesy of the county jail.

It was there that this young man, serving time for a parole violation, met our associate pastor during one of his regular visits to the inmates. The young man never had been educated. A poor learner, he dropped out of school before finishing elementary school and worked on a tobacco farm with his father. There he

learned to operate tractors and anything with wheels and gears.

He couldn't read instruction manuals, but he could read a topographical map. He was good with pushing dirt and made good money at it, which he spent on drugs.

He trusted everybody. His simple trust in people, along with his temper, got him into trouble.

Meeting a priest in jail was an event of pure grace. The young man, a self-styled tough guy, started coming to Bible discussion groups at the jail. Something happened; he heard a call.

The priest told him that everything that had happened so far in his life had happened for a reason. It all was done to prepare him for his conversion: to answer God's call of love.

He had never heard talk like this from anybody. Nobody who meant it anyway.

When he got out of jail, he came to our church. Sometimes he attended several Masses on a Sunday. Once he came to all five. He joined RCIA.

The parish embraced him. He came to parish events. He volunteered for everything. He started going to daily Mass. He volunteered at a soup kitchen. He turned his little bedroom into a shrine. He tried to learn to read so he could read the Bible.

He wanted to be a Catholic.

So at the vigil, when he stepped forward for baptism, there was electricity in the air. He bent over the font with his sponsor's hand on him, and I poured three big pitchers of water over his long hair.

"I baptize you in the name of the Father and of the Son and of the Holy Spirit."

He stood up, soaking wet, beaming from ear to ear. He cried out, "Yes, yes, yes!"

The congregation applauded. I looked out at wet faces all around, wet with tears. It was the best. A vigil moment.

## The Bottom Line/Antoinette Bosco

## The day my mother trusted a stranger

From the time we are little, we are taught by parents and teachers that we must beware of strangers. This is important training because one never knows if a stranger is out



to do harm to another, and it is the responsibility of parents always to protect their children.

These days adults, too, have to be on guard. For example people tend to be wary of letting a stranger into their homes.

This cultural shift to not trusting anybody unless you know them poses a serious dilemma for a Christian. We're supposed to consider all people our brothers and sisters. We should always extend kindness and help to others.

Yet today, even this kindness can be misinterpreted. I witnessed such a scene this winter when a woman dropped a pile of papers she had been carrying. A teen-age boy ran to help her pick them up, and she screamed at him that he was trying to steal her purse.

How do we relate to others as Christians in these times when there is so much mistrust?

These questions surfaced for me recently when my sister Rosemary called to tell me about an incident involving our mother. Our Mom is now 88, still living alone and sometimes having difficulty with decision making.

Rosemary told me how Mom had walked to morning Mass as she has done for four decades, weather permitting. The church is a pretty fair distance from the house, but Mom says walking keeps her healthy, and no one doubts that.

Since this particular morning was mild, she decided to stop at a grocery store on her way

home and pick up some items. She ended up with two bags of groceries to carry home, a distance of more than a quarter mile.

Mom had gotten about half way when she was hit with a weak spell. She dropped the bags and stood against a building, praying to God to help her, to let the weakness pass. But she panicked.

Just then she saw a man, who was tall and strong-looking, as she later put it, walking by. She called to him and, almost crying, asked him if he would pick up her bags and carry them to her home. The man hesitated because, my mom found out later, he had to catch a bus for work.

But then the man carried her bags to the corner of the block where Mom lives. He put them down, apologized and said he had to get on the bus, which was coming. My Mom thanked him and said she was now feeling stronger. She managed to walk the half block to the house.

When Rosemary called, she was very upset about how unwise Mom had been to literally invite a stranger into her home, even though he didn't enter her home. Yet, all Mom could see was that she needed help, and so she had asked for it from the first person she saw.

Fortunately, this man responded to her—and, by the way, she was also a stranger to him—in a Christlike way.

Each one of us is a stranger to someone, and so I have to believe that most "strangers" are good people. Yet, wisdom demands that we take no chances when it comes to safety, and so we must be alert when it comes to self-protection.

For a Christian this means we must pray for the gift of discernment so as to know where to draw the line between being Christlike or foolhardy.



Cornucopia / Cynthia Dewes

# Listen to the best story

At some time or other most of us have cried, "Read me a story!" Somehow it seems that hearing words read aloud enriches our understanding of them. It allows us time to reflect, to consider all the subtleties of meaning, to listen with our hearts.



Baby receives his first book and proceeds to chew on its binding. At this point teething is more important to him than proving to mom that he's an infant prodigy.

But soon enough "Pat the Bunny" will begin to hold his interest, at least in a tactile way. And then he'll go on to "The Tale of Peter Rabbit" and "Goosebumps" and eventually his own library card.

Or, "Tell me a story," kids will say. They love to hear about spitting green beans all over daddy the first time he gave them a taste, or how they drowned out the pastor's voice with bawling at their baptism.

When they're older they sometimes forgo the stories of their own infancy in favor of

hearing about their parents' childhoods. They rush to quiz Granny and Grandpa about the "times when dad was bad" or "when mom sprayed the neighbor lady with the hose."

Friends exchange stories for information, amusement and comfort. Golfers tell each other about the hole-in-one that got away, and soccer players describe their hard-won scores. Visitors at wakes listen patiently to stories the bereaved need to tell. And sometimes they are moved to share their own grief stories.

Members of clubs, bridge groups and lunch companions tell each other stories for mutual support. Over time their revelations of sorrows and rewards, relationships, marriage, children, work, illness and aging create a rich fabric of caring that they can take out and admire alone or together.

Teachers tell instructive stories about the discovery of penicillin or the roots of language. They motivate students with tales of accomplishment like that of the blind and deaf Helen Keller, or Stephen Hawking, who produces brilliant cosmic insights from a body which is totally immobile except for a brain.

People tell funny stories, sometimes

because they're naturally witty and need to share the fun. But more often they're told for relaxation, or to fill a gap in conversation, or to dramatize a point. People also use humor to tell their own stories, lest they take themselves too seriously.

Kids tell pointless stories that stretch our patience. They make jokes and then laugh like crazy even if they garble the punch line. And as they warm to the task, they dream up more and more obscure riddles.

Lovers make up romantic tales for and

about themselves, their hopes, and dreams of the future together. Over time these stories build, sometimes departing from fact. But they furnish the basis for an ongoing story of love and fulfillment.

Perhaps we like reading and hearing and telling stories so much because they are vehicles of grace in our lives. We can be educated, informed and amused by them, but most of all they can make us feel affirmed and whole when we hear them.

When Jesus taught his disciples through parables, he knew what he was about. They liked a good story and his were the best ones they'd ever heard, even when they didn't quite understand them. Same with us.

This weekend we will be privileged once again to hear the greatest story of all. It begins, "This is the night..."

## Check It Out . . .

**The Conventual Franciscans are sponsoring a Vocation Retreat April 4 through April 6 at the Mount St. Francis Retreat Center in southern Indiana.** The weekend is geared toward single men, ages 18 through 40, who are interested in learning more about the Franciscans, religious life, or priesthood. The program is free. For more information contact Franciscan Father Jim Kent in the Franciscan Vocation Office, at 502-933-4439.

The archdiocesan HIV/AIDS Ministry with corporate sponsors, St. Francis Hospital and St. Vincent Hospital, will host a service of remembrance and presentation of new panels for "The Names Project AIDS Memorial Quilt," at 7 p.m. April 6 at SS. Peter and Paul Cathedral, 1347 N. Meridian

St. For more information call 317-631-4006.

Dr. James J. Walter, professor of Christian ethics at Loyola University, Chicago, will present the 1997 Thomas Lecture at 8 p.m. April 11 in the Newman Conference Center on the campus at Saint Meinrad. The lecture is titled "Created in Our Own Image?: A Theological Reflection on the Future Developments in Human Genetics." An alumnus of Saint Meinrad College and former professor of moral theology at Saint Meinrad School of Theology, Dr. Walter is also the theological consultant to Loyola University Medical Center. He has served as a bioethics consultant to several hospitals and is a widely published author. For more information contact Barbara Crawford at 812-357-6501.

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## Cuban diplomat pays visit to archdiocese

Cuban diplomat Rafael Noriega paid a good-will visit to the archdiocese on March 18, offering insight on Roman Catholicism in the communist-led country and status on Pope John Paul's ongoing talks with Cuban President Fidel Castro. Standing from left are: Randy Gilmore, Baptist Mid-Missions Board of Governors counsel member (host of Noriega); Father Mauro Rodas, director of the archdiocesan Hispanic Apostolate; Noriega, third secretary of the Cuban Interest Section; and Father Joseph Schaedel, vicar general of the archdiocese.

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# Attorney urges Christians to work for life

By Mary Ann Wyand

It's time for more Christians to "report for duty" and work to end abortion, attorney, author and radio talk show host Jay Sekulow of Atlanta, Ga., told 500 pro-life supporters during the 15th annual "Celebrate Life" dinner on March 21 at the Indiana Convention Center.

The dinner was sponsored by Right to Life of Indianapolis and the St. Gerard Guild to honor volunteers and raise funds for pro-life ministries.

The pro-life organizations honored U.S. Rep. Dan Burton (R-6th Dist., Ind.) for his pro-life legislative efforts and Right to Life of Indianapolis treasurer Gordon Smith of Indianapolis, a member of Our Lady of Mount Carmel Parish in Carmel, in the Diocese of Lafayette, for his dedication and support of life issues as a long-time board member.

Sekulow is the chief counsel for the American Center for Law and Justice, a legal action organization founded by evangelist Pat Robertson. In this capacity, Sekulow has argued court cases related to life issues and freedom of religious expression before the U.S. Supreme Court.

During his keynote address, Sekulow asked pro-life supporters to "keep knocking" on any doors necessary to save the lives of unborn babies who otherwise might die in abortion.

"Our job is to stand for unborn children," he said, "to work with mothers with compassion and conviction, to report for duty."

Noting that "it's an exciting time to live in this country," Sekulow said he believes "we are perhaps at our most critical crossroads as a people."

In his most recent U.S. Supreme Court appearance, Sekulow said last October he argued a pro-life case that was the greatest challenge of his legal career.

For *Schenck v. Pro-Choice Network of Western New York*, Sekulow presented oral arguments that "bubble zones" around abortion clinics and Planned Parenthood facilities violate the free speech rights of pro-life sidewalk counselors and peaceful demonstrators.

"The idea that you could silence a message you disagree with, on a public sidewalk in the United States of America, was incredible to me," he said. "Fortunately, by God's grace, the Supreme Court of the United States—eight out of nine judges—ruled that floating 'bubble zones' were unconstitutional."

This ruling "sent a very significant signal that we should not be ashamed of our convictions," he said. "There is nothing to apologize about because we are pro-life. We serve the King of Kings. We should consider it—and I know you all do—an honor that God has allowed us in his sovereignty to participate in this cause at this critical time. We, as God's people, have been called for this time to restore justice, mercy, and compassion in God's place. We have to proclaim the message of hope, the message of life. We know we will prevail if we continue to knock."



Attorney Jay Sekulow of Atlanta, Ga., chief counsel for the American Center for Law and Justice, addresses 500 pro-life supporters on March 21 in Indianapolis.

Photo by Mary Ann Wyand

## Five Divine Mercy celebrations are scheduled for April 6

The Feast of Mercy will be observed in five locations within the Archdiocese of Indianapolis on Sunday, April 6, the second Sunday of Easter. The four sites are:

St. Michael Church, Indianapolis, hosted by the Divine Mercy Adoration Chapel; St. Bartholomew Church, Columbus; St. John the Evangelist Church, Enochsburg; St. John the Baptist Church, Starlight; and St. Patrick Church, Terre Haute.

In Indianapolis, adoration of the Blessed Sacrament and confession will begin at 2 p.m. Singing of the

Divine Mercy Chaplet will begin at 3 p.m., followed by a reflection on Divine Mercy, an indoor procession of the Blessed Sacrament and benediction. In Columbus, confession will begin at 1:45 p.m. with the Divine Mercy Chaplet and benediction scheduled for 3 p.m.

In Enochsburg, the Divine Mercy celebration begins at 4 p.m. and includes the Chaplet of Mercy and Benediction. This is followed by adoration of the Blessed Sacrament until 9 p.m. with confession from 7 p.m. until 7:45 p.m. In Starlight, confession

begins at 2:45 p.m., followed by Mass, the Divine Mercy Chaplet and Benediction. In Terre Haute, Exposition of the Blessed Sacrament begins at 3 p.m., with the Way of the Cross and the Divine Mercy Chaplet. Confession begins at 3 p.m.

The Feast of Mercy stems from private revelations made to Blessed Maria Faustina, a member of the Congregation

of the Sisters of Our Lady of Mercy in Poland. In the 1930's, Blessed Faustina received from our Lord a message of mercy that she was to spread throughout the world. In obedience to her spiritual director and to our Lord Himself, Blessed Faustina recorded Divine Revelations in a diary. It repeats and clarifies the Gospel story of God's love for his people, emphasizing the need to trust in his mercy.

