

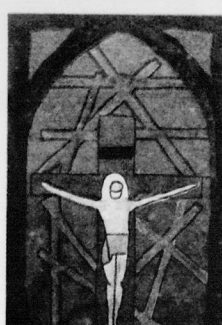
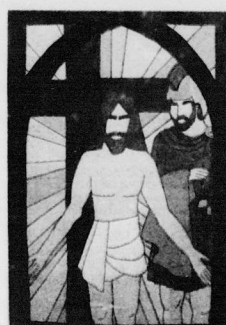
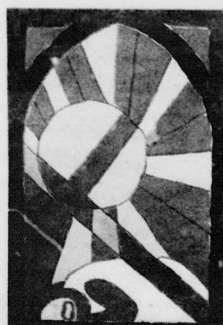
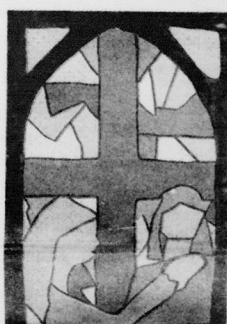
# THE CRITERION

Vol. XXXI, No. 28

Indianapolis, Indiana

50¢

April 17, 1992



These Stations of the Cross were done by Josephine Marie Mader's 1988 eighth-grade art class at St. Matthew School.

The first station, "Jesus is Condemned to Death," was designed by Bill Malachowski. The second, "Jesus Takes Up His Cross," was by Angelique Pomerleau.

Kathryn Landis did the third station, "Jesus Falls the First Time" and Megan O'Bryan, did the fourth, "Jesus Meets His Mother." Sean Terry did the fifth station, "Simon Helps Jesus Carry His Cross."

The sixth station, "Veronica Wipes the Face of Jesus," was by Wendy Harkness; the seventh, "Jesus Falls the Second Time," by Andres Villalta; the eighth, "Jesus Meets the Women," by Gina Taylor; and the ninth, "Jesus Falls the Third Time," by Chris Pelton.

Joie Mader did the 10th station, "Jesus is Stripped of His Clothes"; Bob Leonard, the 11th, "Jesus is Nailed to the Cross"; Linda O'Bryan, the 12th, "Jesus Dies on the Cross"; Shaneka Dunn, the 13th, "Jesus is Taken Down from the Cross"; and Jeff Wood, the 14th, "Jesus is Laid in the Tomb."

THE CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## It's the Resurrection, not the resuscitation

by John F. Fink

The resurrection of Jesus from the dead might be the doctrine of the Catholic Church most difficult for Catholics to accept. This is only natural, since such a thing as someone rising from the dead is beyond the experience of any human being.

The Gospel narratives don't help because they seem to raise more questions than they answer and because of their inconsistencies. Each of the Gospels tells a different story about the discovery of the empty tomb and about Jesus' appearances to various people.

Perhaps the most maddening thing is that nothing in the New Testament tells us what Jesus looked like after his resurrection. It's obvious that he changed since people who lived with him for several years didn't recognize him. Mary Magdalene, for example, thought he was the gardener and the two men on the road to Emmaus didn't recognize him. Why not?

The apostles out fishing on the Sea of Galilee didn't recognize Jesus when he appeared on the shore until "the disciple whom Jesus loved said to Peter, 'It is the Lord'" (Jn 21:7). If they didn't recognize him, why did they think it was Jesus? How had he changed?

THE GOSPELS TELL US about Jesus' sudden appearances and disappearances, but the closest they come to describing his appearance is when he assures the apostles that he is not a ghost—"because a ghost does not have flesh and bones as you can see I have" (Luke 24:39).

From all the Gospel accounts, as well as from St. Paul's letters, two things are clear: The body of Jesus that was placed in the tomb has truly been raised, and the body has



been transformed in such a way that it is different from the body that was placed in the tomb.

This transformation of the body of Jesus is important. Theologian James P. McInerney, in the Thomas More Association periodical *The Word Made Clear*, pointed out that some people confuse resurrection with resuscitation, thinking that all that happened is that Jesus' body came back to life. Not so. The risen body of Jesus is glorified, transcending the limitations of space and time.

This is important to all of us because our bodies, too, will be spiritualized after our deaths. St. Paul tries to make that clear in the 15th chapter of his first letter to the Corinthians. (This was, by the way, the first thing in the New Testament written about the Resurrection. St. Paul wrote it 23 years after the Resurrection took place, about 15 years before the first Gospel was written.)

In his first letter to the Corinthians, St. Paul said that "flesh and blood (i.e., the body) cannot inherit the kingdom of God" (15:50). However, he said, "The dead will be raised incorruptible, and we shall be changed. For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality" (15:52-53).

RESURRECTION, THEREFORE, whether for Jesus or for us, implies that the body will be changed, not just resuscitated. St. Paul again: "It is sown corruptible; it is raised incorruptible. It is sown dishonorable; it is raised glorious. It is sown weak; it is raised powerful. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual one" (1 Cor 15:42-44).

That is why Jesus appeared and disappeared as he did after his resurrection, and why those close to him were not always able to recognize him. He now had a spiritualized body, but it was still his body.

To St. Paul, there was no doctrine of the church more important than the fact of the Resurrection: "If Christ has not been raised, then empty is our preaching; empty, too,

your faith" (1 Cor. 15:14). And he used Christ's resurrection to prove our own: "For if the dead are not raised, neither has Christ been raised, and if Christ has not been raised, your faith is vain; you are still in your sins" (1 Cor. 15:16-17).

ONE OF THE BEST pieces I've read about the church's teachings about what will happen to us after we die was an article in the Feb. 29 issue of *America* magazine by Father Sean Caulfield. Written as if he were on the "other side," he tried to describe his spiritualized body: "What lies in the casket is an empty shell, the cocoon that my person discarded once my inner development was complete. Now that I have emerged from the chrysalis stage, I am a person impossible of recognition in your present time-space embodiment. The transition is as inconceivable as that of a butterfly developing from larva. I am in my very essence the same person I always was, but now fully developed."

He continued: "Our spiritualized bodies, now fashioned and formed by our past experiences—the good ones—bear the imprint of our histories and personalities. This imprint, in the absence of meat and bone, tuxedos and toupees, distinguishes us from each other. My history is not that of others, my loves and embodiments are not those of others. The imprint sets us apart and enables us to recognize the uniqueness and individuality of each other. So there is no question at all of being unable to recognize our loved ones on this side."

He wrote: "There are many depths of love and appreciation here, though all are complete. The bucket, to press an analogy, holds more than the thimble, though both be full. There are no levels of dissatisfaction. What matters is being complete."

He wrote that death "is not an evil the way moral failure is evil. It is not the end of life. It is life's fullness... We have been spiritualized, not dematerialized. We have been transformed, glorified, made full of light."

## EDITORIAL COMMENTARY

## Two new documents are a disappointment

by John F. Fink

Those who would like to see changes in the church are bound to be disappointed by two documents released last week. One is the third draft of the U.S. bishops' proposed pastoral letter on women's concerns and the other is Pope John Paul II's apostolic exhortation based on recommendations from the 1990 Synod of Bishops on priestly formation. (See articles on pages 3, 19 and 20.)

There are many people who are so concerned that, because of the priest shortage, we are fast becoming a church without the Eucharist that they would be willing to give up the discipline of priestly celibacy and men-only priests. They sincerely believe that continuing to have the Eucharist available to them is more important than priestly celibacy.

As far as the issue of female priests is concerned, some people see this as an equality issue while others would be willing to accept them rather than lose the Eucharist.

But those two documents make it very clear that that will not happen. The pope's exhortation reaffirms the practice of ordaining only "those men who have received from God the gift of the vocation to celibate chastity," and says that seminary education must include "a careful preparation for priestly celibacy,

especially in the social and cultural situation we see today."

The draft of the bishops' document gives strong support to the church's "unbroken tradition" of "calling only men to ordained priesthood" and even drops the statement that was in the second draft that encouraged "participation by women in all liturgical ministries that do not require ordination."

I'm sorry to be negative about these documents because they have so many positives. The pope emphasizes the "value" of celibacy that expresses a priest's "undivided love for Christ and his church." He emphasizes formation programs that will result in better priests and

says that "it is particularly important to prepare future priests for cooperation with the laity." The bishops condemn "the sin of sexism" and pledge to work toward improving wages for women and guaranteeing equal treatment for all persons under the law. The intent of both documents is clearly positive.

But I can't help but believe that the biggest future crisis in the church is going to be the loss of the Eucharist, and not enough is being done about that problem. Already today parishes that used to have daily Masses, or even two Masses a day, are only able to have Masses on Sundays. The number of weekend Masses have been cut way back and many places are unable to

have Mass every Sunday. That's today. In the future it's bound to get worse.

It's not that anyone could have expected anything different from these two documents. It would have been a sensational surprise if the pope changed his mind about priestly celibacy. And the bishops certainly understand that; even if they wanted to (and most of them don't), they could not advocate the ordination of women because the pope has made it clear in no uncertain terms that he does not favor it. They elected to treat women's concerns without reference to the issue of women's ordination.

I wonder what is going to happen to the bishops' pastoral. There has always been opposition to it and many bishops now feel that it shouldn't be issued at all. The bishops' discussions about the letter during their meeting at Notre Dame in June should be interesting.

## St. Philip sets second Walk-Run-Pray-a-Thon

by Margaret Nelson

St. Philip Neri School will hold its second annual Walk-Run-Pray-a-Thon on April 26, beginning with a special Children's Mass at 11 a.m.

The activities designed to raise funds for the school include a five kilometer (3.2 mile) run, a walk of the same length and a five-hour prayer vigil. Supporters of the school are invited to participate in one of these options.

The first annual Walk-Run-Pray-a-Thon was held last June 23 after it was announced that St. Philip School might have to close because of a large parish/school deficit. Nearly 200 people ran or walked two-and-a-half miles and donations for the school ranged from \$1.35 to a \$10,000 check from a neighborhood resident.

After the event was held, the decision was made to keep the school open for the present school year.

Parish administrator Father Michael O'Mara said, "I'm really proud of the way families have paid their tuition this year. We only have one to two percent non-collected tuition. We have been working with them to get better payment. We haven't lost a student because the family couldn't pay the tuition."

Since the March 1 open house, there have been more than two dozen calls showing interest in the school. "People are making the decision to send their kids over here," Father O'Mara said. "People seem to want to have this place here."

"This year we will be able to tell the kids before they leave, 'We know that you'll be able to come back,'" he said.

In last year's effort to keep the school open, 1,410 people made pledges for the event. There were 145 people, mainly alumni of the school, who sponsored students by partially paying their tuition. Responses to ads came from 159 people and amounted to \$10,000. The current enrollment is over 175.

At Brookside Park, where the run will be held, registration for the 1992 event will begin at noon and end at 1 p.m. At the

same time, registration for the walk will begin at the school. Walkers will go to the park and finish at St. Philip.

Participation is open to all. Those wishing to take part may contact St. Philip Neri at 317-631-8746. Any tax-deductible contribution to the school will entitle the donor to registration. A \$25 donation will entitle the donor to a T-shirt and a drawing for airline tickets and other prizes.

A prize and refreshment gathering will wind up outdoor events in the school gymnasium. A closing ceremony will be held in the church.

## Easter collection helps support priests, seminarians, lay ministry

by John F. Fink

The money that Catholics contribute to their parishes' regular collections on Easter will help support priests, seminarians and lay ministry programs in the archdiocese.

A brochure promoting the collection was distributed in parishes last weekend. It also describes two new endowments, one for seminarian education and the other for lay ministry education. These endowments were described in the April 3 issue of *The Criterion*.

According to the brochure, "The purpose of the Easter collection is to support the formation and education of

men for the priesthood, to continue to support priests during their ministry, and to offer guidance and support to the developing lay ministries of parish life coordinator and pastoral associate."

The collection helps support nine programs that cost a total of \$736,000: seminarian education, \$242,000; the Vocation Office, \$108,000; Priest Personnel Office, \$76,000; Ministry to Ministers, \$76,000; priests' disability, \$68,000; graduate study for priests, \$66,000; Lay Ministry Personnel Office, \$52,000; sabbaticals for priests, \$33,000; and the priests' biennial convocation, \$15,000.

Last year the Easter collection totaled \$521,000.



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# Bishops issue third draft of women's pastoral

by Laurie Hansen  
Catholic News Service

WASHINGTON—The "sin of sexism" has ruptured the "intended harmony" between men and women, says the third draft of the U.S. bishops' proposed pastoral letter on women's concerns.

Titled "Called to be One in Christ Jesus: A Pastoral Response to the Concerns of Women for Church and Society," the document gives strong support to the church's "unbroken tradition" of "calling only men to ordained priesthood."

In the third draft, the bishops pledge to work toward improving wages for women and guaranteeing equal treatment for all persons under the law.

With regard to their own house, the bishops say the ability of deacons and priests to work cooperatively with women is so important that a seminarian's "incapacity to treat women as equals" ought to be considered a "negative indicator for fitness for ordination."

The 81-page draft, the third published result of a process of consultation with Catholic women and writing begun by the bishops in 1983, was written by a committee of six bishops, headed by Bishop Joseph L. Iames of Joliet, Ill. It was sent to the bishops in early April and was released April 9.

The first draft was released in April 1988 and the second draft in April 1990. Between the issuance of the second and third drafts, U.S. bishops' conference leaders participated in a Vatican-requested international consultation on the proposed pastoral letter in Rome.

The third draft is to be discussed at the U.S. bishops' June 18-20 meeting at the University of Notre Dame and is expected to be voted on during their meeting in November.

The third draft expands the second draft's description of Mary as a disciple, placing new emphasis on her role as "mother of the church" and a person who practiced "obedient faith" and "continuing fidelity."

It lists canons from the 1983 Code of Canon Law that allow women to be lecturers and eucharistic ministers, diocesan tribunal personnel and chancellors of dioceses.

Gone from the document are the second draft's:

- ▶Statement encouraging "participation by women in all liturgical ministries that do not require ordination."
- ▶Discussion of Christian feminism.

▶Explanation of the rationale for not ordaining women to the priesthood.

▶Quotations from Catholic women who commented on church teaching during a series of consultative meetings conducted nationwide to help the bishops write their pastoral letter.

The third draft states that it is not the "appropriate place to enter into a discussion" of the "complex issues" related to the church's tradition of not ordaining women to the priesthood.

In the document, however, the bishops urge "careful study" of a number of church ministry topics, including the sacramental nature of the priesthood, the distinction between "the common and ministerial priesthood," and the relation between "jurisdiction and orders," that is, between church governing powers and the ordained priesthood.

The second draft had asked that a thorough study of the possibility of ordaining women as deacons "be undertaken and brought to completion soon" and called for changing church norms excluding women from certain lay ministries, such as lector and altar server.

The third draft asserts this plea, calling only for "continuing dialogue and reflection" on the "meaning of ministry" with regard to ordained deacons, lectors, acolytes and servers at the altar.

Eighteen pages shorter than the second draft, the third is divided into an introduction, three chapters and a conclusion. The first chapter focuses on the differences between men and women and consequences of the sin of sexism. Chapter 2 focuses on women's societal and personal relationships, combining what were two separate chapters in previous drafts.

Chapter 3 concentrates on women's concerns for equality in the church and the church's response and call for "unity of service."

The third draft says that in the United States, patterns of hiring, pay, advancement and benefits in the workplace often penalize women. It says that while most of the nation's teachers and health providers are women and women are the "backbone of the business and office world," those who work full-time earn approximately 65 cents for every dollar paid to men.

It says a woman's dignity is "destroyed in a particularly vicious and heinous way" when she is treated violently. The

document calls for a "conversion of heart" that would motivate people to defend and support women who are treated unjustly.

It calls on Catholic parents to advise their children about the dangers and consequences of unexpected pregnancies. "If, however, such a pregnancy should occur, people need to stand by their daughters and encourage them not to have an abortion; they should give the mother the support she needs to choose life for her child," the draft says.

It puts stronger emphasis than did previous drafts on differences between the sexes.

"Sexual difference is a part of God's good creation," it says. "The equality of men and women as persons is best served not by disregarding sexual difference but by taking this gift and reality into account," it says.

The document says this doesn't mean, however, that one sex should be regarded as superior to the other or that males and females are "two halves of a whole." Rather, it says, God's will was that men and women relate to each other in love and respect, "enriching each other not in spite of but precisely because of their God-given differences."

While the third draft excludes quotations from women who participated in consultation with the bishops, it paraphrases their thoughts on the treatment of women by church and society.

For example, the document says, the bishops' consultation with Catholic women revealed that:

▶Some husbands seemed unaware of the complex activities involved in homemaking, such as shopping, cooking, cleaning, child care, nursing, chauffeuring. Inactivity is particularly painful when a wife works outside the home and also bears the full burden of homemaking, the document said.

▶Questions regarding the regulation of births were of "great concern" among women. "Some spoke of constant fear of unexpected pregnancy and of marital fights and frustrations," the draft says.

▶Women were critical of "inadequate or unfair hiring policies and a lack of equal pay for equal work done in and for the church."

▶Some women felt underrepresented or not represented at all in church administration. In addition, women said they are sometimes excluded from decision-making on the parish level and "do not have the opportunity to contribute their expertise to the formulation of church teaching on the doctrinal level."

## RESPONSE TO 1990 WORLD SYNOD OF BISHOPS

### Pope says God will give pastors, but church must encourage them

by Cindy Wooden  
Catholic News Service

VATICAN CITY—Catholics must have faith that God's promise to provide pastors for the church will be kept, but the church also must take concrete steps to encourage men to become priests and to educate them for a lifelong ministry, Pope John Paul II said.

