



**The**

# Criterion

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April 10, 1998



## O Sacred Head Surrounded

**O** sacred head surrounded by crown of piercing thorn.  
O bleeding head so wounded, reviled and put to scorn.  
The pow'r of death comes o'er you; The glow of life decays,  
Yet angel hosts adore you and tremble as they gaze.

The text of this traditional hymn, "O Sacred Head Surrounded" ("Solve caput circumdatum"), is ascribed to St. Bernard of Clairvaux (1091-1153). The English translation is by Henry Baker (1821-1877).

An actor portrays Jesus in agony as he bears the cross in a re-enactment of the Crucifixion last year during Holy Week in Mexico City. Christians will mark the Passion of the Lord on Good Friday, April 10, this year. See *The Criterion's* Easter Supplement on page 11.



# Archbishop shares vision for Catholic Charities

## Group invited to participate in discernment process to map strategy, organization for the new millennium

By William R. Bruns

At what was described as a "summit meeting" for Catholic Charities in the Archdiocese of Indianapolis, more than 150 persons heard Archbishop Daniel M. Buechlein outline his vision for Catholic Charities that would carry it well into the new millennium.

The April 1 meeting brought together pastors and parish life coordinators, pastoral associates, Catholic hospital representatives, board members, and staff and volunteers from Catholic Charities agencies for a 90-minute meeting and luncheon that kicked off what the archbishop said would be "a discernment process for the archdiocese's social ministry that will include a needs assessment and a series of collaborative meetings and discussions on the future of Catholic Charities."

According to Msgr. Joseph F. Schaedel, vicar general of the archdiocese and moderator of the curia, the meeting resulted as a natural consequence of an evaluation of Catholic Social Services that was conducted last November by outside consultants. (Catholic Social Services is a member-agency of Catholic Charities.)

"While the evaluation was very supportive and encouraging of the work being done by Catholic Social Services, it also identified a 'disconnect' between the work of the agency and the archdiocese. In addition," Msgr. Schaedel said, "the evaluation report recommended that we look beyond Catholic Social Services to examine how the entire Catholic Charities Secretariat was organized and operating."

The findings of the study were given to Archbishop Buechlein who considered them carefully and decided to call the Church's social services leaders together to share his vision of Catholic Charities with them and to ask for their input.

In his address to the group, the archbishop made six major points:

1. For the Christian, charity is neither optional or incidental; it is central.
2. Charity has an ecclesial dimension because what we do we do as one body, the Church, acting in the name of Jesus Christ.
3. "The archdiocese" is "all of us ... who are the Body of Christ, the Church, in central and southern Indiana."
4. The archdiocese lives in solidarity with the universal Church. Because of this, the local Churches have been asked by Pope John Paul II to observe 1999 as the Year of Charity.
5. The archdiocese must give focus to what is possible because it can't do everything. Here, the archbishop listed four priorities for archdiocesan social ministries: emergency assistance, care for the elderly, services to families and children, and advocacy for those who are poor and vulnerable.
6. Through the upcoming discernment process, the archdiocese must address the question of how it is organized for its mission of charity.

In examining the issue of organization, Archbishop Buechlein asked a series of rhetorical questions:

- What does the Gospel of Jesus Christ teach us about the ministry of charity?

- What is "Catholic" about Catholic Charities?
- Are Catholic Charities and its agencies effectively organized to carry out their ministries? Do their board structures serve the agencies and the archdiocese well?
- Are we being good stewards of human and material resources?
- How can parishes, schools and Catholic Charities more effectively collaborate in the common mission?
- Can administrative activities of the agencies be unified?
- Can we do a better job of telling the story of Catholic Charities and inviting others to join us?

At the close of his remarks, the archbishop thanked Catholic Charities leadership and also the pastors and parish life coordinators "who quietly engage in the ministry of charity every day."

Thomas Gaybrick, secretary of Catholic Charities, introduced Donna M. Fyffe, president of Indianapolis-based Community Works, Inc., who will facilitate the needs assessment and planning process.

In a question-and-answer and comment period, Father Donald Schmidlin, pastor of St. Matthew Parish in Indianapolis and former director of Catholic Charities for the archdiocese, asked if more could be done in the area of foster care and in services to children who run afoul of the law.

Judy Myers, a parishioner of St. Ann Parish in Terre Haute and a Catholic Charities board member there, raised the issue of awareness of the archdiocese's social services at the parish level. "We've spoken of a 'disconnect' today and I wonder if something could be done to make parishes more aware of just what services are available for parishes," she said.

Father William Munshower, pastor of St. Thomas Aquinas Parish in Indianapolis, pointed out that the primary parish group for charity work was the Society of St. Vincent de Paul. "These folks do a wonderful job,"

he said. He also asked if "the system was broken," pointing out how effectively the St. Vincent de Paul Society worked at the parish level.

Gaybrick responded that the evaluation really raised the issue of challenges facing Catholic Social Services and Catholic Charities, especially in light of the "changes in the playing field," with lessening of governmental and United Way funding, for example.

Archbishop Buechlein asked the leaders to "seize this opportunity to strengthen what we are currently doing as a Church even as we seek new ways to extend the ministry of charity into the new millennium." †

## Correction

A March 27 story about Franciscan Sister Julia Biehle failed to mention that Sister Julia is director of religious education for St. Magdalene Parish in New Marion in addition to her service at St. John the Baptist Parish in Osgood. Also, Sister Julia made her decision to enter religious life 33 years ago, not 16 years ago as stated in the story.

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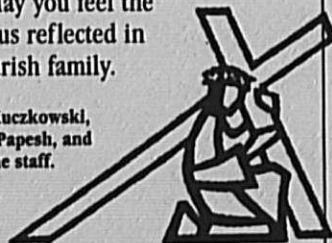
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**The Criterion**

4/10/98

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# New Archdiocesan Choir sings at Chrism, ordination liturgies

Director hopes effort will become 'sign of unity,' parishioner involvement

By Margaret Nelson

This year, the Archdiocesan Choir will enhance three Masses with music—the Chrism Mass and two ordination Masses.

A separate choir has been formed for these occasions so that members can sing in their own parish choirs as well.

"The whole thing is a revival of what we did in the early '70s," said Charles

Gardner, director of the choir and archdiocesan secretary for spiritual life and worship. At that time, people from many parishes in the archdiocese sang in the choir for these occasions.

"Things changed. We got away from it," he said. "But people have said it would be good as a sign of unity that we work on the music for those events together."



Charles Gardner directs practice of the new Archdiocesan Choir, which sings at Chrism and ordination Masses, leaving participants free to sing at their parishes.

Continued interest in the choir contributed to the decision to use people from any parish for these occasions.

Gardner said people from many parishes in the archdiocese participated in the choir that sang at the National Pastoral Musicians Conference last July in Indianapolis.

"We wanted to continue some of that energy," he said. The fact that there would be two priestly ordinations this year was a factor in the decision.

Gardner said he is pleased with the numbers and parishes involved. Fifty-five people represent 17 parishes at the monthly rehearsals, which are held from 7 p.m. to 9 p.m. on Tuesday nights.

"We begin with a sung celebration of evening prayer," said Gardner. "I think it's important to begin with that."

Gardner said most of the people who sing in the archdiocesan choir are members of parish choirs. Some are music directors.

Several members are from the Cathedral Choir and the SS. Peter and Paul Parish Choir. "They are very supportive," he said.

"I just think the archdiocesan liturgies we're singing at do not conflict with parish liturgies," said Gardner. For the most part, the participants are heavily involved in other ministries.

"We thought we'd see how it would work out. We're really pleased," he said. "Musically, it is better than I thought it would be."

As with most mixed volunteer choirs, this one has fewer men than women. In order to keep a balance of the voices, Gardner has had to turn away some women who have tried out for the choir.

Of the new Archdiocesan Choir, Gardner said, "It's something we ought to be able to do as an archdiocese."

(Call the archdiocesan Office of Worship at 317-236-1483, or 800-382-9836, ext. 1483, for more information.)

## New friends

St. Ann's Place East participant Bonnie Spicer of Indianapolis makes Jello creations March 24 with Hawthorne Elementary School second grader Breyanna Mallory (center) and fourth grader Kendra Sims of Indianapolis. The Catholic Social Services agency provides a time-out place for individuals with Alzheimer's disease so their caregivers can receive respite from 24-hour caregiving. For information, call program coordinator Susan Koehler at 317-261-3378.



Photo by Mary Ann Wynn

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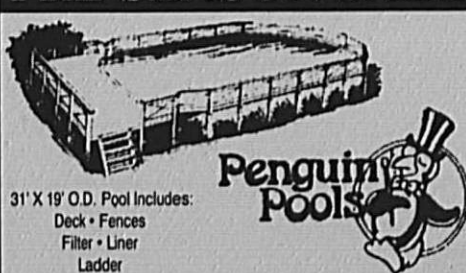


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Patrick Gallagher heard God's call during his undergraduate study, but his love for history brought him instead to a graduate program at Notre Dame. The call only intensified, leading him first to seek spiritual guidance and then the seminary. There, the opportunity for discernment has helped him grow in faith and better understand God's plan for him.

"My parish pastors and others have guided me in my prayer and discernment. I consider their guidance a great gift and thank God for it always. Seek it out if you believe that you are hearing God's call."

Every day, Catholic men and women like Patrick respond to God's call in faith and humility. Please support their devotion and vocations in your actions and prayers. And if you believe God may be reaching out to you, call Father Paul Etienne at (317) 236-1490 for information about vocations.



Patrick Gallagher



**Journey of Hope 2001**  
Archdiocese of Indianapolis



# The Criterion

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## Editorial

### Through Calvary to Easter

**T**his weekend, the Church will celebrate the Easter triduum, the three holiest days of the year, which mark the passion, death and resurrection of the Lord Jesus. This is truly a graced time for the Church as we gather in the cathedral or in our parish communities to remember what the Lord has done for us as individuals and as a people. The passion, death and resurrection of Jesus Christ has abolished the sting of death and its victory, as St. Paul tells us (1 Cor. 15:55).

For this reason, Christians are—or should be—a people of hope. We shouldn't stare into the face of death and shudder. In fact, we should stare down death and laugh in its face, because in our inmost being, we know that our redeemer lives and that we, too, will only pass through death but not be swallowed up by it. A new life, a new way of being, awaits us.

In addition to that final passage to new life, all of us experience suffering and "little deaths" through-

out our lives. These "deaths" occur in tragedies undergone and sorrows endured: the death of a loved one, bitter misunderstandings among friends, children who walk—or are pushed—away from their families, racism and discrimination, mental illness and emotional instability, material and spiritual poverty, the "dark night of the soul," war, disease, disappointments and unrealized potential.

To be human is to suffer; to be a Christian is to carry a cross to one's own Calvary—and to carry it there time and time again.

However, the good news is that our Christian story doesn't end at Calvary. Because we have been conformed to Jesus Christ and have become part of the Body of Christ through our baptism, we know that, with our redeemer, we will live to celebrate a new day, a life after Calvary, a life after death.

And for this we can enthusiastically join in the alleluias of the Easter season. We are a hope-filled people staring death in the face and singing "alleluia" at the top of our lungs. Ha ha! Alleluia!

— William R. Bruns



## Seeking the Face of the Lord

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



### Easter is end of journey; nothing else matters

**A** blessed and joyful Easter to you all!  
My Easter thoughts are preoccupied by the true meaning of Easter hope because of the untimely death of a lovely young woman just before Holy Week.

Here in Indianapolis the community of St. Mark Parish gave back to God a lively 14-year-old young woman. She had been diagnosed with terminal cancer only last December and had great hopes for healing. Molli Casetty had an unbelievable impact on the faithful of all ages in St. Mark Parish and beyond. When I stopped by the church for the calling vigil, there were long lines of people streaming out the doors and down the steps of the church. Hundreds of parishioners of all ages were milling around inside and outside the church, some sitting in the pews silently praying and reflecting. "And a child shall lead them." The Christmas saying rings in my mind as a 1998 Easter saying.

Molli's last message to her eighth grade classmates was, "Have faith in God and love others." Her impact was so profound because, though weakened and frail and without a cure at the end, she kept a buoyant spirit of real hope. Now for Molli hope is no longer necessary. She entered her final week and has arrived at Easter forever. Hers is an Easter story. Only the mystery of Christ's final Holy Week ending in Easter joy can make some sense of a young life taken by a devastating and rare cancer. Only Christ's final week and Easter can explain the buoyant hope of a dying eighth grader!

Easter is the destiny of our journey of hope. Thank God for Christ's Easter! Somehow Molli Casetty became an icon of hope for those who knew her, the hundreds who came to know her through her illness, and indeed for any of us still on life's journey who are alert in faith. But we must ask, of what kind of Easter hope is she an icon? Is the human journey of hope about power and prestige? Is it about the hope to avoid the unfairness of life? The hope for good health? Obviously not. The hope for happiness? Perhaps.

The journey of every fully human life is directed toward a supernatural hope. Just before Holy Week, Molli Casetty's journey entered its final week. Once more during Holy Week in liturgical mystery we walked toward Easter with Jesus. It was the

journey of his final week. The journey of supernatural hope is about his final week — and ours. We all journey toward the final week and Easter.

In preparation for the great millennial jubilee of Jesus Christ's victorious final week, Pope John Paul II proposes 1998 as "the year of hope."

What is Christian hope? Supernatural hope has something to do with spiritual poverty and with patience. Christian hope has to do with reliance on Jesus Christ, and, therefore, only if we are detached in spirit are we free to depend on him in good times and in bad. Reliance on Jesus is what is proper to Christian hope. Despite the unfair cancer, Molli Casetty was certain that Christ was (and is) with her all the way.

Whether we suffer terminal cancer or depression or human failure — or whether we enjoy good health or a happy spirit or career success, Christian hope is the confident reliance that Christ journeys with us to and through our final week.

Where do we get such certitude? The Holy Spirit empowers us with this supernatural certitude. The Holy Spirit is the Spirit of hope. Molli Casetty is an icon of hope because she was signed by the Holy Spirit at baptism. She was also strengthened in her union with Christ by anointing with the oil of the sick. We, too, have been anointed with holy oil at baptism, and later in confirmation, and, by these anointings of the Holy Spirit, we can journey confidently with Christ toward our final week.

Each year at the Easter Vigil we welcome many new sisters and brothers who are signed by the Holy Spirit in baptism and in confirmation. They join us on a new journey that is full of hope. Each year on Easter Sunday we renew our baptismal promises and our profession of faith. We should do so gratefully because, like Molli's anointing, our anointing by the Spirit strengthens us on the journey of life—however short—and for our final week—however soon. The destiny of the journey of life is the kingdom Christ won for us during his final week.

And so Easter is a joyful celebration of authentic hope. This Easter season let's pray to be free of what weighs us down, free to depend on Jesus on the journey of hope. In the end, there is Easter. Nothing else matters. †

#### Archbishop Buechlein's intention for vocations for April

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

## The Criterion



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## Buscando la Cara del Señor

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



# La Pascua es el fin del viaje; nada más importa

¡Les deseo bendiciones y una feliz Pascua a todos!

Mis pensamientos acerca de la Pascua están llenos del verdadero significado de la Pascua debido a la muerte intempestiva de una encantadora joven sólo antes de la Semana Santa.

Aquí en Indianápolis la comunidad de la parroquia de Saint Mark le devolvió a Dios a una joven feliz de 14 años de edad. Se le había diagnosticado a ella con cáncer terminal el diciembre pasado y ella tenía mucha esperanza de curarse. Su nombre era Molli Cassetty y tenía un increíble impacto sobre los fieles de todas las edades en la parroquia de San Mark y más allá. Cuando visité la iglesia para su velorio, había largas colas de personas caminando por las puertas y afuera de la iglesia. Muchos de los parroquianos de todas las edades estaban caminando dentro y fuera de la iglesia, algunos estaban sentados en los bancos orando y pensando silenciosamente. "Y un niño nos llevará..." Este refrán de la Navidad resuena en la cabeza mía como el refrán de la Pascua para 1998.