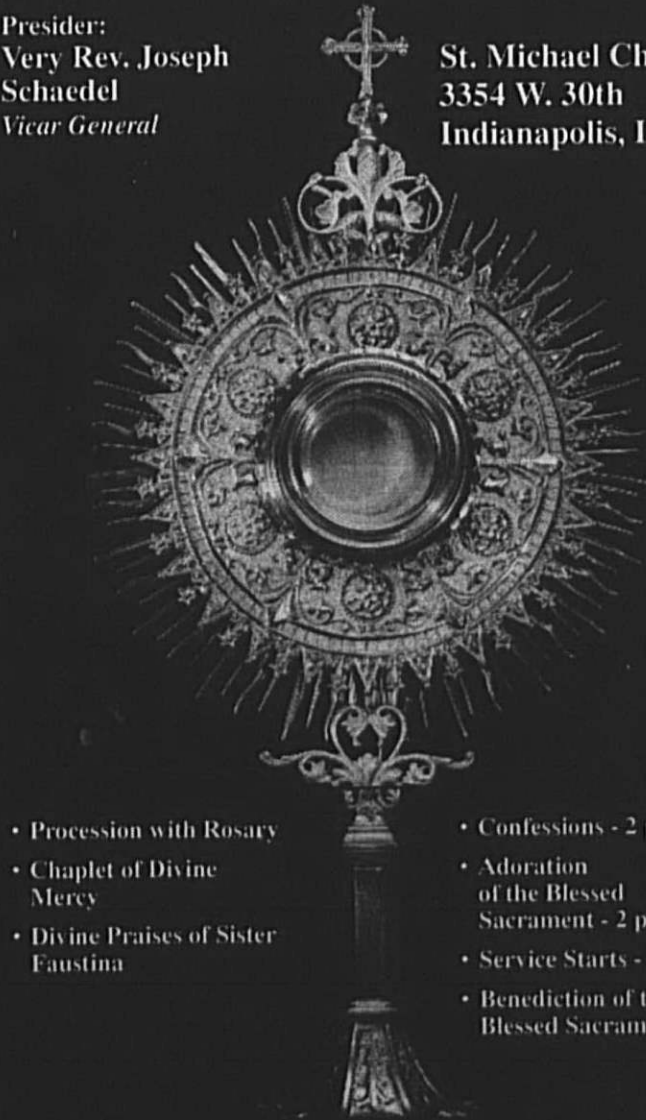
## Divine Mercy Sunday – April 6

Presider:  
Very Rev. Joseph  
Schadel  
Vicar General

St. Michael Church  
3354 W. 30th  
Indianapolis, IN

- Procession with Rosary
- Chaplet of Divine Mercy
- Divine Praises of Sister Faustina

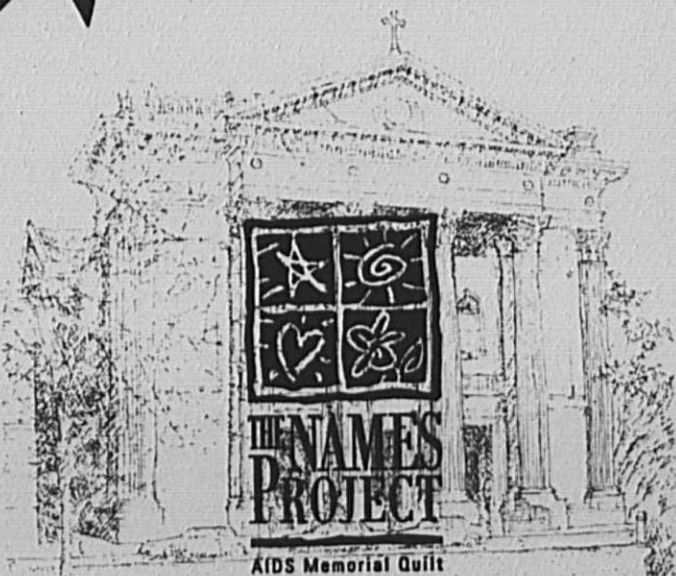
- Confessions - 2 p.m.
- Adoration of the Blessed Sacrament - 2 p.m.
- Service Starts - 3 p.m.
- Benediction of the Blessed Sacrament



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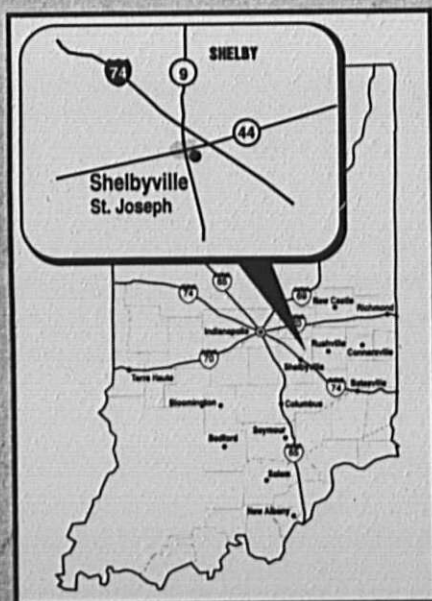
## Seymour Deanery

# St. Joseph Shelbyville

By Susan Bierman

### Fast facts:

Next year, St. Joseph School in Shelbyville will graduate their first eighth-grade class in over 25 years.



#### Editor's note:

As part of a weekly series of deanery profiles, The Criterion will profile people or organizations from all parishes in the 11 deaneries of the archdiocese. A different deanery is profiled each month until every parish in every deanery has been covered.

If you have story ideas or suggestions for this feature, call 317-236-1570, or 800-382-9836, ext. 1570; fax us at 317-236-1593; or e-mail us at [critterion@archindy.org](mailto:critterion@archindy.org). Your contributions will help us tell about the good work carried out in all 151 parishes and missions of the archdiocese.

# Journey of Hope 2001

# Patron saints will follow students through graduation at St. Joseph School

Their patron saints will follow them through graduation. Knights of Columbus Sacred Heart Council #822 has introduced a new program to students at St. Joseph School in Shelbyville.

"I have never seen anything like it," said Bill Meyer, director of youth activities for the K of C Council #822.

St. Joseph School principal Joan Livingston, who has served at St. Joseph in her current role for nine years and for 15 years prior to that teaching, said she and some of the teachers have never seen a program like this at the school.

"I think it is wonderful—and the teachers are very impressed too," she said.

It was Meyer who came up with the idea for each class to select a patron saint. The K of C sent a letter containing the names of three saints to each class in first to seventh grade.

Meyer said Father John S. Maung, pastor of St. Joseph Parish, helped him select saints who were appropriate for children. The saints were not duplicated—the school was sent the names of 21 saints.

The students were then asked to spend a week researching the saints in their library, so they could choose the saint they wanted to become the patron of their class.

Then each class returned a letter to the K of C, stating the name of the saint they had chosen to be their particular patron.

Meyer said Pat Ault, the Grand Knight of the K of C Council #822, then returned a letter to each class awarding them the saint they had chosen.

The saints selected by the classes are: grade one, St. John Bosco; grade two, St. Joseph; grade three, St. Therese of the Infant Jesus (Little Flower); grade four, St. Christopher; grade five, St. Francis of Assisi; grade six, St. Martin de Porres; and grade seven, St. Maria Goretti.

Meyer, who is a sales manager for Indiana Wood Preserving, prepared an oak plaque for each class. On the plaques are a small ceramic statue of the class's patron saint, an engraving of the saint's name and the class's graduation date. And at the top right-hand corner is a plastic embossed K of C logo.

The statues were purchased by the K of C from a religious items store in Louisville, Ky. The statues came from Italy and Spain. The cost to assemble each plaque was about \$100.

"We see this as money well spent. We can't put it in a

better place than the school," Meyer said.

On February 28, the K of C hosted a special morning Mass for students. The Grand Knight had dispatched the fourth-degree Knights for the ceremony. The students processed from the back of the church, passing through the fourth-degree honor guard to their pews.

At the end of Mass, the fourth-degree Knights stood near the altar with Father Maung as he blessed and presented the plaques to two representatives from each class.

During each school year, the plaques will hang in the classrooms and will follow the classes on through graduation. When the classes graduate, the plaques will be hung on a designated wall in the school lobby with the rest of the school's trophies. Meyer said there will be some type of lettering identifying the "Saints Hall of Fame."

Although plans are not definite yet, Meyer said the wall will be dedicated and there will be some sort of private ceremony with Father Maung, Joan Livingston, and the graduating class.

The plaque for the seventh-grade class is larger than the others. Meyer explained that this is a special class.

"We haven't had a graduating eighth-grade class in over 25 years," he said.

Meyer said last year St. Joseph School brought back its sixth-



Father John S. Maung plays the accordion during the special morning Mass Feb. 28.



Two first-graders hold the plaque of their class's patron saint—St. John Bosco.

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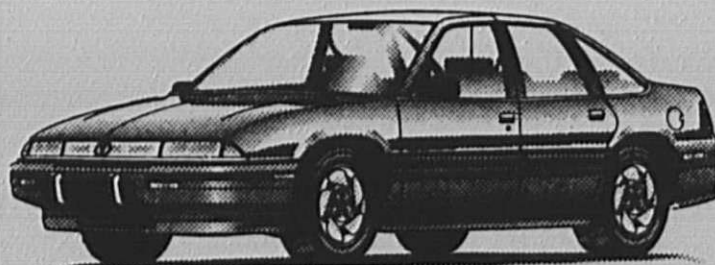
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Children celebrate during a special morning Mass Feb. 28 hosted by the Knights of Columbus Sacred Heart Council #822.

will look forward to us coming into the school on a regular basis throughout the year," Meyer said.

He said throughout the school year, K of C members will visit the classrooms and give the children various items, like laminated prayer cards, and medals that pertain to their class's saint. Meyer said by the time the children graduate they will be very familiar with their patron saint.

Father Maung believes the program is good for the students. It gives the teachers and him more topics to discuss in class and also when he speaks to the children at morning Mass.

"Now, during Mass when the whole school is there, I can speak about one of these saints," Father Maung said.

Besides giving the children an opportunity to learn about the saints, the program also gives them something they can call their own.

"We thought this was an excellent way for them to get a sense of identity with a Catholic figure," Meyer said.

And the patron saint idea also gives the children a respectable role model.

"A religious figure to look up to, rather than some of the other figures like the Dennis Rodman types," he said.

Meyer also believes the plaques give every child in the school and the religious education program something they can identify with.

"I wanted something every child in the school could identify with, because if you aren't in sports or in the Brain Game, you never see your name or have anything to identify with up on the wall," he said.

Meyer explained that only a small percentage of the children could identify with having trophies in the cases and hanging on the walls in the school, but with the plaques, every child who comes through the school will have something they can be proud of and say is their own.

"This way every child can say 'that's my saint,'" he said.

Meyer explained the K of C Council #822 benefits from the program as well as the children at St. Joseph—it will allow his organization to get more involved with the children in a religious way.

"This is our way of growing a relationship between two organizations," Meyer said.

He said it is important to introduce organizations such as the K of C to children when they are young, so they can learn what they are about. Meyer has stressed this importance to other groups at St. Joseph, such as the Daughters of Isabelle and the Ladies' Auxiliary.

"It's important to talk to the kids and educate them on the importance of joining organizations like this to

grade, and this year, their seventh-grade, and next year, the eighth-grade.

Next year another Mass and ceremony will be held for the St. Joseph School students. But the only class that will receive a plaque will be the first-grade.

It is not just the students in the school who will be receiving the plaques, but also the Sunday religious education students. Meyer said the same ceremony and Mass will be hosted by the K of C for the students enrolled in Sunday's religious education classes in first through ninth grades. The Mass will be held on Sunday morning.

Meyer explained the project does not stop after the plaques are given.

"This is not just giving them a plaque, but this is getting involved with them, on a consistent basis, so that we have a reason (to go into the classrooms) and they



St. Joseph students process through the Knights of Columbus fourth-degree honor guard.

## St. Joseph Parish

Address: 125 E. Broadway, Shelbyville, Ind. 46176

Phone number: 317-398-8227

Church capacity: 700

Number of households: 1,060

Pastor: Rev. John S. Maung

Administrator of religious education: Deloris Spalding

Youth ministry coordinator: Deloris Spalding

Musical director: Loretta Eckstein

Parish council chair: Kenneth Thornburg

Parish Secretaries: Patricia Mahan, Geri Ciciura

School:

St. Joseph Catholic School, 127 E. Broadway, Shelbyville, Ind. 46176, 317-398-4202

Number of students: 248

Principal: Joan Livingston

Convent: 228 E. Hendricks St., Shelbyville, Ind. 46176

317-398-6377

Masses:

Saturday Anticipation—5:00 p.m.

Sunday—7:00, 9:30 a.m. (summer); 8:00, 10:30 a.m. (winter)

Holy Day Anticipation—7:30 p.m.

Holy Day—7:30 p.m.

Weekdays—8:15 a.m.



St. Joseph Parish was established in 1868.

carry on the work in the community, family, and the church," Meyer said.

Another benefit is the children learning about organizations such as the K of C and going home and spreading the news to their parents.

"We would like to get the Catholic men who have children in the school in here to show them we are not just an organization who sponsors dinners on Friday nights. We are more of an organization that supports the school," Meyer said.

Meyer would like to see K of C councils take on the program nationally.

"I think it's the best way we can make contact with the kids," he said.

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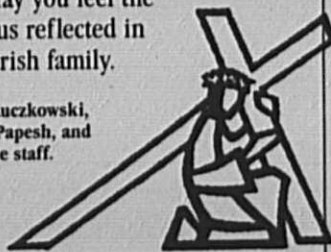
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Bright Monday

March 31st

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Divine Liturgy



# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 1997 by Catholic News Service.

## Healthy families prioritize communication

By Anne Hansen

Politicians loved using the term "family values" as often as possible in the months preceding the recent U.S. national elections.

Car companies and fast-food chains also love the term, realizing that when they create advertising around "family

values" they can sell their goods at a much faster pace.

The belief that the family is society's basic unit prevails today. But we see evidence every day of the consequences of hostile family relationships. The O.J. Simpson trials have been the most sensational examples. Day after day we were subjected to the most intimate

details of a family in trouble.

It's easy to comment on the dramatic cases of troubled families we see on the nightly news. It's obvious that their values become skewed at some point, and the results are tragic.

But what about the rest of us, the regular families trying to keep things together?

Years ago, columnist Dolores Curran came up with 15 traits of a healthy family. Recently the Search Institute published a study on adolescents that offered some of the same traits, and John Roberto of the Center for Ministry Development, in his comprehensive manual *Family Works*, offers similar advice for families.

Common threads run through these writings. All stress that spiritual beliefs are a major presence in strong families.

These articles might be said, "The family that prays together, stays together."

Many people would agree this is easier said than done. But when my brother was dying of AIDS, my children saw firsthand at the hospice how the family's belief in God kept us together and gave meaning to their uncle's difficult death.

Praying together may include an intercession in the car each morning asking God to help everyone through their tasks, whether those tasks be social studies tests, soccer matches or business meetings.

Blessing the children as they leave home for school is another way to pray together.

My grandfather, who lived until he was 96, always ended his evening conversations with me by saying, "Good night, and God bless you." It almost blended into one word. There is no doubt in my mind this was a simple but powerful way of reinforcing the spiritual side of life.

There are countless ways to remind our families of God's presence. A subtle approach often works best with children or teen-agers.