On April 7 the Vatican released Pope John Paul's apostolic exhortation, "Pastores Dabo Vobis" ("I Will Give You Shepherds"), a document based on recommendations from the 1990 world Synod of Bishops on priestly formation.

The 227-page document goes from the very beginning of formation—a family's responsibility to educate children in the faith—to ongoing formation programs for elderly priests, which he said should confirm their continuing role in the church.

The pope reaffirmed and quoted in full the synod members' support for the practice of ordaining to the Latin-rite priesthood only "those men who have received from God the gift of the vocation to celibate chastity."

The papal and synod statements included a recognition of the tradition in some Eastern-rite Catholic churches of ordaining married men and the exception made in particular cases of married clergy who convert to Catholicism.

The education of candidates for the priesthood must include clear, positive and theologically-based explanations of the poverty, chastity and obedience they will promise, the pope said.

Seminary education requires "a careful preparation for priestly celibacy, especially in the social and cultural situations we see today," he said.

Quoting suggestions the synod members made regarding how that preparation should be undertaken, the pope said, "I authoritatively set them down again as criteria to be followed in formation for chastity in celibacy."

In the formation program, "celibacy should be presented clearly, without any ambiguities and in a positive fashion. The seminarian should have a sufficient degree of psychological and sexual maturity as well as an assiduous and authentic life of prayer, and he should put himself under the direction of a spiritual father."

The synod, and the pope quoting it, said: "In order that the seminarian may be able to embrace priestly celibacy for the kingdom of heaven, he needs to know the Christian and truly human nature and purpose of sexuality in marriage and celibacy." Lay people, too, must understand the church's reasons for asking its priests to be celibate so they can help priests through "friendship, understanding and cooperation."

The law requiring celibacy reflects the "will of the church," the pope said. It is not just a rule, but a "value" that expresses a priest's "undivided love for Christ and his church" and "a full and joyful availability in his heart for the pastoral ministry."

The apostolic exhortation quotes from or directly refers to 37 of 41 proposals made by the synod. The proposals were given to the pope at the end of the synod, but were not made public.

Synod members had suggested that qualified women be encouraged to participate in programs for the formation of priests. The pope said he, in earlier documents, and the synod stressed "the suitability of a healthy influence of lay spirituality and the charisma of femininity in every educational itinerary."

Lay men and women, "in ways that are prudent and adapted to the different cultural contexts," can contribute positively to the formation of priests, the pope wrote, but those individuals should be "selected with care," as should anyone involved in formation programs.

The document discusses four areas of formation—human, spiritual, intellectual and pastoral.

Human formation tries to help young men mature and nurture the personality traits they will need for effective ministry and personal happiness. Included is "affective maturity" which, based on a correct understanding of human sexuality, allows one to form deep, chaste and respectful friendships with men and women.

Spiritual formation is the foundation of formation to the priesthood, the pope said. It includes study and meditation on the Word of God, participation in the sacraments and seeking God through service to the poor and weak.

Intellectual formation includes the pillars of philosophy and theology, but also social sciences and other areas of knowledge that will help the future priest know or explain God better and have a greater understanding of social situations or cultures in which he will minister, the pope said.

Pastoral formation tries not only to impart the skills needed to preach, celebrate the sacraments and lead a parish community, he added, but also those activities flow out of a love for and understanding of the Gospel, the sacraments and fellow human beings.

"It is particularly important to prepare future priests for cooperation with the laity," the pope said.

The pope supported a synod recommendation that before candidates enter a program to prepare them for the seminary lifestyle, its prayer life and academic requirements.

The apostolic exhortation also suggested the formation of "vocational groups" for adolescents who have the opportunity to attend a minor seminary, but are interested in the priesthood.

The pope noted that with a growing number of adults who feel called to the priesthood, seminary programs should be adapted to their needs, age and experience.

He also called on bishops to outline programs for the continuing formation of their priests. The programs should not focus just on updating theological knowledge or learning new skills, but should help priests in continually renewing their decision to serve God and the church through the priesthood.

The pope asked Catholics to pray for vocations to the priesthood; he asked young people to be open to the call to priesthood or religious life; and he thanked priests for their faithfulness and service.

(Readers who want the full text of "Pastor Dabo Vobis" may obtain it from: Origins, CNS Documents Service. The price (one copy is \$3.50/multiple-copy rates also are available). The price includes postage and handling. Payment must accompany order. Write: Origins, CNS, 3211 Fourth St. N.E., Washington, DC 20017-1100. Tel. 202-541-3290.)



EXPO PLANS—Among those planning the booth at Black Expo this July are Maureen Geis, Society for the Propagation of the Faith; Ed Campbell, St. Thomas; Clara Blackburn, St. Rita; Diane Orr, Urban Parish Cooperative, Blanche Stewart, SS. Peter and Paul Cathedral; Father Kenneth Taylor, chairman and pastor of Holy Trinity Parish; and Father Cliff Vogelsang, pastor of St. Thomas Aquinas. The coordinated Catholic effort will focus on 100 years of Catholic education at blacks, beginning at St. Ann School in what is now Holy Trinity. (Photo by Margaret Nelson)



# Commentary

## THE BOTTOM LINE

### Stop bashing fathers; Dads aren't deadbeats

by Antoinette Bosco

Why is it that some groups find it necessary to keep promoting the myth that men are always the culprits when trouble arises in families and marriages?

It has happened again—another instance of father bashing. This time it's another billboard, proclaiming in huge white letters against a black background, "More Fathers Run Away From Home Than Children Do."

Sadly, the agency that came up with this ad is United Way of Metropolitan Atlanta. Even worse than the billboard, reports the National Congress for



Men and Children, was an Atlanta United Way public-service announcement on television depicting sperm swimming around, with a voice proclaiming, "Unfortunately, this sperm is the only contribution some men will ever make to their child."

A few years ago the national fathers' group criticized another billboard. It depicted a bride and groom. The bride was beautiful, the groom a menacing vampire. The accompanying text warned, "After marriage, people sometimes change." Along the bottom was written: "Marriage Problems? Call Oakland Family Services."

I think it is time for father bashing to be replaced with an honest look at how many fathers would actually be more involved with their families if their work schedules permitted it.

Last summer in the U.S. House of Representatives, the Select Committee on

Children, Youth and Families sponsored a hearing called "Babies and Briefcases: Creating a Family Friendly Workplace for Fathers."

As Gilbert Quinones, past president of NCMC explained, "The intent of the hearing was to explore that important role that fathers play in parenting their children, what corporations are doing to create work environments that support fathers and how to change the 'corporate culture' that inhibits fathers from taking advantage of available family policies and programs."

Quoting a 1990 poll for the *Los Angeles Times*, Quinones said that 39 percent of the fathers surveyed said they would quit their jobs if they could stay home with their children. "An almost equal percentage of fathers and mothers (57 percent vs. 55 percent) said they felt guilty about spending too little time with their children, and 51 percent of the fathers polled said their work interfered with their parental responsibilities," Quinones said.

Quinones, quoting an article he wrote in NCMC's publication, *Network*, decried what he called "the utter stupidity and foolishness in our current legal and social systems' approach to fathers in divorced, separated or unwed families." The removal and exclusion of fathers from these families, he wrote, "may be the single greatest tragedy today."

I've talked to many fathers over the past several years who have felt the pain of discrimination. They tell me they are the victims of a strange sexism which equates "male" with "deadbeat."

The truth is, as the *Los Angeles Times* poll reports, most fathers are crucially involved



with raising their children, unless prevented from doing so either by work obligations, divorce restrictions or court decisions.

As Christians, we should never let down our guard when it comes to the sanctity of family. I think we have an obligation to speak out against anything which puts a negative cast on either fatherhood or motherhood.

They are, after all, the ones with the greatest responsibilities of all: the nurturing and teaching of those who are to follow us and continue the building of the earth.

## THE YARDSTICK

### Early Catholic social action movement in U.S.

by Msgr. George G. Higgins

As an amateur but avid American church history buff, I try to keep up with the major works in this field. But I had an added personal reason for reading Douglas Slawson's new book, "The Foundation and First Decade of the National Catholic Service Council" (Catholic University of America Press, Washington, D.C. 20064).

The American bishops established the council to coordinate pastoral care of Catholic soldiers, sailors and Marines serving in World War I.

With an expanded peacetime set of purposes, it became a permanent organization following the war and thereafter was known as the National Catholic Welfare Conference.

I served on the NCWC staff from 1944 to



1980, and thereby came to know many of the surviving members of the staff of the original Catholic Welfare Council.

Notable, for example, are Msgr. John A. Ryan and Father Raymond A. McGowan, influential figures in the Catholic social action movement in the United States.

I have always regretted that I arrived in Washington too late to get to know Msgr. John Burke of the Paulist Fathers, first general secretary of the conference and the guiding spirit of the organization during its early year.

I recall hearing Father McGowan remark more than once that Msgr. Burke, who died before I was ordained, was one of the few men he ever knew who had a touch of genius about him.

Slawson's book makes clear, however, that Msgr. Burke had his share of critics, even enemies (including a few on his own staff), and suffered greatly at their hands.

From listening to Msgr. Ryan, Father McGowan and other members of the original staff, I knew, in a general way, that the conference had a stormy history in its early years.

At one point, it came close to being done in by a minority of American bishops—notably the late Cardinal William O'Connell of Boston—who, in collusion with a handful of co-conspirators in the Vatican, tried relentlessly (but in the end, unsuccessfully) to persuade the Holy See that NCWC's real purpose was to "Americanize" the church and undercut established ecclesiastical authority, and therefore should be suppressed.

The late Father John Sheerin, also a Paulist and at one time, like Msgr. Burke, editor of *The Catholic World*, told this story some years ago in a useful, if unscholarly, popular biography of Msgr. Burke.

It remained for Slawson, however, to tell the story in all its grim detail.

Slawson's masterful study is of more than academic interest at a time when the contemporary church is still struggling in the wake of Vatican II, to determine the proper meaning of episcopal collegiality and the proper role of the local church vis-a-vis the Holy See.

In many respects, Slawson points out,

this is "the study of a power struggle, sometimes petty, sometimes tawdry, but significant nonetheless. At issue was a pragmatic ecclesiological dispute with present-day ramifications," because the NCWC was the parent of today's U.S. bishops' conference.

I would add that, with all its fits and starts, the history of the conference is a tribute to the foresight of the American bishops who brought the organization into being.

They were a half century ahead of their time and among the first hierarchies anywhere in the world to see the need for systematic and structured national episcopal cooperation to meet their nation's changing pastoral needs.

They and their successors in the American hierarchy, in pragmatically cooperating in a voluntary national organization like the NCWC, served their apprenticeship, so to speak, in collegiality broadly understood and were well prepared—better prepared than most hierarchies, I suspect—to give meaningful shape to the kind of canonical episcopal conference mandated by Vatican II.

## THE HUMAN SIDE

### Taize sign for world that search for God continues

by Fr. Eugene Hemrick

I had just finished having dinner with a priest-journalist from Switzerland when I asked, "What do you consider the greatest religious influence in Europe today?"

Without hesitation he replied, "Taize. It is attracting thousands from all around the world."

Taize is a tiny French village where Roger Louis Schutz founded a small monastic community 52 years ago. As more members joined him, he approached the local bishop for permission to use the local church. This was in the 1940s.

Since Schutz and many of his community were not Catholic, the bishop referred the unusual request to the papal nuncio in Paris, Archbishop Angelo Giuseppe Roncalli—later Pope John XXIII. He provided the authorization and became a friend of the fledgling community.

Today there are more than 90 brothers in the community from 25 nations. About 20 are Catholics, including some priests.



And what is the attraction? Brother Roger wrote recently: "Most have come with one and the same question: 'How can I understand God? How can I know what God is like?'"

Taize is a sign for our world that the search for God continues.

Cardinal Jean-Marie Lustiger of Paris said that the brothers of Taize "have discovered the essential message of Christianity: The more mystical you are, the more practical you are. The more you are for God, the more you are for humanity."

Taize raises a soul-searching question in us. What is the search for God all about? What happens to those who get caught up in this search for God and the essential message of Christianity?

First and foremost they are graced. The movement of the heart that motivates them is a gift from God.

And how does God inspire such people? In many ways and under many circumstances.

Some have been blessed to have everything they desire. But one day they awake and there is a feeling of emptiness. Though they may have the best husband or wife, children, a home and security, there is a lack of fulfillment.

They come to the realization that you

may have everything that is good but on this earth you cannot possess it forever. The desire to possess a lasting goodness moves them to search deeper for God.

On the other hand there are some who have nothing. Because of this, they are freed from being possessed by material things. This freedom allows them to more fully enjoy others, the little things of life and especially God.

There are those who just think about God, and the more they think about the more they want to be caught up in the life of God. When we asked seminarians in our research what attracted them to the priesthood, many replied: "It just felt right to me."

Just in thinking about God many feel a beautiful sense of accord they don't want to let go of.

As people grow older, they realize that some age more gracefully than others. When we look deeper we see a humility which reflects their deep sense of being blessed by God—an awareness of God blessed in respect.

No doubt each of us has a story to tell about how God inspired us in a special way. I'll bet if we reflected on it seriously

we would reproduce the spirit of Taize a thousand time over in our own nation.

For Taize is a special place of listening to the voices of those searching for God—especially young people searching for meaning in life—and of patiently discovering, as Cardinal Lustiger put it, what it means to be "for God."

THE CRITERION

1400 North Meridian Street  
P.O. Box 1717  
Indianapolis, IN 46206

Official Newspaper  
of the Archdiocese of Indianapolis

Phone: 317-236-1570  
Price: \$18.00 per year  
\$0.50 per copy

Second-Class Postage Paid  
at Indianapolis, Ind.  
ISSN 0374-4250

Rev. David Coats  
publisher  
John F. Fink  
editor-in-chief

Published weekly except last week  
in July and December

Postmaster: Send address changes to The Criterion  
P.O. Box 1717, Indianapolis, IN 46206



# To the Editor

## A tale of chilling charity

by Mary Jane Owen, MSW

The March 2 "My Turn" column in *Newsweek* has the deceivably neutral title "A Gentle Way to Die." That title masks a chilling message: The author, Katie Letcher Lyle, shifts from a nostalgic account of ending a beloved pet's life to justification for terminating the lives of disabled people.

Lyle says death by lethal injection was the choice she made for her incontinent cat "Govie Love." She then suggests the same approach could solve another problem: Henry, a mentally retarded man who she knows doesn't fit neatly into the situations currently available to him. Thus she weaves a poisonous strand of euthanasia into a tale which masquerades as charitable and kind.

Did Lyle miss the resemblance of her "solution" to the Nazi of euthanasia so efficiently used in Nazi Germany? Doctors justified the eradication of a population of 200,000 German citizens who happened to be disabled in a society too materialistic to see value in their lives. The Third Reich could enslave misery but sought no path toward rehabilitation. And so physicians sold the exterminations in glowing terms as the final solution to social difficulties.

In the 1930s the Roman Catholic Church in Germany, its newspapers, clergy and many of its laity took grave risks to confront and counter this desecration of God's gift of life. Today we jeopardize little when we insist that such people as "gentle" and "charity" not be used to mask invidious transgressions against human dignity. And we must not allow those who sell euthanasia, under whatever guise, to defeat the dream of new possibilities which recent federal legislation on disability rights has opened up. They must not be permitted to offer death in place of rehabilitation or extinction as a substitute for meaningful social programs.

Lyle's tale of cats and death becomes even more terrifying when one reads in *Newsweek* that she is "a volunteer on three boards advocating on behalf of the handicapped," who works to "represent" people like Henry and plan for their future. With such advocates, Henry and his peers are indeed in jeopardy.

Even so, Henry may still hope for love and understanding. According to Ms. Lyle he was abandoned as an infant and never had a real home. Strong and affectionate, he enjoys activities and has functioned "adequately" and held several menial jobs. But now, at 40 years of age, he isn't as compliant. His temper flares: He is frustrated.

Describing a session during which she decided that the best solution for Henry is elimination, Ms. Lyle comments on his behavior: "He interrupts to whine that it is cold, but it is not, and he has on a heavy sweater. He interrupts constantly, and at one point simply begins to cry loudly, his face and eyes red, real tears."

A sudden shiver shot through my body as I suffered cold recognition: Henry must have sensed there was no human warmth in this judgment room. Perhaps he was more sensitive to the meaning of behavior and style of talk than any words uttered to stop his mournful wail. "Surely Henry knows!" I grew colder as I recognized the chill of a room where life and death were balanced on the harsh, impatient scale in Lyle's mind.

For a warm antidote to the frigid blast of Lyle's column, I turned to the pages of a disability publication. Parents of a young adult who faces challenges rivaling Henry's wrote about their search for ways to control their son's actions. Careful observation indicated that his inappropriate behavior had two causes: a need for greater stimulus and an intolerance for noise. The solutions were simple and effective: occasionally brushing his hair, massage and quiet time when he needed it.

There are many therapies to choose from besides extinction; there are treatments which do not annihilate.

There are 43 million of us who are

Henry's companions in finding ways to live with an impairment. And too many of us are in jeopardy of being killed so that we will be out of our "misery" and out of other people's minds. Govie Love's death may seem a gentle way to get rid of pets. But people—whether they are mentally retarded or physically disabled, sensory impaired or sick—are never pets. They are children of God.