El último mensaje de Molli a su clase del grado octavo fue lo siguiente: "Tengan fe en Dios y amen a los demás". Su impacto era tan profundo porque, aunque ella estaba débil y frágil y sin cura en el final, mantuvo su emocionante espíritu de la esperanza. Ahora la esperanza ya no es necesaria para Molli. Ella entró su semana final y ha llegado a la Pascua para siempre. Su vida es la cuenta de la Pascua. Solamente el misterio de la semana final de Cristo que concluyó en la alegría de la Pascua puede aclarar porque una vida fue perdida por un cáncer devastador y tan raro. ¡Sólo la semana final de Cristo y la Pascua pueden explicar la esperanza eterna de una muchacha tan joven!

La Pascua es el destino de nuestro viaje de esperanza. ¡Gracias a Dios por la Pascua de Cristo! De algún modo Molli Cassetty se hizo un símbolo de esperanza para todas las personas que la conocían, y para muchas otras personas que la conocieron a través de su enfermedad, y de hecho, para todos nosotros que todavía estamos en el viaje de la vida. Pero debemos preguntarnos, ¿ella es un símbolo de qué tipo de la esperanza de la Pascua? ¿El viaje de esperanza tiene que ver con el poder y prestigio? ¿Se trata de como evitar la injusticia de la vida? ¿La esperanza de buena salud? ¡Claro que no! ¿La esperanza de la felicidad? Quizás.

El viaje de toda vida humana se dirige hacia la esperanza. Poco antes de la Semana Santa, el viaje de Molli Cassetty entró en su semana final. Otra vez durante la Semana Santa caminamos en el misterio litúrgico hacia la Pascua con Jesús. Fue el viaje de su

semana final. El viaje de esperanza sobrenatural se trata de su semana final y también la nuestra. Todos nosotros viajamos hacia la semana final y la Pascua.

En preparación para el gran jubileo milenario de la victoriosa semana final de Jesús Cristo, el Papa Juan Pablo II nos propone que 1998 sea "el año de la esperanza".

¿Qué es la esperanza cristiana? La esperanza sobrenatural tiene que ver con la pobreza espiritual y la paciencia. La esperanza cristiana tiene que ver con dependencia en Jesús Cristo, y por lo tanto, si nos destacamos del espíritu somos libres a contar con Él en los buenos y malos tiempos. La confianza en Jesús es lo correcto para la esperanza cristiana. A pesar del cáncer injusto, Molli Cassetty estaba segura de que Cristo siempre estaba (y está) a su lado.

Si sufrimos del cáncer terminal la depresión, el fracaso humano o si disfrutamos de la buena salud o un feliz espíritu o del éxito de la carrera, la esperanza cristiana es la confianza segura que Cristo viaja con nosotros hasta y durante nuestra semana final.

¿De dónde nos viene tal certidumbre? El Espíritu Santo nos autoriza con esta certeza sobrenatural. El Espíritu Santo es el Espíritu de la esperanza. Molli Cassetty nos representa un símbolo de la esperanza ya que porque fue firmada por el Espíritu Santo en su bautismo. Su unión con Cristo se fortaleció también untando a los enfermos con aceite. Se nos ha untado, también, con aceite santo en el bautismo, y más tarde en la confirmación, y, por estos uniones del Espíritu Santo, podemos viajar confiadamente con Cristo hacia nuestra semana final.

Cada año durante la Vigilia de la Pascua aceptamos a muchos nuevos hermanos y hermanas que están firmados por el Espíritu Santo por bautismo y confirmación. Nos juntan en un nuevo viaje que está lleno de esperanza. Cada año el domingo de la Pascua renovamos nuestras promesas bautismales y nuestra profesión de la fe. Deberíamos hacer así con agradecimiento porque, como la unión de Molli, la nuestra por el Espíritu nos fortalece en el viaje de la vida, cuanto corto o largo que sea, y también nos fortalece para nuestra semana final, como pronto que venga. El destino del viaje de la vida es el reino que Cristo nos ganó durante su semana final.

Pues, la Pascua es una jubilosa celebración de la auténtica esperanza. Durante esta época de la Pascua, oremos estar libre de los obstáculos de la vida y libres para depender de Jesús en el viaje de esperanza. En el fin, hay la Pascua. Nada más importa. †

Traducido por: Language Training Center, Indianapolis

## La intención del Arzobispo Buechlein para vocaciones en abril

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

## Letters to the Editor

### Children at Mass

I have two small children, ages 6 and 4. Since their birth, I have tried to attend daily Mass, and this means I must bring them with me. I feel that I speak for most mothers and parents who bring their young children to Mass when I say that we try very hard not to let our children disrupt others. I remove my children quickly if they become loud or disruptive, and, for the most part, the other parents that I see do the same. The more the children attend Mass, the better they become.

I apologize to those people who take offense when I give my child a cookie or Cheerios to keep them occupied. I truly am sorry that this offends you. Believe me, I do bring picture books and other quiet things to keep them occupied, but an hour is an eternity for a little one. They get hungry very quickly, even if they have just eaten, and a hungry child is very difficult to keep quiet. I find that giving them a cookie is far less disturbing than letting them cry or having to take them out.

It takes a great deal of effort to bring the children to Mass, and it is stressful knowing that my children may affect others in a negative way. I do my utmost to avoid this, and I believe God sees my effort and is pleased. He smiles on me and my children, even if they are eating cookies. Again, I apologize for their presence, if it takes away from your concentration on the Blessed Sacrament. I will pray for all those who have a hard time keeping focused on what's really important.

Therese C. Meisling  
Indianapolis

### Laws being eroded

I am always surprised to hear Christians say that, though they think it is wrong to have an abortion, it isn't their place to tell someone else they can't. If you know it is wrong, you know it is murder. If you know it is murder, isn't that the same as saying I know it is wrong to murder, but it isn't my place to tell someone else they can't kill?

### Spirituality for Today/Fr. John Catoir

## Back to basics (in) prayer

If, at times, you find it difficult to pray, don't be discouraged. If prayer has



become a joyless drudgery, all you have to do is go back to the basics.

When it comes time to pray, the very first thing you need to do is stop everything. Prayer has more to do with stopping than anything else.

Above all stop thinking. Take a comfortable position: sitting, lying down or kneeling, whatever suits you. Then begin to listen to your own breathing. As you do this, imagine yourself in the presence of God. I like to imagine God as residing within my soul as a tiny point of light.

As you listen to your own breathing, imagine that you can look down into your heart and see a tiny pinhole of light shining up at you. This light begins to glow brighter and becomes a luminous cloud.

As the cloud expands it enfolds you. You remain still. You become aware that you are consciously enjoying God's love. You do not force feelings of any kind.

There are no words to express this experience. You remain quiet. Your thoughts may wander, but you call them back and remain in silence. You never force any feelings, but you do sense a subtle pleasure. You are now in a state of pure contemplation, and the Lord speaks these words to you: "Be still, and know that I am God."

You remain still.

You begin to realize that the greatest honor you can give to almighty God is to

live joyfully because of the knowledge of his love. There are certain foundation stones in our Constitution that have served as building blocks for our society. In my own lifetime I have seen them hammered away at until there is scarcely anything left. A nation's laws are to protect the things we, the people, hold most dear like liberty, the right to own property, free speech, freedom of (not from) religion and human life itself. They also reflect the value we place on those things. When you begin to make exceptions to those laws, you devalue what was once sacred and precious. You can't devalue things like human life and expect our society to do anything but crumble.

Abortion is an example of how we have slowly eroded our laws. Once we made the exceptions of preborn human life, we set ourselves up for other exceptions. Now it is mercy killing. Next it is deformed or retarded babies and the elderly. Suppose someday in the future people decide the poor are poor because they are inferior and would be better off dead? A chilling thought! Too far fetched? Twenty years ago I wouldn't have believed Dr. Kavorkian would be doing what he is doing and getting away with it either.

Sandra Dudley  
Sunman

### Letter Policies

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity, and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

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

live joyfully because of the knowledge of his love.

You come to understand that pure prayer is in the will to give yourself to God. You decide to offer yourself, gently, but confidently.

You are in conscious contact with God's abiding love. Your soul and your body are the objects of God's love.

God loves everything that he has made. He sees only the good in you.

When you decide to emerge from this time of spiritual healing, you do so at will.

Sit for a while afterward, and ponder what you have learned. For a brief moment in time you were caught up in the "now of God." You did not let the past drag you down. You did not let your fear of the future intrude into the present moment. You were suspended within the realm of supernatural love.

In that moment you rejected all thoughts about the past. The past doesn't matter anymore. What is done is done. Let go, and let God. Live, and let live. You realized that all is forgiven in the embrace of God's love. You have been forgiven everything. Love holds no grudges.

In this state of prayer you simply turned everything over to God's providence. You realized that the only thing we can give to almighty God is trust. You trusted the future to God's loving care. You let go of fear. †

(Father Catoir recently produced three videos titled Prayer Made Simple and Joyful. If you would like to learn more about obtaining them, call the toll-free number of Twenty-Third Publications: 800-321-0411, ext. 153.)



## Check It Out . . .

**St. Elizabeth's Regional Maternity Center in New Albany** will host its '98 Spring Gala April 16 at Kye's II in Clarksville. The event is St. Elizabeth's annual pledge drive campaign kick-off. The evening begins at 6:15 p.m. Program speakers will include former St. Elizabeth's residents and adoptive parents. Information: call 812-949-7305.

Knights of St. Peter Claver Ladies Auxiliary Court #201 will sponsor a **tour of southern Indiana** Sept. 19. The bus will depart at 6:45 a.m. from the parking lot at St. Andrew Parish in Indianapolis and return to Indianapolis at 11 p.m. that evening. Tour stops include West Baden Springs, Ferdinand, St. Meinrad, Jasper and Montgomery. The cost is \$60 and includes transportation, lunch and dinner. A \$30 deposit is due by June 20 and the balance is

due before Aug. 15. Information: call Beverly Jones at 317-546-9123; Odella Major at 317-297-3263; or Wally Nowicki at 317-546-1571.

A **full color book and a video** showcasing the newly renovated Saint Meinrad Archabbey Church are now available. The cost of the book is \$14.95 and the cost of the video is \$9.95. Information: 812-357-6501 or 800-682-0988. Guided tours of the Archabbey Church are also offered every Saturday at 1:30 p.m. (EST). The tours begin in the lower level of the guest house.

Michaela Farm in Oldenburg will host its annual **Earth Day Celebration** April 18 from 10 a.m. to 5 p.m. (EST). The family-oriented day is focused on gratitude for all the life-giving resources on Earth that are taken for granted. Information: call 812-934-

5016 or 812-933-0661.

Bishop Chatard High School in Indianapolis will host its annual **Chatard-ation '98** April 18 at 6 p.m. in the school's gym. This social event is for par-

ents, alums, and friends of the school and will feature a raffle, dinner, and live auction. The cost is \$100 per couple for dinner and raffle ticket or \$25 per person for dinner only. Reservations required. Information: call 317-254-5435. †

## VIPs . . .



**Keith and Pat Holmes** of Connersville will mark their 50th anniversary April 9. They will celebrate with a 4 p.m. Mass at St. Gabriel Parish on April 18. The couple was married April 9, 1948, at St. Michael rectory in Brookville. They had six children: John C., James E., and the late Michael K. Holmes, Julie Holmes-Bowne, Sarah McKinney and Susan Gansert. They also have 15 grandchildren and one-great-grandchild.

**David L. and Janet Bartram** of Nineveh will celebrate their 40th anniversary April 12 at Holy Name Parish in Beech Grove. The couple was married on April 12, 1958, at the former St. Francis de Sales

Parish in Indianapolis. They have six children: Robin Andrews, Diana Larose, Julie Opel, Angie Oechsle, David and Doug Bartram. The couple also has 22 grandchildren. The Bartrams are members of Holy Trinity Parish in Edinburgh.



**Nita and Bill Reuter** formerly of Indianapolis will celebrate their 50th anniversary April 18 at St. Elizabeth Parish in Eureka Springs, Ark. The couple has eight children: Angela Georges, David, John, Jim, and Joseph Reuter, Mary Ann Carto, Theresa DeRox, and Christina Mangione. They also have 23 grandchildren and two great-grandchildren. The Reuters are former members of St. Ann Parish in Indianapolis. †

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I-IN



# Marian reflects Franciscan charism in service

## President Daniel Felicetti discusses college's contributions to the greater Catholic community

(Marian College was founded in 1851 by the Sisters of St. Francis (Oldenburg), who chartered a college for teaching women, taking it to Indianapolis in 1937 and converting it into a coeducational institution in 1954. They remain the sponsoring order for the college.)

In this interview, Daniel Felicetti, Ph.D., Marian's president, talks about the contributions the college makes to the greater Catholic community in Indiana as it lives its distinctive Franciscan Catholic mission.)

**The Criterion:** Dr. Felicetti, in what ways are Marian's Franciscan values reflected at the college?

**Felicetti:** Much of what is special about the Franciscan charism at Marian, and the legacy of St. Francis and St. Clare, relates to what modern scholars have come to describe as "civic virtue." Our activities—especially those in service to the community—are driven by the kind of mentoring that results from serving others for civic virtue, not just for student self-development in the narrowest sense. Perhaps the best example I can give to illustrate what I mean is our "Mentoring in the City" program.

In this pioneer program, Marian students are trained to mentor high school students, who in turn mentor junior high school students from disadvantaged circumstances. "Mentoring in the City" has served students, parents, and teachers from six elementary schools and four high schools in the center city of Indianapolis, as well as all six Indianapolis Catholic high schools.

Approximately 35 college mentors work with staff to support the activities of approximately 100 high school age youth at seven sites, four of which are in the inner city. Mentors assist in sessions devoted to education, fellowship and service in the community.

A pilot conflict-management program was offered at site-affiliated junior high schools last year. College mentors were trained as co-facilitators to join the staff in visiting host schools for classroom lessons in conflict management in eight locations. This initiative was well received.

**The Criterion:** As a Catholic college, what is Marian's role in serving the Church, especially the Archdiocese of Indianapolis?

**Felicetti:** If I were to attempt to describe the number of woman-hours given in service to the Church by

Oldenburg Franciscan Sister Norma Rocklage, our vice president for mission effectiveness and planning, as well as our many colleagues on campus, this interview could fill *The Criterion*. At most, I can share several highlights.

Let me begin with the Indiana Catholic Principals Institute. It was created in 1989 to support the professional development of Catholic school principals throughout the state. Many of these educational leaders are in urban, distressed neighborhoods. Each year, approximately 30 veteran principals and 15 new principals participate in the institute's activities. Programs deal with a great range of subjects which help our principals merge school administration skills with their religious missions.

The Catholic Identity Library collection is another vehicle Marian uses to reach out to persons throughout the whole archdiocese. If you are doing research on Catholicism, we have, and are still rapidly developing—with the help of the Office of Catholic Education and the Catholic Center—one of the finest collections of its kind anywhere. I hope some of your readers will feel free to visit us and discover this treasure.

We also offer applied the-

ological course work on campus. The call for collaborative lay ministry and leadership education is increasing daily. In response to this demand, Marian is offering three unique programs: the bachelor of arts in pastoral leadership; the associate of arts in pastoral lead-



Daniel Felicetti

ership and a certificate program in pastoral leadership. These programs integrate four dimensions: personal and interpersonal growth; theological reflection; formation in ministry; and professional development. When possible, we also will offer courses off campus.