Using the seasons of the year is effective. Christmas and Easter are obvious teaching times, but let's not forget feast days.

Do our children know about the saint they were named after? Comparing these saints to some good people our children hear about in the news can make God real to them.

Involving the family in service to others works wonders for unifying everybody. The opportunities are endless: homeless shelters, AIDS hospices,

migrant workers' camps, walk-a-thons, maternity homes and city clean-ups are a few suggestions for family service projects.

To gently remind children that God created all people and that these people deserve respect and help goes a long way in promoting positive family spirituality.

Healthy, happy families make communication a priority. Family members talk and they listen to each other. We who are parents need to talk and listen more to our children. We need to stifle the impulse to offer advice at every turn or fix all the problems our children experience in life. We often do better to listen and gently guide children through a decision-making process.

It is natural for parents to want to protect a child from pain. But we have to allow our children to make some mistakes. Of course, if real trouble is brewing, the responsible parent steps in and offers critical advice.

To improve homelife, it helps also to remember the value of affection—love without words. A quick kiss, a hug or just a pat on the shoulder creates a special type of communication. Big kids need it just as much as little ones.

When words don't come easily or there has been yelling and crying, it can be the hug that brings the family members together. It diffuses the tension even if it doesn't fix the problem.

The realization that playing together and sharing a sense of humor are important is another quality that eases family life. Ours is sometimes a grim world. Parents work hard to provide for their children, and children face pressures with schoolwork and friends.

Lighten up! Let the housework go, and take a day trip to the beach or mountains. Pack a simple picnic and do absolutely nothing but swim or hike or look for special rocks.

Leisure time has taken a backseat to hard work, and in the process family lives have suffered. We need more fun together!

Children grow up. When they start their own families and get together to reminisce, they won't talk about how the lawn was always mowed or if the trash was taken out on time. They may not recall how the house they grew up in was decorated. They will, however, look back fondly at the times the family relaxed and laughed together.

(Anne Hansen is a parent education consultant and free-lance writer in Camarillo, Calif.)



All families have strengths. Every family has a story, rich and full, where these strengths were used to overcome difficulties and persevere in the midst of life challenges. Healthy, happy families make communication a priority. Family members talk and listen to each other, and also pray together. There are countless ways to remind family members of God's presence, and listening is one of the most effective ways.

## Discussion Point

### Manners express love, respect

#### This Week's Question

How do family members show that they respect each other?

"By having a mechanism to be able to discuss touchy situations, issues or questions so that family members feel they will be heard." (Mary Welch, Houston, Texas)

"By asking each other for input about something that affects all of them as a family, instead of making autocratic decisions. By being more collaborative." (Aidan Licari, Mobile, Ala.)

"By treating each other the way they themselves want to be treated." (Mike Keller, Waukesha, Wis.)

"By generosity, by good manners, by sharing their time and concern, and by thinking of the other family members before themselves." (Father John T. Sweeney, Lower Burrell, Pa.)

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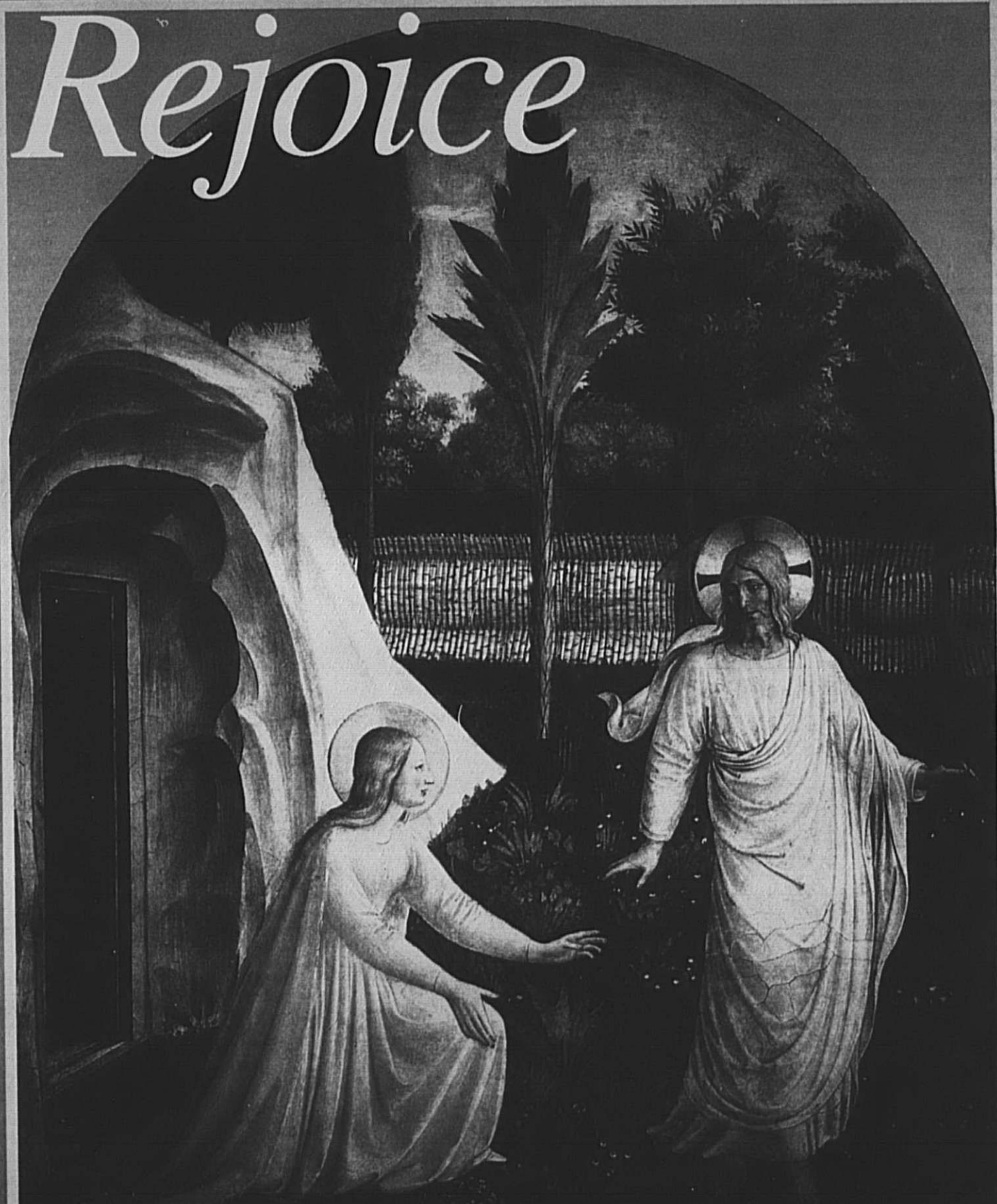
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**EASTER** Supplement

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# Faith a source of strength for new Catholics

## Couple finds foundation in church, especially for future of their three children

By Margaret Nelson

Like more than 1,000 adults throughout the archdiocese, John and Jolene Ketzenberger became full members of the Catholic Church last year. Their confirmation and First Communion were part of the Easter Vigil Mass at St. Thomas Aquinas Parish in Indianapolis.

Last month, as the couple waited for the birth of their third child, John said that, even before they were married, the two had talked about providing a strong faith background for their future children.

When their first son, Aaron, was born in 1991, they started attending Baptist and Methodist churches to see what faith tradition they wanted to provide for their children. This intensified in 1994, when their second son, Adam, was born.

The boys were the primary motivation for the couple to seek a faith community.

"We thought it was important to provide a solid religious background, like we got from our parents," said Ketzenberger.

John grew up in the northern Indiana town of Auburn, and Jolene grew up in Shelbyville. When they came to Indianapolis in 1991, they brought their Protestant backgrounds.

Through high school, they had both attended church—she was Baptist and he was a United Methodist. They were married in a Baptist church.

"We were not regular churchgoers after high school," said John. During the years when they were going to college and finding jobs, they did not attend church. "We have gradually found our way back," he said.

Ketzenberger has been a reporter for 11 years, beginning with five years at the *Fort Wayne Journal Gazette*. At 33, John is now bureau chief for Gannett News Service at the Indiana Statehouse.

In the meantime, Jolene had kept in close contact with a high school friend, Sara Larson, a lifelong Catholic. Since the Ketzenbergers live near St. Thomas, Jolene and her friend visited the church one Sunday in 1995.

"They were really taken in with the warmth they experienced in the parish," John said.

"I went [to St. Thomas] the next week. We introduced ourselves as visitors," Ketzenberger said. (The parish has a custom of having people introduce themselves before Mass.)

"St. Thomas has a laid-back atmosphere," he said. "I

liked the structure of the church—it had a theater feel."

The next week they made an appointment with the pastor, Father William Munshower.

"He asked us about our history," Ketzenberger said. "He is interested in genealogy. We had a nice visit. We made the decision to go through the RCIA (Rite of Christian Initiation of Adults)."

Ketzenberger explained that he was open to the Catholic faith because his mother's family was Catholic. His grandmother grew up in Indianapolis near Holy Angels Parish and his grandfather attended a Catholic parish in Logansport. When his mother married, she started attending the Methodist church John's father grew up in.

"We felt drawn to the Catholic Church," Ketzenberger said. "This particular parish showed a warmth and openness that was truly marvelous. It was not just at this parish, but everywhere. We never felt like outsiders," he said.

Ketzenberger explained that he and his wife spent some time last summer in Sault Sainte Marie, Canada, at a church founded by Father Jacques Marquette, the early American explorer and missionary. "It was very powerful to feel the connection—the history—and to know we were part of that."

"I think we are going to provide our children—and probably more important, ourselves—with the grounding we're going to need. There were some things we didn't expect. I was pleasantly surprised to feel more direction in my life. My wife does, too," he said.

The parish's former director of religious education, Julie Niece, "was marvelous," Ketzenberger said. "One of the things—it was low pressure or no pressure. They asked a lot of us over time, but it was in an atmosphere that was not coercive or uncomfortable. It was warm."

"It was what you think of when you think of Christianity," he said. "You think of warmth and forgiveness."

The RCIA class was "fairly sizable and nicely diverse," Ketzenberger said. The classes were on Sundays, with a baby sitter for the six or seven kids who came with their



John and Jolene Ketzenberger talk with fellow parishioners at St. Thomas Aquinas Parish in Indianapolis. Their family includes sons Adam (left) and Aaron (middle) and infant daughter Jane Ann.

Photo by Margaret Nelson

parents.

"I wasn't surprised by anything," he said. "But I learned about a lot of things I'd only heard about. I'm still learning all the time," Ketzenberger said. "I learned about the liturgical cycles. I saw the uniformity of teaching. It's helped me understand the place of Mary and of Christ's centrality. I'm learning about the saints in the church."

"I like the universality—that the thing that is being taught at St. Thomas is the same as it is at Sault Sainte Marie. It may be presented differently, but right there you've got the same Scriptural lessons tied together."

"Maybe it's my age, but I've learned more about the Gospels in the Catholic Church. If you pay attention, you will learn the Biblical themes," he said.

"On Sunday, Father [Munshower] emphasizes Scripture and encourages us to read," said Ketzenberger. "At the end of Mass, he sometimes says that we should read or review books of the Bible to understand. I've discovered books like Maccabees."

"Our children have already benefited from our faith. We say prayers before meals and we didn't do that before." The couple has symbols of their faith in the house, like crosses and statues.

Aaron will begin attending St. Thomas Aquinas School in the fall.

"The children will have a foundation; they will be exposed," said Ketzenberger. "They will learn much more than we will probably ever learn about the Catholic Church, because they will grow up in it."

As a couple, he said their new faith has "helped us in the sense that it opened us up to sharing spiritual things more openly."

But Ketzenberger said that for 11 years, "We always had a good marriage, a strong marriage. We were married right out of college. We have had good role models for our marriage. We learned from our parents' experience."

"The faith has done nothing but strengthen our relationship and I think it will continue to do so," he said. "It's a source of strength we can draw from."

Indirectly, Ketzenberger thinks his faith has helped him in his work. "It's a confidence factor," he said. "It makes me realize other matters are more important—not to diminish what you do."

"I try not to sweat the small stuff," Ketzenberger said. "There are a million details in any job. If some don't come together, you can go nuts. Or you can realize your faith gives you the ability to recognize that you can deal with them."

"Directly, it helps me deal with it," he said. "I've said a lot of prayers about it behind my desk."

At home, one symbol of their new faith life was given to the couple by John's sponsor—a wreath of grape vines.

"I was so fortunate to have him as a sponsor," said Ketzenberger. He was an "outstanding sponsor" and he was one of the reasons Ketzenberger felt welcomed and accommodated in the RCIA program at St. Thomas. It was Dr. Jim Trippi, an Indianapolis cardiologist.

"This is one of those things that happens that you just marvel about later," he said. "I had preconceived notions about what a heart surgeon was like."

"But he is just a model for me—for all of us," Ketzenberger said. "He works hard at a demanding job. Yet he made time for me."

"We met almost every week. He guided me through the process. At the same time, I learned what he does. He is the co-founder of the Gennsaret Clinic [for the homeless]."

"I was so fortunate to have him as a sponsor," said Ketzenberger.

Ketzenberger said, "I'm slowly trying to become more involved in the church. It's hard to find the time, but that's not an excuse not to do it."

The couple is hoping to have all three children (including Jane Ann, who was born Feb. 24) baptized soon.

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# 'I could feel the presence of God carrying me'

By Mary Ann Wyand

"'Praise Jesus!' Those were the first words I said after I woke up from the coma and the doctor removed the tube," SS. Peter and Paul Cathedral parishioner Faye Williams of Indianapolis explained. "All I could do was whisper," she said, "but I had to offer thanks to Jesus. He's a miracle worker."

After nearly dying during Advent, Williams praises Christ for her miraculous healing from life-threatening respiratory problems last December.

She said her Lenten journey this year is one of celebration for her "new life."

"I'm just amazed that I'm still here, that I'm still alive," she said during a break from her work as an administrative assistant in the archdiocesan Family Life Office. She returned to work on Feb. 17.

"I didn't go home to God like I thought I would," Williams said. "It's all because of Jesus. He's been with me through it all. I know I've still got work to do. I haven't figured it all out yet, but I know I've got work to do."