As a blind, partially hearing wheelchair user, I've endured my share of cool, clinical judgments about the value of my life. They have been wrong! Many of us can find ways to prove our worth; but Henry lacks such resources, and his advocate spouts a chilling tale to justify her negative determination of his merit. Surely, as Catholics, we find ourselves at Henry's side, for we must confirm God's gift of life and seek alternatives to such cruel and final "gentle" acts of murder.

Mary Jane Owen has been an advocate within the disability rights movement for two decades. In June 1991 she became the executive director of the National Catholic Office for Persons with Disabilities, which fosters inclusion of people with disabilities in all activities of the church.

## Evangelization and a practical renewal

by Fr. M. Francis Mannion

The Catholic Church in the United States has been committed in recent years to a vigorous program of evangelization. However, the extensive discussions and writings on the topic have often suffered from inadequate focus resulting in considerable frustration when it comes to concrete implementation.

The word "evangelization" itself may be part of the problem. While it connotes "preaching the Gospel," it is not immediately obvious what new pastoral initiatives this entails. Perhaps the word is still hampered by its association in Protestantism with small charismatic communities, intensive Bible-focused faith-sharing and one-on-one conversion techniques.

While this model of evangelization can be instructive for Catholicism, it is necessary to distinguish Catholic evangelization from its Protestant counterpart.

Catholic evangelization is properly guided by the affirmation of Vatican II that the church has the character of a "sacrament," a "sign and instrument" of God's saving activity in the world. This implies that Catholic evangelization is primarily sacramental, incarnational and institutional.

Accordingly, Catholic evangelization means, in great part, a practical renewal of the institutions by which Catholicism has traditionally maintained a Christ-centered presence within the life and affairs of society.

The evangelizing parish, for instance, means a parish institutional complex (church, education center, rectory/offices) ministering in a vigorous and compelling manner within a local neighborhood. It means a parish parish church in which the liturgy is conducted in a truly public way and which is open to the whole community as a place of prayer and contemplation.

It involves an excellent religious education program which reaches even beyond the Catholic community and serves as a forum for reflection and dialogue for the larger community. It requires an ongoing parish ministry serving the poor and suffering and offering comfort and assistance in times of need.

Catholic primary and secondary schools, colleges and universities have always been outstanding media of evangelization. The hallmark of the Catholic school is the excellent education in Christian virtue and committed citizenship provided to Catholics and non-Catholics.

Through its colleges and universities, the church's influence has permeated the worlds of the arts and humanities, medicine and science. Countless men and women in leadership positions in the civic and business worlds have been powerfully evangelized by the church's educational

system and through them many elements of the culture have been suffused with a Christian spirit.

The same is true of the institutions comprising Catholic Charities in every diocese. Catholic Charities continues to have a magnificent record across the United States in naming the names of Christ to the poor and most deprived. Catholic Charities and other institutions like it stand at the heart of the church's evangelizing ministry.

Catholic hospitals have also been among the most visible and effective means of evangelization. By their Christ-centered apostolate of healing, they have given Catholicism a powerful presence far beyond the Catholic community and evangelized the world of medicine and healthcare. It is often through church hospitals that non-Catholics first come into contact with Catholicism.

These institutions (apart generally from Catholic primary and secondary schools) face a crisis of identity today. In one way or another they are in danger of being secularized. Church leaders need to challenge them in a constructive way and work effectively with them so that they may be thoroughly renewed and enabled once again to participate fully in the church's mission of evangelization.

Catholic evangelization is sacramental, incarnational and institutional. While it can surely learn some things from Protestantism about the values of small communities, "personal faith-sharing and one-to-one witness to the Gospel, these alone will not get the job done. Indeed, much focus on these could render the church introverted and socially invisible.

The multi-faceted institutional presence of the Catholic Church in the United States since its foundation has been a monumental "evangelical" success and has rendered Catholicism the most visible and authoritative religious denomination in the country.

In a new era of evangelization, we need to build upon and be guided by that history. This would facilitate a more focused and less abstract conception of "evangelization" and provide the basis for a program of evangelization that has concrete definition and practical feasibility.

(Father Mannion is rector of the Cathedral of the Madeleine and diocesan theologian in Salt Lake City, Utah.)

## Let's try always to be goodfinders

by Shirley Vogler Meister

In a newsletter from the Indiana Federation of Communities for Drug-Free Youth, Inc., is a piece about goodfinders. They are described as "persons who look for and find what is good in themselves, in others, in all situations in life."

## LIGHT ONE CANDLE

# Easter is a special time of joy

by Fr. John Caloir  
Director, The Christophers

Jesus is risen! Alleluia.

Easter Week is a special time of joy. I feel it in my bones, don't you? The long fast of Lent has ended and we rejoice in Christ's victory over sin and death.

I want to write about Easter, the central mystery of our Christian faith, but I can't find the right words. St. Paul had the same difficulty: "We see now, through a glass darkly." I sit at my word processor waiting for some creative spark to start me off. I do it all first draft, a second, a third, but I hear them all up. Charles Wright once commented on the agony of trying to express supernatural truths: "Something infinite behind everything appears and then disappears." How true! You see it one minute and lose it the next. Very often I turn to the poets to enjoy their craft in the use of words.

This poem by Catherine de Vinck is a shining example of the power of poetry. Joy is that translucent knowing through which we see a space beyond the space that rings the world,

This is shared by Anne Meyer, a past president of the National Federation of Parents for Drug-Free Youth.

She says goodfinders are aware "God has done uniquely beautiful things in themselves"; they look for and vocally affirm the goodness and giftedness in others; and they know that "the best blessings almost always come into our lives disguised as problems."

Meyer expresses gratitude for the goodfinders in her life, whom she says are "happy, productive, energetic, well liked, optimistic, enthusiastic, and fun people who help others become what they could be."

I'd never before heard the term goodfinders. Yet, many people I know certainly fill the bill.

I've long been fascinated with the word good because it's used so much:

"Have a good day!"

"Good night!"

"Good Lord!"

"That was good!"

We rarely really think about what we're saying.

In a "Noted With Pleasure" entry in the *New York Times Book Review* (Oct. 14, 1991), one of author Flannery O'Connor's reviews of goodfinders was mentioned. I said that O'Connor, when "asked by a group of nuns to help edit a manuscript about a gifted child disfigured by cancer, reflected on the fact that while we have vivid ideas about the face that evil takes in the world, we are far vaguer about the identifiable features of goodness."

"In us, the good is something under construction," believed O'Connor, a convert to Catholicism whose startling fiction stares into the face of both good and evil.

Those wanting to study O'Connor's comments better can refer to "A Memoir of Mary Ann," by the Dominican nuns of Our Lady of Perpetual Help Home in Atlanta (Frederic C. Bell, 414 Tattall St., Savannah, GA 31401).

It's much easier to be a badfinder—to find the worst in ourselves and others—than to concentrate on the best. As a girl, I heard my mother repeatedly say, "If you can't say something good about him (or her), don't say anything at all." She was a goodfinder.

So is God—and the authors of the Bible. When reading about creation in the first chapter of the Book of Genesis, good appears many times: "And God saw that it was good."

In fact, looking closely at the two key words, you'll notice that in English the word "good" comes from adding an "o" to the center of God.

So when we say, "Have a good day!" let us also mean, "Have a Godly day!"

Let's try to be goodfinders every day.

clear as light, open beyond the alpha and omega of all things. For a moment we are still, borne away on a power so real, so bold, that we, in our shuddering,

fear to be caught in its flames. But the door closes, the curtain falls, and we return to our small lamps, to our small places;

Ancient phrases burn on our tongues. We repeat their words, translating what the mountains shout, what flowers sing with open lips, what rivers speak with fluent voices, holy, holy, holy is the Lord.

Are you able to see the glory of God majestically proclaimed in the Easter lily? Do you hear the praise of angels in the sound of a babbling brook? The awesomeness of nature provides endless inspiration for those who have eyes to see and ears to hear. I love that line from Walt Whitman: "A single mouse is miracle enough to convert a trillion infidels."

The memory of our Lenten fast dissolves as we celebrate the glory of Easter! Jesus is risen and all creation cries out with joy.

"We are Easter people and alleluia is our song"—St. Augustine.

(For a free copy of the *Christopher News Note*, "Who Is Jesus Christ?" send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y., 10017.)



## CORNUCOPIA

# Keep your eye on the prize

by Cynthia Drews

The Risen Christ stands within the tomb with his burial wrappings still lying at his feet. Mary Magdalene weeps before him, and dazzling angels attend at either hand.

This is the idealized image we often carry of Easter, an almost palpable impression of joy and radiance and triumph. It's a brilliant contrast to the damp cold and gloom we felt just two days before.

But the elegance and divine grace of such a mental picture may encourage us to forget the man who is still part of the glorified person of Jesus. If we're not careful, we may lose sight of the sinless person who came to show us how to be truly human.

Jesus the Man was not one to travel around wearing a halo and spouting poetry in the King James version. He didn't cultivate the company of the best people or stay in the most luxurious accommodations. On the contrary, he was an outright rebel, an eccentric, a person who was not "politically correct."

Peter and Andrew and James and some other mainly illiterate and poor working people were Jesus' chosen companions. They wandered around the countryside with him, staying with anyone who invited them in for a free meal and a place to sleep. They were a bare cut above being homeless, Galilean-style.

Jesus ate dinner with people of dubious reputation, and committed religiously unlawful acts like making spit mud on the Sabbath to open a blind man's eyes.



Sometimes he even talked to strange women he met on the street, or refused to condemn known sinners.

Jesus lost his temper once in a while, chiding a disciple for lack of faith, or tossing money changers out of the temple. He wasn't a prude, either. He enjoyed life, asking that little children be allowed to come to him, and calling for more wine at a wedding party.

Jesus spoke in parables, riddles some would say. He did overtly foolish things like going to sleep in an open boat in bad weather, or irritating the civil authorities with seemingly evasive answers to their questions.

In other words, Jesus behaved like other men. How, then, can we learn from him?

Should we imitate him by bumming around town with no visible means of

support, mystifying people with strange rhetoric? Should we try to scandalize those who cling to the letter of civil and religious law by constantly defying the establishment?

Not necessarily. But, as (wo)men, we have the same obligations and joys that Jesus did as a man.

We need to be open to others, no matter who they are or what they do or where they live. We must really care for everyone we meet, sharing our gifts with generosity, patience and hope.

Instead of controlling, we have to let go. Instead of railing against the human condition, we must relax and permit God's will to be done. We need to keep our eyes ever on the prize.

It's not the God side of Jesus that we are here to imitate. It's the (Wo)Man side.

## vips...

**Irish folk singer Jamie O'Reilly** will appear in a free concert at 8 p.m. on Monday, April 27 in Marian College Auditorium. An activist whose songs reflect her feelings about women, peace, the Earth and her family, O'Reilly has performed for the pope. She will be accompanied by her husband, actor Tom Amandes and Stuart Rosenberg, a classically-trained violinist.

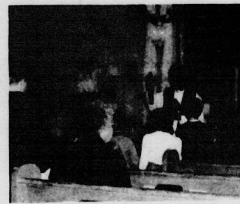
**Mike McGinley**, retired head football coach at Cathedral High School in Indianapolis, was recently elected to the Indiana Football Hall of Fame. During his career, McGinley coached two state runner-up teams in 1975 and 1976 and one state championship team in 1986. He has

received many honors, including coach of the year citations and the Saganore of the Washaw award.

**Betty Milner**, who began part-time work as a high school student in the nurse's dining room and laundry at St. Francis Hospital in 1943, retired on April 10 after 49 years of service to the hospital. She began full-time at St. Francis in 1946 as a "steno" and eventually became office manager of the hospital laboratory. She won St. Francis' Family Spirit Award in April, 1989.



## check-it-out...



The traditional **Easter Food Blessing** will be conducted by Father Kenneth Taylor at 4 p.m. on Holy Saturday afternoon, April 18 in Holy Trinity Church, 2618 W. St. Clair Street. The Slovenian tradition of bringing foods to church which will be eaten on Easter morning is being conducted by the "chaplain of all Slovenians" at a different time than usual, due to his obligations at St. Bridget Parish. Children will be invited to bring baskets of food or their Easter baskets to the blessing. Foods

include potica, homemade sausage, eggs, fresh home-baked bread, ham, jellies, jams, pastries, wine, etc. The Easter Vigil Mass at Holy Trinity will begin at 8 p.m.

The **St. Agnes Academy Annual All-School Reunion** will be held on Sunday, June 7 beginning with 10:30 a.m. Mass at SS. Peter and Paul Cathedral, 14th and Meridian Streets. A brunch (cash bar) will follow at the Marriott Ballroom, Fall Creek Blvd. at Meridian Street. Reservations payable to The St. Agnes Academy Alumni Association are \$13.50 each. Mail by June 1 to: Urszula Schierenberg, 6703 Lowanna Way, Indianapolis, IN 46220, 317-849-4603. Include maiden name, married name, year of graduation and phone number.

The board of education of **Our Lady of Lourdes Parish** will sponsor its **Second Annual Spring Benefit Dinner** on Sunday, April 26 beginning with cocktails at 6 p.m. at the Indianapolis Marriott, 7202 E. 21st Street. Lourdes alumna R. Joseph Gelard, a reporter for *The Indianapolis Star*, will be master of ceremonies. Tickets are \$30 per person, with proceeds benefiting the school. Those who make a contribution of \$1,000 or more will be included in a Patron Honor Roll. Reservation deadline is April 21. For information or reservations call Colleen Kenney at 317-353-9642 or the parish office 317-356-7291 between 9 a.m. and 4 p.m.

The Adult Faith Formation Series sponsored by the **Connersville Deaconry Board of Total Catholic Education** will conclude with a presentation on "Christian Ethics: Mesh or Clash with Modern Society?" by University of Dayton moral theology professor Dr. Kenneth Weare. The free program will be held from 7:30 to 9:30 p.m. on Monday, April 27 at St. Gabriel Parish School, 224 West Ninth Street, Connersville. For registration contact the Connersville Deaconry Resource Center at 220 West Ninth Street, Connersville, IN 47331, 317-825-2161.

The annual **Chataud-a-Bratton** will be held at 6:30 p.m. on Saturday, April 25 at St. Luke Parish, 7575 Holliday Drive East. Tickets at \$25 per person include dinner, music and entertainment and the raffle for a grand prize of \$410,000 and six prizes of \$1,000 to \$4,000 each. Call 317-255-8428 for more information.

The **Ladies Guild of Sacred Heart Parish** will host its annual **Spring Card Party** at 2 p.m. on Sunday, April 26 in the parish hall, 1530 Union Street. Euchre, bingo and bunco will be played, and bingo will be available for children. Tickets are \$2 for adults, \$1 for kids. For more details call 317-638-5551.

The **Polish Century Club** will sponsor a **Dyngus Dinner/Dance** at 6:30 p.m. on Friday, April 24 at the Knights of Columbus hall, 13th and Delaware Streets. Frankie Yankovic, "America's Polka King," and his Yanks will provide music for dancing following a dinner of Polish specialties such as kiebasa (sausage), golabki (cabbage), pieczona kura (fried chicken), and kapusta (sauerkraut). Tickets by mail only are \$14 each. Dance-only tickets will be \$7 after 7:30 p.m. Call 317-241-4650.

**May Pilgrimages to Our Lady of Monte Cassino Shrine** near St. Meinrad Archabbey will be held at 2 p.m. CDT on



**DECORATORS' DELIGHT**—The main dining room of the mansion at Alvena Estates, the former Alvena Retreat Center at 8160 Spring Meadows Road, is the centerpiece of the 31st annual **Decorators' Show House** on view from April 25 through May 10. Decorated by Margot Alig Interior Design, Inc., it is one of many rooms and areas which have been prepared by local interior and landscape designers. The tour includes the restored mansion and nearby Cotswold Cottage, Contemporary Condominium and Maggie's Bed and Breakfast. Tickets are \$8 in advance at Marsh Supermarkets, or \$10 at the door. Other events sponsored by St. Margaret's Hospital Guild for the benefit of Wishard Hospital include a style show/luncheon preview and designers' attic sale on April 23 and an opening night party on April 24. For further information, call 317-257-7338.

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Sundays, May 3, 10, 17, 24 and 31. Featured speakers include: Benedictine Father Christopher Shappard, "Mary, Mother of Prayer and Gratitude"; May 3, Benedictine Father Eric Lies, "Mother's Day and the Rosary," May 10; Benedictine Father Columba Kelly, "Mary, Mother of Our Resurrected Hope," May 17; Benedictine Father Barnab's Gillespie, "Mary, Mother of Our Resurrection: Chosen Mother of the Messiah," May 24; and Benedictine Father Damian Schmelz, "Mary, Woman of Faith," May 31. The public is invited to attend the series.

The Pro-Life Committee of St. Luke Parish, 7575 Holiday Drive East will sponsor a panel discussion on **Nutrition and Hydration** at 7:30 p.m. on Wednesday, April 22 in the parish reception room. Panelists include: attorney Timothy Lawson of St. Vincent Hospital; attorney Thomas Marzen of the National Legal Center for the Medically Dependent and Disabled; Father Joseph Rautenberg, a medical ethicist; and Dr. James Rogge of St. Francis Hospital. The public is invited to attend.