These programs and some recently designated courses at the master's level are appealing to increasing numbers of archdiocesan teachers. We are also currently in discussion with Saint Meinrad, exploring possibilities of

creating some joint theological programs.

On a more individual level, the college chaplain has periodically provided religious services as well as counseling to the inmates of the Marion County Jail. Various members of the Marian community have worked consistently with Pastors for Peace, the Holy Family Shelter, the Holy Trinity Day Adult Center, the St. Vincent de Paul clothing distribution center, the Indiana Catholic Conference, and the Volunteer Parish Leaders program, to name only a few.

We host the annual Catholic high school choral festival in our chapel every December, and we have been co-hosts of semi-annual meetings between this state's Catholic college presidents and other Catholic educators in Indiana, to tie together our common educational and religious purposes.

In addition to community service specifically designated for local Catholic causes, occasionally we cross Catholic boundaries. Marian students helped prepare a major campus stop for youth from across the eastern U.S. who were going to Denver to see the pope several summers ago. For more than 10 years now, under the direction of campus ministry, Marian students have worked in different parts of

Appalachia. They have assisted in the missions of the Glenmary Sisters, working among the citizens

of Bath and Menifee counties in Kentucky.

Finally, and perhaps most importantly, our alumni are also very active in working for the Church as priests, sisters and elementary and secondary school teachers throughout Indiana and well beyond our state border. And let's not forget that our vicar general, Msgr. Joseph F. Schaedel, is a Marian College graduate. (We like to think it was right here at Marian that he honed his sense of humor.)

**The Criterion:** What do you see in Marian's future?

**Felicetti:** Of course, our primary mission is academic, and we will continue to strive to improve the high quality, values-oriented education we provide for our students, based on our mentoring model.

We will educate our students to be academically successful. We will prepare our undergraduates to become competitive in the work force. We will coach them to keep their bodies healthy and bring about athletic victories. We intend to continue raising our intellectual profile in this community. But we will also maintain and strengthen our commitment to the community and the Church because at the very heart of Marian's academic philosophy is a deep conviction that an essential aspect of any integrated person is doing God's work through unselfish involvement in helping society become kinder.

Like students, institutions are also known for their character, not just for what they amass, but for

what they give back. While we have had a good measure of success with various projects, we remain prepared to regularly re-examine our institution-wide commitment to the active expression of our values.

We are beginning symbolically this summer with the creation of a Franciscan fountain right at the heart of campus, inscribed with the prayer of St. Francis and our four Franciscan sponsorship values: dignity of the individual, responsible stewardship, reconciliation, and peace and justice. And our newest programmatic plan calls for the creation of a cross-disciplinary Catholic institute initiative to coordinate all the components of our community-oriented religious offerings into a cohesive whole around pressing societal issues. We want to create a center where undergraduates can participate in field projects relating to real life and where faculty members will build new partnerships with practitioners who, in turn, can come to campus as lecturers and advisors.

Once funding for this institute is raised, the resulting civic engagement by all segments of the college community should be even more visibly evidenced on campus. Moreover, I expect a still more pronounced Marian College presence in this region—a presence which allows us to partner effectively with the Church as we encompass greater service-learning, increased community-building and more notable community change. †

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## Journey of Hope 2001

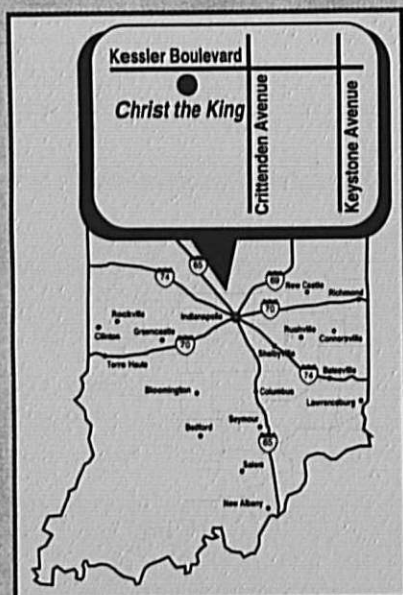
### Indianapolis North Deanery

# Christ the King Indianapolis

Story and photos by Mary Ann Wyand

#### Fast Fact:

Three years ago, Christ the King parishioners who are active in the parish conference of the St. Vincent de Paul Society helped begin a new hospital ministry to provide companionship and support for parishioners in hospitals and nursing homes. Parishioner Margaret Mohr of Indianapolis said the organization of this parish ministry is similar to that of Mended Hearts, a national support group for people who are awaiting or have undergone heart surgery.



## Journey of Hope 2001

# Christ the King parishioners minister to the ill, bereaved

"This is the day the Lord has made. Let us be glad and rejoice in it."

This verse from Psalm 118 also describes the last Sunday in March, a warm and sunny day in central Indiana reminiscent of the weather during late May.

On March 29, flowers lined the chapel walkway in front of Christ the King Church in Indianapolis, and birds chirped the good news of an early spring from their perches in nearby trees.

Hundreds of motorists, cyclists and hikers passed by the Indianapolis North Deanery church on Kessler Boulevard that afternoon, but inside the chapel only birdsong could be heard as seven Christ the King parishioners knelt or sat in silent prayer before the Blessed Sacrament.

It was the first hour of eucharistic adoration on this Lenten Sunday. Throughout the day and night, dozens of parishioners and area Catholics would come to show their love for the Lord in prayer.

Msgr. Francis Tuohy, pastor, said the parishioners who volunteer in Christ the King's spiritual life ministries have been a blessing for the parish.

The additional hours of eucharistic adoration resulted from a request by five women in the parish, Msgr. Tuohy said, who then offered to serve on a new chapel prayer and

adoration committee.

This group arranged a longer schedule of eucharistic adoration for parishioners and visitors, he said, so the Blessed Sacrament could be exposed during Lent and Advent from 2 p.m. on Sundays until 7 a.m. on Mondays.

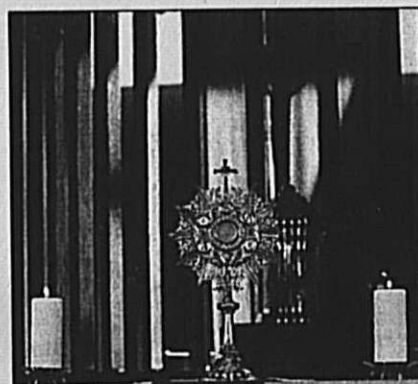
Christ the King Parish also offers eucharistic adoration on the third Sunday of every month during those hours.

Interested persons are invited to call the parish office at 317-255-3666 to request visitation arrangements.

"Eucharistic adoration provides a blessing for the parish as a whole," said parishioner Joe Kuczkowski, who chairs the Spiritual Life Commission. "There is a renewed spirit that has been brought into the parish."

Just inside the chapel entrance, people can list their petitions in a prayer registry. "This is a time of invitation for people to be able to experience the presence of the Blessed Sacrament, to become centered in prayer, and in a sense to be more aware of God's presence permeating their lives,"

Kuczkowski said. "It seems that the parish is more focused on its prayer mission now. Whether they have an awareness of it or not, they are able, I believe, to witness in the community, the marketplace and the workplace because they carry that relationship with Christ more deeply within



Increasing the time for exposition of the Blessed Sacrament has been a priority of Christ the King's Spiritual Life Commission.

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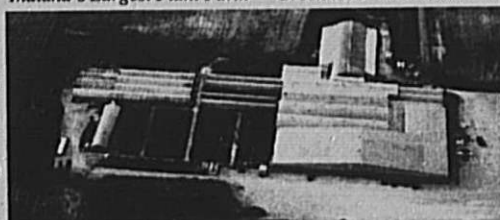
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themselves."

In addition to organizing additional hours for eucharistic adoration, he said, Christ the King's Spiritual Life Commission has focused on strengthening parish ministries to the sick and the bereaved.

"The vigil ministry serves families at times of loss," Kuczkowski said. "Parishioners go to the funeral home and, at the request of the family, provide either a rosary service or Scripture service. This has been somewhat recent in the history of our parish because the prayer service used to be done by the priest. It's been an evolution for those who have participated as eucharistic ministers visiting hospitalized and homebound parishioners. Almost everyone in that ministry has been led or called to this from those experiences."

Parish volunteers must be available for funerals on short notice, he said, and often are helping the families of parishioners they had been visiting on Communion calls. The vigil ministry was inspired by a group of women from Our Lady of Lourdes Parish in Indianapolis who gathered to pray the rosary before funerals there.

"This is a time to be part of that person's final journey," Kuczkowski said. "It's a very unique calling. Volunteers need to be comfortable going into the early stages of a bereavement situation. Usually

they feel a special connection to the family, so it's a way to affirm and celebrate the life of someone they also knew."

Since 1982, members of Christ the King's Resurrection Choir also have responded on short notice to sing for funeral Masses, music directors Melissa Buechler and Rose Sterger explained. Sometimes the choir members present at the liturgy outnumber the mourners.

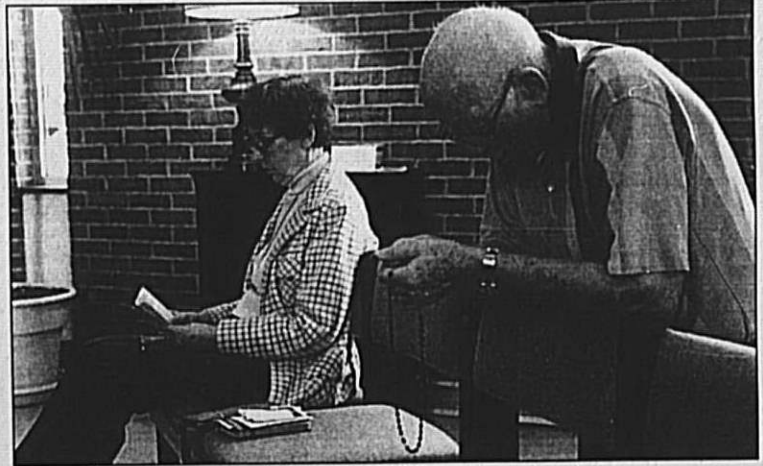
"Choir members are very dedicated," Buechler said. "They cheerfully come and sing for funerals, and they make a big difference in the liturgy."

Sterger, who serves the parish as financial secretary, co-director of music, newsletter co-editor and organist for Sunday liturgies and funerals, said she got the idea for Christ the King's Resurrection Choir after hearing a group of women from Holy Trinity Parish in Indianapolis sing at a funeral there more than 15 years ago.

With 40 to 45 funerals a year, Msgr. Tuohy said, the music ministry provided by the Resurrection Choir "is a great enhancement of the liturgy of Christian burial for the parish. Anywhere from 30 to 50 parishioners sing for the funerals. It's a real expression of community, and grieving families appreciate that."

Administrative assistant Kathy Thicken helps coordinate volunteers for Christ the King's ministries to the ill and bereaved.

Thicken said eucharistic ministers take



Christ the King parishioners Patty Fox and Warren Cross of Indianapolis pray before the Blessed Sacrament on a Lenten Sunday. The parish recently expanded its eucharistic adoration hours.

Communion to hospitalized and homebound parishioners, and St. Vincent de Paul Society conference members who serve on the hospital ministry commission also visit parishioners in area hospitals and nursing homes to listen to their needs and offer support and friendship.

"It's wonderful spiritual support for

healing," she said of those groups.

Yet another parish group provides ministry to the bereaved in the months following a parishioner's death.

"We stay in touch with grieving people," Thicken said, "to help them get their lives back to some semblance of order where they can begin to work on healing." †



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# Youth lead discussion on teen chastity efforts

By Mary Ann Wyand

Scecina Memorial High School junior Jenny Walker and Cardinal Ritter High School sophomore Adam Jameson promoted the value of peer mentoring in effective chastity education during a March 14 Front Porch Alliance discussion on teen pregnancy at Metro Church in Indianapolis.

Indianapolis Mayor Stephen Goldsmith and alliance members listened as Jenny, Adam and several other teen-agers discussed the importance of offering abstinence education like the archdiocesan A Promise to Keep: God's Gift of Human Sexuality program, based on faith and religious values, or other area morals-

based courses like Willing to Wait and Creating Positive Relationships.

"This is my first year in the A Promise to Keep program," Adam told the group. "My experience with it is that we go to elementary schools and tell youth about abstinence and how sex before marriage is a mistake. In our sessions, we talk to students in the eighth grade and younger about Scripture and statistics and moral views."

Classroom activities include a variety of educational games, Adam said. "It's a lot of fun to try to teach younger students about how abstaining from sex is the best way to go."

Jenny also is completing her first year as a chastity peer mentor.

"I think it's very important for the kids to have the sessions we teach," Jenny said. "Most kids like to hear [the chastity message] from kids who are just a couple years older than they know have been through these things. When they hear it from adults, they're more likely to forget about it. But when they hear it from kids our age, they know we're going through it right now and they have choices that are similar to our choices."

Eve Jackson, coordinator of the A Promise to Keep program for the archdiocesan Office of Catholic Education, moderated the discussion. It included remarks from the mayor and a report by Julia Davis, director of the Marion County Office of Family and Children.

"What I feel in my heart is that what is missing from a number of these [at-risk] families is having a religious background, having the Lord in their lives," Davis said. "If you don't have a spiritual base, if you don't have a base of something that improves your morals, there is no way you are going to get any better."

A Promise to Keep, Willing to Wait and Creating Positive Relationships are based on the abstinence-only message, Jackson said, and are among the best chastity peer mentoring programs offered in the country.

St. Vincent Hospital in Indianapolis and St. Francis Hospital in Beech Grove fund the A Promise to Keep program presented by



Scecina Memorial High School junior Jenny Walker of Our Lady of Lourdes Parish and Cardinal Ritter High School sophomore Adam Jameson of Indianapolis discuss the archdiocesan A Promise to Keep: God's Gift of Human Sexuality program with Indianapolis Mayor Stephen Goldsmith and members of the city's Front Porch Alliance during a March 14 meeting.

Catholic high school students in the archdiocesan elementary schools and religious education classes, she said. Clarion Health sponsors the Willing to Wait program for public school students. Both Brownsburg and Center Grove high school students are peer mentors to junior high youth through the Creating Positive Relationships program.

Mayor Goldsmith said he wanted to hear the teen-agers' ideas on "how to approach young people [with the chastity message] and what makes a difference in this era where the mass media message overwhelms parents, sometimes overwhelms tenuous religious connections, and sets a stage that is destabilizing" for youth in society.