A versatile musician and composer—she sings and plays organ, piano, saxophone, flute, clarinet, oboe, violin, cello, and other instruments—Williams became critically ill on Dec. 10 after conducting the gospel choir of St. Andrew Parish in Indianapolis for the taping of "Voices of Celebration," a WTHR Channel 13 holiday music production, at Circle Centre in Indianapolis.

"I wasn't feeling well that night," she said, "but I didn't want to let down Channel 13, so I went to the taping anyway. I struggled through it and made it home. Then I couldn't breathe."

Alarmed relatives called the 911 emergency line, and an ambulance crew arrived minutes later to transport her to Wishard Memorial Hospital in Indianapolis.

"The doctors still don't know what caused it," Williams said. "I was very tired, too tired to breathe. I quit breathing at the hospital, and the doctors had to put me on a ventilator. And then I was unconscious. The doctors called it a coma, but I could hear people talking. When I did wake up, I thought it was the next day, but it was a week later."

To give her body additional time to rest

and heal, Williams said the physicians prescribed medication that caused temporary paralysis of her arms and legs.

"I had tubes everywhere," she recalled. "It seemed that I had lost myself. It was very scary not being able to move or let anybody know that I was still inside my body and that I could hear everything they were saying. I couldn't say anything, and my friends and relatives who were there were crying. Then they started singing. That's when I first thought I had died, but I knew I wasn't in heaven."

While she was unconscious, Williams said she had a series of dreams about her family, friends and Jesus. She also realized she was close to death several times.

"I knew when I was dying," she said. "I can remember three times when I was very, very close to death, just a breath away. Each time I knew I was right at the edge, but I wanted to live. The feeling I got was that I had some work to do, and I needed to make myself ready to do it. Through it all, I was very aware of when the priest came and administered the sacrament of the anointing of the sick. I could even smell the oil. Later I found out it was (Divine Word) Father Anthony Clark from St. Rita Parish."

Even after her condition improved, Williams said the suffering was terrible and that she sometimes wanted to die.

"I had accepted the possibility that I was going to die," she recalled, "and I said to myself, 'Well, I belong to Jesus and I should just give it up.' I wanted to go. I couldn't stand it any more. Then, when I totally gave up, it felt like God carried me. I could feel the presence of God carrying me through it."

"Then I had a feeling that God was telling me it wasn't my time yet," she said. "In a dream, I realized that I was not making the best use of my gifts and that I still had work to do. And I could feel the prayers from my family and friends."

During those times, Williams said she felt like a child again and that Jesus was holding her in his arms.

Williams said she felt a spiritual message of forgiveness, and realized the importance of forgiving others.

Several days later, relatives told her that her beloved aunt had died of cancer on Dec. 23, the same day she woke up from the coma. On Dec. 24, her birthday,



SS. Peter and Paul Cathedral parishioner Faye Williams of Indianapolis celebrates her faith through music. She recently recovered from a life-threatening illness. Williams works in the archdiocesan Family Life Office at the Archbishop O'Meara Catholic Center.

the doctors removed the tubing and she whispered "Praise Jesus!"

Williams said prayers, visits, flowers, and words of encouragement from relatives and friends helped her regain the desire to try to live.

"That was a ministry to help me want to live and help me get my life back," she said. "At first I couldn't understand why I had to be so sick, why I had to go through all that suffering. Now I think I know why it happened, and if I had to go through it again I guess I would. When I got sick, so many things were wrong in my life. I think it was to remind me to watch and see the glory of God."

Williams said even the specialists were surprised by her complete recovery. She believes God blessed her with the ability to talk, sing and walk again because he still has plans for her.

"The doctors told me, 'It was the hand of God that saved you,' and I believe that," she said. "I think my heal-

ing was to show everybody that he is still working miracles. On Christmas Day the nurses helped me sit in a wheelchair, and I looked out the window at the sky. It was so beautiful, so blue. I could barely whisper, but I sang 'How Great Thou Art' to God. Through it all, the music never left me. I think it's one of the gifts he gave me to minister to others and minister to myself."

Even when life seems hopeless, Williams said, people should look for opportunities to experience new life through their faith in God.

"I'm a living testimony," she said. "I've been blessed, very blessed. Jesus consoled me and let me know that I am his child. The Lord is great, and no matter how dark it gets, he is the deliverer. Nothing is guaranteed but Jesus, and the real joy is praising him in the midst of the storm. If you can really feel the joy of Jesus, the joy of salvation, through all that, it's a joy that nobody can take away."

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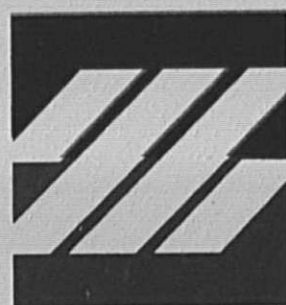
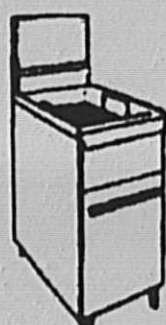
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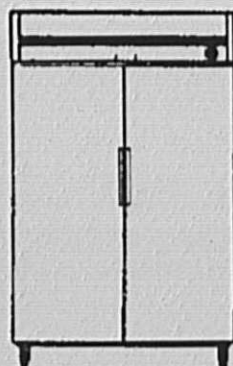
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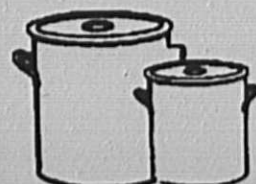


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# The appearances of the resurrected Christ

By John F. Fink

In the year 55, about 15 years before the first Gospel was written, St. Paul, writing from Ephesus to the people of Corinth, Greece, gave us our first creed. He reminded them of what he had taught when he was with them, saying:

"I handed on to you first of all what I myself received, that Christ died for our sins in accordance with the Scriptures; that he was buried and, in accordance with the Scriptures, rose on the third day; that he was seen by Cephas, then by the Twelve.

"After that he was seen by 500 brothers at once, most of whom are still alive, although some have fallen asleep. Next he was seen by James; then by all the apostles. Last of all he was seen by me, as one born out of the normal course" (1 Cor 15:3-8).

Belief in the Resurrection was so important to Paul that he told the Corinthians, "If Christ was not raised, your faith is worthless" (1 Cor 15:17).

The reports of witnesses to the facts surrounding the Resurrection, as presented by the four evangelists, are not easily put in chronological order, but in listing those who saw the Risen Lord, Paul skipped some very important people: the women who first discovered the empty tomb.

Mark's Gospel tells us that Mary Magdalene, Mary the mother of James, and Salome went to the tomb to anoint Jesus' body. They found a young man in it who told them that Jesus was risen. Surprisingly, Mark then says that the women said nothing to anyone.

John's Gospel seems more likely. He says that Mary Magdalene went to Simon Peter and his friend "the disciple Jesus loved," who were in hiding, and told them what she had found. They then ran to the tomb and found it as Mary had reported. Still, John reported, "they did not understand the Scripture that Jesus had to rise from the dead" (Jn 20:9).

Of course not. The whole idea that a man would rise from the dead was foreign to Jewish thinking. Even the Essenes, who probably influenced the apostles, thought that the soul would remain forever but that the body would disintegrate. And the Pharisees, who believed in the resurrection from the dead, thought that it would happen only at the end of time. So the apostles were baffled.

Then the appearances started, first to Mary Magdalene, the leader of the women who traveled with Jesus and his apostles to Jerusalem and who had witnessed his crucifixion after all the men had scattered. She apparently followed Peter and the other disciples back to the tomb and was weeping there. We know the story of her thinking that the man she saw was the gardener until he spoke her name, "Mary," and she realized that it was Jesus himself.

Paul's letter to the Corinthians also doesn't mention Jesus' next appearance—to two disciples on the road to Emmaus, as recorded by Luke. Jesus traveled with them some hours, explaining the Scriptures to them, before they recognized him during supper as he broke the bread, after which he disappeared. They hurried back to Jerusalem to report to the apostles what had happened to them.

By that time, Jesus had appeared to Peter. When the two disciples arrived back in Jerusalem, the Eleven told them, "The Lord has been raised! It is true! He has appeared to Simon" (Lk 24:34). Neither the evangelists nor Paul give any details of this appearance, but we can understand that Jesus would have appeared to the man he had selected as the "rock" on which he would build his church (cf. Mt. 16:18). Peter, of course, had been demoralized ever since he had denied that he knew Jesus, but now Jesus needed Peter's leadership qualities.

Then he appeared to all of the Eleven (the remaining apostles after the death of Judas). Luke reports how Jesus told the apostles to touch him and see that he had flesh and bones, and he ate a piece of fish in their presence.

John tells us that Thomas was absent from that appearance and refused to believe that Jesus had risen from the dead. Therefore, a week later, when all of the Eleven were present, he appeared to them again. This time Thomas believed and Jesus said, "You became a believer because you saw me. Blessed are they who have not seen and have believed" (Jn. 20:29).

Jesus appeared to some of the Eleven at another time, at the Sea of Galilee at a natural fishing spot near Peter's home in Capernaum. In this appearance, some of the apostles were fishing, but unsuccessfully, when someone called out to them from the shore and suggested they try the other side of the boat.

Fishermen in Galilee often listened to those on shore who sometimes could see schools of fish from a distance that couldn't be seen from the boat. After the apostles caught a great number of fish (the Gospel says it was 153), the disciple Jesus loved told Peter that the man on shore was Jesus. Peter threw some clothes on and jumped into the lake. Jesus had a charcoal fire going and they ate some of the fish for breakfast.

This appearance was significant because, after breakfast, Jesus and Peter went for a walk during which Jesus asked Peter three times if he loved him and Peter said that he did. Jesus then told Peter to "feed my sheep," thus entrusting Peter with the assignment he had promised earlier.

This site on the rocky shore of Tabga today is known as the Primacy of Peter. When Pope Paul VI visited the Holy Land in 1964, he said that this site was the most meaningful for him. While there he lay prostrate on the rock where it is supposed that Jesus had built the fire for the apostles.

After that, Jesus "was seen by more than 500 brothers at once," Paul's letter said. The Gospels don't refer to that appearance specifically, but many Bible experts believe that it happened in Galilee near the site of the Sermon on the Mount. Matthew tells us that "the eleven disciples made their way to Galilee, to the mountain to which Jesus had summoned them" (Mt 28:16).

On the fixed day, not only the Eleven assembled there, but the "500 brothers." This is where Jesus told them to "go and make disciples of all nations" (Mt 28:19). Many of those "500 brothers" were still alive in the year 55, when Paul wrote his letter.

In that letter, Paul then says, "Next he was seen by James." This is not James the apostle. This is James the first bishop of the church in Jerusalem, as reported in the Acts of the Apostles. The first-century historian Josephus also mentioned "James, the brother of Jesus who is called Christ," who was executed in Jerusalem in the year 62. James is always identified as the "brother of the Lord."

Traditionally, the church has interpreted this to mean a relative of Jesus, perhaps a cousin. But more and more Bible experts have come to believe that he was Jesus' half-brother, the eldest son of Joseph by Joseph's first marriage.

It was the tradition of the earliest church that Joseph was a widower with children, an older man when he married Mary and agreed to respect her vow of virginity. This was stated in the Gospel of James, although that Gospel was not accepted by the church as canonical. Nevertheless, many church traditions—such as the names of Mary's parents and Mary's virginity during childbirth—come from that Gospel.

The Gospels tell us that James and his brothers did not have much confi-

dence in Jesus and at one time thought he was out of his mind. Later, though, James played an important role in the early church as reported in both the Acts of the Apostles and in Paul's Letter to the Galatians.

St. Jerome, in his book "*De Viris Illustribus*," wrote about Jesus' appearance to James. He wrote that he had recently translated the Gospel According to the Hebrews into Greek and Latin (the complete text of that Gospel has been lost).

There it was reported that James had expected to see Jesus again and had made an oath that he would not eat any bread until he could see Jesus rise from the sleeping.

That Gospel reports that Jesus appeared to James. It says, "He 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.'"

In Paul's letter, he seems to distinguish between "the Twelve" and "all the apostles." Apparently Paul called apostles all who saw the Risen Christ, including himself. Who else might there have been? Biblical experts have speculated that one was Matthias, chosen to replace Judas. Paul also called Barnabas an apostle so perhaps Jesus also appeared to him.

Finally, although not mentioned any place in the Bible, it is believed that Jesus appeared to his mother. St. Ignatius of Loyola taught that and there is a large chapel in the Church of the Holy Sepulchre in Jerusalem that commemorates this appearance.



## Empty Tomb

"He is not here, for he has been raised just as he said." (Mt 28:6) An angel speaks to the two Marys at Christ's tomb in this mosaic by the artist Giovanna Galli. The work is based on an original mosaic from Ravenna, a city in northeast Italy whose monasteries, churches and chapels are graced with some of the world's most beautiful mosaics.

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# Liturgy's good news for the human condition

*The panorama of the mysteries of Christ's life focuses our attention on the principal theological idea of each liturgical season*

By Fr. Thomas Keating, OCSO  
Catholic News Service

Television offers an intriguing analogy to the way the liturgy commemorates the unfolding of Jesus' life as events that are happening here and now.

Television coverage alternates close-up and long-distance shots. For example, in covering a sports event, the camera usually gives a panoramic view of the ball park and then a close-up, focusing on the action of a single player's performance. Then it returns to a long-distance shot and we see the crowd waving and cheering.

This alternation of close-up and distance shots is precisely how the liturgy focuses our attention on the principal theological idea of each liturgical season.

Each season presents us with an overview of the current theological idea,

while the particular feasts within the season present close-ups of the action of Jesus in us and in the world.

The basic thrust of Jesus' message is to invite us into divine union, which is the sole remedy for the human predicament.

Lacking the experience of the divine union, we feel alienated from ourselves, God, other people and the cosmos. Hence, we seek substitutes for the happiness for which we are predestined but which we do not know how to find.

This misguided search for happiness is the human predicament that the Gospel addresses.

The first word that Jesus speaks as he enters upon his ministry is "repent," which means, "change the direction in which you are looking for happiness."

Happiness cannot be found in the programs fashioned in early childhood

and based on instinctual needs for survival and security, affection and esteem, and power and control over as much of life as possible.