The Ministry to Ministers Project will present liturgical language scholar **Gail Ramshaw** in a May convocation and retreat on the theme "Liturgy and the Images of God." The convocation, which will address theoretical, practical and pastoral issues concerning images of God in the words and rituals of current American worship, will be held from 9 a.m. to 4 p.m. on Tuesday, May 12 at King of Glory Lutheran Church, 2201 East 106th Street in Carmel. The retreat, beginning with dinner at 6 p.m. on Tuesday, May 12 and continuing through lunch on Thursday, May 14, will be held at Fatima Retreat House, 5353 East 56th Street, Indianapolis. The retreat will focus on images of God in theological language, lectionaries, psalms, preaching, etc. and consider how to make change and to nurture piety. The fee for the convocation only is \$25 before May 4, or \$35 later; the cost of the convocation and retreat is \$125 before May 4, or \$135. Call 317-545-7681 for more information.

The **Parkinson's Awareness Association** of Central Indiana will present a program by ophthalmologist Dr. Peter H. Cahn on "The Eye in Relationship to Parkinson's" at 2 p.m. on Sunday, April 26 in the School of Nursing building at I.U. Medical Center. The association is a support group for Parkinson's patients and their families. For more information call 317-255-1993.

**Assumption Grade School** of Class of 1992 will hold its 50th Reunion at 1 p.m. on Sunday, June 14 at the K of C Hall, 13th and Delaware Streets. Three classmates have not been located: **Dorothy Hall, Edith Reed and Joan Scherer**. Anyone who has knowledge of them is asked to call Dick Fernkas at 317-846-7424 or 317-844-3565.

**EF Educational Foundation for Foreign Study** seeks **Host Families** for European teen-agers who will be in the U.S. for 10 months as exchange students. For more information call 1-800-44-SHARE.

# Charities 'standing with the poor'

by Margaret Nelson

At the Catholic Charities annual meeting and awards presentation on April 6, Jesuit Father Fred Kammer commended participants for "standing with the poor."

Robert Riegel presented awards to 15 people who helped Catholic Charities during the past year, noting that those honored "were representative of all of the board members, staff and volunteers."

Father Kammer is policy advisor on health and welfare issues, social development and world peace for the United States Catholic Conference. He started with three stories. One was about the man who asked Jesus what he must do to inherit eternal life. He explained that he had observed the commandments from his youth. But his face fell when Jesus told him to sell all he had for "you will have treasure in heaven."

Father Kammer said there are three things to note from the parable: the man was good; Jesus loved him; and he could not let go of his possessions to accept the invitation of Jesus.

The next story was about the wealthy tax collector Zaccheus who climbed a tree to see Jesus. While Jesus was in his home later, he promised to give half of his possessions to the poor, and Jesus replied, "Today salvation has come to this house."

Zaccheus was wealthy and Jesus saw goodness in him. The tax collector was moved by Jesus to offer some of his wealth, Father Kammer noted.

Father Kammer noted that Jesus did not ask Zaccheus to give everything away. "He doesn't have to, because Zaccheus is not so invested in what he has that he cannot give."

Then the Jesuit priest recalled the story in Matthew 25 about serving the poor, when both the caring and uncaring are shocked when Jesus tells them that, by serving the poor, they are serving him. "They did not realize until he told this parable that Jesus, by inference God, is to be found most clearly in the poor," Father Kammer said.

He said that this passage also shows, "It is their deed, it is their actions, that bring them into God's kingdom, especially when they minister to the poor." He noted that riches can be any talent or gift, noting that St. Ignatius Loyola discussed the strategy of the devil as tempting people to covet riches and "the empty honors of this world."

Father said, "Even the good we do can seduce us into the ultimate evil of idolatry." He said, "This mine" indicates excessive attention to riches; "Look at me," honors; and "I am," pride.

"There's a hook in every gift," he said. "If you hold onto it too tight, it hooks you." He called for the faithful to be "open to God, ready to receive God's gifts, aware of all God's gifts, and prepared to serve God."

Father Kammer said that poor people must struggle to maintain dignity, that those a little better off must think of those poorer than themselves, and that the

wealthy must constantly "give of themselves in proportion to their riches."

Father Kammer said that those who live and work with the poor witness good and evil there, just as those qualities may be found among the rich. "It can brutalize some, just as it can dignify others."

He said, "We should commit to the poor, not because they are good, but because God is good. . . . We are called to be like God, who loves us first, before we do anything." Father Kammer referred to Pope John Paul II's statement that the poor are in fact God's favorite.

Working with the poor is an "opportu-

nity to know who God really is. It's a gift only the poor can give to us," said Father Kammer. "We can buy off spiritual emptiness, filling it up with things. The only thing to satisfy the deep yearning in our hearts is God."

He said that those who stand with the poor must begin making every decision based on the question: "How will this affect the poor?" But he warned that it is an unpopular question in this society.

"The work that you do is a holy thing, a divine thing, a thing of God. That's what we celebrate; that's what we give thanks for tonight," he said.



**HONOREES**—Among those honored at the Catholic Charities annual dinner are (seated, from left): volunteers Catherine Stepe, Christine Bordenet, Ophelia Jenkins and Marilyn Jack; staff members Brenda Darnelio, Martha Green, Joan Cahill; board members Richard O'Bryan, Pat Junker, Thomas Sponsel; and staff members Willie Gray, Terri Brassard and Donna Laughlin, Catholic Charities secretary who received a special award. (Photos by Margaret Nelson)

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**FLASH**—1988 Olympic runner Terry Braun, 29, returns to his hometown from his present Indianapolis residence to win the 8K Monte Cassino Hill Climb on April 4 with a time of 26:05. Seventy-one runners participated in the race sponsored by St. Mainard Cooperative Action for Community Development, which benefits its Special Olympics program. Ruth Ann Sellers, 39, of Boonville posted the best women's time of 38:15. The Monte Cassino Shrine on the archabbey grounds is in the background. (Photo by Peg Hall)

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# SPRED offers a place for everyone

by Peg Hall

It would be impossible to say who enjoys SPRED the most—those being served or their leaders.

Catherine Kessens is catechist leader for one of the two special religious education groups for mentally-handicapped adults who meet at St. Paul School in Tell City.

"I get more out of it than I give, although I give my whole heart," said Kessens. Since her husband died unexpectedly in January, 1990, she had been lonely. "I needed to be needed."

Sister of Providence Nancy Brosnan, director of religious education at St. Paul Parish, invited Kessens to join the SPRED program last December. She told her,

"You don't have to teach. All you have to be is a loving, caring, giving person."

Kessens said, "It has given me a whole new life."

Certainly Sam Reed enjoys the meetings every other week as an opportunity to be together with friends—to relax and pray together.

"It's a lot like church—but different, too," he said.

Reed and four other handicapped members of his group were part of the original SPRED program started in 1982 by parishioner JoAnn Simpson and St. Paul co-pastor Father Joseph Kern. When the priest was moved in 1985, the program was discontinued for lack of pastoral leadership.

Simpson firmly believes that handicapped people need an organization as

much as other groups in the parish. Without a program such as SPRED, they are left on the sidelines, she said.

Reed had a lot to do with the rebirth of SPRED in his community. When Sister Nancy came to St. Paul in the summer of 1990, Reed saw her in a local restaurant.

He urged her to get SPRED going again, and she did, with the help of Judy Colby, an active volunteer in the Evansville and Owensboro dioceses.

SPRED has been established in Tell City under the wing of the Office of Education of the Evansville diocese. The original concept came from a 1964 Chicago program.

The SPRED program that serves Tell City and the surrounding area is interdenominational and is only offered for adults.

Each SPRED meeting begins with a quiet hour to unwind from daily concerns: a game of cards, a walk in the fall leaves listening to music or other activities.

If possible, a helper catechist who becomes a "special friend" for a year, is paired with each handicapped person. In addition, there is an activities catechist and a leader catechist with overall responsibilities.

After the hour of relaxation, each person is invited to join in a "silence circle" for quiet meditation.

The leader then asks each adult by name, "Will you join me when you're ready? Then she moves to a simple altar holding an open Bible, which she refers to as the Holy Book.

As leader catechist, Simpson brought daffodils she rescued after a snowstorm to one spring meeting. She carried them around the circle to the altar, allowing

each person to experience their fragrance and beauty.

Next, she showed them a picture of a sunset. In the soft glow of candlelight, members of the group shared personal memories of sunsets and the feelings they evoked.

Following that, Simpson read Jesus' words from the Holy Book: "Live on in me as I do in you."

She walked around the circle again, offered her hands to each person, said his or her name, and prayed, "Jesus says to you tonight, I make my home in you."

After this, everyone joined hands for the Lord's Prayer and special petitions.

The meetings end by sharing refreshments. The best tableware is used to emphasize how special the people are.

And always, there are hugs.

Speaking of SPRED, Colby said, "This is heart stuff, not head stuff."

"It's hard to describe. It's one of the most beautiful groups I've worked with. People there are so Spirit-filled," she said. "You don't find the quality of catechists everywhere as at Tell City."

Last fall, a second SPRED group was organized. The two groups joined together to act out the Gospel during a Mass at St. Paul Church.

The catechists say that it is a beautiful way for the handicapped people to demonstrate that they have a lot to offer the church community.

There is a continuing need for more volunteers. Most of those who are now active were recruited by friends and family members.

Helper Kena Baur said that she was invited by JoAnn Simpson several years ago. She kept thinking about it and finally responded last summer. She's glad she did.

Others wanting information are invited to contact Sister Nancy at St. Paul Religious Education Office, 813-547-7102.

## Eldon's Choice

Age: 84 Years Young

**Former Occupation:** Pres. of McRoberts Insurance Agency in Danville, Indiana for more than 30 years.

**Hobbies:** Woodworking, dominos, reading. Chairman of the Religious Affairs Committee.

**Home:** A beautiful one-bedroom solarium apartment at Westside Village, 8616 West Tenth Street, Indianapolis, Indiana.

**Why Westside Village:** The facilities at my disposal are tremendous—I especially enjoy the complete woodworking shop. Most importantly, the people here are one big family, looking out for each other and willing to support their neighbors in a time of need.

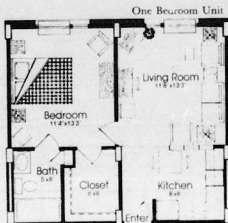


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FRIENDS—Kena Baur (from left), Eric Roose, Catherine Kessens and Sam Reed enjoy the fellowship of the SPRED program at St. Paul, Tell City. (Photo by Peg Hall)

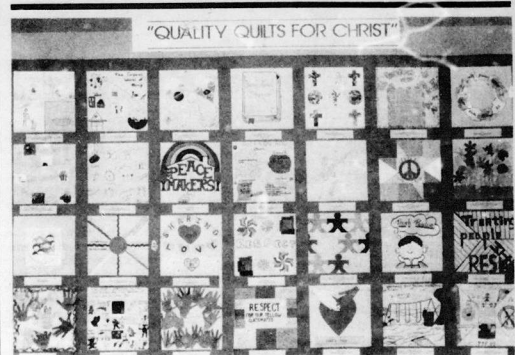
## St. Thomas expands facilities

St. Thomas Aquinas parishioners will mark the start of Phase I construction of the parish facilities expansion program on April 26 with a ceremony and brunch after the 10:30 a.m. Mass.

Father Clifford Vogelsang, pastor of the Indianapolis parish, said "the ceremony will be a ground breaking or blessing of work in progress, whichever it happens to be."

Plans for the first phase of the St. Thomas facilities expansion were approved on March 24 by the Archdiocesan Building Commission.

"The expansion will give us handicapped-accessible lavatories upstairs, an upstairs sacristy, and a hospitality room," Father Vogelsang said. "It will also enlarge the vestibule."



LENT QUILTS—Students in each school and religious education class at Christ the King Parish, Indianapolis, work together to decide goals for Lent and to symbolize them in the form of "quilt" squares. Rather than resolving to "give things up," the classes expressed as goals were respect, self control, caring, earning better grades, making peace and even smiling. One class is working on the corporal works of mercy. (Photo by Margaret Nelson)

## Taize brothers invite young adults to Dayton

by Dolores Leckey

A young woman I have known a long time confided to me recently that she longed for some contact with the mystical strain in religion. She was considering Zen.

...we talked it became clear that she wanted a point of stillness, a place of contemplation where God would seem more present. She didn't think—or know—that the direct experience of God was available in the Christian tradition.

This young woman is not unlike young people everywhere who like the young St. Augustine are restless for God. Sometimes they cannot even name the one they long for, but they can name that which stirs their hearts and prods their search.

John Haught, a Georgetown University theologian, notes in his book "What Is God?" that young people, educated in the scientific method, use terms like "freedom," "truth," "depth" or "trust" to describe their deepest values. Haught thinks these qualities provide hints about the nature of God and young people can be helped to make the connections between these values and the God who is hidden.

It is important to realize that often young people use non-religious language to describe profound religious realities. Their search for meaning must be honored.

The ecumenical community of Taize honors this search. The brothers of Taize see it as their role to listen with care and compassion to young people groping for words to express their hopes and fears. Listening is the first step in reconciliation. A half century ago a young man from Switzerland, who was to become Brother Roger, began the Taize community. He had no idea then that young people from all nations and races would regularly come in great numbers to the monastic community, looking for Christ even if they did not know the name.

For years I had heard about Taize, located in France near the ruins of the ancient Benedictine monastery of Cluny. I was familiar with Taize music and chants. I knew that a small group of brothers (the groups are called fraternities) lives in New York City. Years ago I had read "Struggle and Contemplation," by Brother Roger, a journal kept in the months of preparation for a council of youth.

But not until the responsibilities of my work expanded to include youth and young adult ministry did I come to know firsthand the spirit of Taize.

Last summer I journeyed to the tiny village in the Burgundy hills where three times a day white-robed brothers from different nations and different religious denominations gather in the Church of Reconciliation for prayer. They are sur-

rounded by young people, who kneel or sit before several icons that grace the church, illuminated by candle light. (At other times, robes give way to blue jeans!)

When I was there, Brother Roger sat with children of the village, one of whom—a boy of 9—was the cantor. The melodies of the famous Taize music rose in praise to God. Scripture was read, followed by silence so that the word of God could enter the deepest recesses of the heart.

The silence was deep and respectful. At evening prayer, Catholic priests rose from the community at the appointed moment, recognizable by their stoles. Young people slowly rose, one at a time, to seek the sacrament of reconciliation.

Brothers, too, stood at the edges of the community, available to those not of the Catholic community who wished to share something of the heart—a burden, perhaps, or a newly kindled desire for God.

Two years before I had begun a conversation with the brothers here in New York about working together on some project for young adults. The brothers spoke to me of the Pilgrimage of Trust on Earth, a version of the regular summer weeks in Taize, weeklong occasions of prayer and community. India, Hungary, Poland, Paris, England: All had hosted these meetings.

The U.S. bishops' Committee on the Laity subsequently decided to invite the brothers of Taize to organize a similar meeting in the United States.

Thus it is that from May 21-25 this year, young adults from across America (ages 17-30), and groups of young people from Eastern Europe, Canada and Mexico, will meet with Brother Roger and others from Taize at the University of Dayton in Dayton, Ohio. They will pray, sing, listen to God's word, and learn something about basic Christian communities.

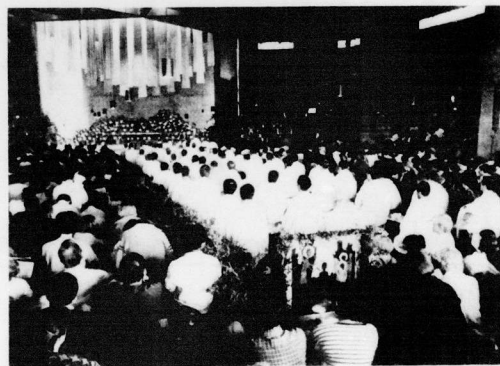
To prepare for this pilgrimage to Dayton, Taize brothers visited communities and churches throughout the United States, consulting young people and finding a hunger among them for something to hope in. In the Taize tradition, the prayer and music in Dayton will be prepared with great care, remembering how powerfully music works to bring people together.

I pray my young friend who longs for the mystical will be among those traveling to Dayton. For the Taize brothers have discovered how to create a meeting ground for the young, a place where their questions are taken very seriously, a place where young seekers connect with others who "speak their language," companions who listen as they give voice to their deepest longings.

(Dolores Leckey is director of the Secretariat for Family, Laity, Women and Youth at the National Conference of Catholic Bishops.)



TAIZE GATHERING—An ecumenical community of brothers at Taize, France, sees it as their role to listen with care and compassion to young people groping for words to express their longing for God. (CNS photos courtesy of the Brothers of Taize)



### DISCUSSION POINT

## Why must God's people suffer?

### This Week's Question

What do you feel you really don't understand well about what God is like?

How an all-good, omnipotent God can allow so much suffering. I know some suffering can be the result of the free actions of other people. But what about things like an infant dying while asleep with no apparent explanation?" (Laura Robinson, Owensboro, Kentucky)

"God's unconditional love. I believe in it. I understand it a little. But I don't think I've ever really experienced it. I would like to understand more." (Ann Cass, McAllen, Texas)

"His mercy. It's hard to accept his mercy toward all people. It's hard to understand on a human level how God could be merciful to the Adolf Hitlers of this world." (Marcie Zimmerman, Cattoesville, Maryland)

"How does God reconcile his justice with also being all loving? ... Sometimes it seems like good people have a lot of bad things happen to them while bad people seem to get all the breaks." (Don Briggeman, Fort Wayne, Indiana)

"The whole relationship between God and the suffering of people. I believe God is a God of mercy and that he works in my life. But I don't always understand how he is working in my life. Sometimes I ask myself why is this happening to me?" (Bill Murphy, Lexington, Massachusetts)

### Lend Us Your Voice

An upcoming edition asks: What makes a parish a welcoming place?