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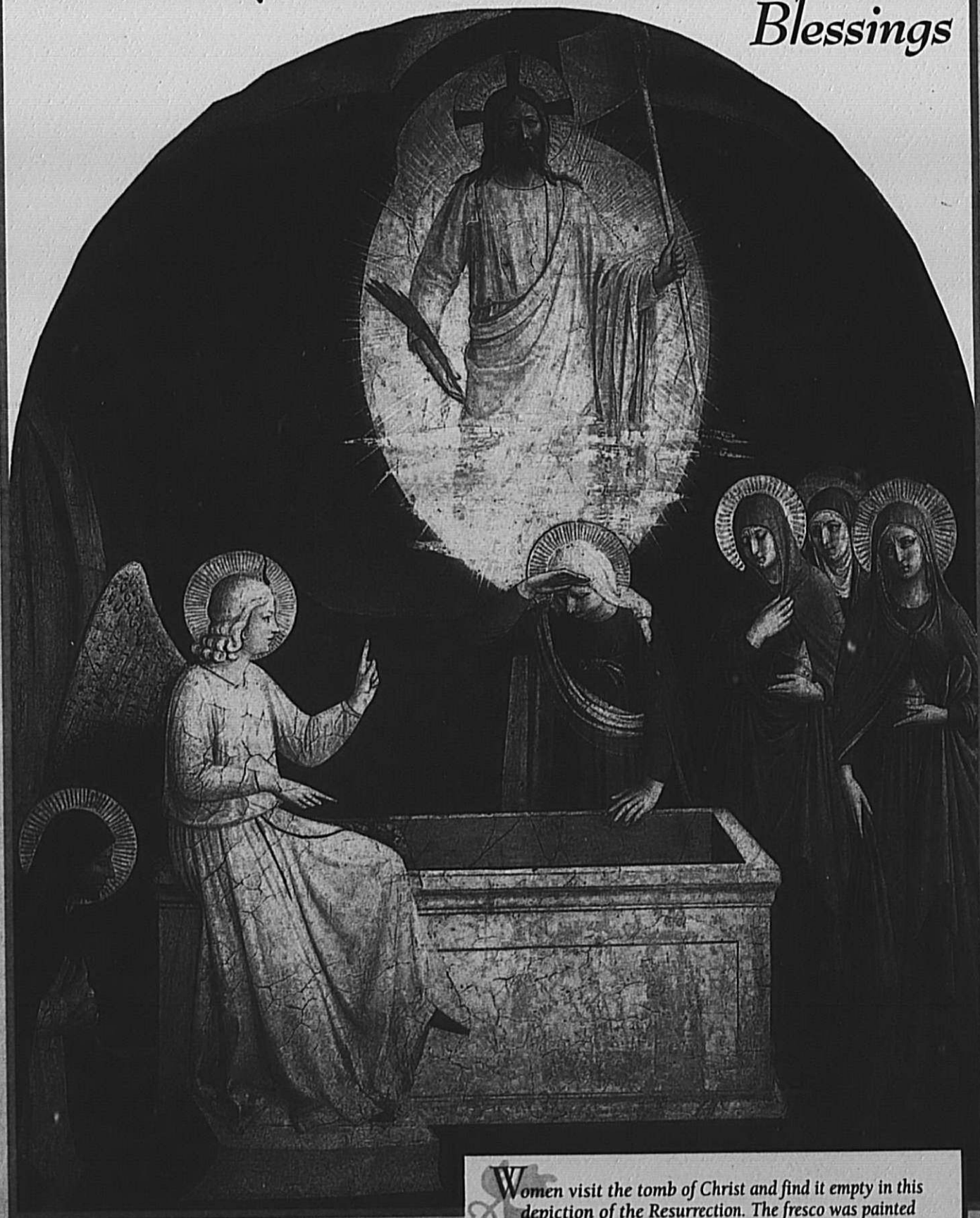
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# Easter

*Blessings*



*A supplement to The Criterion*

Women visit the tomb of Christ and find it empty in this depiction of the Resurrection. The fresco was painted around 1440 by Fra Angelico on a wall of the Convent of San Marco in Florence, Italy.



# Nigerian among those to be baptized, confirmed

By Margaret Nelson

Dr. Uko Udodong will be baptized and confirmed at SS. Peter and Paul Cathedral during the Easter Vigil this year.



Dr. Uko Udodong

It was there that he met John Grutsch. The co-worker suggested that Udodong visit the cathedral parish, where he had been married.

Udodong had attended a Lutheran and

When he was 13, Udodong came to the United States from Nigeria with his father.

"My father went back to Nigeria," he said. "I stuck around and went to school." Today he is an organic chemist for Eli Lilly and Company.

Akwaibom (traditional African) church when he was growing up in Nigeria. When he came to the United States, the family went to a Baptist church and the Salvation Army.

"I came to check it out less than a year ago," he said of the cathedral. He was comfortable there, noting, "The church is very diverse." Then he read about the Rite of Christian Initiation of Adults process and decided to sign up for it.

"It is good to learn about the Catholic Church—why things are done certain ways and how the Bible got started," said Udodong.

He said that he learned for the first time, "What we read in the Bible is basically a record of history. In some cases, the original meaning may be lost due to translation, but the basic meaning is still there," he said.

"It's good to learn those things, like how the Bible got started and how the Church got started."

Udodong has formed friendships with the others in the Rite of Christian Initiation of Adults process and with the cathedral

staff. Pastoral Associate Lillian Hughes is his sponsor.

One thing he likes about the Catholic Church is that it attracts all ages—especially "a lot of young people."

Hughes said that, in one way, Udodong is typical of many new Catholics that she's met in her work in the past few years.

"He is really enthusiastic about the faith—very sincere and trusting," she said. "I think he is open to the dynamics, as well as the tensions of Catholic life and Catholic living."

"He has a real conviction that what he is doing is the right thing for him," Hughes said. "That's the beauty of it—that he is becoming a Catholic in the RCI process."

Udodong said his membership in the Catholic Church "won't be major news to my family." He called them very religious, active members of their Akwaibom church in Nigeria.

He is concerned about his family because, like the rest of Africa, Nigeria has economic problems. Crime is prevalent because jobs are lacking, he said. He tries to help his family.

After Archbishop Daniel M. Buechlein baptizes and confirms him, Udodong said he will find out ways he can help out at SS. Peter and Paul. He said he'll look at the list of ministries and try to find things that fit in with his schedule. He's interested in helping in the food pantry and making hospital visits.

Not that he's been idle before. He helps with Lilly's Habitat for Humanity project, runs a science program at a southside church and does some tutoring.

As a member of Indiana Sports Corporation, he's done volunteer work at NCAA and other sporting events, including the track and field competition last year. His role then was to escort athletes to their drug tests.

One advantage to this volunteer work was the free pass he could use to watch sports events before his duties began or when he "stuck around afterwards. I've really had fun being out there."

Udodong has done all of this in the five years he has been in Indianapolis. Holy Saturday will be the beginning of another five years. †

## Family rituals can help preserve traditional Easter customs

By Anne Hansen

Catholic News Service

Easter is primarily a religious holiday, but along with wonderful liturgical celebrations it ushers in springtime. Unlike Christmas, this holiday is relatively stress-free. It does not compel us to buy presents or send cards, and the family get-togethers usually are confined to one day.

After the penitential and sobering spirit of Lent, it feels good to fill the house with flowers, ceramic bunnies, floral wreaths and other reminders of new life.

Holy Week offers perfect opportunities to talk with children about the religious observances in your home when you were growing up. It amazes my children, for example, that we did nothing on Good Friday when at home but clean the house. We did not turn on the radio or television. We had only one car, so getting to church while my dad was at work was a problem until my parents bought a second car.

We repeat these stories every year. Not only do children hear how different life was, but I hope they "hear" the importance of the season and will carry that on.

Holy Saturday is spent preparing for Easter at home. The most important event is egg coloring. It takes incredible patience when children are young but is well worth the effort when you see how delighted they are with the results of their art work.

This is also a day to bake and prepare for the big family meal the next day. Easter calls for a different approach to meal planning—utilizing lots of fresh fruit and vegetables.

Christmas is a time of dark, heavy, warming foods like fruitcakes and sauces, eggnog and hot drinks. Easter makes us think of light, springtime foods. It's a time of lemon pies and coconut cakes in the shape of lambs or bunnies, fresh strawberries, fruit salad, and asparagus with hollandaise sauce. The foods of spring!

This is also the time to put away heavy, dark clothes

and adorn everyone in spring's bright colors. Just watching families all dressed up on Easter Sunday as they come to church brings a flood of memories to my mind.

After church, the biggest events for children and many parents are the Easter basket and egg hunt. All the eggs decorated the day before get tucked away in hidden corners to be found by the children.

A present-day addition to decorated hard-boiled eggs in the fillable plastic egg. This is my favorite job. Late at night on Holy Saturday, when everyone is asleep, I take out dozens of plastic eggs and fill them with a variety of small candies. Then I hide them.

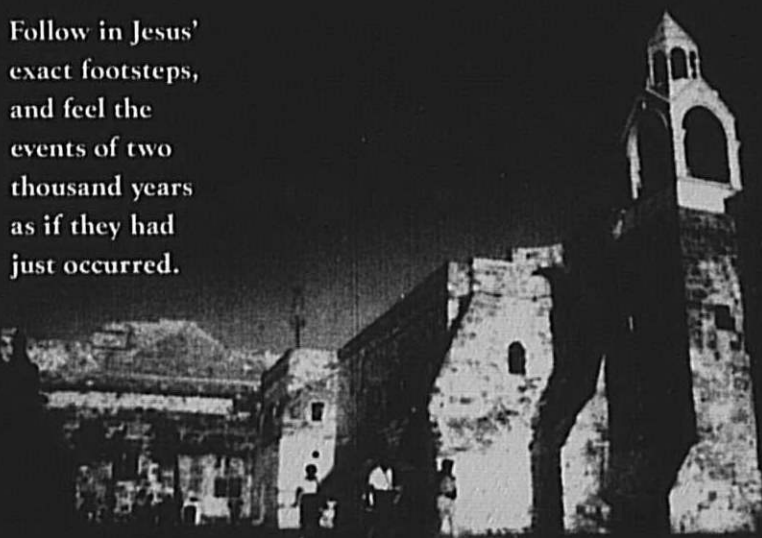
I am not sure whether I have more fun doing this or the children have more fun finding them. In our house this is not an activity only for the very young. The older children have eggs hidden too, only their eggs contain a little money instead of candy.

I am happy that the Easter basket has not been discarded in favor of gifts. A basket filled with candy or small trinkets, then wrapped in cellophane with a bow and left by the mantle, fireplace or front door, suggesting it was left by the mythical Easter bunny, is a very old tradition.

And if you hear that bunnies and eggs are pagan and should be abolished, remember that many other favored traditions have roots in ancient times. The joyous resurrection of Jesus is our primary focus, and may that never change.

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

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# Bloomington parish draws on local resources

By Margaret Nelson

**BLOOMINGTON**—This year, St. Charles of Borromeo Parish in Bloomington has 26 participants in the Rite of Christian Initiation of Adults process.

The parish limits its sessions to Indiana University's fall and spring semesters.

"A lot of those who participate are students, or they live by the university schedule," said Janis Dopp, director of religious education for St. Charles.

The staff takes information and meets with people early—especially for those who need to begin "tribunal work," such as checking or beginning a process involving the status of a marriage.

This year, the Rite of Christian Initiation of Adults process began on the first Tuesday of September. It will be completed in mid-May.

"Because we live in Bloomington, we have wonderful resources," said Dopp. "We have many professors in religious studies at IU and priests and sisters from surrounding parishes who help."

Father Michael O'Mara, co-pastor of St. Paul Catholic Center in Bloomington, gave a session on social

justice this year. Parishioner Ann Shechler, who is working on her doctorate, presented a fall session about the Church. Benedictine Sister Mildred Wannemuehler, pastoral associate of St. Agnes Parish in Nashville, also has contributed.

New Testament segments begin in the fall. Three sessions in February covered the images of Christ in the early Church, images of Christ in the New Testament and images of Christ in the Church today.

Scott Alexander of Indiana University's religious studies department presented sections on "The Spirit in Church World Religion." A judge offered a section on Catholic ethics.

Parish music ministers present segments on the liturgical year. A former Presbyterian minister asked the question "Why Be Catholic?" in his talk.

Last year, Father John Buckel, an archdiocesan priest on the faculty of Saint Meinrad School of Theology, gave the retreat weekend.

Dopp's assistant, Lisa Moyers, assists with the sessions every Tuesday night.

At the 10 a.m. Sunday Masses, cate-

chumens break into small groups for an opportunity to study the Scriptures.

Many people attend the sessions. But Dopp said it's surprising that "we have a lot of parishioners who come to sections they're interested in. It is so exciting to see their involvement."

"A lot of times, sponsors come every single Tuesday night," she said.

"It is gratifying for us," Dopp said. "We try to hit the right note. People are not just here to gather information. They come together to form a community. We don't have all the answers. That's a life-time process."

"They are not just here to become Catholic," she said. "Yes, this is the church in which they want to pursue their journey to God."

"We try to make sure they have the tools they need for basic prayer—especially on a day-to-day basis," said Dopp.

"I think the parish itself has been very, very generous in subsidizing the RCIA. They see it as the most profound evangelization effort in the parish. They think it's worthy of their financial support. They're saying, 'We see this as important.'"

Dopp said that is one reason "I truly believe in dismissal, not just from the candidates' experience but from the parish at large. It's a constant reminder to those in the pews why they're there—what they've already said 'yes' to."

"These people are visible to the parish as a whole," she said. "We put photos up so people can make those connections."

Dopp believes that this involvement by parishioners makes those in the RCIA group more likely to become involved in ministries in the parish after they are baptized or confirmed. Many become catechists, eucharistic ministers or lectors.

"They are so excited about what they have gone through," she said. "They're very good during mystagogy [weeks of post-baptismal formation after Easter]. It gives them a chance to talk about what the experience has been like."

Representatives from every ministry in the parish tell the new Catholics what they do. "They leave with handouts from the committees and boards," said Dopp.

"They understand that the call to discipleship is to plug into something in the parish." †

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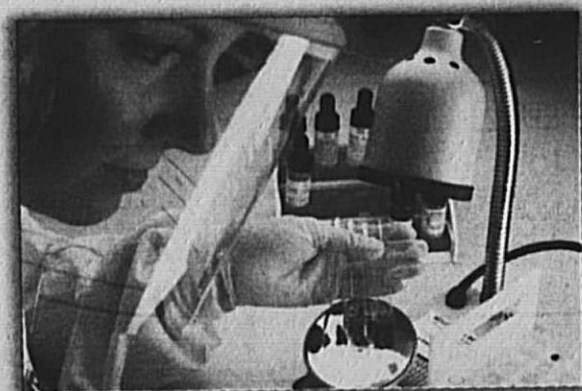
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# Easter is a starting point—not a conclusion

Once we have reached the peak, we're called to the other side to continue our lifelong journey in Christ

By Father Lawrence E. Mick  
Catholic News Service

The Easter Vigil is the climax of our year, the high point of our liturgical cycle, but it is by no means an ending. Once we have reached the peak, we are called to go down the other side and continue our journey in Christ.

Sometimes people think of Easter as a conclusion. When we were children, the coming of Easter meant the end of Lenten fasting. If we had given up candy, the Easter basket was a welcome way to break the fast! Making it to Easter felt like a great accomplishment—and often a great relief.

Sometimes those preparing to join the church become so focused on the Easter Vigil as the goal of their formation that they begin to view it as the end of their journey. This is why many parishes find it difficult to keep the newly baptized coming regularly for the weeks of mystagogy—post-baptismal formation—between Easter and Pentecost.

Though Easter does come at the end of the great three days we call Triduum, it is really more a beginning than an end.

Baptism, so closely associated with the Easter Vigil, is

the first of the sacraments, starting us on a life-long journey of faith.

And Easter Sunday itself is the beginning of 50 days of celebration, forming one great feast from Easter to Pentecost. During these 50 days the church reflects on what it means to be baptized people, on how we are to live the new life Christ has given us.

This is the goal of the mystagogical or post-baptismal formation offered to the newly baptized and to all of us through the readings and homilies of the Easter season. For it is we who die and rise as we celebrate the Triduum and Easter.

These feasts are not historical dramas that simply recall past events. God continues to work in our midst today. Just as Jesus died on Calvary and rose to new life, so we die to sin and rise to new life.

The Resurrection we celebrate at Easter is not only the resurrection of Jesus two millennia ago but the rising of all those who die with him and rise to new life.

Those who are baptized at the Easter Vigil are the focal point of our celebration because in them Christ rises again for the first time. Along with them, all of us rise to a newness of life if we have died to sin and selfishness during Lent.

We all renew our baptismal promises at the Vigil or on Easter Sunday, solemnly pledging again to live out the meaning of our baptism.

Also in the course of the 50 days, we celebrate the Ascension, recalling that Christ continues to be present in our world now through us, for we are his body and we are called to make him visible to others.