These programs cannot possibly work in adult life, although everyone tries to make them workable.

Happiness can be found only in the experience of union with God, the experience that also unites us to everyone else in the human family and to all reality.

This return to unity is the good news that the liturgy proclaims. The feasts of the liturgical year are the clothes, so to speak, that make visible the reality hidden but transmitted in sacramental rites.

The liturgical year was developed in the course of the first four centuries under the influence of the contemplative vision of the Gospel enjoyed by the fathers of the church.

It is a comprehensive program designed to enable the Christian people to assimilate the special graces attached to the principal events of Jesus' life.

The whole panorama of the mysteries of Jesus' life is condensed in a single Eucharistic celebration.

The liturgical year divides up all that is contained in that single explosion of divine light, life and love so that we can more easily assimilate the significance of these theological ideas by experiencing them one by one.

In the Christmas-Epiphanies season, the focus is on the theological idea of light.

In the Easter season, the focus is on the theological idea of life.

In the Pentecost season, the focus is on the theological idea of love.

Each of these theological ideas is communicated by means of a prolonged period of preparation leading up to the celebration of the principal feast.

We perceive the power of divine light, life and love when these great themes cease to be merely theological ideas and become our personal experience.

This is the ultimate purpose of liturgy. Unlike other teachers, it transmits the knowledge that it expounds.

(A 1995 book by Trappist Father Thomas Keating, of St. Benedict Monastery in Snowmass, Colo., is titled "The Mystery of Christ," Continuum. The article here is composed of excerpts from that book used with permission.)

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A TRADITION FOR TOMORROW

## 'Behold, the Lamb of God'

By Fr. John J. Castellet  
Catholic News Service

Several visions of heavenly liturgies are found in the book of Revelation. They are scenes in which the whole cosmos pays unending homage to God. At the center of these scenes is the risen Christ sharing with God the praises of the universe.

These scenes reflect the ancient liturgies celebrated in the churches of the book's author.

However, the earth-bound seer had to use the language of his own liturgy when speaking of the indescribable grandeur of the heavenly. That language was rooted in the Scriptures.

We, too, joyfully proclaim: "Behold, the Lamb of God!" And before we are joined in sacramental union with him, we pray to the Lamb to have mercy on us and to grant us peace. But who is this Lamb, a strange epithet when one thinks of it? We have to return to Scripture for an answer.

When John the Baptist pointed Jesus out to his followers, he cried out: "Behold, the Lamb of God" (John 1:36). What did the evangelist mean by this metaphor?

Did he have in mind the Suffering Servant, who is described as a lamb led to slaughter in the Old Testament Book of Isaiah (53:7)? Or did he have in mind the Passover lamb, whose blood saved the Israelites from extinction?

Our Eucharistic liturgy is replete with allusions to Scripture. The penitential rite for the Easter season acclaims him as "Mighty God and Prince of Peace, Son of God and Son of Mary, Word made flesh and splendor of the Father"—all from the Bible.

In the liturgy we are caught up into the past, salvation history's great events; we are joined with the primitive church's worship; and we are united with the heavenly community's eternal worship.



# Some ever old and ever new Easter customs

By Anne Hansen  
Catholic News Service

Almost all our familiar Easter customs can be traced back to early festivals celebrating spring's arrival. Many of the customs come from the ancient Greeks and Egyptians.

Eventually, many cultures embraced Christianity, and gradually through the centuries their ways of observing the spring holiday combined to become what we know as Easter customs today.

The Easter bunny is a hare, and according to Egyptian legends the hare is the symbol of the moon. Every year the date of Easter is determined by the moon.

Rabbits were also symbols of fertility. Down through the ages, the story began that a bunny brought eggs to children at Easter.

The egg is the symbol of new life. This combined with the symbol of fertility, the

rabbit, brings some sense to the idea that an Easter bunny would bring eggs.

Many ancient tribes ate colored eggs during the spring festivals and exchanged them as tokens of peace. The early Egyptians participated in egg giving long before the birth of Christ, and the Hebrews used eggs in their Passover meals.

It is sometimes said that people who parade on Easter to show off their new clothes have forgotten the meaning of Easter. But the custom began long ago and has deep meaning.

In the first few centuries after Jesus, the early Christians were given fresh, white robes to wear following their baptism. The new clothes were a sign that these people were part of the church.

As time passed, it was expected that new clothes would be worn even if a person was not newly baptized. Many people were poor

and wore the same clothes all year, saving the new ones for the Easter celebration.

Families may not dress up and parade through the village as in years gone by but we do still celebrate.

Some families have replaced the big family dinner featuring the foods of spring with a picnic at the park. Many others welcome the Easter break from school to escape their hectic routines and enjoy some quiet time together on a vacation.

The coloring of eggs for the Easter egg hunt is still very popular, although in recent years plastic colored eggs that can be filled with candy have been substituted for the real thing. The use of plastic eggs may be a commentary on our society or it may simply be that the taste of hard-boiled eggs is not as appealing as the chocolate that fills the plastic eggs.

In the spirit of good health many par-

ents fill their children's Easter baskets with gifts instead of candy. My children's grandmother gives them beach towels or nightclothes. They have come to expect it over the years and love it. It has become their Easter tradition carried over even into their college years.

Easter customs change. The reasons for celebrating do not.

As Christians we know that Easter is a time of new life and is about Jesus' resurrection. What traditions a family chooses to observe are not as crucial as the fact that they come together to celebrate.

Children grow up, and egg hunts and baskets are put aside. The hope is that the essence of the family and their Christian beliefs are not.

(Hansen is a parent education consultant and free-lance writer in Camarillo, Calif.)

## Easter season is the beginning of our time to build up Christ's body

By Fr. Robert L. Kinast  
Catholic News Service

Friends of mine in Germany who invited me to spend Christmas with them last year are coming to spend Easter with me this year. Just as they shared an authentic German Christmas with me, I want to share an authentic American Easter with them.

The trouble is, many of our cultural customs do not directly express the feast's spiritual meaning. It takes a little effort to make the connection.

For example, Easter is not about a bunny, even though rabbits appear everywhere in advertising and decorations. The spiritual meaning of Easter is symbolized by an animal but it's a lamb, whose blood identified the chosen people in Egypt, consecrated them to the Lord in Israel and redeemed them on the cross outside Jerusalem.

Similarly, Easter is not about eggs, even though we hardboil them in abundance and color them (sometimes ornately). In ancient cultures the egg symbolized fertility and the new life it brings.

Easter, of course, is about new life, not the reproduction of the species in this world but the transformation of each person in the next.

One of the family traditions of Easter is to hide baskets filled with candy, eggs and jelly beans so children can hunt for them. This cultural ritual can be a reminder that the risen life of Jesus also was hidden from the disciples, not as a game to test their power of discovery but because recognizing the risen life demands a special attentiveness and a willingness to be surprised when it appears.

Adults who have given up cigars, movies or some other personal pleasure during Lent often look forward to enjoying them again at Easter. But Easter is not a time for indulgence, for catching up on all the foregone delights of the previous six weeks. It is a time for experiencing anew the delights of taste and aroma that symbolize the eternal banquet made possible by the death and resurrection of Jesus.

Easter is not a fashion show, although people often wear new clothes when they

go to church, attend parties or gather with friends and relatives.

Some folks may go to extremes trying to impress everyone with the latest style or most expensive accessories but most people dress up to add to the festivities.

Early Christians did the same thing. After their baptism, they put on new white garments to symbolize the new life they had put on through baptism. Wearing a new suit or dress on Easter can have the same meaning for a contemporary Christian.

In many churches new members are received into the church or baptized at the Easter Vigil. This is a special moment in the life of a faith community, but Easter does not mean congratulating these new members on Sunday and forgetting about them on Monday.

Easter is the beginning of a special time period (mystagogy) when new members learn through firsthand experience how they can use their gifts to help build up Christ's body. It is also the time for established members to renew their own commitments and make the new members feel especially welcome.

Finally, Easter is not about the resuscitation of a dead man; it is the resurrection of our Savior. There is a vast difference.

Jesus was not restored to the life he lived before death; he was raised, transformed, glorified into the fullness of new life. This is the ultimate mystery of our faith, and it is not surprising that traditional church art and the imagination of most Christians find it difficult to portray adequately. Yet, every attempt is a reminder that the resurrection is more than we can ever imagine.

When my German friends visit, we will dye eggs, eat chocolate bunnies, hide Easter baskets, dress up, celebrate the Easter Vigil and have dinner with friends.

Through it all, we will remember the paschal lamb, celebrate new life, anticipate the heavenly banquet and welcome the risen Lord who always comes in surprising ways that defy imagination.

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

## Suggestions for celebrating, telling the Passion story to children

By Marybeth Shea  
Catholic News Service

How does a parent tell children a true story of betrayal, unjust imprisonment, torture, mock justice and grisly death?

Parents rightfully protect their families from great harshness in other stories by restricting television and movies. Yet this story is intrinsic to Easter.

But children, even pre-schoolers and toddlers, have a capacity to understand suffering. Noted psychiatrist Bruno Bettelheim in his book "The Uses of Enchantment" reminds us that children need to integrate the full range of human experience into their lives, including suffering, injustice, hunger, loss and death.

Fortunately, Christians have a very helpful, long tradition of storytelling. Beginning with the parables, the storytelling of our church also includes the mystic and morality plays of the Middle Ages, which eventually evolved into modern theater.

Common to storytelling and drama is the use of symbols. Children are particularly sensitive to symbols as a way of telling something that cannot be said.

Therefore, present the Passion to children using stories and symbols. Ease your way into the difficult but necessary theme of suffering by reading the parable of the Good Shepherd (John 10:1-18).

Gather your children around a table, opening the prayer service by lighting a candle. The glowing flame reminds all that the warmth of Easter is present in the Passion.

Children instinctively respond to the shepherd who calls his sheep forth by name. When the wolf appears, the shepherd, unlike a hired hand—remains, giving his life for the sheep if necessary. The

steadfast and tender shepherd reminds us of Jesus as both the paschal victim and the redeemer: that he lay down his life to take it up again.

Stations of the Cross are also appropriate for children. At the last station, show an image of the resurrected Christ.

A holy card is easily carried in purse or pocket.

Nature study supports our spiritual experiences of loss, faith and redemption. Gardening is a tactile way to see death transformed: Seeds lie dormant through winter waiting for the right conditions to flourish. Butterflies also embody the triumph of the resurrection over the grave.

Read Eric Carle's *The Very Hungry Caterpillar*. Planting milkweed in your yard will attract swallowtail butterflies. The jewel-like chrysalis can be brought inside. After emerging from its Easter chamber, the butterfly will need to dry its wings before being released.

During Holy Week, include children in Easter preparations. Clean, make festive foods and freeze them for the Sunday feast, mend and iron special clothes (new is not necessary). Find something white for each family member to wear on Sunday—fresh handkerchief, gloves or new socks.

Finish by Wednesday so that the Triduum of Thursday, Friday and Saturday can be observed.

Keep quiet on Friday between noon and 3 p.m. by unplugging the phone, and banning stereo and television. Attend parish services together.

Carefully timed naps and neat snacks make this easier. Babies and toddlers are particularly sensitive to mood and symbols. They "notice" the solemn music, subdued tone. These experiences are

among their first prayers.

For Easter celebration, families often choose Mass during the day. Some children are "larks," making possible attendance at a dawn liturgy.

If children are older, consider the beautiful Easter Vigil Mass. This liturgy is nearly two hours long, but contains enough drama to hold children's attention.

Taking a nap before this Mass is a good idea for adults as well.

On Easter morning, teach your children the Orthodox custom of greeting each other with "He is risen," and responding, "He is risen, indeed!"

(Shea, who lives in College Park, Md., is a free-lance writer and columnist who addresses Christian family life issues.)

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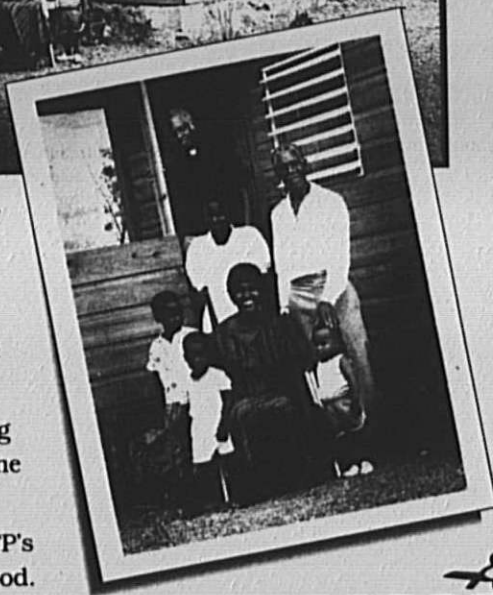
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## Feast of the Resurrection of the Lord/Msgr. Owen F. Campion

## The Sunday Readings

Sunday, March 30, 1997

- Acts of the Apostles 10:34, 37-48
- Colossians 3:1-4
- John 20:1-9

Today the church celebrates the resurrection of Jesus. It is the greatest day of the Christian year.



For its first reading on this extraordinary day of spiritual rejoicing, the church looks to the Acts of the Apostles. Initially, Acts was looked upon as a continuance of St. Luke's Gospel. For various reasons, this perception has been obscured if not lost. This is unfortunate, as the book of Acts flows directly from the Gospel.

The two books, in a sense, may be looked upon as a story of the disciples of Jesus, although, of course, the message of Jesus is primary in each. The disciples hear the word of God, revealed by the Lord, and they respond. Jesus is the source of knowledge about God. He preached about God and about life with God before Calvary.

Risen from the dead, the Lord still preaches, although it is through the instrumentality of the church.

This reading presents this fact. The church, in the community of apostles, through Peter as the spokesman, still proclaims the message of Jesus. However, Peter, speaking for the Twelve and for the church, bases all that he says upon Jesus. He introduces Jesus, and in this reading in a capsule gives the history of God's salvation as it unfolded in Jesus.

The Epistle to the Colossians supplies the second reading for Easter. It is a brief reading, but it is heavy in its message.

The victory of Jesus over death transforms existence. It reminds us very forcefully of the fact that powers exist beyond our own control and indeed beyond our sight. Yet they indeed are real. We live in this world of the powerful and the invisible in our spiritual nature, and our spiritual nature lives forever in union with Jesus, in the Lord's Resurrection.