If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



# Taize plans pilgrimage

by Brother John of Taize

Young adults can be frustrated by a God whose ways remain mysterious and who sometimes seems to respond only with silence.

This is particularly true when they are searching for meaning in life, for something worthy of their long-term commitment.

Many young people are fascinated by the idea of a faith commitment but find it hard to come to the point of actually putting this into practice. There seem to be many alternatives, and young people find little support in society.

Our ecumenical Taize community—based in France but working on the various other continents as well—meets, prays and searches with young adults who come from almost every country. Despite cultural differences, one senses a deep similarity among them.

My experience is that along with a sense of frustration at not knowing God's will for them clearly, young people have another concern. They often feel boxed in by a God who is too predictable, who is, in short, more dead than alive.

When they discover that faith is neither aimless wandering nor following a set of arbitrary laws and routines, but rather an adventure in the company of a loving God, young people are captivated.

In Taize we try to share our own conviction that God is neither a remote "supreme being," a personalized force, a pedantic schoolteacher nor a dictator. God is a pilgrim calling human beings to set out on a journey toward greater life and who promises to remain beside them on their pilgrimage.

This conviction led Brother Roger, founder of the Taize community, to launch a "pilgrimage of trust on earth" with young adults from all over the world.

By means of this pilgrimage, we attempt together to root our lives more deeply in a relationship with the "pilgrim God" through prayer and reflection on Scripture, and also to discover the

consequences of this in daily life and in our relationships.

We have discovered that by listening to one another, and by turning together to God, we find new ways forward.

This is what we will attempt to do at the University of Dayton in Dayton, Ohio, when we gather there with young adults from throughout North America and the world this May.

The important thing is not having all our questions answered in advance, but discovering who God is—someone who deeply cares for us and in whom we can place our trust—and taking the risk of trusting.

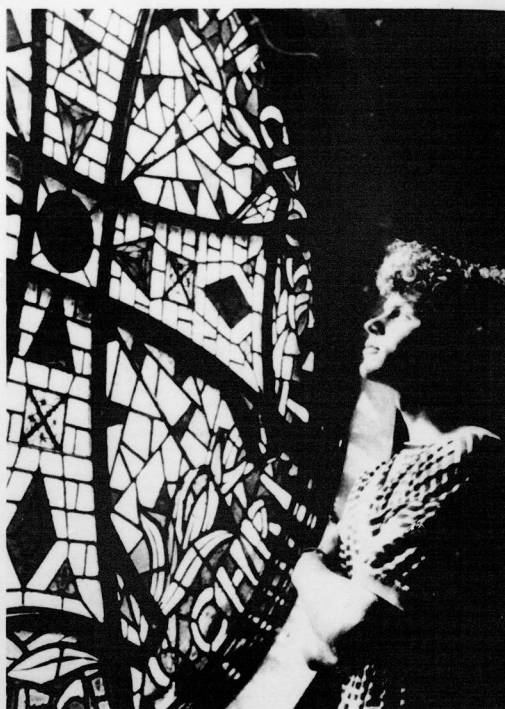
Then frustration at not yet having all the answers turns into a fascinating adventure, a kind of treasure hunt where we continually find new clues and move forward one step at a time.

This only works if we are convinced that the master of the game is working with us, not against us. Through Christ's incarnation, we learn that God's divinity is not opposed to our humanity. Paradoxically, it makes us more human.

But we discover this together. God's secret was revealed in the course of centuries to a people.

As part of God's people, we receive the confidence to live as pilgrims in today's world. Then we know we are not alone on the road. The unknown God takes on visible form in the faces of our sisters and our brothers.

(For additional information on the young adults' Pilgrimage of Trust on Earth, to be led by the brothers of Taize at the University of Dayton in Ohio on May 21-25, write to the Secretariat for Family, Laity, Women and Youth, 3211 Fourth St., N.E., Washington, D.C. 20017, or telephone that office at 202-541-3040. The Taize community explains that "the idea of a Pilgrimage of Trust on Earth grew out of the Taize community's desire to avoid a movement centered around itself and instead to encourage young people everywhere to contribute to a coming springtime of the church." Brother John is a member of the international and ecumenical Taize community. He is based in New York City.)



SEARCHING—Many young people are fascinated by the idea of a faith commitment but find it hard to come to the point of actually putting this into practice. (CNS photo from The Crossiers by Gene Plaisted)

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# EASTER, FEAST OF THE RESURRECTION OF JESUS

## The Sunday Readings

Sunday, April 19, 1992

Acts of the Apostles 10:34, 37-43 — Colossians 3:14 — John 20:1-9

by Fr. Owen F. Campion

(These readings are for Masses celebrated during the day on Easter. There are other readings for the Easter Vigil, and for Easter itself the readings may vary as there are options.)

As its first reading on this the greatest feast of the Christian year, the church presents a reading from the Acts of the Apostles. The book of Acts, fascinating and inspiring in all its parts, is especially eloquent and moving in its description of the apostolic teaching about the Resurrection. As is the case with the Gospel narratives that report the Resurrection, the great strength of faith and commitment is evident, springing as it does from the pens of the holy writers. It is easy to see how much this momentous event—the physical resurrection of the Lord from death—meant to his earliest followers.

In this reading, in a capsule, Peter told about the life of Jesus and his mission. He recalled the Lord's saving works, his awful death, and, of course, his glorious Resurrection. Then Peter continued, the Lord commissioned his twelve Apostles to preach his Good News after him. Peter assures his audience that if anyone believes in Jesus, his or her sins are forgiven. It is a pledge repeated from Jesus himself. It implies the power of God, the authority of God.

The liturgy's second reading is from the Epistle of St. Paul to the Colossians. No less than Peter or the other early Christians, Paul was overcome with the very idea of the Lord's Resurrection. It was fundamen-

tal to his faith. Elsewhere in his writings, he says that Christian faith without the Resurrection is nonsense. Today's reading from the epistle indicates that those first to hear this reference to the Resurrection had already very definitely heard about the event itself. In this passage, Paul elaborates upon the event of the Lord's rising from the dead.

He also makes it not just a past event, or even a pledge of a future event, but immediate, personal, and sublime for each believer. Resurrection for each believer is an individual, committed renunciation of sin, and a new life in holiness. He tells his readers, the Christians of Colossae, that they are "dead," in other words, dead to sin. God's new life, in Christ, has brought them back to life and to hope.

The Gospel reading, from St. John's Gospel, tells a familiar story, but its excitement and eloquence make its retelling fresh and moving.

The faithful Mary of Magdala, who had loyally stood at the side of the cross on Calvary when all others, except Mary herself and the Beloved Disciple, had fled, has gone to the tomb. Discovering it empty, she hurried to Peter and to the Beloved Disciple with the news. Peter and the disciple went to the tomb themselves, and they found it open and empty. Peter went inside and saw the abandoned funeral wrappings. Then, the Beloved Disciple investigated, and he understood and believed. However, none yet fully understood the prophecy that Jesus would indeed rise from the dead.

### Reflection

The church teaches us as we gather to celebrate Easter, to celebrate the Lord's mighty Resurrection. It proclaims once more that Jesus has risen, that he is alive,

teaches: "Through the ministry of priests, the spiritual self-offering of the faithful is celebrated in union with the sacrifice of Christ, offered in the Eucharist in a sacramental and unbloody manner by the hands of priests and in the name of the church" ("Presbyterorum Ordinis", 2).

In Holy Communion, the faithful consequently receive the spiritual strength needed to offer their lives to the Father in union with Christ.

The Eucharist both expresses and brings about the unity of the whole people of God. St. Paul referred to this truth of the church's faith when he reminded the Corinthians that "we who are many are one body, for we all partake of the one bread" (1 Corinthians 10:17). Through the Eucharist, the members of the church are built up in unity and are given the sacramental grace to grow constantly in mutual love and reconciliation.

## THE POPE TEACHES

### Holy Eucharist is source of life

by Pope John Paul II

Remarks at audience April 8

\* Continuing our catechesis on the church as a priestly people, we now turn to the sacrament of the Eucharist.

The Second Vatican Council speaks of the Holy Eucharist as the "source and culmination of all Christian life," in which the faithful "offer to God the divine victim and themselves along with him" ("Lumen Gentium", 11).

In accordance with the will of Christ, who charged his apostles to celebrate the Eucharist in his memory, a specific role in the eucharistic celebration belongs to those who share in the ministerial priesthood.

The ministerial priesthood enables the people of God to exercise their universal priesthood through the offering of spiritual sacrifices acceptable to God. As the council

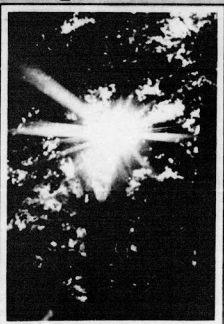
## MY JOURNEY TO GOD

### Easter in April

April is green and lavender—  
I always think it so,  
With fragile, new-born, lace leaves  
Where yesterday was snow.  
I hear a mourning dove somewhere  
And a frog down in the marsh.  
There's slanting rain on my windupane  
And distant thunder harsh.  
The storm will soon be overhead,  
The trees will writhe and bend  
Beneath the torrents from the skies,  
But soon it all will end  
In golden splendor from the west—  
The grey will change to blue,  
For April, as in the Beginning,  
Is Earth, re-born and new.  
And in this metamorphosis  
Lies hope for all on earth—  
After the storm, the sun,  
After death, rebirth.

—by Rosalynn DeFelle

(Rosalynn DeFelle is a member of St. Barnabas Parish in Indianapolis.)



## Daily Readings

<p>April 20 Easter Monday Acts 2:14, 22-32 Psalm 16:1-2, 5, 7-11 Matthew 28:1-15</p>	<p>April 21 Easter Tuesday Acts 2:36-41 Psalm 33:4-5, 18-20, 22 John 20:11-18</p>	<p>April 22 Easter Wednesday Acts 3:1-10 Psalm 105:1-4, 6-9 Luke 24:13-35</p> <p>April 23 Easter Thursday Acts 3:14-26 Psalm 8:2, 5-9 Luke 24:35-48</p>
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<p>April 24 Easter Friday Acts 4:1-12 Psalm 118:1-2, 4, 22-27 John 21:1-14</p>	<p>April 25 Easter Saturday Acts 4:13-21 Psalm 118:1, 14-21 Mark 16:9-15</p>	
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and it tells us that the Lord is alive and active in the world still. Finally, it reminds us that Jesus lives in each person truly devoted to him, and it invites us to join the eternally alive in Christ.

St. John's Gospel describes the empty tomb. More than a description of surroundings, it gives us an insight into the souls and minds of three persons very close to Jesus, Mary Magdalene, Peter himself, and the Beloved Disciple. The Gospel is clear to say that they did not anticipate the Resurrection. They had witnessed the dreadful trial and death of the Lord. Peter had denied even knowing him. How sad he must have felt, how guilty, possibly in the thought that he may have jeopardized the Lord by his failure to befriend him as accusations mounted. Concern and bewilderment must have compounded their grief. Yet they loved him still, and they were anxious about the well-being of his body. They must have asked themselves, Why was the tomb disturbed? Where was his body? Still with faith in him, they went to investigate, first Mary Magdalene, then the other two.

The Beloved Disciple understood and believed. His fidelity gave him insight.

Then the Church introduces itself to us. It does so by giving us this reading from the Acts of the Apostles. Peter is the spokesman. There is a message in his assuming that role. It is not merely to say that Peter spoke to the crowd, rather than Thomas or James. Peter stood in the name of God, with God's authority, in behalf of the believing community. It was the church, and the church still speaks.

Finally, in the compelling words of St. Paul, the church invites us to new life. What is new life? It is a life dedicated to God, not just in word or habit. It is a life of faithfulness, of love, and of service. It is a life that vivifies Jesus again in the experiences and words of all believing in him.

How do we enter this new life? As with Mary Magdalene, Peter, and the Beloved Disciple, we must trust even when all seems lost, and we must never fail to love the Lord in the faith, the knowledge, that he loves us.

## Human Resources Director

### The Position

The Roman Catholic Archdiocese of Indianapolis seeks candidates for the position of Human Resources Director. Reporting directly to the Chief Financial Officer this position will plan, direct, coordinate and administer all aspects of the Archdiocese's human resource programs for its nearly 1,600 lay employees including wage and salary administration, benefits, employment and placement, training, health and safety services.

### The Archdiocese

Originally established in 1834 as the Diocese of Vincennes, the Archdiocese of Indianapolis now encompasses 39 counties and approximately 14,900 square miles in Central and Southern Indiana. The Archdiocese of Indianapolis provides services to its 200,000 members through a network of 159 parishes and mission churches, while its 71 elementary and secondary schools provide educational excellence to nearly 19,000 students.

### Qualifications

In that the Archdiocese has never had a human resources function for its many lay employees, the ideal candidate should possess a demonstrated track record as a pioneer and innovator. In addition, the successful candidate will possess a Master's Degree in Human Resources or a related discipline; a minimum of five years' professional experience and documented skills in human resource management (to include managing compensation, benefits and policy development). Candidates should also possess effective interpersonal and communication skills along with some exposure to the unique human relations issues which pertain to lay employees of a Catholic religious organization.

### Applications

Applications should include: (1) a cover letter summarizing the candidate's education, experience and related qualifications for the position; and (2) a complete resume including salary history and professional references. Applications must be received no later than April 30, 1992, and should be mailed to:

Joseph B. Hornett, Chief Financial Officer  
The Catholic Center • P.O. Box 1410 • Indianapolis, IN 46206

# Entertainment

VIEWING WITH ARNOLD

## 'Basic Instinct' evolves into Hollywood monster

by James W. Arnold

"Basic Instinct" is Hollywood's latest monster child, the movie that tries to challenge the uneasy consensus about what ratings mean, that pushes the envelope especially in the sensational (and sensitive) areas of nudity and sex act simulation.

On an entirely different level, it also tries to be boldly "politically incorrect." In this case, that should not connote courage. It just means kicking around some groups that have been kicked around before, women in general and lesbians in particular.

Nothing about "Instinct" or its background is inspiring: it's the downside, the dregs of the movie business. Consider a high-flying schlock movie company, Carolco, which pays a record \$3 million at the end of the excessive Eighties for a script like this. Carolco was en route to spending itself into what is right now about a half-billion dollar deficit.

Then Carolco assigns the project to director Paul Verhoeven, who has a fondness, as I noted in reviewing his trash-imaginative "Total Recall" (1990), for gleefully upsetting conventional aesthetics and morality. He also has a basic instinct for mass taste, since "Recall" brought in \$292 million worldwide for Carolco.

Verhoeven goes for the gut, to put it with relative delicacy. He is the guy who likes to echo the question by the tipsy British soldier in the classic old movie,

"Brief Encounter," when he's told it's closing time at the pub: "What is this, a free country or a blooming Sunday School?"

To all this, add the desires of 47-year-old star Michael Douglas to do a sexy movie against the inhibitions of the "just say no" Nineties. For some reason, potential female leads, in droves, turned down the central role, that of an almost demonic, impossibly smart, impossibly sexy and vindictive blonde, straight out of the fantasy world of adult comics.

But Sharon Stone, the combative level-two beauty roughed up by Arnold Schwarzenegger in "Recall," signed on. The result is an overblown \$43 million San Francisco detective yarn that offers little but a raging ratings controversy. It's the cliché tale of the tough cop who falls for the mystery woman involved in a murder case.

Instead of realistic, the main characters are grotesques off the covers of supermarket tabloids. Detective Nick Curran (Douglas) is in therapy because he drinks and has a record of repeated killings of innocent people. There is almost nothing likeable about him, except what comes from Douglas's uncanny skill at winning sympathy.

The key women are negative feminist power figures. Catherine (Stone) is suspected of doing in her lover with an icepick (a sequence that opens the film). An icy, high I.Q. heiress who may also have murdered her parents, she befriends multiple killers (including Nick) because she writes novels about them. She enjoys tempting men, and shocking them by flaunting her bisexuality.

Beth (newcomer Jeanne Tripplehorn) is a police psychiatrist who's been treating Nick. She's also his ex-girlfriend, and



**HISTORIC LOVE STORY**—Walt Disney's animated "Beauty and the Beast" made movie history when it was nominated for an Oscar as best picture by the Academy of Motion Picture Arts and Sciences. It is the first feature-length animated movie ever nominated in the best film category. The U.S. Catholic Conference calls it an "enchanting family film." (CNS photo from Reuters)

apparently still loves him. Halfway into the film, she changes from ingenue into another possible serial killer. Nick's relationships with both ladies are expressed mostly in self-indulgent physical sex, sometimes brutal.

The film's key question is which of these two is "the murderer." (Much about this movie eerily recalls "Final Analysis"). A badly botched last half-hour makes it a total mystery. Also lost in the general ineptitude is the suggestion that Catherine is the devil, or a reasonable copy. (If so, she's apparently cured—okay, you can laugh—by Nick's romantic prowess.)

Given "Instinct's" overall stupidity, the ratings question seems anti-climatic. At first, the film got a deserved NC-17, but no big-budget movie can survive with an NC-17, again proving the futility of that newest substitute for the unlamented X. So Verhoeven, noted for his past hassles with the MPAA ratings, kept resubmitting until, with 42 seconds cut from the original, he got the R. (The cuts are a minimal victory. When the film is shown on video and in other country, the 42 seconds of offensive footage will be back.)