And at the end of the 50 days we celebrate the gift of the Holy Spirit, given not only to the disciples at the dawn of Christianity but also to each of us today so that we might carry on the work of Christ throughout the world.

Easter is a new beginning, a fresh start, a new birth. There is much more ahead. We've only just begun! †

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and a free-lance writer.)

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# Celebrating Holy Week in the Holy Land

By John F. Fink

Last year I was in Jerusalem from January 14 to April 14, taking part in a sabbatical program at the Ecumenical Institute of Tantor (hereafter called simply "Tantor"). My wife, Marie, joined me there for Holy Week.



Here are some excerpts from my diary that tell how we celebrated Holy Week in the Holy Land:

## Sunday, March 23, 1997—Palm Sunday

The weather was cold for Palm Sunday. We went to Palm Sunday Mass this morning at the Benedictine monastery at Abu Gosh. This is where the Ark of the Covenant was kept for 20 years after it was rescued from the Philistines and before David brought it into Jerusalem, about eight

miles away, dancing before it. Today Abu Gosh is a Muslim town except for the Benedictine monastery—for both men and women—located around a church built by the Crusaders. The church, slightly Gothic in structure, was built in the 12th century, at the very beginning of the Gothic-architecture period.

The blessing of palms began outdoors and it started to rain for that, so we got wet before processing into the church. But it was a nice Palm Sunday liturgy, in French since these Benedictines are French-speaking; their mother monastery was Bec. The whole service this morning took two hours.

In the afternoon we went to Bethphage for the start of Jerusalem's annual Palm Sunday procession. Bethphage is where Jesus stopped during his walk from Bethany to get on a donkey and ride down the Mount of Olives. There's a Crusaders' church here, too, with frescoes on the walls with Palm Sunday scenes.

There was a large crowd of people, some

holding palms and others with olive branches. I'm sure, though, that Jesus had good weather for his ride. For us, it rained the entire time we walked down the Mount of Olives to Gethsemane and then up again through the gate to the Church of St. Ann (Mary's birthplace), where there were songs, prayers and Benediction.

I'm sure the crowds were much slimmer this year than usual for the procession because of the weather and also because of the tense political situation. A couple Palestinians were shot in Bethlehem this morning and the West Bank was closed, so many people who might have wanted to go to the procession couldn't get out of Bethlehem.

## Monday, March 24, 1997

Marie attended classes with me in the morning. In the afternoon we spent quite a bit of time in the Church of the Holy Sepulchre (built over the sites of Jesus' crucifixion and resurrection) and then went to the Church of the Dormition (where Mary died) and, from there, to the Church of St. Peter in Gallacantu (the word means "cock-crow" and it's where Peter denied knowing Christ). We were pleasantly surprised that there were very few tourists around today. We expected more since this is Holy Week,

but even the Church of the Holy Sepulchre was relatively empty.

St. Peter in Gallacantu is one of the most beautiful churches in the Holy Land. It was built in the 1930s but has just been renovated. It is built over what probably was the home of the high priest Caiaphas, who had Jesus arrested. Outside the church are steps that led from the Pool of Siloam in the Kidron Valley to the home, a major road at the time of Christ. He would have been taken up those steps after his arrest.

There is a magnificent sculpture in the church's courtyard showing Peter denying that he knew Christ. The expressions on the faces of Peter, the woman who is pointing toward Christ, and a Roman soldier are terrific. There is also a cock at the top of a column in the sculpture. Nearby are two reliefs, one of Christ leading his apostles down the steps to Gethsemane and the other of Christ being dragged up the steps after his arrest.

In the church itself, there are mosaics covering the ceilings and the walls. Two levels down is the prison where Jesus was probably kept after his arrest.

## Thursday, March 27, 1997—Holy Thursday

We have no classes during the Triduum.

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This morning, since Marie has never had a chance to take the "History of Jerusalem" tour at the Citadel, we went into the Old City for the 11 a.m. tour in English.

The tour was over at 1 p.m. and we decided to stay in the Old City until it was time for Holy Thursday Mass. We had a whole smorgasbord of possibilities for Mass but decided to go to the Ecce Homo Convent because Mass there was going to be in English. In the meantime, we visited some other churches that Marie hadn't seen, including the Melkite and Lutheran cathedrals. Several churches we tried to see were closed until closer to their services today.

Ecce Homo is near the first and second stations of the cross on the *Via Dolorosa*. It is the convent of the Sisters of Notre Dame of Zion and the Lithostrotos is beneath the convent. It's called Ecce Homo because there's an arch behind the altar of the church that was mistakenly believed to be the site where Pontius Pilate said to the crowd, "Ecce Homo. Here is the man" after he had Jesus scourged.

As we walked down the hill from Ecce Homo after Mass, we realized that we were near the Armenian Catholic cathedral, which is at the third and fourth stations ("Jesus falls the first time" and "Jesus meets his mother"). Mass in that cathedral was scheduled for 4 p.m. We decided to go to it, although we were a bit late.

The Armenian Catholic archbishop said the Mass. Of course, we couldn't understand the Armenian, but it was a nice experience. They had the washing of feet after the Mass, and those getting their feet washed were 12 little boys, ages around 5 to 7 or so. They had been sitting in the front of the church and every now and then would run back to see their mothers, but no one seemed to mind. At the foot-washing, the archbishop had a cake of soap which he wiped on the child's foot. He then washed the foot with water, and then kissed it. One

child definitely did not want to have his feet washed and protested vehemently. After the foot-washing the archbishop passed out some goodies to the children, and this time the little boy didn't mind.

There was a small congregation at the Mass, but there are only about 40 Catholic Armenian families in all of the Holy Land. On one wall of the cathedral was a large painting of Jesus falling under his cross and, on the other side, a painting of Jesus meeting his mother. The latter was particularly good, Jesus looking as he undoubtedly did after his scourging and Mary looking as grief stricken as she would have been to see her son going to his death.

#### Friday, March 28—Good Friday

Today Marie and I joined the thousands of others who participated in the Way of the Cross on the *Via Dolorosa*. As I expected, it was hectic, but it was also prayerful. We were close enough to the front to be able to hear the prayers at each station and to respond with the singing of the *Pater Noster* in Latin, which tends to separate the generations since most of those who grew up after Vatican II never learned prayers in Latin. There were a great many Israeli soldiers with weapons all along the way and, of course, all the Muslim shops were open. We kept meeting people going the opposite direction, especially along one stretch where Muslims were returning from their usual Friday prayers at the Al Aksa Mosque.

Tonight, CNN showed more rock throwing in Ramallah and in Jerusalem after the Muslim prayers at Al Aksa Mosque. A couple of the men from our group who went to Good Friday services in Bethlehem said that they ran into rock throwing around Rachel's Tomb. TV also showed the Israelis moving some tanks into one of the Palestinian cities. The situation is much worse now than it was earlier during our time here.

#### Saturday, March 29—Holy Saturday

This morning 24 of us had our own procession in the Old City. We started at the Garden of Gethsemane and walked down the Kidron Valley, then up the hill past the City of David to Mount Zion (to about where Caiaphas's home might have been), then over to the Citadel (where Pilate lived when he was in Jerusalem; his principal residence was in Caesarea) and finally to the Church of the Holy Sepulchre, where we spent about 20 minutes. It might have been the route Jesus took after his capture until his crucifixion and resurrection. We stopped six times for a reading from a Gospel, a psalm and prayer. We left Tantur at 9:30 a.m. and were back for lunch at 12:30 a.m.

#### Sunday, March 30—Easter

Our Easter celebration started last night with the Easter Vigil Service at Ecce Homo Convent. We could have selected several other churches but chose Ecce Homo because services were in English. The "New Fire" rite started on the roof, so we got there in plenty of time to look around the city because this is the best place in Jerusalem to get an overall view. The service started at 10 p.m. and was over before midnight.

This morning we had a sunrise service on the roof at Tantur at 6:30 a.m. It was perfectly timed because the sun came up over the mountains of Moab (present-day Jordan) in a great red ball of fire as we started the service. All of today has been absolutely delightful, clear, sunny and comfortably warm.

Since Catholic Easter services were last night, this morning Marie and I accompanied Chris and Barbara Quine to St. George's Cathedral for the Anglican liturgy at 11 a.m. Chris is an Anglican priest from Liverpool, England. We went in early, hoping to stop at the Garden Tomb, which some Protestants believe to be the real site of the place where Jesus was buried and rose from

the dead since it looks like the description given in the Bible. But the Garden Tomb was closed today for all except special services. This upset Chris considerably, having the Garden Tomb closed to the public on Easter, of all days. Actually, it's closed every Sunday.

Since it was closed, we walked to St. George's and spent about an hour in a wonderful garden there. There are signs by many trees and plants telling what they are and, in many cases, who contributed them.

So we worshiped at the Anglican cathedral this morning, sitting in the second pew with the Quines. The liturgy was over at about 12:15 p.m. and we returned to Tantur before lunch was over.

After lunch, I went up to the roof to try to see what was going on in Bethlehem. We couldn't see much but we could hear a lot of shooting, occasional loud bangs, sirens and men shouting into bullhorns. From time to time, we could see the smoke from tear gas canisters. It's obvious that there are again riots around Rachel's Tomb.

It's strange that it's so peaceful here, a beautiful sunny day with the birds singing, and so on, and only about a kilometer away there are demonstrations and violence that are making the news throughout the world. And it's so senseless! All the rioting accomplishes is to harden attitudes and public opinion against the Palestinians. Those from our group who have been in Bethlehem recently say that the shopkeepers are particularly upset by the rioting. Their business has fallen off to nothing.

After our usual daily Communal Prayer Service tonight, we had an Easter feast that featured a whole lamb roasted and stuffed with rice. We had wine with the meal and then, with coffee in the Bethlehem Room, we celebrated four birthdays that occurred within the past week. †

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# 'JESUS' FILM SEEN BY ONE BILLION WORLDWIDE

In 1977, while ill and in failing health, Bishop Fulton J. Sheen welcomed to his New York City apartment "JESUS" film producer John Heyman and consultant Paul Eshelman.

"I explained our project to Bishop Sheen," Eshelman recalls. "I told him we wanted to produce a full-length motion picture, done by a major Hollywood producer, faithful to the text of the Gospel of St. Luke, that would powerfully portray the life of Christ. And, that we wanted to show the film around the world. I remember him saying to me, 'Sometimes you are in the trough of the wave, while other times you are riding the crest. I encourage you to continue and reach the crest of this project.'"

Prior to the meeting with Bishop Sheen, producer John Heyman spent five years writing, researching and filming the movie. Father Tom Forrest, C.Ss.R., Executive Director of Evangelization 2000, called the film "inspiring and touching." "Jesus," carefully filmed on site where events occurred in the Holy Land 2,000 years ago, has now been seen by more than one billion people worldwide.

The film has also been translated into 446 languages, meaning people around the world can view it in their own language. They can see the story of Jesus' life in a presentation which the Rev. Louis Kihneman, director of Religious Education and Evangelism in the Diocese of Corpus Christi, Texas, said "will definitely have a great effect on the lives of all who see it whether they be of Christian churches or not."

In its national theatrical release, more than 200,000 Catholic school children viewed the film at separately scheduled matinee showings.

The movie was produced entirely in Israel over a period of seven months and had the benefit of consultation with 200 Catholic, Protestant and Jewish scholars to ensure its biblical and historical faithfulness. In many instances, film crews worked with village officials to have power lines, television antennas and other 20th century symbols removed from visibility, so filming could be undertaken at the known locations where the life of Christ unfolded.

Shakespearean actor Brian Deacon played the role of Jesus in the movie. His portrayal of our Lord was termed "sensitive and

engrossing" by *The Southern Cross*, the Catholic newspaper serving four Southern California counties. "This story of Christ is not another 'Superstar' or 'Godspell.' 'JESUS' is a documentary. It is St. Luke's investigative reporting, par excellence, put onto film," the newspaper's reviewer said.

Fr. Stephen Kardegen, O.F.M., while director of the U.S. Center for the Catholic Biblical Apostolate in Washington, D.C., called the film a "singular service to Christians and indeed to all people at home and abroad that they may see and understand that everything written about Jesus in the Law of Moses and the Prophets and

Psalms had to be fulfilled."

Eshelman, who has traveled the world to recruit volunteers to show the film in motion picture theaters, at universities and public schools, behind the Iron Curtain before its collapse, and throughout the often turbulent Far East, still remembers his afternoon spent with Bishop Sheen when the monumental motion picture project was just an idea.

"When I left his apartment that afternoon, I knew he was seriously ill and perhaps I would never see him again. But his words of encouragement were all I needed to hear. Since then, I have traveled the world and seen how God has worked through this film to bring many to a knowledge of

Jesus. And I can still remember Bishop Sheen's words: 'You will be carried forward by God - as if on the crest of a wave.'"

Just prior to his death, Bishop Sheen viewed the completed film and declared, "You have produced a masterpiece." In a letter dated only weeks before his passing, Bishop Sheen said, "Not only will all Christian churches support a masterpiece of this kind, but so will all who love history and the portrayal of a life that has affected millions."

The "JESUS" film is available on home video for \$19.95 by calling 1-800-432-1997 to place your order.

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- The late Archbishop Fulton J. Sheen

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Since the film was first made, it has been translated into over 446 languages and shown in every corner of the world. Jack Valenti, President of the Motion

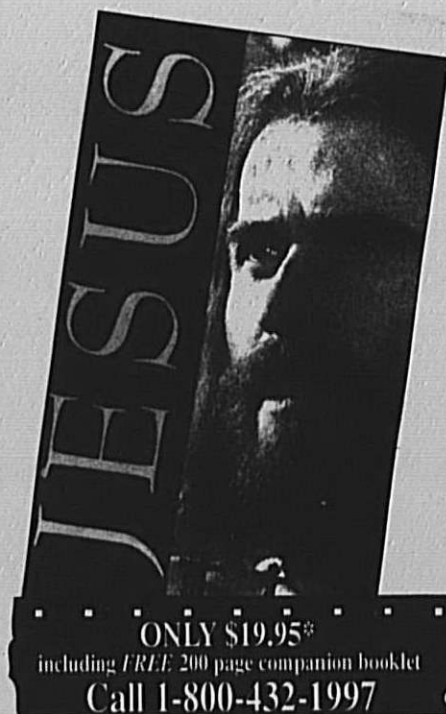


Picture Association of America, noted that the "JESUS" film is the most extensively translated feature film in motion picture history.

Once you view the film, you'll understand why villagers in New Guinea walked miles each night to see this film again and again. And how word of its power brought 30,000 to a single showing in the jungles of Burma.



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# 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 © 1998 by Catholic News Service.



In the mind of Jesus, our deepest illnesses are our broken relationships. Forgiveness and reconciliation restore hope. The symbol for hope is the anchor, which people throw out to hold a boat to the bottom of a body of water. So does hope function in the spiritual life.

## Forgiveness heals, transforms

By Andrew and Terri Lyke

Sometimes the most difficult people to make up with are the ones we're closest to: family members.

Yet we know that healing and reconciliation with these people are vital to our well-being, emotionally and spiritually. Often the first step toward reconciliation comes in the form of an action, not words.

Saying "I'm sorry" is good for the relationship, but demanding these words as the only valid ways of apologizing closes off families from many different ways of entering into a healing process.

Sometimes verbally apologizing is too easy and doesn't communicate the sincer-

ity needed to begin the healing process—one best initiated by concrete actions. Those actions are transforming and allow all of the participants to enter into a new kind of relationship.

Healing—reconciliation—in the family is more than simply fixing old, broken relationships. It means allowing old, broken relationships to die and recreating new and better relationships. Family members become irrevocably changed, transformed and resurrected in this process, able to begin life together anew. †

(Andrew and Terri Lyke are the coordinators of marriage ministry in the African-American community for the Archdiocese of Chicago.)