St. John's Gospel supplies the Gospel

reading. It is a magnificent story, rich in drama and meaning.

The story is evident. Three of the Lord's followers, Mary of Magdala, Peter, and the disciple whom Jesus loved approach the tomb. They find the tomb empty. The disciple whom Jesus loved then entered the tomb, and he believed that the Lord had been raised.

This story should not be read superficially. There is a great contrast among the three figures.

Mary of Magdala formerly had been a sinner. Yet she was among only three who withstood the fury of Rome to stand beneath the cross as Jesus was dying. She never relented.

To the contrary, Peter (who before Calvary at the worst had been depicted in the Gospel as hasty or obtuse) denied Jesus. In the minds of the early Christians, denying the Lord was the greatest of all possible sins.

Finally, the disciple whom Jesus loved came from a background perhaps quite innocent or at least the evangelist felt no need to describe him as once a great sinner. With Mary of Magdala, he had stood beneath the cross. Of the three at the tomb, however, he alone "saw and believed."

## Reflection

The first two readings brilliantly set the stage. Jesus is Lord! He lives! He is God.

The Gospel reading speaks of varying responses to Jesus, not in indifference and absent of feeling, but rather in revelation. People respond to Jesus according to their own cooperation with God's grace, to the extent God enables them to be healed.

Gleaming in this reading is the forgiveness of God. Surely at a point a while before, Jesus had forgiven Mary of Magdala. But, only a few days earlier, Peter had sinned against God in the greatest of sins. Nevertheless, here he was at the tomb, anxious to care for the body of Jesus, but most importantly accepted once again into the apostolic band. Bold, albeit implied, is Peter's contrition and the Lord's forgiveness. Unreported is the fact that at some point Peter reconciled himself with God, and God—and the apostles—forgave him.

Sin has its harmful effects, however.

## Daily Readings

Monday, March 31  
Easter Monday  
Acts 2:14, 22-33  
Psalm 16:1-2, 5, 7-11  
Matthew 28:8-15

Tuesday, April 1  
Easter Tuesday  
Acts 2:36-41  
Psalm 33:4-5, 18-20, 22  
John 20:11-18

Wednesday, April 2  
Easter Wednesday  
Acts 3:1-10  
Psalm 105:1-4, 6-9  
Luke 24:13-35

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

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

Saturday, April 5  
Easter Saturday  
Acts 4:13-21  
Psalm 118:1, 14-21  
Mark 16:9-15

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

Recovery from sin is final, but it takes time to regain strength. It is as if serious surgery occurred. The cause of an illness may have been removed in the surgery, but for a while the effects of the illness remain.

In this picture uniquely stands the disciple whom Jesus loved. Himself alone untainted by sin, unburdened by the effects of sin, he "sees and believes." Knowledge

of the Resurrection must come more slowly to the perception of the others.

Easter is a celebration of the Lord's victory. It also is a great consolation. In the church, the Lord lives with forgiveness and life. The Easter story reminds us that even the worst of sinners can be renewed simply through contrition and God's loving forgiveness.

## Question Corner/ Fr. John Dietzen

## Catechism explains rules for penance on Fridays



**Q** I am puzzled by a recent book on Catholic spirituality which claims Friday "penance" is not merely a suggestion. The book indicates that a Catholic commits sin if he or she allows a Friday to pass without an act of penance.

The author refers to Pope Paul VI's constitution on the subject and says a person is guilty of mortal sin by not observing a notable number of Fridays without a proportional grave reason.

We're told we should do some kind of other penance in lieu of abstaining from meat on Friday, but I've never heard the obligation expressed in such terms of sin.

I know the rules about fast and/or abstinence during Lent. Is it a mortal sin not to do any other kind of penance on the other Fridays of the year? (Indiana)

**A** The source you quote has a strange and confusing way of expressing the present discipline of the church concerning penance on Friday.

In his 1966 document *Poenitemini*, changing the regulation about abstinence from meat on Fridays, Pope Paul VI did not replace one kind of "sin" with another. He was pointing out "the implications and importance of the Lord's command to repent," since all members of the church "are in continuous need of conversion and reform."

He refers to the tradition of Catholic spirituality that this penance takes many forms, from fasting and abstinence to prayer, fulfilling the daily duties of our vocation and patiently bearing the hardships and uncertainties of each day's struggle.

Much depends on one's circumstances, Pope Paul VI notes. Richer

people will need more self-denial. The poor can offer their suffering to the Father, in union with the suffering of Christ.

In its section on the subject (1427-1439), the Catholic catechism lists numerous other forms of interior and exterior penance.

Habitual failure to observe some kind of regular penance, in the sense given by Pope Paul and the catechism, is surely a sinful violation of the commands given by our Lord in the Gospels. Christian tradition and Pope Paul tell us that.

It is in that context of the Lord's call to a life of penance and conversion that the pope calls "substantial observance" of the designated days of penance a "grave obligation." In that sense, your author is correct. Your concern is also right.

If an individual is observing even minimally the habitual practice of penance the pope describes, it is hardly conceivable that he or she could go through a whole day without some kind of prayer, patient fidelity to life's obligations, an act of charity, or any of the other forms of penance prescribed by Jesus and his church.

Nine months after *Poenitemini*, our bishops made that document's provisions specific for the United States, abrogating the obligation of Friday abstinence from meat, except during Lent.

Without making it a "law," they recommended abstinence from meat on all Fridays as a praiseworthy, voluntary, not obligatory, act of self-denial.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.

Questions for this column should be sent to Father Dietzen at the same address.)

## My Journey to God

## Dear Lord

"The Lord surrounds his people, both now and forever."

Psalm 125

Dear Lord,

I feel your presence in my heart and in my mind so that I "see" you in everyone I meet, the sun at daybreak, the moon and stars at night, every blade of grass, every flower, every magnificent tree, the graceful flight of birds and their songs, a smile from a stranger, and the love of a child.

These are the wonderful gifts you give my spirit, and their subtle changes and endless varieties are the challenges which keep my brain and imagination alive and growing.

I see so much beauty. Each person I meet is either a potential friend or someone who needs me. Either way, I am enriched as long as I recognize each as a fellow traveler on the road of life.

You have given me so much, and all I need to do is realize that you are in each person, scene and event. In acknowledging your presence, I can pray always.

You are my friend, and even though



Chris Illustration

at times I get so involved with activities and people, you wait patiently.

What makes me happiest are the times when you suddenly come into my thoughts, gently shoving all else aside. That is when I comprehend the depth of your love.

I know that this love is forever, and I feel overwhelmed by the realization that, although I deserve nothing, you give me all that matters.

By Arlene Locke

(Arlene Locke is a member of St. Christopher Parish in Indianapolis.)



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Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis, will hold a Sacred Heart devotion at 8 p.m. All welcome.

St. Thomas Parish, Fortville, will hold Mass, exposition of the Blessed Sacrament starting at 6:30 p.m., followed by discussion of the Eucharist. Information: 317-485-5102.

SS. Peter and Paul Cathedral Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday Rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All are welcome.

Sacrament after 8 a.m. Mass until 5 p.m. All are welcome.

Catholic Charismatic Renewal of Central Indiana will gather at St. Monica Church, 6131 N. Michigan Rd., Indianapolis. Teaching will begin at 7 p.m., praise and worship at 7:30 p.m., followed by Mass and healing service. Information: 317-927-6900.

St. Susanna Church, 1210 E. Main, Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

St. Lawrence Church,

56th St. Indianapolis, will hold a Silent Retreat in the tradition of St. Ignatius for men and women. Fees and information: 317-545-7681.

### April 4 - 13

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold an intensive and advanced Centering Prayer Retreat. Information, registration: 317-788-7581.

### April 5

St. Paul School, New Alsace, will host an alumni reunion dinner and dance in the Parish Center, 9798 N. Dearborn Rd., Guilford, beginning with Mass at 5:30 p.m. Information, reservations: 812-623-2699; 317-888-2862.

All Saints Catholic School will hold a Spring Raffle and Monte Carlo Night at St. Joseph Church, Elford Hall, 1401 S. Mickley Ave., Indianapolis, 6 - 11 p.m. Information: 317-636-3739.

### April 6

St. Francis Xavier Church, Hwy. 31 & Hwy. 160, Henryville, will hold a smorgasbord, craft fair and quilt raffle, 11 a.m. - 1:30 p.m. Adult tickets: \$5., children: \$3.; under 5: free. Information: 812-256-3200

Sacred Heart Church, Indianapolis, will hold Marian Prayer, 2-3 p.m. All are invited.

St. Christopher Parish, Indianapolis, Singles & Friends is hosting morning coffee and donuts in the Parish Activity Room 8:30 a.m., 10:30 a.m. Information: 317-879-8018.

A Schoenstatt Holy Hour and Mass beginning at 2:30 p.m. at Mary's Rexville Schoenstatt. Information: Fr. Elmer Burwinkel 812-689-3551. Directions: .8 mile E. of 421 on 925-S, 10 south of Versailles.



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**The Active List, continued from page 20**

St. Nicholas, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis, will hold a 75th Anniversary Mass at 10:30 a.m. celebrated by Archbishop Daniel M. Buechlein. A reception will follow.

Little Flower Parish Ladies Club, will hold a Spring Card Party in the Little Flower Social Hall, 4720 E. 13th St., Indianapolis, 1:30 - 4:30 p.m. Information: 317-357-3546.

Holy Guardian Angels Church, 203 U. S. 52, Cedar Grove, will hold eucharistic adoration 6 - 8 p.m. Everyone is welcome.

**April 8**

St. Christopher Parish, Indianapolis, Singles & Friends will hold Movie Night Downtown. Information: 317-879-8018.

St. Patrick Church, Terre Haute, will sponsor Divine Mercy class at St. Patrick School, 449 S. 19th St., Terre Haute at 7:15 p.m. Information: 812-234-6746.

Marian College, 3200 Cold Springs Rd., Indianapolis, will hold a series of Mature Living Seminars from 10 a.m. - 12 noon, in Room 251 of Marian Hall. Week four "Why Four Gospels?" presented by Sister Barbara Leonard. Information, registration: 317-929-0123.

The Ave Maria Guild will meet at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove at 12:30 p.m.

**April 9**

The archdiocesan Family Life Office will present Natural Family Planning instruction every second Wednesday, 7:30 p.m., at the O'Meara Catholic Center, 1400 N. Meridian, Indianapolis. Fee: \$20. Information, registration: 317-236-1596.

At Immaculate Heart of Mary Church, 57th & Central Ave., Indianapolis, a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. All are welcome.

**April 10**

Saint Meinrad College, St. Meinrad, will present the 1997 Thomas Lecture "Created in our Own Image? A Theological Reflection on the Future Developments in Human Genetics," by Dr. James J. Walter in the Newman Conference Center at 8 p.m. Information 812-357-6501.

The Catholic Choir of Indianapolis will present the Journey Concert, "1500 years of Evolution in Sacred Choral Music" at St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis at 7:30 p.m. Tickets: \$10. Information, tickets: 317-216-5588.

**Bingos**

MONDAY: Our Lady of Lourdes, 6:30 p.m.; TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey K of C Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

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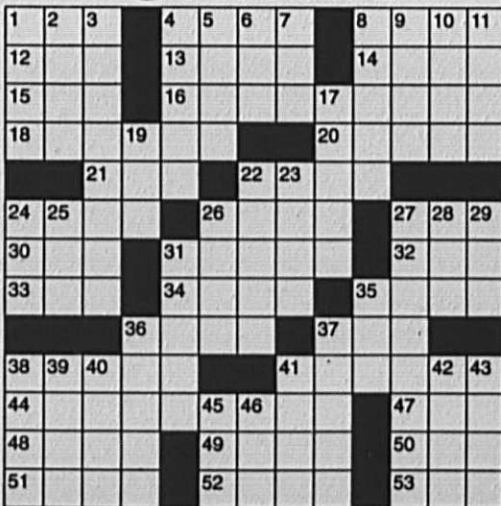
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## Catholic Crossword



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**ACROSS**

- 1 Baseball player's hat
- 4 Lowest voice
- 8 Drenches
- 12 "And God opened — eyes" (Gen 21:19)
- 13 — the Red
- 14 Plenty (2 wds)
- 15 Crude mineral
- 16 It's inspired by God (2 Tim 3:16)
- 18 Bouquets
- 20 Started the fire again
- 21 "Ye shall not — of it" (Gen 3:3)
- 22 Cake layer
- 24 Helsinki native
- 26 Mother of Jesus
- 27 Drink like a tabby
- 30 And so on (Abbr)
- 31 Tamar made these for Amnon (2 Sam 13:8)
- 32 "Why make ye this —, and weep?" (Mark 5:39)
- 33 Alias
- 34 Like Barzillai (2 Sam 19:32)
- 35 Fair
- 36 "They toil not, they — not" (Luke 12:27)
- 37 Floor throw

**DOWN**

- 38 Jesus was pierced with one (John 19:34)
- 41 — a bullock or a lamb? (Lev 22:23)
- 44 "We are —" (2 Co 5:8)
- 47 Letter after sigma
- 48 Lily
- 49 Roof edge
- 50 Road curve
- 51 Mrs. Truman
- 52 "— and Dolls"
- 53 Light bread
- 1 "They break their bones and — them in pieces" (Micah 3:3)
- 2 Dynamic prefix
- 3 "And Cain went out from the — of the Lord" (Gen 4:16)
- 4 "Thou hast — me behind and before" (Psa 139:5)
- 5 Circle parts
- 6 "—, thou knowest" (Rev 7:14)
- 7 Film genre: —, II
- 8 John baptized with it (Acts 1:5)
- 9 Twelfth Hebrew month
- 10 Actress Spelling
- 11 "Let stand" to editors
- 17 Makes raids upon
- 19 Writer Fleming
- 22 "And the beast was —" (Rev 19:20)
- 23 Maddened
- 24 Not merry
- 25 Japanese statesman
- 26 The wise man
- 27 "A feast is made for —" (Ecc 10:19)
- 28 Radio spots
- 29 "He maketh the deep to boil like a —" (Job 41:31)
- 31 Isle of —
- 35 Stick out
- 36 Storage places for valuables
- 37 Religious ceremonies
- 38 Wound covering
- 39 Sider's support
- 40 Son of Seth (Gen 5:7)
- 41 It slays the silly one (Job 5:2)
- 42 Like Christ's yoke (Mat 11:30)
- 43 Sham
- 45 PhC, for one (Abbr)
- 46 — de Cologne

Answers on page 25.