The precise identification of the endline

in graphic movie sex is not my special. But what is left here seems to go significantly beyond past expectations for the R. Those who are outraged by its development seem caught in a dilemna. Either restrictions on exhibition and/or censoring of NC-17 films must be loosened, or the R category will continue to expand in the direction of exploitation.

(Language, violence, sex, little recommended for significance; not recommended.)  
USCC classification: O, morally offensive.

### Recent USCC Film Classifications

The Babe .....	A-II
FernGully .....	A-I
The Giant of Thunder Mountain .....	A-II
Puerto Rican Mambo .....	A-II
Rock-A-Doodle .....	A-I
Shakes the Clown .....	O
Thunderheart .....	A-III

Legend: A-I—general patronage; A-II—adults with reservations; A-III—adults only; O—morally offensive. A high recommendation from the USCC is indicated by the letter before the title.

## 'The Secret' reveals the agony of learning disability

by Henry Herx  
Catholic News Service

Actor Kirk Douglas stars in "The Secret," a realistic, warmhearted family drama airing Sunday, April 19, from 9 p.m. until 11 p.m. on CBS. (Check local listings to verify program date and time.)

Mike (Douglas), an aging widower, runs a small store on Cape Cod with his long-time friend Thurgood (Brock Peters). Highly respected for his good sense and helpful nature, Mike is convinced by neighbors to run for town council.

Mike, however, is preoccupied with the fact that his 9-year-old grandson, Danny (Jesse Tandler), is failing third grade because he can't read or write.



**FRIENDS**—Kirk Douglas (left) and Brock Peters star as friends who run a small store on Cape Cod in "The Secret," a realistic, warmhearted family drama airing Sunday, April 10, from 9 p.m. until 11 p.m. on CBS. The U.S. Catholic Conference says this TV movie is "a good one to share with all the family." (CNS photo from Kraft General Foods)

Danny's father, Patrick (Bruce Boxleitner), refuses to recognize his son's reading disability and won't allow him to be placed in a "retard" class to get the help he needs. But most of all, he rakes at the fact that when he was growing up, Mike had no time for him. Now he resents his father's attentions to Danny.

This is a family in need of reconciliation and healing of past wounds and present hurts. The process cannot begin, however, until Mike overcomes his lifelong shame and reveals that he himself cannot read and hardly can write his name.

In confronting his grandson's disability, Mike has to face his own. How this works out in terms of the alienated Patrick and the town dependent upon Mike to defend it against the encroachment of developers makes an interesting and memorable tale.

Certainly it accomplishes its goal of informing viewers about dyslexia, a learning disability affecting one in seven Americans. Its message is clear—there is nothing shameful about being dyslexic except in trying to keep it hidden. It is thankfully a disability that can be largely overcome with proper professional help. Giving the message impact is the way it is integrated into an involving story of a family and its problems.

Scriptwriter Cynthia A. Cherbak has created a not uncommon situation of people who don't quite know how to communicate with each other. The characters are nicely defined and viewers will have little difficulty identifying with them.

Under the direction of Karen Arthur, the performances are credible and the beautiful autumn setting on the Cape is easy to take. The plot resolution is perhaps too pat, but the emotional reality of a family facing its problems and pulling together is genuine and affecting. One might call that old-fashioned, but the message is as real as they come.

"The Secret" is a good television movie to share with all the family.

### TV Programs of Note

Sunday, April 19, 10-11 p.m. (PBS) "Reading the River: Stories of the Mississippi." Following the course of this mighty waterway through America's heartland, viewers will learn of the river's history and the diverse people who were part of it, from the mound dwellers of 12,000 years ago to the riverboat bands that carried jazz from New Orleans to the cities of the North.

Monday, April 20, 8-9 p.m. (PBS) "Listening to

Volcanoes." In this edition of "Travels," actress, director and author Madhur Jaffrey undertakes a personal voyage of discovery to the Moluccas—the "Spice Islands"—of Indonesia—where she samples the local cuisine and learns more about her Asian heritage.

Monday, April 20, 9-10 p.m. (PBS) "The Papirback Computer." The third program in the five-part series, "The Machine That Changed the World," explores how computers became so small, affordable and practical that ordinary people began using them.

Monday, April 20, 10-11 p.m. (PBS) "Madness by John Miller." Dr. Miller examines modern attempts to cure mental illness by treating it as a physical condition of the brain, using such methods as insulin shock, electroconvulsive therapy, and psychosurgery.

Tuesday, April 21, 9-10 p.m. (PBS) "The Bank of Cops and Criminals." This "Frontline" report investigates the global banking scandal surrounding the Bank of Credit and Commerce International as a conduit for arms deals and drug money laundering and questions why U.S. government agencies were so slow to respond to evidence of the bank's illegal activities.

Tuesday, April 21, 10-11 p.m. (PBS) "What's Wrong with Politics." This edition of "Listening to America with Bill Moyers" examines problems plaguing our democratic system as defined by guests including Kathleen Hall Jamieson, dean of the Annenberg School of Communications, and John Budzash, citizen leader of the tax revolt in New Jersey.

Thursday, April 23, 8-9 p.m. (PBS) "Creating Community." The final program in "The Creative Spirit" series looks at creativity as a way of caring for others in the community and the world, showing, for example, how Dorothy Lange's photographs of the poor and homeless during the Depression helped arouse the country's conscience.

Saturday, April 25, 8-11 p.m. (ABC) The final installment of three long-running series say farewell to their fans: "Who's the Boss?" (8-9 p.m.), ending after 199 episodes; "Growing Pains" (9-10 p.m.), after 166 episodes; and "MacGyver" (10-11 p.m.), finishing with 138 episodes. Television farewells, of course, only mean: "See you in the reruns."

(Check local listings to verify program dates and times. Henry Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

## QUESTION CORNER

# Triduum precludes the funeral Mass

by Fr. John Dietzen

**Q** A close friend of mine died last Holy Week. Instead of the regular funeral the priest had a prayer service and Scripture reading on Holy Thursday.

He said we could not have a funeral Mass on that day. Is that the rule of the church or is it just in that parish? What is the reason for such a rule? (Massachusetts)

**A** The priest was correct. No funeral Mass is permitted on Holy Thursday or during the Easter Triduum (Holy Thursday evening through the Easter Vigil liturgy) or on the Sundays of Advent and Lent and the Easter season, or on any holy day of obligation (General Instruction of the Roman Missal, N. 336; Order of Christian Funerals, N. 178).

While there would be no funeral Mass on these days, the body may be brought to church for a funeral liturgy. In fact, the church provides such a liturgy in its official ritual for use during the Triduum.

This probably is what occurred with your friend. The ritual in such instances is basically the Liturgy of the Word as it is celebrated at a funeral Mass, including



Scripture readings, homily, prayers and blessings. Only the Liturgy of the Eucharist is excluded.

The reason for this practice is simply the special liturgical character of each of these days. The unique focus on the mysteries of the death and resurrection of our Lord during the final days of Holy Week is considered so predominant in our Catholic life that it should not be interrupted by any other eucharistic celebration.

On Holy Thursday no other parish Eucharist is ordinarily permitted, for example, outside the evening Mass of the Lord's Supper. Only in case of special necessity may another Mass be celebrated that day for people who are in no way able to take part in the evening Mass.

As I have explained previously, we are just beginning to come to a fuller realization of the uniquely sacred character of these days which are designated for celebrating the death and resurrection of our Lord and uniting us as his disciples to those saving words.

Somewhat similar reasons explain why funeral Masses are not permitted on the other days indicated.

**Q** When a Catholic adult dies suddenly or is found dead, how long after such a person "dies" can a priest give conditional absolution and anointing of the sick? (Ohio)

**A** These sacraments can be given conditionally as long as there is any doubt whatsoever about the individual's death.

We don't need to become too technical about it, but the beginning of rigor mortis or bodily decomposition is generally considered a safe guideline.

(A free brochure outlining Catholic prayers, beliefs and practice is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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## FAMILY TALK

## Regular exercise can enhance weight loss

by Dr. James and Mary Kenny

**Dear Mary:** I had my first child six months ago, and I have not been able to lose the weight I gained in pregnancy. I do not want to go on a strict diet because I am breastfeeding, and dieting might not be good for the baby. But I don't want to carry this extra weight forever. (Iowa)

**Answer:** Research has changed many of our ideas about how to lose weight. A few decades ago high protein was suggested as the way to lose weight. Current diets suggest everything from no carbohydrates to bread and grapefruit to milkshakes.

What can the ordinary person make of all this confusion? Covert Bailey is an authority with credentials: a biochemist who is interested in how the body uses food. His book "The New Fit or Fat," published by Houghton Mifflin tells us that fitness is the key to losing weight and maintaining weight loss.

Fit people and fat people use food in different ways, Bailey notes. Fit bodies burn calories. That is why, often, fit people can eat lots of food and not gain weight while fat people may eat little and maintain or gain weight.

These body differences may explain why you and many women gain weight after pregnancy. Bailey points out that the activities connected with homemaking and child raising, while considerable, are not fitness activities.

According to Bailey, fitness activity has four characteristics: It uses the largest muscles of the body, legs and buttocks; it is sustained for at least 15 to 30 minutes at a stretch; it is aerobic, using a pace which stretches you but still allows for talking during the activity; and it is performed regularly, six times per week.

How can you engage in a fitness activity while caring for a young baby? Any aerobic activity which you can do at home without purchasing lots of expensive equipment is ideal. Running in place is boring but effective. You might try to do music or while watching television.

A newer activity, even more effective and easier on the joints, is stairstepping. Use an ordinary stair or a low bench at a comfortable "stair" height. Step "up left, up right, down left, down right." After 100 steps change to lead with the right.

Aerobic dancing, if done for a sustained period (15 minutes or more), is excellent. Try your library to get videotapes which you can follow.

Changing activities during the week is good for the body and the spirit. Perhaps on weekends you can jog or bicycle outdoors while others watch the baby.

On some days you might hire a high school student after school to give you a brief timeout.

As for diet, Bailey has one simple but effective suggestion: Do not add fat to anything you eat, no butter or mayonnaise on bread or potatoes, no fat-filled salad dressing. There is more than enough fat in the American diet already. Substitute fat-free mayonnaise and salad dressings, which are now widely available.

You are wise to consider your baby's welfare first. You need enough food to nourish yourself and your baby. To get your weight down and keep your spirits up, try a regular, aerobic fitness program.

(Address questions on family living or child care to be answered in print to the Kennys, 219 W. Harrison St., Rensselaer, IN 47978.)

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Your reply will be kept strictly confidential. CR8



# The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday 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 17

The PTO of St. Mary Parish, Aurora will sponsor a Fish Fry from 4-7 p.m. Call 812-926-1558 for carry-outs.

## April 18

Catholic Alumni Club (CAC) will attend Cinemark Theatre 10855 E. Washington St. at 6:45 p.m.

followed by refreshments, call Dan 317-842-0855 for details.

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

The Divorce and Beyond recovery program continues at 10 a.m.

at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

## April 19

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St.

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey.

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

## April 20

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

Separated, Divorced and Re-married Catholics (SDRC) will meet at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Program on "Citizens Against Crime."

Systematic Training for Effective Parenting (STEP) classes continue at 6:15 p.m. at St. Joan of Arc School, 42nd and Central.

## April 21

The Spiritual Book Series continues from 7:30-9 p.m. at Beech Grove Benedictine Center.

St. Vincent Hospital Guild will hold its annual Gala Fund Raiser Car Raffle at 6:30 p.m. at Royce, Inc., 6565 Coffman Rd.

The Cult Education teleconference series begins with "Just What is a Cult?" from 3-4 p.m. in Room 105 of Beech Grove Benedictine Center. Call 317-788-7581.

Mature Living Seminars on A Medley of Topics continue with "Thoughts on Mary and Marian Dogma" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 donation.

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St.

The Strengthening St. families series continues from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

Catholic Alumni Club (CAC) will hold a Newsletter Meeting at 7

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p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

## April 22

The Monthly Cemetery Mass will be celebrated at 2 p.m. in Calvary Chapel.

Defenders of the Faith will sponsor a Day of Prayer and Fasting for Fr. Richard McBrien

and Truth in the Catholic Church at Perpetual Adoration Chapel north of St. Michael Church, 3300 W. 30th St.

## April 23

An hour of prayer before the Blessed Sacrament will begin at 7 p.m. in St. Francis Hospital Chapel, Beech Grove. Everyone welcome.

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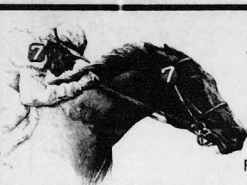
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# April 23-26

The theatre department of Marian College will present the Greek tragedy "Antigone" in Peine Arena Theatre. Call 317-929-0622 for ticket and other information.

## April 24

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 46th and Shadeland.

☆☆

Northside In-Betweeners 30 Catholic singles, widowed or divorced will attend an Indianapolis Indians game at 7 p.m. St. Paul Stadium. KSPV by April 20 to Ruth 317-875-5665.

☆☆

The Men's Club and Athletic Club of St. Monica Parish, 613 N. Michigan Rd. will sponsor a Monte Carlo Nite from 7:30 p.m.-12 midnight. Must be 21 to attend.

☆☆

The annual St. Vincent Hospital

School of Nursing Alumnae Banquet will be held at 6:30 p.m. at the Marten House, 1801 W. 86th St. For details call 317-251-1567 or 317-899-1622.

☆☆

The Medjugorje Network will present Jesuit Father Richard Foley of London speaking on the "Drama of Medjugorje" at 7:30 p.m. in Sacred Heart Church, 1530 Union St.

☆☆

The Women's Club of Holy Spirit Parish, 7243 E. 10th St. will present its "Leap Into Spring" annual Card Party at 7:30 p.m. in Early Hall. Tickets \$2.50. Call Cathy Nagel 317-894-8227 or the parish office 317-353-9404.

☆☆

The board of education of St. Benedict Parish, Terre Haute will sponsor a Jonah Fish Fry from 4-7 p.m. Adults \$5; kids 16 and under \$2.50 at the door.

## April 24-26

A Tobit Wedding for engaged couples will be held at Fatima

Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

## April 25

Liturgical Ministry Formation Program Phase II continues with "Organizing Training Programs for Liturgical Ministers" from 10 a.m.-3 p.m. at Allison Mansion, Marian College. Call 317-236-1483.

☆☆

The Alumni Association and Home/School Association of All Saints School will hold a Spaghetti Dinner/Reverse Raffle at 6 p.m. at Elford Hall, St. Joseph Parish, 1375 S. Mickley Ave. Dinner and raffle \$15; dinner only \$5. Call 317-636-3739.

☆☆

Catholic Widowed Organization (CWO) will hold its 11th Birthday Party at 6 p.m. at Wellington Green Clubhouse, 1811 Wellesley Blvd. Call 317-867-9388.

☆☆

Pro-Lifers will pray the rosary at 9 a.m. in front of the Clinic for Women, 2551 E. 38th St.

Our Lady Queen of Peace Medi-

tation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆

Separated, Divorced and Re-married Catholics (SDRC) will hold their annual Spring Conference at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

☆☆

The Women's Club of St. Monica Parish, 6131 N. Michigan Rd. will sponsor a "Swing Into Spring" Fashion Show from 12 noon-3 p.m. \$5 admission includes lunch. Call 317-879-1514 by April 18.

☆☆

The Ladies Club of Little Flower Parish will hold a Spring Fling Dinner Dance beginning at 6:30 p.m. in the social hall, 1401 N. Rosart. Food by Indy Anna's; music by Harry Burgess Trio. \$15/person. Call 317-5757 for tickets.

☆☆

The sisters of Holy Cross Convent will sponsor their Annual

Chili Supper at 5 p.m. in Holy Cross Hall, 125 N. Oriental St. Auction 5 p.m., games, entertainment. Tickets \$10/family; \$3/adult; \$2/child at the door.

## April 26

Catholic Alumni Club (CAC) will celebrate Singles Sunday with 10:30 a.m. Mass at St. Roch Church, 3600 S. Pennsylvania St. followed by dinner at Heritage House, 4900 U.S. 31 S. Call Mary 317-255-3841 late evenings.

☆☆

Knights of St. John #31, 312 S. Wilder St., Greensburg will hold their Annual Spring Service, serving chicken dinners from 10:30 a.m.-5 p.m. Free. Adults \$5; kids 5-10 \$3; under 5 free. Carry-outs.

☆☆

A Natural Family Planning class will be held from 1:30-3:30 p.m. at St. Joseph Parish, Corydon.

☆☆

The Secular Franciscans will meet at 3 p.m. in Sacred Heart Parish chapel, 1530 Union St. Business meeting, refreshments.

☆☆

The Feast of Divine Mercy will be celebrated at 2 p.m. in Divine Mercy Adoration Chapel, next to Ritter High School. All welcome.

☆☆

The board of education of Our Lady of Lourdes Parish will hold its Second Annual Spring Benefit Dinner at 6 p.m. at the Indianapolis Marriott, 7202 E. 21st St. Tickets \$30; reservation deadline April 21. Call Colleen Kenney 317-353-9642.

☆☆

The Ladies Guild of Sacred Heart Parish, 1530 Union St. will sponsor a Spring Card Party at 2 p.m. in the parish hall. Adults \$2; kids bingos \$1. Euchre, bridge, bunco.