## Hope anchors our lives

By Fr. Richard Rice, S.J.

Jesus breathed on them and said to them, "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained" (John 20:22, 23).

Today people are preoccupied with healing. We are always looking for healthy foods, healing massages and healers of our broken spirits.

Yet in the mind of Jesus, our deepest illnesses are our broken relationships, the wrongs we refuse to acknowledge and the resentments we carry.

So the New Testament is anchored in the words, "Whose sins you forgive are forgiven them, and whose sins you retain are retained."

Jesus knows that the deepest illness in need of healing is our sin and the consequences of our sin, which always involve betrayal and abandonment at some level.

We fear that God will abandon us in response to our abandonment of God, each other and ourselves. We have not been faithful as we said we would be. We have run from under our friends' crosses, we have denied them and ourselves. We have not believed that God could work good through a friend's cancer, a parent's Alzheimer's or a spouse's loss of employment.

Yet, instead of withholding the ultimate gift of breath, God breathes again on us in Jesus: "Receive the Holy Spirit."

And the Christian testament begins, a testament of forgiveness that is extended and received—of reconciliation.

In Paul's second letter to the Corinthians, he proclaims that "whoever is in Christ is a new creation: The old things have passed away; behold, new things have come. And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation" (2 Corinthians 5:17, 18).

For Paul, reconciliation is not the settlement of a slight squabble, the apology for stepping on another person's toes. Reconciliation is being rescued from the edge of discord; it is being reunited before divorce.

People in 12-step programs know the significance of both the illness of broken relationships and the healing of reconciliation. Well into recovery, one comes to the eighth step and makes a list of all those one has harmed. Next one climbs to the ninth step, which involves making amends to all unless that action would do more harm than good.

Barbara, for example, knew she was still furious four years after her husband divorced her. He remarried, and she was mired in a swamp of resentment.

Finally, she accepted the invitation of friends who pointed out to her that she was risking spiritual, if not physical, cancer because of her negative emotions.

She prayed to the Lord to take away her bitterness, which she could not let go of by herself. Within days it dawned on her that the divorce was more about him than about her. He had initiated an affair to try to hold onto a semblance of youth.

Suddenly, it was easy for her to forgive him. She knew she had risen from despair when she began her dream of studying for a master's degree in psychiatric nursing.

Forgiveness and reconciliation restore hope. The symbol of hope in the Christian tradition is the anchor. This originated in the sixth chapter of the letter to the Hebrews: "We are strongly encouraged to hold fast to the hope that lies before us. This we have as an anchor of the soul, sure and firm" (Hebrews 5:18, 19).

We throw out an anchor to hold our little boat to the bottom of the body of water. So does hope function in the spiritual life.

Vaclav Havel, Czech Republic president, eloquently wrote, "Hope is an orientation of the spirit, an orientation of the heart. It is not the conviction that something will turn out well, but the certainty that something makes sense, regardless of how it turns out."

The late United Nations leader Dag Hammarskjöld wrote, "Forgiveness is the answer to the child's dream of a miracle by which what is broken is made whole again, what is soiled is again made clean. The dream explains why we need to be forgiven, and why we must forgive. In the presence of God, nothing stands between him and us—we are forgiven. But we cannot feel his presence if anything is allowed to stand between ourselves and others."

The Resurrection makes reconciliation possible, and this restores hope for us. In showing us how to live and how to die, in going to his death with the words—"Father, forgive them, they know not what they do" (Luke 23:34)—and in being brought through death, Jesus Christ forgives us all and empowers us to extend that forgiveness to each other. Each time we do that, it is Easter once again. †

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

## Discussion Point

### Forgiveness is action, feeling

#### This Week's Question

What action or words played a key role in healing a damaged relationship for you?

"Forgiveness—which is an action, a word and a feeling. I try to accept others the way they are and forgive them the actions that hurt me." (Barbara Day, Pittsburgh, Pa.)

"I'm sorry"—those are the words that heal a relationship. People do or say things that later they regret and then they need to come to you and say, "I'm sorry. Please forgive me." (Arthur Dugan, Tucson, Ariz.)

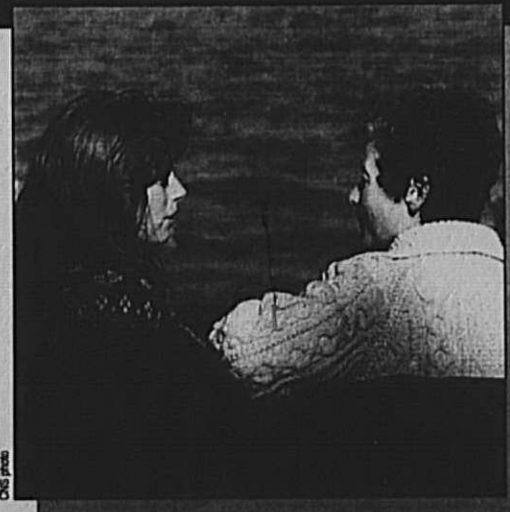
"I think the very first time I noticed the process of healing was through a conversation with my pastor.

The words that helped me were: 'You can forgive, but you don't have to forget.' Not forgetting allows you a defense against a similar hurt another time—you can learn from the situation for the future." (Vera Simmons, Patterson, Calif.)

#### Lend Us Your Voice

An upcoming edition asks: Describe a program in your parish or diocese that promotes Jewish-Christian understanding.

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





## Perspectives

From the Editor Emeritus/John F. Fink

## Jesus dies, is buried, and is raised

While he hung on the cross, Jesus spoke what Christians have come to call his "seven last words," although they were more than just words.

As he was being nailed to the cross, he prayed, "Father, forgive them for they know not what they do" (Lk 23:34).

Then, when one of those crucified with him asked him to remember him when he came into his kingdom, Jesus replied, "Amen, I say to you, today you will be with me in Paradise" (Lk 23:43).

Then Jesus prayed, "My God, my God, why have you forsaken me?" (Mt 27:46 and Mk 15:34). It was not a cry of despair, but the beginning of Psalm 22.

Then, looking down, Jesus saw his mother and the disciple he loved (presumably St. John). There had been tension between Jesus' natural family and his spiritual family (the apostles) during Jesus' public ministry, and this was a chance to bring them together. So he said to his mother, "Woman, behold your son," and to his disciple, "Behold, your mother." John's Gospel says that "from that hour the disciple took her into his home" (19:27).

He was beginning to get weaker now. "I thirst," he said (Jn 19:28). So a soldier put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth.

After drinking it, he said, "It is finished" (Jn 19:30). And crying out in a loud voice, "Father, into your hands I commend my spirit" (Mt 23:46), he died.

Now what was going to happen to Jesus' body? The women who had followed Jesus from Galilee—those who, led by Mary of Magdala, had supported him out of their own means and had cooked for him and done his laundry, and now stood watching while most of the men had run away—we were concerned. It was customary to throw the bodies of those crucified into

a common pit. But then came Joseph of Arimathea, a member of the Sanhedrin, with some linen shrouds. It turned out that he owned one of the rock-hewn tombs that were cut into the walls of the former quarry. He was going to bury Jesus.

Tombs in Palestine usually consisted of a rectangular room with a ledge on which the corpse could be laid. Around the room were niches cut into the rocky walls where the bodies of family members could be put. After they were put there, a round stone was rolled over the niches and a large stone covered the outside of the tomb. After the bodies decayed, the bones were collected and placed in a box (ossuary).

Jesus was placed in the tomb before sunset on Friday. When evening came, it was the night of Passover according to the official Temple calendar. The following day was a solemn Sabbath. Then on Sunday, Jesus rose from the dead!

The first Resurrection account we have was from St. Paul, in his first letter to the Corinthians, written in about the year 55. He reminded the Corinthians of what he had preached to them: "that Christ died for our sins in accordance with the Scriptures; that he was buried; that he was raised on the third day in accordance with the Scriptures; that he appeared to Cephas, then to the Twelve. After that, he appeared to more than 500 brothers at once, most of whom are still living, though some have fallen asleep. After that he appeared to James [his brother], and then to all the apostles. Last of all, as to one born abnormally, he appeared to me" (1 Cor 15:3-8).

More details about the Resurrection appear in the Gospels, written after Paul's letter to the Corinthians. John's Gospel tells us that he appeared first to Mary of Magdala. So does what is called "the longer ending" of Mark's Gospel, which was added to the Gospel sometime in the second century. That ending recaps the various appearances Jesus made to his disciples after his resurrection. †

Cornucopia/Cynthia Dewes

## What's good about it?

Hope is the name of our game. But if this were Monopoly, we'd be bankrupt today,



with no property and no "get out of jail free" card. That's because Good Friday is the worst day of our lives.

However, since we're playing a game of hope and not Monopoly, we know the best days of our lives will soon follow.

Today is the Good Friday that is necessary for Easter resurrection from sin and despair.

The Good News is hard to believe, that's for sure. And when we consider the world we live in, it gets even harder.

We're all overwhelmed daily with sin disguised as entertainment, human necessity or justice.

Movies and television shows constantly present sexual license as not only common but inevitable. Even the movie *Titanic*, which was generally excellent in presenting the attitudes of its time, included an extraneous sex scene that upset the aesthetic and moral consistency of the film.

Sexual "openness" fosters sexual harassment in schools, teenage unwed pregnancy and widespread venereal diseases that sterilize and kill their victims. Women have been "emancipated" to the point where easy and frequent divorce leaves them and their kids impoverished.

Celebrities, politicians and other natural role models constantly display flawed moral attitudes. Judges conduct major

criminal and civil trials with their eyes on courtroom cameras rather than on the scales of justice. Lawyers encourage litigation for greed, and doctors ignore the Hippocratic oath in favor of expedience and profit.

Parents work to buy their kids "things" rather than give them even better gifts of time and attention. They're preoccupied with consumerism, materialism and "lookin' good," and their children soon learn to value what Mom and Dad value.

Abortion is the law and euthanasia is becoming so. The handicapped are ostentatiously given parking spaces and wheelchair ramps; that is, if they've escaped prenatal technology that presumes they should be murdered in the womb.

A friend recently gave me a paperback novel to read in which the main characters were living through the End Times. They were faithful Catholics who took seriously and literally the Marian apparitions and prophecies which, the book said, had purposefully increased in this century to turn us away from sin.

The idea was that unless we repent and mend our ways (specifically, through the sacraments of the Catholic Church and devotion to Mary), we're doomed to the kind of fire and brimstone hell we rarely hear preached from pulpits these days.

Now, however we may react to this, the fact remains that repentance and reformation have always been the heart of the Christian message. The Lenten season concludes with death to sin, followed by life in Christ.

We have only to make that choice. †

Be Our Guest/Amy Cooley

## 'Fasting brought me closer to God'

My stomach just growled. The question is, "Did I think of God, or did I think of food?" I guess the honest answer is: "A little bit of both."



I started fasting in my junior year of high school. I got the idea from reading a book of messages from the Blessed Mother's reported apparitions in Medjugorje. She asked

for prayer and for penance, and I had started praying more, especially the rosary. But as for penance, I really wasn't sure what to do. Then, finally, written in the messages was something tangible. Mary asked people to fast on Wednesdays and Fridays and said the best fast was on bread and water.

I wanted to do as much as I could to convert the world, and if Mary thought this would help, I was willing to try it.

So the next day I had my first breakfast, lunch and dinner of bread and water. By the end of the day I was almost gagging to consume the flat white squares, but I got through the day and have rarely missed a fast day since.

When I started fasting, I didn't want to go out much on those days. I preferred to stay in and pray. I may have been the only high school student lounging at home on a Friday night and reading her bible. But what would have been the joy of going out and watching friends and family stuff their faces while I gnawed on a cracker?

I really do believe that fasting brought me closer to God. It also brought me closer to those who were suffering or were far from God, because I would think of them often and pray for them on my fast days.

Still, fasting was not without its problems. What do you say to the kids at school who tease you for eating like a prisoner? I knew it was not good to flaunt that I was fasting, so I never really explained. I still wonder when it is better to evangelize by explaining or when that becomes fasting for public show. I've told very few people that I fast, only my family and a few of my closest friends.

When it came time for me to go away to college, I really wanted to stop fasting. I didn't know how it would work eating

boarding meals of only bread. I prayed about it, wanting God to let me off the hook and tell me it was O.K. to stop fasting. Instead I felt I was being told the opposite. And so I went off to college, and God provided. A nice supply of bread was always available every Wednesday and Friday, whether it was a bagel or the wonderful bread bar. I've now nearly completed college, and I just recently told my two closest friends about my fasting. They'd eaten with me almost every day for four years and had never suspected anything more than that I didn't like the food. I realized I should never have worried. God cares for even minor details if we're trying to do his will.

Fasting hasn't been too easy, though. I've had to get a variety of flavored breads over the years because plain white bread itself is now revolting to me. Also, after a couple years, I realized the fasting had become a sort of mindless habit. Right now I'm working to put it back into perspective and remember the real meaning of God and others when I fast. Another problem has been my subconscious desire to "make up" for the days I'll miss eating. I've started to eat more on the other days and now have to consciously try to regulate that.

Then there was the dating worry. How could I ever date anyone and not eat on Fridays, a prime dating day? In my junior year of college, I started dating a guy I'd met on a Church mission trip. I noted with interest that he never drank pop, saying it was to remind him that we couldn't have everything we want. I liked him; we seemed to have a lot in common. After we'd dated a while and were pretty close, I explained my fasting to him. He didn't think I was weird, as I had feared. Instead he asked me a lot of questions about it. The next Wednesday he started fasting himself. Now we're engaged.

As much as I've fought it at times, I know that I'll continue fasting as long as I think it is pleasing to God.

In the meantime, I just realized that it is now after midnight. Technically, that means it's now Thursday. Excuse me while I go get a snack. †

(Amy Cooley is a senior at Saint Mary-of-the-Woods College majoring in print communications and theology.)

The Yardstick/Msgr. George Higgins

## Is our social action too 'churchy'?

I recently spent several hours meeting informally on current labor issues with 40



priests from the Archdiocese of Oklahoma City.

The first question, to my surprise, was not directly related to labor issues as such. The question, in summary, went as follows:

Has there been a falling off in our efforts to encourage Catholic workers to play an active role in their unions and in the field of labor-management relations?

I said that I would tentatively argue that the justice and peace work of the Church in the United States after Vatican II has tended to be a bit too clerical, too institutional or too "churchy," for lack of a better word. By the same token, it has yet to find an adequate method of developing independent lay leadership in the secular world—for example in the field of labor-management relations.

Before the council, the Catholic social action movement in the United States tended to emphasize more than we do today the layman's independent role, in helping solve social and economic problems.

Since the council—or so it seems to me—there has been more of a tendency, despite our greater theological awareness of the Church as the people of God, to emphasize the role of Church as an institution and, more specifically, the role of hierarchy and Church professionals in promoting justice

and defending human rights. Both approaches, of course, are valid and are usually intertwined or interrelated. For the sake of clarity, I posed this question:

"Is it or should it be the primary (though not exclusive) function of church-related social action organizations to prepare their members to engage in peace and justice work on their own initiative in the secular area, or, conversely, should it be their primary (though not exclusive) function to make sure that the institutional Church, and, more specifically, Church professionals, are publicly committed to the cause of social justice?"

I think it would be a mistake, of course, for the Church to get bogged down at this time in a theoretical debate about the respective roles of the laity and of Church professionals in promoting social justice. Theologians can, should, and undoubtedly will continue to grapple with this question at their leisure. It would probably be an even greater mistake to draw too sharp a distinction at the practical level between the role of the laity and the role of the clergy in promoting justice and defending human rights.