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## Youth News/Views

# Chatard loves baseball

By Mary Ann Wyand

Bishop Chatard High School's varsity baseball program has been attracting lots of interest from major league scouts in recent years, and the Trojans are setting numerous records for the Indianapolis North Deanery interparochial high school.

Last year the Trojans earned an Indiana High School Athletic Association regional championship and a 25-3 season record while averaging nearly 11 runs per game.

Head coach Tom Dilley has guided the Trojans to an 89-58 record with three sectional championships and one regional championship during his five years at Bishop Chatard. Thirteen players have played collegiate baseball in recent years.

Dilley attributes Bishop Chatard's success to the talent and commitment of the players and the dedication of assistant coaches Mark Fahey and Jim Leisure and new assistant coach Razor Shines, a former Indianapolis Indians star who also played two years for the Montreal Expos and now is Chatard's hitting instructor.

"I wanted to get on the level where I could give back to the kids," Shines said. "Coach Dilley was looking for an assistant, someone knowledgeable who could help him run a program. They seem to think I fit that bill."

Shines attributes his successful 15-year professional baseball career to caring mentors who helped him learn the game when he was a boy.

"I feel like, as a retired player and an assistant coach, I owe it to the kids to teach them what I know about base-

ball," he said. "Hopefully they will get the opportunity that I had one day. That's why I'm here. I love the game. There's no greater love for me, other than the love of God and my family."

Shines said Chatard's players are fundamentally sound.

"Coach Dilley is very knowledgeable, not just in pitching," Shines said. "He was a pitcher, and he understands the game. I'm excited about working with him. I've played 15 years as a professional, and I'm learning from him myself."

Dilley played college baseball at Ball State University, and decided to coach because he loves teaching the sport. He earned Regional Coach of the Year honors from the Indiana High School Baseball Coaches' Association last year.

"I love to see the kids I've helped do well and drill a ball to the outfield or make a great throw," Dilley said. "I love to hear about our kids doing well in college and in sports. We've had one kid, John Kremer, drafted by the Detroit Tigers. He's a sophomore now at the University of Evansville. They're all good kids, and our parental support and the administration here are fantastic."

Bishop Chatard seniors Andy Kremer, Lucas Brunette, David Ferris, Ryan Schroeder, Nick Horvath, and John Burcham are looking forward to their final IHSAA baseball season.

"Baseball means so much to me," Andy Kremer said. "I can't even explain it. It's so much fun, especially here. The coaches really care about us, and that's



Bishop Chatard High School senior Andy Kremer of Indianapolis works on his swing on March 20 with Razor Shines (left), a former Montreal Expos and Indianapolis Indians star, and Tom Dilley (center), Chatard's head baseball coach.

what makes it so special."

A catcher, Andy said he plays baseball "all spring and every day all summer." He has earned a baseball scholarship at St. Joseph College in Rensselaer.

Lucas Brunette plays center field and is a relief pitcher.

"My dad got me hooked on baseball when I was young," Lucas said. "I've always loved the game. I enjoy the competition, especially here. We've got a good sense of team unity, which makes it a lot more fun to play. Coach Dilley makes us work hard, but we appreciate it later."

Bishop Chatard pitcher David Ferris, a left-hander, also plays right field. He has earned a scholarship to play baseball for

the Indiana University Hoosiers.

"Everybody wants to work hard and win," David said. "It makes you better. Coach Dilley pushes us in the classroom and on the field. I'm glad I came here."

Senior Ryan Schroeder plays first base.

"We've got a great group of guys who are willing to go out and play baseball for the love of the game," Ryan said. "I think we're going to have a solid team."

Nick Horvath pitches and plays second base.

"We've had a great team for the past couple of years," Nick said. "It's great to be a part of such a good team. They're dedicated to the game, and that's what makes it so much fun."

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## Campus/Young Adult News

# Marian group tours Rome and southern Italy

By Dr. Jack Sederholm

"We welcome the pilgrims from Marian College, Indianapolis, Indiana."

Thus His Holiness, Pope John Paul II, opened his weekly general audience in the square of St. Peter's Basilica on March 12.

As cheers and salvos from the Marian College participants in the audience resounded around the Bernini columns, the Holy Father smiled.

Such was the high point of a Marian College Alumni Association and Department of Theatre trip to Rome as 69 students, faculty, alumni and friends of the Franciscan college visited the Eternal City for Marian's seventh annual theatre trip.

Rome's museums, theatres, palaces, churches and shops welcomed the tourists with fun, food and inspiration. The sunny weather made touring this historic Italian city even more pleasant.

Overwhelmingly, it was the Roman Ruins and the Catholic Churches which dominated the sights seen by the group during this Lenten trip.

The Vatican (St. Peter's Basilica and Museum), Navona Piazza, the Pantheon, the Trevi Fountain, the Roman Forum, the Coliseum, St. Mary Major Basilica, and St. Peter in Chains Basilica were but a few of the hundreds of sights enjoyed by the group as they spent seven fun-filled days in Rome.

Great shopping was found in various places throughout Rome, including the elegant shops with designer fashions in the Colona, along the Via Nazionale, the Via Corsa, and the Via Oberti.

While in Naples, there was time to shop for cameos manufactured on the

premises, and in Florence the group enjoyed the opportunity to buy leather goods.

A benevolent sun persisted for the eight days the Marian College group toured Italy. Spring has arrived in Rome, with temperatures in the upper 60s during the day and in the lower 40s at night. Flowers and trees were all in bloom with crocuses, daffodils and primroses in vibrant colors decorating window boxes and gardens. In the country, fruit trees were in blossom along the tour route to outlying destinations.

Pasta, pasta and more pasta greeted the group at every restaurant and pizzeria in the city. The Italians have hundreds of ways to create a pasta dish with either white or red sauces, and the Marian group had plenty of opportunities to sample almost every pasta recipe.

In Italy, the pasta dish is the first course after the antipasto served for meals. Then comes the second course of either meats or fishes, always dressed in a light sauce. Salad is served after the second course by the Romans, much to the surprise of the Marian College tourists. After the salad, either cheeses or fruit are served, followed by dessert, espresso and liqueur. A Roman meal lasts for hours, and dinner is treated as a social occasion.

After arriving in Rome on a Saturday morning, the group explored the area around the hotel for restaurants and pizzerias. A large group of Marian College tourists went to Mass at St. Mary Major Basilica two blocks from the hotel.

Some of the favorite points of sightseeing they visited in Rome were:

- the Sistine Chapel, newly restored and overwhelmingly beautiful
  - the Vatican Museum, with its art and sculpture treasures
  - the Roman Forum and Coliseum, plus the hundreds of other ruins dotted throughout the Eternal City
  - the Catacombs
  - the Pantheon, a former Roman temple now operating as a church, with its perfectly round interior and wonderful acoustics
  - the Piazza Navona, a former circus arena and site of chariot races, with its fashionable sidewalk restaurants and musicians
  - the Trevi Fountain, where tradition has it that, if you throw a coin in the fountain, you will return to Rome
  - and the sculpture, sculpture, sculpture which dominate buildings, piazzas, museums and even intersections!
- Not all of the sightseeing was confined to Rome. Side trips included visits to:
- Pompeii, to see the ruins of the city covered by an eruption of lava from Mount Vesuvius in 79 AD
  - Assisi, to visit the cradle of the Franciscan orders of priests and nuns, its churches, frescoes and the little hill-top city
  - Florence, for the shopping and the museums
  - and Capri, to see the Blue Grotto.
- Some of the Marian College tourists extended their eight-day tour of Rome with an additional three days in Venice, traveling there by train.
- Very few members of our group went to the theatre offered in Rome. However, during the Lenten season there weren't many cultural events from which to

choose for entertainment.

With the language barrier, many members of the Marian group shied away from that opportunity. However, some intrepid souls forged ahead and saw the opera *Don Quichotte (Don Quixote)* by Masanet at the beautiful Opera House of Rome, and the play *Scapino* by Moliere presented at the *Teatro Colosseo*. Despite the language barrier, the acting, scenery, costumes, music, singing and actions were profoundly entertaining.

The San Giorgio Hotel next to the Termini (the main train station) was comfortable and in an excellent location to get to anywhere in the city. The Metro stop was just a block away, and when the Marian College tourists finally tired of walking and got up the courage, they entered its lower depths to find that it offered efficient, fast and friendly service.

The fear of gypsies and pickpockets was a concern, but only four minor incidents were reported by members of the group, with only money taken.

All those who traveled to Italy for the eight-day tour agreed that the Italian people were polite and friendly, the sights were spectacular, inspirational and enlightening, and the shopping and theatre were the best anywhere.

(The Marian College Alumni Association and Marian's Department of Theatre are planning an eighth annual theatre trip during spring break in March of 1998 to Prague, the Czech Republic. Marian also is planning another theatre trip to London in May of 1998. For more information about either trip, contact Dr. Jack Sederholm at Marian's Department of Theatre at 317-955-6386.)

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## Entertainment

Viewing with Arnold James W. Arnold

# Marvin's Room earns acclaim for its insight

It's a good thing for *Marvin's Room* that its star, Diane Keaton, was nominated for an Oscar as best actress.



This is the sort of quiet, uplifting movie that, without the boost from much-maligned Oscar, could have dropped off media sonar screens, which are designed to pick up very loud noises like bombs, volcanoes, alien invasions, etc. (Consider the din created by and for Howard Stern, the resulting ink, and what a fraction of that time and space might have done for *Marvin* and movies like *Secrets and Lies* or *Lamerica*.)

Keaton's character here may not be a saint, but she's as close as movies get in this era. Scott McPherson's story, based on his

play, is about an archetypal conflict between sisters. It's not a women's film, but a celebration of life even in its darkest times.

The older sister, Bessie (Keaton, now 51), is the unmarried caregiver. She lives in Florida with her aged, bedridden father, Marvin, who has been "dying for 20 years." He can't speak and seems rarely lucid. (It's a remarkable role for Hume Cronyn, who conveys all the emotions of a spirited man with looks, grunts, gasps and animated movement.)

She also cares for Ruth, her slightly dotty, elderly aunt, who passionately follows the TV soaps but would dissolve into panic if anything happened to Bessie.

"What if Marvin dies while you're out of the house?" she asks Bessie.

"Then you'll call me and I'll come home," Bessie replies.

Ruth is played with both pathos and wackiness by Gwen Verdon, the one-

time show-stopping Broadway dancer, who's taking good care of herself in this late-in-life career makeover.

Life is in the process of offering another bad break to Bessie, who is undergoing tests for what will turn out to be leukemia. The doctor (a cameo for Robert DeNiro) is a comically clumsy character, with an oafish brother as office receptionist. Thus, the bad news is delivered, not by assured medical geniuses, but by clowns. In a way, that's how life is, but writer McPherson's motif is that in reality tragedy and comedy (even farce) are closely mixed.

Bessie's best hope is a bone marrow transplant from a matching relative, and this brings her sister, Lee (Meryl Streep), down from Ohio with her two sons, rebellious 17-year-old Hank (Leonardo DiCaprio) and a suitably shy pre-adolescent Charlie (Hal Scardino).

Resentments simmer because the sisters haven't communicated for a few decades. Lee has escaped Bessie's burdens.

"I decided I wasn't going to waste my life," Lee says, but feels guilty about it.

Lee's family is in another kind of crisis. Her son Hank idealizes his abusive race-driver father who has long departed. Hank battles his mother constantly, and makes fun of her boyfriends and her new career as a cosmetologist. He's under psychiatric treatment for having tried to set their house on fire.

What happens in the film is a reversal of expectations: the sick come to the aid of the presumably well. Bessie reaches Hank, mainly by treating him as a human being and communicating her own luminous joy in life. (He's a hard case, and parents will enjoy seeing how it's done.) In the end, Lee comes to see her sister as she is, and her life and values are changed.

The movie is really about Bessie, and she's a rare movie heroine, a selfless person

to whom the corporal works of mercy seem to come naturally. Gifted with compassion, she sees her burdens as opportunities.

"I'm so lucky," she says at the climax of the film, her face aglow. She's just learned that none of her relatives are a match for the bone marrow she needs to survive the leukemia. "I'm so lucky to have had such love in my life."

She means Marvin and Ruth, and also Lee and her sons. She's not grateful that they've loved her, but that she has been able to love them.

The movie works precisely because it makes this graced character credible, and Keaton earns her Academy Award nomination. Bessie gets past the considerable skepticism of today's audiences, not to mention the peculiarities and feistiness of her own relatives.

*Marvin* may sound either too grim or too pious, but it has some fine visual moments. There are scenes of a painful visit to a nursing home, where we learn that people qualify for aid by spending their savings on expensive tombstones. There also is footage of a recreational trip to Disney World that turns sour.

There's also plenty of fun, even in the center of the family angst, such as a scene in which a brouhaha develops over whether the boys may help themselves to a bowl of potato chips or must wait to be invited to have a snack.

In a deft symbolic touch, Bessie uses a hand mirror and its reflected light to bring joy and magic to Marvin's restless soul. She speaks to him, and he hears her. She is the optimist who brings light and meaning to the darkness.

(A movie of substance, gracefully acted and mounted; recommended for mature viewers.)

USCC classification: A-II, adults and adolescents.

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## Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death.

Obituaries of Archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

**ABELLADA, Jacinta S.**, 80, St. Mary, Greensburg, Mar. 15. Wife of Gabriel S. Abellada, Sr., mother of Gabriel S., Jr., Mario, Alfredo Abellada, Thelma Delacruz, Estrelita Kintanar, Nancy Lontok, sister of Conchita Selner, grandmother of 21, great-grandmother of four.

**BEAMAN, Kenneth E.**, 77, Holy Trinity, Indianapolis, Mar. 13. Husband of Aleene Beaman, father of David Beaman, Mary Elstone, brother of Horace Beaman, grandfather of six, great-grandfather of two.