☆☆

The choir of Cathedral Assumption Parish, Louisville, Ky. will present a free concert at 2:30 p.m. in St. Meinrad Archabbey Church.

☆☆

Catholic Golden Age Club will have a guest speaker at 2 p.m. in the Catholic Center, 1400 N. Meridian St. New members welcome. For more information call 317-872-6047.

# Devotion to the Divine Mercy — Sunday, April 26, 1992

## The Chaplet Of The Divine Mercy

On September 13, 1935, Sister wrote: I saw an Angel who was the executor of God's wrath... Her own prayers were without power to hold back a terrible punishment, until the Holy Trinity was suddenly manifested to her. I began to pray earnestly for God for the world with words heard internally:

Eternal Father, I offer you the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world. For the sake of His sorrowful passion have mercy on us and on the whole world. (1, 196-197)

As Sister kept repeating the inspired prayer the Angel became powerless to carry out the ordained punishment.

The next day, as she was entering the chapel, Sister Faustina received instructions from the voice within her regarding the manner in which she was to recite the prayer she heard.

She also received these revelations concerning the prayer she was told to recite on ordinary rosary beads:

Unceasingly recite this chaplet that I have taught you. Whoever will recite it will receive great mercy at the hour of death... Priests will recommend it to sinners as a last hope of salvation. Even the most hardened sinner, if he recites this chaplet even once, will receive grace from My infinite mercy (II, 129)... Oh, what great graces I will grant to souls who will recite this chaplet (II, 229)... By means of it you can ask and obtain anything, if what you ask for will be compatible with My will (VI, 93)... I want the whole world to know My infinite mercy. I want to give unimaginable graces to those who trust in My mercy. (II, 129)

## HOW TO RECITE THE CHAPLET OF THE DIVINE MERCY

The Lord said to Sister Faustina: You will recite this chaplet on the beads of the rosary in the following manner: First of all you will say one OUR FATHER, one HAIL MARY, and the I BELIEVE IN GOD.

## THE OUR FATHER

Our Father, who art in heaven hallowed be thy name; thy kingdom come;

thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

## THE HAIL MARY

Hail Mary, full of grace. The Lord is with you. Blessed are you among women, and blessed is the fruit of your womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

## THE APOSTLES' CREED

I Believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit, and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Then, on the OUR FATHER BEADS you will say the following words:

Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world.

On the HAIL MARY BEADS you will say the following words:

For the sake of His sorrowful Passion have mercy on us and on the whole world.

In conclusion THREE TIMES you will recite these words:

**Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.**

## THE CHAPLET OF THE DIVINE MERCY

### as a NOVENA

Sister Faustina wrote in her Diary: "The Lord told me to recite this chaplet for the nine days before the Feast of Mercy. It is to begin on Good Friday. Then He told me: By this novena I will grant every possible grace to souls (II, 197).

From this and other passages in the Diary it appears that the Lord wants us to make novenas of the Chaplet for whatever need.

For most people devoted to the Divine Mercy the novena prayers found on the pages that follow have taken precedence over the Novena of Chaplets to which our Lord attached such a sweeping promise for anyone who prays it.

Perhaps they do not sufficiently realize the fact that the promise, attached to the novena for which our Lord dictated the intentions, applied to Sister Faustina alone.

Anyone making a novena to the Divine Mercy, therefore, should seriously consider including the Chaplet of Mercy as a part of it.

## SISTER FAUSTINA'S NOVENA TO THE DIVINE MERCY

A Novena to The Divine Mercy which Jesus instructed me to write down and to make before the Feast of Mercy. It begins on Good Friday."

Our Lord's words recorded by Sister Faustina:

"I desire that during these nine days you bring souls to the fount of My mercy, that they may draw therefrom strength and refreshment and whatever graces they have need of in the hardships of life, and especially at the hour of death.

"On each day you will bring to My Heart a different group of souls and you will immerse them in this ocean of My mercy, and I will bring all these souls into the house of My Father...

"On each day you will beg My

Father, on the strength of My bitter passion, for graces for these souls."

Sister Faustina continues:

"I answered, 'Jesus, I do not know how to make this novena and which souls to bring first into Your Most Compassionate Heart.' Jesus replied that He would tell me which souls to bring each day into His Heart."

## THREE O'CLOCK IN THE AFTERNOON THE HOUR OF GREAT MERCY

You expired, Jesus, but the source of life gushed forth for souls and the ocean of mercy opened up for the whole world. O Fount of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us.

At three o'clock immerse My mercy especially for sinners; and, if only for a brief moment, immerse yourself in My Passion, particularly in My abandonment at the moment of agony. This is the hour of great mercy for the whole world... In this hour, I will refuse nothing to the soul that makes a request of Me in virtue of My Passion.

"I remind you, My daughter, that as often as you hear the clock strike the third hour, immerse yourself c.o.n.t.e.m.p.l.y in My mercy, adoring and glorifying it; invoke its omnipotence for the whole world, and particularly for poor sinners, for at that moment (mercy) was opened wide for every soul. In this hour you can obtain everything for yourself and for others for the asking; it was the hour of grace for the whole world—mercy triumphed over justice.

My daughter, try your best to make the Stations of the Cross in this hour, provided that your duties permit it; and if you are not able to make the Stations of the Cross, then at least step into the chapel for a moment and adore in the Blessed Sacrament, My Heart, which is full of mercy, and should you be unable to step into the chapel, immerse yourself in prayer there, where you happen to be, if only for a very brief instant. I claim veneration for My mercy from every creature.

FOR MORE INFORMATION ABOUT NOVENA, CALL OR WRITE:

MARIAN HELPERS CENTER CONGREGATION OF MARIANS STOCKBRIDGE, MASS. 01262 1-413-298-3691

## Youth News/Views

# Faith offers teen-agers reality amidst illusions

by Mary Ann Wyand

"There's something about magic which means that what we see really isn't true," Father Paul Koetter told participants during the Palm Sunday liturgy at the 35th annual CYO Archdiocesan Youth Conference at Roncalli High School. "There's something else going on there, but we miss it. We don't see it for some reason. That's the gift of the magician."

In life, the archdiocesan vocations director and assistant chancellor told the teen-agers, "the magic that you see is not what you have. You see an illusion. You discover the truth is something else."

Holy Week has some surprises, he said, in the radical changes that occur after Jesus was greeted on Palm Sunday in triumph.

"Who would have ever guessed—who saw Jesus on Palm Sunday—the scene on Good Friday?" he asked. "We're talking about a radical difference to go from the glory of people saying, 'Hosanna!' to hear people saying, 'Crucify him!' But it didn't stop with Good Friday. What seemed to be true on Good Friday was very different on Easter morning. People started to see him and discover that there was life—new life, eternal life."

Sometimes, the priest said, "we don't realize what we have right in our hands. We don't realize the giftedness of God that is there because we don't look very far."

Life is not always what it seems to be, he said. "Sometimes there is good there and it appears bad, and sometimes there is bad there and it appears good. I was watching the NCAA finals and was curious to see who the big advertisers were going to be. They were selling cars, beer, and razors. All three were sold with sex appeal in mind, so that if you drink the right beer, if you shave with the right razor, or if you drive the right car, you'll have sex appeal. It's an illusion. Sometimes what appears to be true isn't true at all."

However, Father Koetter said, "The empty tomb is real. That Jesus rose from the dead is real. And love is real. There is nothing more true than love. There is nothing more powerful than love. Love is the giving of self. And the most powerful love of all is God's. It's something we can stake our lives on. There's a lot of magic in the world. There are lots of illusions. There are lots of things that tell you, 'This is it!' But look for the real and discover the empty tomb—love in our world."



**THE THIRD FALL**—St. Benedict parishioner Gary Adler from Terre Haute portrays Jesus during the Passion Play presented by youth group members from St. Benedict, St. Ann and Sacred Heart parishes as part of the Palm Sunday liturgy at the Catholic Youth Organization's Archdiocesan Youth Conference. (Photo by Mary Ann Wyand)



**CARD TRICK**—Bishop Paul Zipfel, auxiliary bishop of St. Louis, proves that the hand is quicker than the eye with the camera during his magic show on April 11 as part of the CYO Archdiocesan Youth Conference. The bishop made the mystery card appear from a deck of cards drawn on paper. (Photos by Mary Ann Wyand)

## Bishop thrills teen-agers with magic tricks, advice

by Mary Ann Wyand

Magician and Bishop Paul Zipfel, auxiliary bishop of St. Louis, knows how to put on a good show!

During the Catholic Youth Organization's 35th annual Archdiocesan Youth Conference last weekend, he challenged teen-agers with the Gospel message and then he thrilled them with his magic.

Teens attending "Image '92: The Magic of Youth" on April 11-12 at Roncalli High School in Indianapolis couldn't figure out his magnificent magic tricks, but it was easy to understand the importance of his advice on Christian living.

"God has given gifts to every one of you," the bishop said. "I'm talking about the very gift that you are to everybody, to all the people that you meet. And at times we tend not to see that. We don't see the gifts that we are."

Youth will discover all sorts of special talents, he told the gathering. "If you only stop contrasting yourselves with the beautiful, the powerful, the personable, the rich, and the famous. Competition leads to rivalry. Rivalry carries with it the beginning of violence, and violence is the way to death. Be who you are called to be. Be everything you can be. You have gifts to be given."

God made you to look with love into others' eyes, Bishop Zipfel said, and to listen to the music of their voices.

"Whomever you are, you are God's gift," he said. "But sometimes we don't come nearly close enough to what we are called to be."

Teen-agers need to open their hearts to God's love, the bishop said, and to live for others.

"It's a wonderful thing to be human, to be yourself, to be natural," he said. "The Spirit of God lives within you. St. Paul, writing to the Christians at Corinth, said, 'Do you not know that you are God's temple and that God's Spirit dwells in you?' Just think of that. Those aren't just words. God's Spirit dwells in you!"

The power and Spirit within are God's gift, he said, initiated in the sacrament of baptism and continuing to grow in every sacrament received thereafter.

"Jesus is a man for others," the bishop said, "and that's a call for every one of us. What do you think makes Mother Teresa a living saint? It's because she sees Christ in everybody that she meets. When she arrives in Calcutta after having been gone for a bit of time, she always asks who is the next person to die in the hospice and she heads straight for that person, places their head in her hands, and embraces that person because she knows that this is the body of Christ. She lives for others. That's what gives her peace and pleasure. She lives for others, and in so doing she experiences the pleasure of God."

Challenging the teen-agers to practice their faith in daily life, Bishop Zipfel explained, "The Spirit of God made you a new creature in Christ. Only the power of religion can make you alive to the life of the risen Christ. Only the Spirit who lives in you can bring you to feel God's pleasure, especially as you live for others. You are called to go forth to become the message of Jesus Christ in your classrooms, in the corridors of your school, when you party with your friends, when you walk in the shopping mall. If not you, then who?"

## CYO honors Rebecca Debono and Eric Johnson

Archdiocesan teen-agers attending the Catholic Youth Organization's 35th annual Archdiocesan Youth Conference last weekend honored outstanding teens from each deanery who were nominated for the prestigious Roger Graham Memorial Award.

Recipients of the service award were St. Thomas Aquinas parishioner Rebecca Debono and St. Mark parishioner Eric Johnson, both of Indianapolis, who were among a talented group of nominees from throughout the archdiocese.

CYO executive director Edward Tinder told *The Criterion* that selection of only one young man and young woman for the award—based on outstanding contributions to church, school and community—becomes harder every year.

"There are so many more opportunities today for young people to get involved in the church," he said, "and the youth have caused that. Parish administrators haven't just said, 'Let's have youth more involved in the life of the church.' The catalyst has been the youth who have created those opportunities for themselves. Today's youth are pioneers for what lies ahead with the new focus on youth ministry."

Rebecca serves on the St. Thomas Aquinas Haiti committee, volunteers for

the St. Vincent de Paul Society chapter, helps with liturgy, and assists with the greater ministry. She also has contributed her artistic talent to the church, lobbied for the needs of youth at St. Thomas, and was responsible for helping re-establish youth ministry programming in the parish.

Rebecca also helped with the Archdiocesan Youth Conference for three years and participated in CYO's Workcamp in Indy service project for the poor for two years.

Reflecting on volunteerism, Rebecca explained, "Each time I volunteer I learn something about myself—sometimes through the exhilaration, sometimes through the frustration. I am grateful for these opportunities for growth."

Eric is active in music ministry at St. Mark and St. Barnabas parishes and at Roncalli High School. He also helps with religious education, retreat, and confirmation programs at St. Mark.

He assisted with the music and the sound system for the Archdiocesan Youth Conference for two years and helped with music at the National Catholic Youth Conference held in Indianapolis last year.

"I think music is one of the most important parts of the liturgy," Eric said. "It's a more active way of praying."



**DEDICATED SERVICE**—St. Thomas Aquinas parishioner Rebecca Debono and St. Mark parishioner Eric Johnson accept congratulations from Benedictine Sister Joan Marie Masura on April 12 after receiving CYO's prestigious Roger Graham Memorial Award for outstanding service to their church, school and community.



# Pope plans 1993 World Youth Day at Denver

The Archdiocese of Denver will host Pope John Paul II and tens of thousands of young people for the World Youth Day Rally in August of 1993.

For the group of 12 young Americans from Denver, Minneapolis-St. Paul and Buffalo, N.Y., who traveled to Rome for the pope's declaration at a Palm Sunday Mass on April 12, the announcement was the moment of truth after months of lobbying and praying for their respective cities, all finalists in the search for the youth day site.

But the young people were more than spectators at a papal announcement. During their six-day trip to Rome, they brought a distinctly American style that left an impression at the Vatican: one of multi-racial teamwork, an activist faith, and a willingness to rock the boat.

World Youth Day '93 will likely be very similar. For most of the American youth delegates, the high points of the week were participation in a noisy papal meeting with Italian youths, the Palm Sunday ceremonies, and Mass in the pope's private chapel.

In previous years, World Youth Day has been held in Spain and Poland.

☆☆

Secena Memorial High School students will present the musical "Godspell" at 8 p.m. on May 8 and May 9 at the Indianapolis East Deaneary interparochial school.

Tickets are \$3 in advance and \$4 at the door. There is no reserved seating.

Secena student Neil Spangler portrays Jesus, while Tom Doane stars as Judas. Other lead roles in the play include parts by Joe Sullivan, Kristi Kissinger, Christy Rankin, Jenny Blackburn, Jenny Stewart, Tamla Dorsey,

Beth Brafford and Tim Gallagher. Faculty members Diann Halvorson and Gerard Striby are directing the student production.

☆☆

Cathedral Arts will sponsor a new educational program for young musicians of central Indiana with a new Fellowship Award in Chamber Music for Young Artists.

Andrew Paine Jr., president of Cathedral Arts, said the fellowship is designed to encourage outstanding young musicians to pursue chamber music as a career.

"This program enhances Cathedral Arts' goal of supporting emerging young talents at a critical juncture of their careers," Paine said, "by providing them the opportunity to be coached by professional musicians for ultimate performance in a regular series concert of Suzuki and Friends."

Any instrumentalist enrolled in a central Indiana high school who has demonstrated outstanding ability is eligible for the fellowship. A grant of \$500 for further study will be awarded to each fellow upon the successful completion of the program.

For application information, contact Cathedral Arts at 47 S. Pennsylvania St., Suite 401, Indianapolis, Ind. 46204 or telephone the office at 317-637-4574.

☆☆

St. Monica parishioner Jody Woods of Indianapolis has been chosen to serve as a youth ambassador to Eastern Europe as part of the People to People Youth Ambassador Program.

☆☆

"Take a Walk on the Wild Side" is the theme of the New Albany Deaneary's Junior High Jamboree on May 2 from 1 p.m. until 11 p.m. at Our Lady of Providence High School in Clarksville.

The cost for the day is \$14 per student, which includes speakers, workshops, materials, a jamboree T-shirt, games and activities, food, and the closing dance.

For registration information, contact Ray Lucas, deaneary coordinator of early adolescent ministry, at the New Albany Deaneary Youth Ministries office at 812-945-0354 by April 29.

☆☆

Secena Memorial High School in Indianapolis will sponsor Ministers and Employers Day on April 21 from 9 a.m. until 11 a.m.

All eastside ministers and employers of Secena students are invited to tour the school and enjoy refreshments and entertainment presented by students.

☆☆

WFYI Channel 20 in Indianapolis will broadcast "Picture This: AIDS & Teens" at 8 p.m. on April 22.

☆☆

Junior high school students are invited to attend an Eastside Junior High Dance on April 24 from 7 p.m. until 9 p.m. at Secena Memorial High School's cafeteria.

The event is open to all seventh and eighth grade students from the eastside schools. There is no admission charge.

Secena students Kevin Vanover, Pete Schilling and Jake Leffler will serve as disc jockeys. Other students will serve as hosts and hostesses, and Secena faculty members will chaperone the dance.

## Opportunities

to

## Serve

## COORDINATOR/DIRECTOR OF RELIGIOUS EDUCATION

Position for vibrant 400 family parish in Southern Indiana (near Louisville, Kentucky).

Responsibilities include directing religious education for grades K-12, adult education, etc.

Salary commensurate with experience.

SEND RESUME TO:

### Search Committee

St. Mary Parish  
2500 St. Mary's Drive  
Lanesville, Indiana 47136

## Principal Position Available

### ST. MONICA PARISH

An active growing Community in the process of constructing a new church, is seeking an administrator for their grade school K-8th grade, approximately 200 students. With a reputation for academic excellence, the school provides programs to meet the individualized learning needs of the students.