However, there is a need to review our justice and peace policies and programs at every level to prevent them from becoming top-heavy with Church professionals.

In more positive terms, we should make sure that our policies and programs are adequately oriented toward the formation of authentic independent lay leaders who exercise their ministry, not exclusively in and through church organizations, but in their secular occupations. †



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

## The Sunday Readings

Sunday, April 12, 1998

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

The first reading for the Mass on Easter morning is taken from the Acts of the Apostles.



Traditionally, the book of Acts has been ascribed to St. Luke, the author of the Gospel.

The reading for this great Christian feast does not recall the Resurrection itself. The account of the

immediate aftermath of the Lord's rising to new life is in Luke's Gospel.

Rather, this reading recounts the faith of the apostles and of the early Christians in the fact of the Resurrection and therefore in the divine identity and veracity of Jesus.

In this reading, Peter is the spokesman for the apostles and for the community. It is through his insights and in his words that the Christian faith is brought to people.

Those addressed by Peter are people who are not yet themselves followers of Christ but are in need of something in life and earnest enough to hear what Peter says to them.

This event occurs in Jerusalem, which is for Luke a city more than a coincidence. It is the City of God in which have transpired all the great acts of salvation culminating in, and perfected by, the crucifixion and the resurrection of Jesus.

Important in Peter's discourse is the description that he gives for himself and the other apostles. They were witnesses of the salvation secured by the Lord. They saw that Jesus was risen. They speak not from hearsay.

The second reading is from Paul's Epistle to the Colossians.

St. Paul returns here to a theme very often presented in his writings. Through baptism and holy lives, Christians are more than simply the followers of Christ. Instead, the faithful are eternally united with the Lord in the most perfect of spiritual bonds.

This means that they are united with the eternal, risen Christ, so their place is in heaven, not in the impermanence of earthly existence.

Finally, as its great Easter proclamation, the Church presents today the Resurrection narrative of St. John's Gospel.

Much today is made in feminist circles of the fact that Mary of Magdala was the first to see the empty tomb. Certainly her place in the circle of disciples reveals the ultimate equality in which all men and women stood before Jesus.

But it was her faith, not necessarily her gender, which qualified her to see the empty grave first.

Her faith filled her with love for the Redeemer, even though she could not herself understand the outcome of the Crucifixion and death.

Despite the seeming defeat of the Lord's death, she remained united with the apostles. She did not abandon the community of the disciples. She turned to them in her anguish at the sight of the empty tomb.

Peter next saw the tomb where the body of Jesus had been placed, but now his body was gone.

With Peter was the "disciple whom Jesus loved." This disciple, specifically recalled because of his love for the Lord, understands the meaning of the vacant tomb.

## Reflection

The Gospel reading this morning in effect does not describe the Lord's resurrection. Instead, it describes the response of the followers of Jesus, in particular citing Mary Magdalene, Peter and John.

All three are still very much committed to Christ. But the awfulness of the Crucifixion and the seeming finality of the Lord's death have left them perplexed and greatly bewildered.

Only the beloved disciple's unshaken love provides him with the insight to see the empty tomb and understand from it that the Lord lived!

Today, celebrating Easter and the Lord's resurrection, the Church calls us to faith.

Through Peter, in the first reading, it repeats its ancient faith in Jesus. It further obliquely calls to the testimonies of Peter and the apostles. They saw Jesus. They heard Jesus. They preach the Gospel of Jesus. In them we can place our confidence.

Wisely, in giving us the images of Mary Magdalene and Peter, the Church even cautions us not to assume that instantly our faith will open every door, that everything will be immediately clear before us.

Rather, only in absolutely committed love can we truly see Christ as the Lord, as the Savior, as the Son of God risen gloriously over death. †

## Daily Readings

Monday, April 13  
Easter Monday  
Acts 2:14, 22-33  
Psalm 16:1-2, 5, 7-11  
Matthew 28:8-15

Tuesday, April 14  
Easter Tuesday  
Acts 2:36-41  
Psalm 33:4-5, 18-20, 22  
John 20:11-18

Wednesday, April 15  
Easter Wednesday  
Acts 3:1-10  
Psalm 105:1-4, 6-9  
Luke 24:13-35

Thursday, April 16  
Easter Thursday  
Acts 3:11-26

Psalm 8:2, 5-9  
Luke 24:35-48

Friday, April 17  
Easter Friday  
Acts 4:1-12  
Psalm 118:1-2, 4, 22-27  
John 21:1-14

Saturday, April 18  
Easter Saturday  
Acts 4:13-21  
Psalm 118:1, 14-21  
Mark 16:9-15

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

## Question Corner/ Fr. John Dietzen

## Parishioner feels that baptisms disrupt Mass



Our new pastor has begun having baptisms at Sunday Mass, if requested. Otherwise they are on Sunday afternoon.

Almost every Sunday we have, not only parents, godparents and children

around the altar after the homily, but a host of cameras and video recorders in full action at the font. At the end of the baptism, the congregation applauds, and Mass is resumed.

A neighboring priest told me he disagrees. He said nothing should disrupt the continuity of the Mass. The church provides special liturgies (funerals, weddings) when interruptions are expected by the congregation. Who is right? (New York)

The church's liturgy provides for, and sometimes highly recommends, the celebration during Mass of all the sacraments except penance.

Confirmation, holy orders, and marriage (at least when both people are Catholic) are routinely celebrated during Mass. The ritual for care of the sick includes a ceremony for anointing of the sick after the homily at Mass.

It is just assumed that baptism of adults will always take place at Mass, either at the Easter Vigil or another time (Christian Initiation of Adults, 209).

Baptism of children may be celebrated during Sunday Mass "so the entire community may be present and the necessary relationship between baptism and the Eucharist may be clearly seen" (Rite of Baptism for Children, 9).

Interestingly, the quote I just gave regarding baptism of children ends by saying, "This (baptism at Sunday Mass) should not be done too often."

The concern is, of course, that the practice could become tedious for people, and inappropriately lengthen the Mass.

That does not need to happen. Some parts of the baptism ceremony, (naming and signing of the child with the cross, blessing of the baptism water if necessary) may be done privately before Mass.

Other parts may be omitted or are already included in the Mass (Scripture reading, profession of faith, the Lord's Prayer, final blessings).

In my experience, if well prepared, a baptism need not add more than a few minutes to the Mass. And the photo extravaganza can easily be controlled.

So, while there's nothing wrong or improper with what your pastor is doing, much depends on what a parish is accustomed to, how it understands the connection between baptism and Eucharist, and how the ceremony is carried out.

Who were the Nicolaitans? In Revelation, Jesus commends one church for hating them and praises another for condemning them (Revelation 2:6, 15). What was their problem? (Missouri)

Apparently, the Nicolaitans were one of several sects or trends in early Christianity attacked by the apostles for their rejection of any moral norms and their ambiguity in cooperating with Roman sacrifices to idols.

As a form of gnosticism, it seems the Nicolaitans were among those who claimed a "higher" knowledge than other Christians, a knowledge John refers to as "the deep secrets of Satan" (Revelation 2:24).

A couple of times recently, I have seen people—in one case, a priest—bow toward the altar and the Blessed Sacrament instead of genuflecting.

Can you tell me why they do this? Shouldn't we genuflect if we really believe in the presence of Jesus in the Blessed Sacrament? (Illinois)

Genuflection—bending one or both knees as an act of reverence—happens to be the act of reverence Catholics of our time and country are most accustomed to, but a profound and devout bow can be just as reverent.

Until perhaps 300 years ago, bowing was the common way of showing reverence to the Eucharist, or to the crucifix. It was considered quite proper, in fact, for young girls to curtsy to the Blessed Sacrament.

Our practice of genuflection derives mainly from practices of imperial Rome and the later courts of Europe. †

(Address questions for this column to Father John Dietzen, Box 325, Peoria, Ill. 61651.)

## My Journey to God

## His Love Is Unstoppable

Easter is a completion, a success, a triumph and a sacred beginning. Easter is the risen Christ touching the world with his presence of love, comfort and hope. Easter is never being alone because Christ is with us in every way.

The presence of his love is unstoppable. His love spreads like the rays of the morning sun, reaching into the crevices of the darkness of our souls, breathing new life into us.

By Mary Rubeck Benson

(Mary Rubeck Benson is a member of St. Lawrence Parish in Indianapolis.)





## The Active List

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

### April 10

SS. Peter and Paul Cathedral, Indianapolis, 1347 N. Meridian St. will host Good Friday service, 1 p.m. Archbishop Daniel M. Buechlein presiding.

Good Shepherd Parish, Indianapolis, 1109 E. Cameron, has scheduled Good Friday Mass for 7 p.m.

### April 11

Roncalli High School Alumni Association is hosting its first annual breakfast with the Easter bunny and Easter egg hunt, 9

a.m. at the school, Indianapolis, 3300 Prague Rd.. Cost: \$3.00 includes breakfast, a visit with the Easter bunny, the egg hunt and prizes. Information: 317-788-4098.

SS. Peter and Paul Cathedral, Indianapolis, 1347 N. Meridian St. will hold Easter Vigil, 8 p.m. Archbishop Daniel M. Buechlein presiding.

Good Shepherd Parish, Indianapolis, 1109 E. Cameron, has scheduled Easter Vigil at 8 p.m.

### April 12

Good Shepherd Parish, Indianapolis, 1109 E. Cameron, has scheduled Easter Sunday Mass for 9 a.m. and 11 a.m.

St. Anthony Parish, Indianapolis, 379 N. Warman Ave., will have a eucharist party, 1 p.m. in Ryan Hall. Cost: \$3 per person includes refreshments and door prizes.

### April 14

Marian College will present Mature Living Seminars, "The U.S. and the World: International Relations over 60 years with Franciscan Sister Rachel West, 10 a.m.-12 Noon, Room 251 of Marian Hall. Information: 317-955-6000.

The Ave Maria Guild will meet for dessert and coffee followed by a business meeting, 12:30

p.m., St. Paul Hermitage, Beech Grove.

### April 15

The New Albany Catholic Charities will sponsor the "whys," "whats" and "hows" of the annulment process, for men and women, 7:30-9:30 p.m., St. Augustine Parish Hall, Jeffersonville, 316 E. Maple St. Information: 812-948-0438.

### April 16

St. Elizabeth's 1998 Spring Gala recognizing "Tender Care" parents will be held at the Kye's II, Water Tower Square, 500 Missouri Ave., Clarksville. The evening will begin at 6:15 p.m. with a cash bar, followed by dinner at 7 p.m. Black tie optional. Information: 812-949-7305.

St. Simon Parent/Faculty Organization has set its "Royal Feast," 6-8 p.m., 8155 Oaklondale Rd., an opportunity to sample food and drink from over 25 restaurants/caterers. Cost: \$20 each person. Information: 317-823-2422.

The Guardian Angel Guild will sponsor "The Book of Ruth" at the family life center, St. Michael Parish, 3354 W. 30th St., Indianapolis, 10 a.m. Refreshments served.

### April 17

The Catholic Charismatic Renewal of Central Indiana will gather for Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., 7 p.m. Information: 317-927-6900.

The Couple to Couple League will teach Natural Family Planning, 7 p.m. at Holy Name Parish, Beech Grove, 89 N. 17th Ave. Information: 317-862-3848.

### April 18

The Family Growth of Catholic Social Services and Little Flower School is offering a free one-day parenting workshop, 8:30 a.m.-3 p.m. in the parish center meeting room, 4720 E. 13th St. Lunch is available for \$3. Pre-registration required. Information: 317-236-1500 or

317-353-2282.

All Saints School will hold a Monte Carlo, Indianapolis, 337 N. Warman, doors open 6 p.m. Tickets: \$10 each/3 for \$25. Information: 317-636-3739.

"Adolescents and Faith: Sharing the Good News," a workshop for parish catechists and youth ministry leaders will be at St. Bartholomew School, Columbus, 1306 27th St., 9 a.m.-12 Noon. Cost: Free. Information & registration 317-236-1448 or 800-382-9836 ext. 1488.

### April 19

The Knights of St. John in Greensburg will hold the spring festival, 10:30 a.m.-4 p.m., chicken dinners, games, country store and bingo. Take exit 134A off I-74.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., invites you to come and participate in its first Divine Mercy service, 3 p.m. Information: 317-842-6778.

### Recurring

(Some recurring events may not be scheduled during Holy Week and Easter)

### Daily

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) low Mass daily (except Sunday), 8 a.m.

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., Parish Center

—See ACTIVE LIST, page 23



## 1998 Search MRS. INDIANA

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"A desire to spend time in daily prayer."


"Restored a sense of purpose to my daily life."

"Peace, quiet, emptying out, and prayer."

"Time to withdraw from the world and refocus priorities"

—actual comments from 1998 Lenten retreat surveys

To our retreatants who shared in the Journey of Hope:  
May you continue to recognize the risen Jesus where He is to be found... in our midst, in our stories, in the breaking of the Bread.



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**The Active List, continued from page 22**

building, will hold perpetual adoration 24 hours a day.

**Weekly****Sundays**

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) high Mass, 1:30 p.m.

St. Anthony Parish, Clarksville, will hold "Be Not Afraid" Holy Hour from 6-7 p.m.

**Mondays**

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

**Tuesdays**

Our Lady of the Greenwood Marian Prayer group will meet from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Luke Parish, Indianapolis, Single Adults Group will meet in the parish reception room, 7:30-8:30 p.m. Information: 317-299-9545.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates will pray for priests and religious, the rosary, the litanies to the Sacred Heart of Jesus and the Immaculate Heart of Mary, and Chaplet of Divine Mercy following 7 p.m. Mass.

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

**Wednesdays**

Marion Movement of Priests cenacle prayer group. Rosary, Divine Mercy Chaplet and consecration. 1-2:10 p.m. Immaculate Heart of Mary Parish, 57th and Central Ave.

**Thursdays**

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Mass.

St. Mary Parish, New Albany, Shepherds of Christ Associates will gather at 7 p.m. to pray for vocations to the priesthood and religious life and lives consecrated to Jesus and Mary.

**Fridays**

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

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

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

Sacred Heart Parish, Indianapolis, will hold eucharistic adoration at 8:30 a.m. concluding with communion service at noon. The Stations of the Cross will be held at 7 p.m.

**Saturdays**

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

**Monthly****Second Thursdays**

Focolare Movement meets at 7:30 p.m. at the home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

**Third Mondays**

Young Widowed Group, sponsored by the archdiocese

Family Life Office, will meet at St. Matthew Parish, 4100 E. 56th St., Indianapolis at 7:30 p.m. Child care available. Information: 317-236-1586.

**Third Wednesdays**

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

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

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

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

**Third Thursdays**

Sacred Heart Parish, Indianapolis, 1530 Union St., will hold Family Rosary Night at 7 p.m.

**Third Fridays**

The Catholic Charismatic

Renewal of Central Indiana will gather at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis. Teaching will begin at 7 p.m. followed by Mass at 7:30 p.m.

**Third Saturdays**

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



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# News briefs

## U.S.

### Cuban-Americans call for legal sale of necessities to Cuba

WASHINGTON (CNS)—In a ripple effect credited to the pope's January visit to Cuba, hundreds of Cuban-Americans descended on Washington March 31 to lobby Congress to legalize sales of food and medical equipment to Cuba. Representatives of more than 60 Cuban interest groups gathered from across the country to ask Congress to lift the ban on sales of food to Cuba and to relax the difficult licensing process for sales of medical supplies. In a Capitol Hill press conference, Sylvia Wilhelm, executive director of the Cuban Committee for Democracy, said she and the more than 200 Cuban-Americans who came from Florida to lobby Congress likely would not have made such a trip if not for Pope John Paul II's visit to Cuba in January.