**BEARDEN, JoAnn**, 35, Sacred Heart, Jeffersonville, Mar. 12. Wife of Todd Bearden, mother of Jessica Bearden, daughter of Mary Baker, sister of George, Jackie Brumett, Lois Drake.

**BRAND, Leo A.**, 93, Holy Name, Beech Grove, Mar. 13. Father of Dolores Patterson, Rev. Leo A., Kenneth J. Brand, grandfather of three.

**BUREN, Simon Caye**, Sr., 81, St. Anthony of Padua, Clarks-ville, Mar. 5. Husband of Ruth E. Buren, father of Simon Caye Buren, Jr., Ruth Ann Reynolds, Judy Wheatley, Mary Lou Richards, grandfather of nine, great-grandfather of seven.

**CORADI, John W.**, 89, St. Simon the Apostle, Indian-apolis, Mar. 12. Uncle of Corinne A. Casey, Robert J. Denari.

**HEIDLOFF, Ted J.**, 54, Holy Name, Beech Grove, Mar. 16. Husband of Suzanna G. (Koers) Heidloff. Father of Mathew Heidloff, brother of John "Jack," Robert Heidloff, Judi Parsons.

**KING, Fanchon A.**, 91, St. Malachy, Brownsburg, Mar. 5. Father of Donald, M. Frank King, grandfather of four.

**KREUTZER, Larry Joseph**, 50, St. Roch, Indianapolis, Mar. 11. Husband of Katherine Kreutzer, Laurie, Melissa, Jennifer Kreutzer, son of Lester and Florence Kreutzer, brother of Carol Glascock.

**MARSHALL, Ruth M.**, 65, St. Rita, Indianapolis, Mar. 14. Stepmother of Anthony, Joyce Marshall, Pam Maxwell, Jocelyn Johnson, Debra Oats, sister of Theopolis, Robert, Roger, Gloria, Victoria Jones, Melba J. Kirk, Mary Jetter, Roberta J. Ramseur, grandmother of nine, great-grandmother of five.

**MCGRATH, Emily L.**, 70, St. Michael's Bradford, Mar. 14. Mother of Mary Frances Ryan, Catherine Rose Haub, Vicky Ray Sherrard.

**MEISBERGER, Eleanora L.**, 85, Holy Spirit, Indianapolis, Mar. 14. Mother of Joan M. Meisberger, sister of Clara Hohn.

**MEYERS, Jonathon Jay**, infant, St. Louis Church, Batesville, March 17. Son of Jay Allen and Elizabeth Ann (Scheele) Meyers, brother of Allen Frederick, Grant Christopher Meyers, grandson of Fred and RuthAnn Scheele, Florence Meyers, great-grandson of Dolores Blank, Olivia Scheele.

**NASH, James C.**, 69, Holy Spirit, Mar. 14. Father of Thomas K., William C., Robert M., Kevin M., Mark D., Karen E. Nash, Mary L. Keenan, grandfather of four.

**NOE, Omer "Whitey"**, 82, St. Michael, Brookville, Mar. 11. Husband of Helen (Seal) Noe, father of Cherlyn, Gary Noe, grandfather of four.

**SPRAGUE, Ronald E.**, 48, St. Vincent de Paul, Shelbyville, Mar. 15. Husband of Linda Sprague, father of Aaron, Joey Sprague, grandfather of one.

**TANKSLEY, Louise P.**, 82, Holy Spirit, Mar. 12. Wife of Norval J. Tanksley, mother of Terry J. David L., Gary J. Tanksley, sister of George, Vincent LaRue, grandmother of three.

**WALL, Robert J.**, 69, St. Mary, New Albany, Mar. 15. Brother of Charles E. Wall, Margaret L. Kleer, Mary B. Ritz, Elizabeth J. Roberts.

**WHITE, Nan Rita (Goulding)**, 66, Our Lady of Perpetual Help, New Albany, Mar. 5. Wife of Donald G. White, Sr., mother of Sophia, Donald G. White, Jr., sister of John M. Goulding, grandmother of one, great-grandmother of one.

**WILSON, Charles R.**, Sr., 66, St. Mary, Greensburg, Mar. 15. Husband of Geraldine A. (Bradley) Wilson, father of Charles R., Jr., Michael R., Donald J., Paul L., William P., John U. Wilson, Rosemary E. Waltermann, Joanne L. Johnson, Susan (Wilson) Henry, Sandra M. (Wilson) Loudin, Angela A. Wilson, brother of Joan Schoettmer, grandfather of 31, great-grandfather of 12.

**WILT, Robert**, 88, St. Anne, New Castle, Mar. 8. Husband of Mary (Bonifas) Wilt, brother of Judith Gullett.

## Archangels to protect new Vatican web site

VATICAN CITY (CNS)—The three computers being used for the Vatican's Internet and e-mail services have been "baptized" Raphael, Michael and Gabriel.

Starting Easter Sunday, anyone with a computer, modem and Internet server will be able to see what the archangels' namesakes have to offer: some 1,200 papal and Vatican documents on the World Wide Web site at <http://www.vatican.va>.

At a March 24 Vatican press conference officially unveiling the Vatican's Web site, Sister Zobebein explained the role of each computer:

•Raphael stores the texts, which on opening day will include all the documents of the Second Vatican Council, the papacy of Pope John Paul II and probably all of Pope John Paul I. Raphael also will hold graphics from the Vatican Museums and sound clips from Vatican Radio as the project develops.

•Michael, whose patron is usually painted with a sword in hand, is the system's "firewall," regulating access and protecting the system from hackers.

•Gabriel, named after the patron of messengers, communicates with the outside world and holds the software that helps people access the documents they want.

The new and improved Vatican Web site, which succeeds the temporary Internet offering unveiled on Christmas Day 1995, is part of the church's "centuries-long dialogue with the world and with men and women of every continent and language," said Archbishop Claudio Maria Celli, secretary of the Administration of the Patrimony of the Holy See.

The opening screen of the Web site says, "The Holy See" in German, English, French, Spanish, Portuguese and Italian. The instructions, lists of contents and most of the documents are available in all six languages.

"This is a continuation of the Holy Father's pastoral trips," Archbishop Celli said. With the new Web site, "he can be in contact not with a sea of people, but with individuals. It is more

intimate and more personal."

After users choose a language, the screen changes to offer six main options:

•The Holy Father, where papal biographies and documents are stored.

•The Roman Curia, with documents and announcements from the congregations and councils of the Catholic Church's central offices.

•News Services, which contains the Vatican Information Service, the daily bulletin of the Vatican press office, articles from the Vatican newspaper and stories from Vatican Radio.

•Vatican Museums, which eventually is expected to contain articles and graphics regarding the museums collections.

•The Jubilee Year, containing articles from the magazine published by the Vatican committee coordinating the Holy Year 2000 celebrations, a calendar of events and the text of the pope's letter on preparing for the celebration.

•Archives, which on opening day will include all the documents of the Second Vatican Council. Texts from earlier councils will be added over time.

The next major addition the Vatican hopes to make to its site is providing several of the papal documents and texts in Chinese and Arabic, languages spoken in places where Catholic documents are not readily available.

Archbishop Celli told reporters that Pope John Paul, who is known to not use a computer, "is fascinated" by the Web site project.

"When I spoke to him, he was very attentive, asking question after question. He is a man of culture who sees the potential," the archbishop said.

"I did not have to explain much even though, like me, the technology of it is a mystery to him," Archbishop Celli said. "The pope wants to be present to the world in every way possible."

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# News briefs

## National

### Court considers constitutionality of Internet controls

WASHINGTON (CNS)—Federal restriction of indecent material on the Internet may live or die by whether the Supreme Court decides the computer information network is more like the telephone system or a bookstore. In oral arguments March 19 over the constitutionality of portions of the Communications Decency Act, Supreme Court justices questioned whether the legal impact of the 1996 law is more like trying to prohibit teen-agers from talking about their sexual experiences over the telephone or like forbidding pornographers from putting their materials in places minors can find it on the shelves. The court was asked to review provisions of the Communications Decency Act which make it a crime to transmit or display "indecent" or "patently offensive" sexual material to under-age recipients. Provisions of the law which prohibit transmission or display of obscene material were not challenged.

### Legislators work to bring suicide law flaws to surface

SALEM, Ore. (CNS)—An appeal made in federal court in mid-March puts Oregon's assisted-suicide law back on the shelf, giving a panel of state legislators time to uncover what they consider the law's multiple defects. Lawyers for the National Right to Life Committee March 13 asked the 9th Circuit Court of Appeals to reverse a Feb. 27 decision that gives assisted suicide the go-ahead in Oregon. The request, though unlikely to succeed, could block implementation of the controversial procedure for months. During that time, suicide foes will lobby the Oregon Legislature, even though votes for repeal are lacking. Legislators may be willing to delay the law pending extensive investigation of its components.

### Rabbinic board condemns assisted suicide

NEW YORK (CNS)—Suicide and assisted suicide violate "Jewish law and God's sacred trust of life," said a ruling by Conservative Judaism's Committee on Jewish Law and Standards. "No human being may take his or her own life, ask others to help them do so, or assist in such an effort," said the committee of 25 leading rabbinic authorities, which sets religious policy for some 1.5 million Conservative Jews. "God's creation and ownership of our bodies puts the decision when life is to end in God's hands," it said in its March 12 ruling.

### Cardinal: Insurer told hospital it kept patients "alive too long"

NEW YORK (CNS)—Cardinal John J. O'Connor of New York said in a cable television interview that the insurance company of one Catholic hospital had told the hospital, "You are keeping your people alive too long." The cardinal, in an interview first shown March 15 on the Fox News Channel on cable, made the point in a response to a question on assisted suicide. "We are at the mercy of insurers," he said. "Look at the cold-bloodedness of this: 'You are keeping your people alive too long.'—whether they want to stay alive or not." Cardinal O'Connor did not disclose the name of the insurance company, but said the firm not only told Calvary Hospital, run by the Dominican Sisters of Hawthorne, that it was keeping its patients alive too long. The company's other message was, he said, "If you continue to do this, we will cut off your insurance."

## World

### Shroud of Turin to undergo new tests after public displays

TURIN, Italy (CNS)—After two brief periods of public display in 1998 and the year 2000, the Shroud of Turin will be subject to new tests, Cardinal Giovanni Saldarini of Turin

announced in mid-March. In 1988, three separate laboratories using carbon 14 testing concluded that there was a 95 percent probability that the cloth, believed by many to have been Christ's burial shroud, actually was made between the years 1260 and 1390. "We still must make the proper verifications of the results proposed by those laboratories, following new paths which were marked out afterward," Cardinal Saldarini said. "Besides the determination of the date" of the cloth, the cardinal said, it is still a mystery how the negative image of an apparently crucified man was imprinted on it.

### Italian missionary priest murdered in Peru

ROME (CNS)—An Italian missionary working among the indigenous peoples of the Peruvian Andes was found shot to death three days after he had been kidnapped. Father Daniele Badiali, a 35-year-old priest of the Diocese of Faenza-Modigliana, Italy, had been in Peru since 1991 as part of a missionary and social assistance effort sponsored by the Italian bishops' conference. Father Badiali and three other people were traveling between parishes in the remote regions of Ancash March 16 when their jeep was blocked by men described as bandits, said Msgr. Silvano Montevicchi, administrator of the Italian diocese. The priest was forced to go with the men and the other passengers were allowed to go free, he said.

### Polish church, pope back workers protesting Gdansk closure

WARSAW, Poland (CNS)—The head of Poland's Catholic bishops' conference has welcomed a March 16 statement by Pope John Paul II in support of workers protesting the closure of the country's largest shipyard. Meanwhile, Polish clergy have pledged vigorous backing for workers affected by the March 6 closure of the Gdansk shipyard, which eliminated 3,600 jobs. The shipyard, which was declared bankrupt in August, was the scene of labor strikes in 1980 which led to the birth of the independent trade union, Solidarity.

## People

### Bishop Trautman named for liturgy award

NOTRE DAME, Ind. (CNS)—The Notre Dame Center for Pastoral Liturgy has named Bishop Donald W. Trautman of Erie, Pa., to receive its 1997 Michael Mathis Award for contributions to the liturgy. The award is to be given June 19. St. Joseph Sister Eleanor Bernstein, director of the center, said Bishop Trautman was being honored for his "visionary leadership" and scholarly work on the revision of the English-language Lectionary and the Sacramentary, the liturgical books used at Mass.

(These briefs were compiled from reports by Catholic News Service.)

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Please send resume or letter of interest to: Tammy Perry, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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**Custodian**

St. Joseph Catholic School/Church has an opening for a full-time parish/school custodian. We offer a competitive wage/benefit package. Please send resume or letter of interest to William Meyer, St. Joseph Parish, 125 East Broadway, Shelbyville, IN 46176.

St. Luke Parish, Indianapolis, is seeking 1 or 2 persons to fill this role—the administration of CYO and adult programs.

Submit resume/letter of interest, by April 15, to: Ken Kern, 7620 Washington Blvd., Indianapolis, IN 46240. 317-253-1067.

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**Coordinator of Religious Education**

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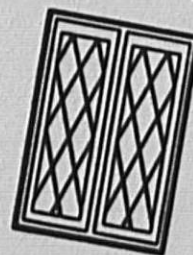
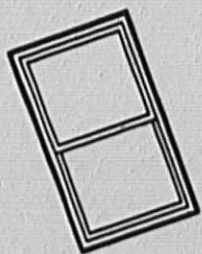
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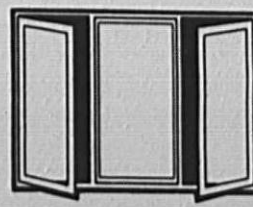
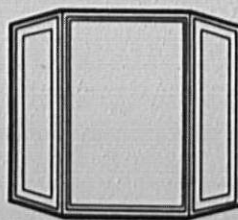
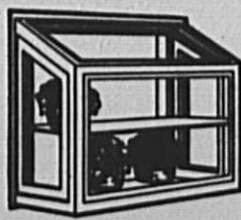
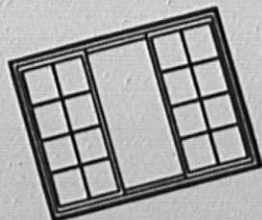
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