### Church in Cuba reaching for cyberspace, bishop says

DENVER (CNS)—Cuban Bishop Dionisio Garcia Ibanez said it is essential that Catholics in underdeveloped countries be aware of new information technologies brought about by the information revolution and consider how they can serve the mission of the Church. "The Cuban conference of bishops is open to exploring any means of communication that can enhance evangelization," said Bishop Garcia. "We know that the new media is not something we have access to right now, but we do hope that in

the future we will. We have to start thinking now about its impact and how it can benefit the Church."

### Philadelphia cardinal questions Clinton decision to receive Communion

PHILADELPHIA (CNS)—Cardinal Anthony M. Bevilacqua of Philadelphia said March 31 that "serious questions exist" whether President Clinton's reception of Communion at a Catholic Mass was in accord with church guidelines. The president, a Baptist, and first lady Hillary Rodham Clinton, a Methodist, received Communion March 29 at a Mass in Soweto, South Africa. In a written statement Cardinal Bevilacqua said he presumed "the good faith and intention of the president and the priest who celebrated the Mass." But he added, "It would appear from the information provided at this time that not all the (Catholic Church's) conditions required for lawful reception of Communion by President Clinton were fulfilled."

### Cardinal Laghi addresses audience at Assumption College

WORCESTER, Mass. (CNS)—The papal encyclical *Veritatis Splendor* says bishops grant the title "Catholic" to universities, and if the universities fail to live up to it, the bishops can remove the title, said the Vatican's education chief. Cardinal Pio Laghi, head of the Vatican Congregation for Catholic Education, said *Veritatis Splendor* (The Splendor of Truth) is the magisterium's answer to the crisis of theological and moral reflection in the years that followed the Second Vatican Council. His remarks came during his keynote speech March 21 at a daylong conference.

### USCC administrative board urges justice for strawberry workers

WASHINGTON (CNS)—The Administrative Board of the U.S. Catholic Conference has called for justice for strawberry workers and for the strawberry industry. The board's statement, released March 30, came just 10 days after the Catholic bishops of California issued a similar call and declared their support for a 1997 statement and mediation offer by Bishop Sylvester D. Ryan of Monterey, Calif. Approximately 12,000 to 13,000 farmworkers labor in the strawberry fields of the Watsonville/Salinas area of the Monterey Diocese. This area produces about three-fourths of the nation's strawberries.

### Medical ethics in quandary, says friar-physician

WASHINGTON (CNS)—Like the prodigal son, the medical profession has lost its way, says Franciscan Brother Daniel Sulmasy, a Georgetown University doctor and ethicist. "More and more, patients feel imprisoned by the very technology that was supposed to set them free," Brother Sulmasy told a John Carroll Society audience in Washington. His remarks came during a brunch that followed the annual Rose Mass at St. Patrick's Church, celebrated to pray for God's blessings on health care professionals.

## World

### Ontario bishops to review theology behind AIDS curriculum

OTTAWA (CNS)—Ontario's bishops plan to take a

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close look at the AIDS curriculum taught in the province's Catholic schools. The bishops will appoint a committee to examine the theology behind the curriculum in light of the mixed reviews the Ontario bishops' conference received. The Dufferin-Peel Catholic school board in the Toronto area has delayed introducing the curriculum in its elementary schools after receiving objections from parents. But the Catholic school board in Ottawa-Carleton plans to start offering the program to students in grades one through six this spring.

### Missionaries of Charity brother among three murdered in India

CALCUTTA, India (CNS)—A Missionaries of Charity brother and two others were found murdered in the eastern Indian state of Bihar, apparent victims of a highway robbery. Brother Luke Puttaniyil, 46, along with a truck driver and the driver's assistant, had been missing since March 22 after leaving Calcutta for the

Bihar state capital of Patna with a truckload of medicine and clothing for the sick and the poor. Bihar police found three bodies March 24 along a railroad 75 miles southeast of Patna.

### People

### New York cardinal urges rabbi to help Christian-Jewish relations

NEW YORK (CNS)—Cardinal John J. O'Connor called on the new president of the New York Board of Rabbis to help Jews and Christians understand their "blood relationship" as "brothers and sisters under one God, our Father." The New York cardinal was the principal speaker at the installation March 30 of Rabbi Marc Schneier as the board's president. Building much of his address from stories of Hasidic Jews and the Holocaust, the cardinal said "too many Christians" still did not understand "our" pain over what happened in that event,

called in Hebrew the *Shoah*.

### South Korea's new president still has time for Catholic college

WASHINGTON (CNS)—Between freeing political prisoners and helping his country face its worst economic crisis in decades, South Korea's newly elected president, Kim Dae-Jung, has a full-schedule. Yet he still makes time to attend board meetings at a small Catholic college on the other side of the globe. Since 1993, Kim has been a member of the board of trustees at La Roche College in Pittsburgh. "And he's not just a ceremonial member either," said Msgr. William Kerr, La Roche's president. "He's inspirational. He comes to two or three meetings a year when it's hard to get people to even come across town for meetings." †

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

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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.

**ALVAREZ, Delia Ynez**, 89, Our Lady of the Greenwood, Greenwood, March 30. Mother of Delita Piercy, Diana Price.

Grandmother of 11. Great-grandmother of nine.

**BATES, William T.**, 86, St. Anthony, Indianapolis, April 1. Father of Donald William, Robert L. Bates, Deborah Fishburn. Grandfather of 11. Great-grandfather of 10.

**BEATY, Jack**, 59, Our Lady of the Springs, French Lick, March 29. Husband of Janice Beaty.

Father of Kevin Beaty, Karen Crews. Brother of Richard, Marvin Beaty, Lillian Cave, Juanita Newland, Joyce Jones,

Connie Hollen, Bonnie Dewese. Grandfather of two.

**BECKER, Carl W. "Doc,"** 84, Holy Name, Beech Grove, March 26. Husband of Mary E. (Meyer) Becker. Father of Margaret S. "Peggy" Metzler. Grandfather of one.

**BECKETT, Sheryl**, 43, St. Joseph, Indianapolis, March 27. Daughter of Arnold and Janet Beckett. Sister of Mark, Susan Beckett.

**BEDEL, Hilda T.**, 95, St. Anne, Hamburg, March 30. Aunt of several nieces and nephews.

**BROCKMAN, Dorothy R.**, 72, St. Gabriel, Connersville, March 23. Sister of Fred, Louis, Vera Brockman, Eileen Wooley. Aunt of several nieces and nephews.

**BURCH, Stephen Lee**, 44, St. Gabriel, Connersville, March 31. Son of Virginia Burch. Brother of Jeff, John H. II, Joseph Birch, Diana Tucker.

**CASSETTY, Mollie**, 14, St. Mark, Indianapolis, March 30. Daughter of William and Carol Hopper Casetty. Sister of Justin and Joshua. Granddaughter of Eula May Casetty.

**CLAYTON, Peggy Louise**, 75, Holy Name, Beech Grove, March 20. Wife of Virgil E. Clayton. Mother of Charlene A. Holmes, Michael Earl Clayton. Sister of Kenneth, Jerry, Robert Cecil, Mary Taylor, Ginnie Kern, Lucille Vallinger. Grandmother of six. Great-grandmother of three.

**COLLEY, William "Bill,"** 46, St. Gabriel, Connersville, April 1. Husband of Susan Colley. Father of Ashleigh Kate, Christopher David Colley. Brother of Richard D., Stephen D. Colley, Talma Frank.

**CROSSLEY, Don O. "Fuzzy,"** 63, St. Christopher, Speedway, March 25. Husband of Pat Crossley. Father of Kevin O., Kristopher J. Crossley, Melissa A. Lawrence. Grandfather of six.

**DRUDY, Robert E.**, 70, St. Mary, Richmond, March 5. Husband of Alma Eileen Drudy. Father of Michael, Timothy, Daniel, James, Robert Drudy. Brother of Richard, William, Joseph Drudy, Mary Turner, Joan Puailoa. Grandfather of 10. Great-grandfather of three.

**FELS, Rosemary (Budasi)**, 91, Immaculate Heart of Mary, Indianapolis, March 25. Mother of James A. Jr., William F. Fels, III. Grandmother of seven. Great-grandmother of four.

**FOX, Carmen**, 80, St. Roch, Indianapolis, March 22. Mother of John, George, William, Benito Jr., Albert, Henry, Richard, James, Joseph Fox, Mariam Cabato, Catherine San Agustin, Jenny Jalilul. Sister of Christina Ponce. Grandmother of 55. Great-grandmother of 54.

**GAYNOR, Leslie "Les" W.**, 81, Our Lady of the Greenwood, Greenwood, March 25. Husband of Elsie E. Gaynor. Father of William L. Gaynor, Janis L. Heitlan. Grandfather of four. Great-grandfather of one.

**GREGG, Jimmie T.**, Little Flower, Indianapolis, March 26. Husband of Catherine Arndt Gregg. Father of Debbie Pearson, James, Mary Kathryn, Michael, Amy Gregg. Brother of Paul Gregg, Mary Ann

Sidell. Grandfather of 11.

**HELLMANN, Nancy Rains**, 49, St. Benedict, Terre Haute, March 30. Wife of former Senator Robert F. Hellmann. Mother of Andrew, Amanda, Jason Hellmann. Daughter of Zylpha Hathaway Rains. Sister of Susan Sprengle, Mary Jane Rains. Grandmother of two.

**HENDERSON, Sanford Jr.**, "Preston," 9, Holy Trinity, Indianapolis, March 26. Son of Sanford Henderson, Sr. and Youlawanda Johnson. Brother of Lamont, Jordan, Jordane, Jenica Henderson, Tequilla Moore, Kamia Johnson. Grandson of Rosa Henderson, Ramona Johnson. Great-grandson of Rosetta Baymon, Minnie Cook, Cornelia Johnson.

**HERMANN, Joseph B. Sr.**, 80, St. Michael, Cannelton, March 21. Husband of Dorothy Hermann. Father of Joe Jr., Tom, Chris, David Hermann, Sharle Sutcliffe. Brother of Jemma Glenn, Anita Hermann. Grandfather of nine.

**JOHNSON, Brenda Sue**, 53, Our Lady of the Springs, French Lick, March 19. Wife of David Johnson. Mother of David, Melinda Johnson, Dorene Walls, Cathy Allen. Daughter of Roscoe and Helen Belcher. Sister of Jack Belcher, Margaret Jones, Mary Agan, Janie Emmons, Rosie Dedrick. Grandmother of five.

**LEAF, Evelyn (Steinsberger)**, 91, St. Michael, Cannelton, March 19. Mother of James,

Robert Steinsberger. Sister of Bernard Blandford, Kevin Blandford.

**MATHEWS, Edwin W.**, 56, St. Andrew, Richmond, March 10. Husband of Patricia Mathews. Father of Edwin Jr., Tina Mathews, Ginger Pierson, Melissa Webb. Son of Rosemary Mathews. Brother of Paul, Terry, Gary, Robert Mathews.

**MATSON, Marietta**, 80, St. Mary, Richmond, March 13. Wife of Robert Matson. Mother of Teresa Braun, Robert J. Matson. Grandmother of three.

**MENDELL, Dorothy**, 61, St. Gabriel, Connersville, March 25. Wife of Eugene Mendell. Mother of Ruthanne Doub, Jean Smiley, Jane Stone, Jennifer Wayson Jr., Jacqueline Steele. Sister of Elizabeth Patterson. Grandmother of seven.

**MORGAN, James Norman**, 75, St. Anthony, Indianapolis, March 28. Father of Bobbie J. Williams, Michelle Morgan. Brother of John, Paul, Jack, Richard, Fred Morgan, Bernice Brockhouse, Joan Collins, Lois Zwahlen.

**MORLEY, Thomas P.**, 66, St. Malachy, Brownsburg, March 30. Husband of Dolores Morley. Father of Michelle, Lisa Morley, Theresa West, Karen King. Brother of James, Mary Ann Morley, Patricia Shoaf. Grandfather of two.

**PETERS, Charles D.**, 38, St. Boniface, Fulda, March 23. Son of Anna Mae Peters. Brother of Erwin, Herbert, Kevin, John, Rich, Donna, Ruth Peters, Eileen Luebbehusen, Doris Hagedorn.

**POTTER, James Warren**, Little Flower, Indianapolis, March 25. Brother of Margaret L. Gaughan.

**RAISOR, Cecilia M.**, 45, St. Bartholomew, Columbus, March 26. Mother of Richard, Kevin, Dale Raisor. Sister of Eugene, Leon, Tim, Gary, Shirley Kreutzjans, Rita Elmore, Judy Hester.

**RILEY, Joe Ella (Briggs)**, 90, Holy Angels, Indianapolis, March 28. Aunt to a niece and several nephews.

**RUDD, Helen Sims**, 93, St. Gabriel, Connersville, March 27. Aunt of several nieces and nephews.

**SHARKEY, H. Joseph**, 71, St. Roch, Indianapolis. Husband of Dorothy Sharkey. Father of Michael Sharkey. Son of Edna Sharkey. Grandfather of one.

**SIPE, Margaret R.**, 90, Our Lady of the Greenwood, March 21. Mother of Elizabeth McNeil, Mary Rimmer, Carol Harter, Margaret Norkus. Grandmother of nine. Great-grandmother of 19.

**SMITH, Donald R.**, 66, St. Michael, Brookville, March 28. Husband of Alberta Rosenberger. Father of Julie Hertel, Tamara Lynn Sharp. Brother of Irvin, Stanley "Pete" Smith. Grandfather of three.

**VAUGHN, Beulah F.**, 94, St. Christopher, Speedway, March 26. Mother of Charles A. Baumann, Sondra P. Vaughn. Grandmother of five. Great-grandmother of two.

**WILHELM, Jacob "Jack,"** 80, Holy Guardian Angels, Cedar Grove, March 24. Stepfather of George Lake, Rita Holman. Brother of Leonard J., Dorothy Wilhelm.

**YACKO, Dr. Michael L.**, 68, St. Matthew, Indianapolis, March 29. Husband of Irene Yacko. Father of Melinda O'Neill, Dr. Michael S., Mark Yacko, Mary Anne Tague. Grandfather of six.

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## Assistant Program Director

The Neighborhood Outreach Program at St. Joan of Arc Parish is seeking an assistant program director to assist in developing, directing, and maintaining the NYO Program. Requirements include bachelor's degree in social work or related area or related work experience, ability to relate to youth, and strong interpersonal skills. Previous experience in field of youth services is preferred. Send cover letter, résumé, and salary history to: Tammy Perry, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

## Youth Ministry Coordinator

St. Mark Parish in Indianapolis, IN, is seeking a spiritual, enthusiastic individual with strong communication and organizational skills. The number of children in our parish is about 900. The primary responsibility of the youth ministry coordinator is to *bring our young people into a relationship with God and his community.*

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THANKS TO St. Jude, Blessed Mother, St. Peregrine for graces and blessings received. -M.C.M.

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## Continuing Education

### Parish Nurse Institute Program

The IU School of Nursing Continuing Nursing Education is offering a seven-day educational institute to prepare registered nurses to deliver holistic primary health care to church members.

When: July 5-12, 1998

Where: Morgantown, IN, Conference and Retreat Center

The parish nurse focuses on the spiritual, emotional, and physical dimensions of persons as they strive to achieve wellness, and to manage their illness.

Presented by Rosemary Mathews, MS, RN, of Marquette University College of Nursing. For more information contact Peggy Weber at 317-274-7779. <http://www.iupui.edu/~nursing/contedu/parish.html>

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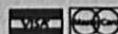
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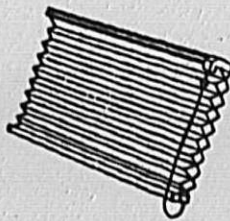
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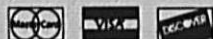


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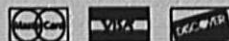
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