Responsible for the educational and spiritual programs within the school, the qualified applicant will become part of a quality, dedicated faculty, an involved and committed parent organization, and a strong supportive, parish pastoral team.

The ideal candidate will be certified in (or eligible for) elementary school administration in Indiana, a practicing Catholic, recommended by OCE, have a Masters Degree, and be an experienced administrator.

SEND APPLICATION OR INQUIRIES TO:

Principal Search Committee  
St. Monica Parish

6131 N. Michigan Rd. Indpls., Indiana 46208

317-257-3043

## Director of Music/ Liturgy Coordinator

Full time position for Director of Music and Liturgy Coordinator in 900 family suburban parish, near Indianapolis. Needs organ, piano and vocal skills to direct musicians, adult and children's choirs; liturgy preparation and training. MA in liturgy and/or strong music skills required. Competitive salary and benefits. Position open June 1.

Send resume and/or write for job description to:

Worship Search Committee  
9900 E. 191st Street, Noblesville, IN 46060  
(317) 773-4275

## YOUTH MINISTER

Christ the King Parish  
(1400 families/suburban)  
is located north of Notre Dame,  
in South Bend, Indiana.

Send letter of interest and resume by May 8 to:

Youth Minister Search Committee  
Christ the King Church  
52473 U.S. 33 North, South Bend, IN 46637

### OPENING

## For Parish Administrator of Religious Education

St. Patrick Parish, Terre Haute

Has an opening for a fulltime salaried position, responsible for religious education activities and resources for parish of 625 families.

To coordinate various activities with current employees and volunteers and to conduct activities which match applicant's skills and interests.

Must be able to conduct youth ministry and / or elementary religious education and adult religious education programs. Responsibilities also include recruiting person(s) to fill additional part-time position(s) to assist. Current personnel will continue to conduct religious programs for parish school (K-8), RCIA program, and ministry to sick and shut-in. Candidates must be practicing Catholics and eligible as DRE or CRE.

CONTACT: John Fuller, St. Patrick Parish  
Terre Haute, IN 47803 • 812-232-8518

Send resume, references and salary history.  
Screening of applicants to begin May 1.

## Director Of Urban Ministry To Teens

Salary \$22,000 per year plus insurance and retirement.

Qualifications include college degree and experience working with at risk youth.

SEND RESUME TO:

S.J.A.N.Y.O. SEARCH  
4217 Central Avenue  
Indianapolis, Indiana 46205

## PASTORAL ASSOCIATE

St. Christopher — Speedway, Indiana

PASTORAL ASSOCIATE is being sought for a large, diverse suburban Indianapolis parish as a member of the Pastoral Team. In conjunction with the Pastor and Pastoral Associate, immediate responsibilities include: RCIA, Marriage Preparation, Bereavement, Communications, Separated and Divorced, Parenting and Marriage Enrichment.

EDUCATIONAL REQUIREMENTS: A Master's Degree in Theology, Religion, Spirituality or appropriate life experience. Position is available July 1, 1992. Salary is commensurate with the Archdiocesan guidelines.

FOR APPLICATION OR MORE INFORMATION, CONTACT:

Search Committee, Saint Christopher Church  
5301 West 16th, Speedway, Indiana 46224  
(317) 241-6314

Deadline for application is May 1st, 1992.

## PRINCIPAL

St. Joseph School, since 1953, a rural setting in scenic Southern Indiana.

Dedicated faculty of 8, 150 students, grades 1-8.

The ideal candidate will be certified in (or eligible for) Elementary School Administration in Indiana, a practicing Catholic, recommended by OCE, and be an experienced administrator (limited teaching and computer literacy preferred).

— SEND RESUME/INQUIRY TO: —

Principal Search Committee

St. Joseph Church, 312 East High Street  
Corydon, Indiana 47112

## BOOK REVIEW

## On 'The codependent church'

THE CODEPENDENT CHURCH, by Virginia Curran Hoffman (Crossroad (New York, 1991). 204 pp, \$12.95.

Reviewed by Sister Mary Ann Walsh

Codependence, according to author Virginia Curran Hoffman, is "an unhealthy pattern of relating based on low self-esteem and on the belief that one's worth depends on attachment to, or the approval of, some other person or group." To Hoffman, it's the emotional problem of choice today and it's not surprising that its skewed approach to life shows up in religion.

Hoffman, who teaches theology at Loyola University, Chicago, notes in "The Codependent Church" that just as a too rigid mother or addictive father can make offspring fear taking risks or following their own instincts, so can a rigid, addictive church keep its members as dependent children.

Codependents struggle with shame because they've internalized an erroneous message that they're inferior. They dread the ultimate punishment—abandonment. Hoffman says churches which emphasize innate sinfulness of their members and which hold fear of damnation over their heads create congregations of codependents.

She also points out that codependence, which is passed down through generations, is ingrained. Changing it demands that people look at what they are and what they'd like to become. In the church, it means urging people away from passivity to take-charge membership, where individuals take on responsibilities, think for themselves and refuse to be intimidated by overbearing authority figures.

Hoffman offers a fine description of codependence but

falters when she speaks of the church. She's like a codependent herself, in fact, tending to see the church in black and white terms—mostly black—sans nuancing. If you have a gripe, you'll find it in her book, whether your issue be church treatment of gays, women, pedophilia or celibacy.

The book is well-written, but with too many clever, unsubstantiated statements. A case in point is her comment that Pope John Paul II "has made it a personal crusade to convince women religious to return to the medieval gowns and veils."

At times she's downright melodramatic, as in her blithe statement: "We have nailed ourselves to institutional religions with the nails of our codependence." There's something grating in comparing immature religion to Jesus' execution.

Such lack of nuancing and sweeping statements prevent serious people from taking her altogether seriously.

Nevertheless, despite her one-sidedness, Hoffman still

makes some good points. She notes, for example, that the church ought not to be a haven for power-trippers but a community where believers grow.

She suggests a new model—small groups of people who find God in a body of believers where there are no experts, only people sharing faith and striving to live it out. She calls for the center of gravity of the church to be moved away from Rome or 'tshops' homes or chanceries 'back down to the small c's or groups, the small communities.' It's an ideal, of course, so it's somewhat unrealistic in this world where everybody in charge means nobody does anything. Still, her argument offers a challenge and ought not to be dismissed totally.

In short, the book is worth reading, but with an awareness that people have to approach it as the author urges them to approach the church—aware that there's much good in what she says but that it must be read with a jaundiced eye lest people take as Gospel what is not.

(Sister Mary Ann Walsh is a pastoral counselor and media editor at Catholic News Service.)

(At your bookstore or order prepaid from Crossroad, 370 Lexington Ave., New York, NY 10017. Add \$2 for shipping and handling.)

## † Rest in Peace

(The Criterion requests death notices from parishes and individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Always state the date of death. Obituaries of archbishops, priests, their parents and religious sisters serving in 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.)

ASHMORE, Eleanor, 86, St. Rose, Nov. 1991; mother of Robert, wife of Harry; mother of Robert,

Howard, and Barbara McCarthy; sister of Charles, Francis, Margaret and Gertrude Krich, Edna Reilly, Germaine Clark and Bertha Gagny; grandmother of seven; great-grandmother of two.

AVANT, Tierney, 82, St. Joan of Arc, Indianapolis, April 1. Son of Josephine, and Clint Jones; brother of Marsha and Michelle.

BARTLEY, Frank L., 75, St. Rose, Nov. 1991; husband of Louise; father of Joyce Robinson; brother of Thomas, Vernonia Dickerson and Helen Schimpel; grandfather of two.

BURGMEIER, Margaret (Laferty), 81, St. Mary, North Vernon, April 3. Mother of Joe, Jay, Rita Luendman, Teresa Williams, Helena Miles, Ellen, Peg Scroggins and Ann Williams; grandmother of 25; great-grandmother of 26.

CHAMBERLAIN, Jeffrey M., 28, St. Andrew the Apostle, Richmond, March 30. Son of Carl and Dave; brother of Christopher, Vernon and Dana; uncle of one.

COOLEY, Anna M., 72, St. Michael, Bradford, April 2. Wife of Lester; mother of Raymond, Donald, Johnny, Shirley Clifton, Rose Cox, Rita Phillips, Judy Liebert and Joyce Powell; sister of Irene Bray and Helen Topp; grandmother of 27; great-grandmother of 34.

DISING, Ann, 53, St. Joseph, Indianapolis, March 31. Mother of Wayne Turner and Angela Mary; daughter of Albert and Sarah Clark; sister of Albert, Larry and Ferdie Clark; grandmother of Ryan and Samantha.

FELTON, Mildred H., 96, Little Flower, Indianapolis, April 2. Grandmother of three; great-grandmother of five.

FENDLEY, Edward A., 77, St. Joseph Hill, Sellersburg, April 1. Husband of Edith; brother of Margaret and Katherine.

GANDOLPHI, Gene L., 63, Little Flower, Indianapolis, April 2. Husband of Patricia (Horan); father of David, Gerry, Ronald, Barbara Washburn, Carol Krich, Christine Pressler and Susan; brother of Constance Hanafec; grandfather of 13.

GRAF, Gertrude A., 86, St. Joseph Hill, Sellersburg, March 31.

HAGER, Flora Lee, 83, St. Anthony of Padua, Clarksville, March 25. Mother of Mary Lee Elner and Anna Marie Miller; stepmother of Jean Morris Campbell, Fred and Andy Jones; sister of Joseph E. Pendleton; Mae Osborn, Margaret Leitner and Dorothy Carver; grandmother of 15; great-grandmother of five.

KIESLER, Clara, 72, St. Michael, Bradford, April 5. Sister of Veronica Ayres; sister of Hazel Thompson and Murel Lettler; grandmother of two; great-grandmother of two.

KIPPER, Robert, 43, San Francisco, Calif. (buried from St. Mary, North Vernon), April 5. Brother of George, Michael, Matthew, Patricia Gray and Margaret Leone.

LYNCH, Helen, 89, St. Patrick, Indianapolis, April 2. Sister of Manan L. McLean.

McMANNIS, Rachel C., two months, St. Mark, Indianapolis, March 30. Daughter of George and Cathy (Chowning); sister of George, William and Christopher; granddaughter of William H. Chowning, Richard Edwards, Patricia and George; great-granddaughter of Sophia Anderson.

MORRISON, Helen Marie (Eckstein), 84, St. Mark, Indianapolis, April 30. Mother of Thomas J., James R. and Daniel O.; grandmother of eight; great-grandmother of one.

NAVARRA, Marjorie B., 84, Holy Spirit, Indianapolis, April 2.

OLIVER, Mary A. (Kennedy), 90, Little Flower, Indianapolis, March 31. Mother of James L., Mary Lee Hagerty and Carmelite Sister Jacqueline C.; sister of Joseph L. and Francis Kennedy; grandmother of nine; great-grandmother of 15.

OSBORNE, William David, 65, Sacred Heart of Jesus, Jeffersonville, April 6. Husband of Loretta Ann (Popp); father of Dinah M. Smith, Laura T. Boone, Julia A. Holst and Michael D.; brother of Geraldine M. Jones, Peggy Kennedy and Jean A. Spertzel; grandfather of 11.

PFEGER, Eleanor Ann, 73, Holy Spirit, Indianapolis, April 6. Wife of Lawrence; mother of Stephen, Gregory and Richard; grandmother of seven.

PHENIS, Francis E., 73, St. Andrew the Apostle, Richmond, March 31. Husband of Evelyn; father of Larry, Rose Beauchamp and Gloria Tew; brother of Elizabeth Davis and Almeda Schamberg; grandfather of 13; great-grandfather of 10.

POLLMAN, Ruth G., 78, St. Vincent, Shelby Co., March 17. Sister of John W.

ROBBINS, Marilyn Jane (Heib), 63, St. Jude, Indianapolis, March 29. Wife of Glen; mother of Garry Joseph; sister of Charles Heib.

RUNNEBOHM, Elizabeth A., 85, St. Joseph, Shelbyville, April 2. Sister of Virginia Beckman.

SCHMIDT, Helen A., 91, Holy Name of Jesus, Beech Grove, April 2. Sister of Franciscan Sister Mary Judith; aunt of Mary All-top, Dorothy Stephens, Mildred Shields, Lawrence and Harold.

SMITH, Frances M. (Schaffer), 68, Holy Name of Jesus, Beech Grove, March 31. Wife of James A.; mother of Dennis A., Richard J., David B., Ronald J., and Sandra M. Matthews; daughter of Julia (Sugro) Schaffer; sister of Margaret Geilker; grandmother of 16.

STEINBERGER, Mary M. (Schwendemann), 80, St. Jude, Indianapolis, April 7. Mother of Mary Mohr, Carol Dunham, Joe, George and John; grandmother of 15; great-grandmother of four.

THOMAS, Richard E., 73, St. Philip Neri, Indianapolis, April 4. Husband of Alda; father of Rose Marie Houk and Mildred Antonia Norris; grandfather of four.

WEINERT, Mildred L., 89, St. Anthony of Padua, Clarksville, March 14. Stepdaughter of James Lee, Anthony, and Bernadette Souder.

WILLIAMS, George, 80, St. Augustine, Jeffersonville, April 7. Sister of Corine V. Chapman.

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by Laurie Hansen  
Catholic News Service

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# Third draft of women's pastoral influenced by Vatican meeting

by Laurie Hansen  
Catholic News Service

WASHINGTON—Criticism expressed at a Vatican meeting last May had an impact on the third draft of the U.S. bishops' proposed pastoral letter on women's concerns, say two bishops on the committee that wrote the document.

Bishop Joseph L. Imsch of Joliet, Ill., committee chairman, and Bishop Matthew H. Clark of Rochester, N.Y., a committee member, said changes made to the document after hearing concerns expressed at an international consultation convened by the Vatican included:

►Amending the second draft's urging that a Vatican study on admitting women to the permanent diaconate "be undertaken and brought to completion soon" to a call for "continued dialogue and reflection" on various ministries such as the diaconate.

►Expanding on the role of Mary as mother of the church and someone whose "continuing fidelity" is an example for all Christians.

►Redoing the second draft's "human anthropology" section which speaks about the differences between men and women.

At the Vatican consultation U.S. bishops were advised to "walk cautiously" with their planned pastoral document on women. Cincinnati Archbishop Daniel E. Piaczyk, president of the National Conference of Catholic Bishops, told reporters after the meeting.

The consultation in Rome included five Vatican officials and bishops from 13 countries besides the United States.

Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, had expressed concerns at the meeting about the document's level of authority and the way it presented information from hearings conducted nationwide with women.

He had also urged expanded discussion of anthropology in light of Pope John Paul II's apostolic letter "Mulieris Dignitatem" on the dignity and vocation of women, and of the Marian dimension of church.

Deletion from the third draft of the reasons behind the church prohibition on ordaining women to the priesthood was not influenced by any discussion at the Vatican consultation, Bishop Imsch said.

He said quotations from women with whom U.S. bishops had consulted during document development were omitted from the third draft because "too many people complained about this or that statement, saying it was a statement of only one person" rather than a consensus.

The third draft instead paraphrases concerns expressed to them in meetings with U.S. Catholic women.

Bishop Imsch and Bishop Clark spoke to Catholic News Service in separate telephone interviews April 8. The third draft of the proposed pastoral letter was released in Washington April 9.

Bishop Clark said the third draft's change of wording on the diaconate was an "example of the influence of the Vatican consultation."

He said Vatican officials said studying the possibility of admitting women to the diaconate "was not going to happen in the immediate future. They said it was not appropriate for an episcopal conference to urge that in such a document."

Bishop Imsch, as an example of the Vatican meeting's influence on the document, cited the first chapter's expanded discussion of human anthropology and the third chapter's new emphasis on Mary as "mother of the church."

He said the U.S. bishops were told at the Vatican consultation that the "role of Mary as mother of the church was not emphasized enough" in the second draft.

Bishop Clark said the international consultation "had its most significant impact on the first chapter" where there is

"expansion of the topic of human nature and what it means to be man and woman." This section, which quotes frequently from "Mulieris Dignitatem," was "strongly influenced by the current pope's thinking on the subject," Bishop Clark said.

Bishop Imsch predicted the document would encounter "a lot of sharpshooters" at the bishops' June meeting at the University of Notre Dame.

Because the pastoral letter treats so many subjects, "if you're looking for something to criticize in this document, you'll find it," said Bishop Imsch. The committee couldn't provide in-depth treatment of each topic and still keep the document of reasonable reading length, he said.

He said a chief focus of the proposed pastoral—that sexism is sinful—remains an alien concept to many U.S. Catholics. "It's never been thought of as such. Some people wouldn't even think of (sexism) as a fault."

"We've tried to say it is a fault, and it's alive both in society and in the church," said Bishop Imsch.

He said a decision to change the document from a pastoral letter to a statement of lesser authority—as was urged by many participants at the Rome consultation—would have to be made by the whole body of bishops.

Bishop Imsch said that he personally doesn't think the "level at which the document is issued makes much difference." Most Catholics, he said, do not differentiate between pastoral letters, pastoral reflections and statements, nor care whether they are issued by the whole body of bishops or by just a bishops' committee.

But, he added, the "issue is serious enough that it deserves the attention of a pastoral letter."

Bishop Clark said the statement should retain the status of a pastoral letter "with the proviso that it is not a final, definitive statement. It is not the final word."

If it is reduced to a statement of lesser value, he said, "the impression will be given that women don't merit that level of concern by the bishops."

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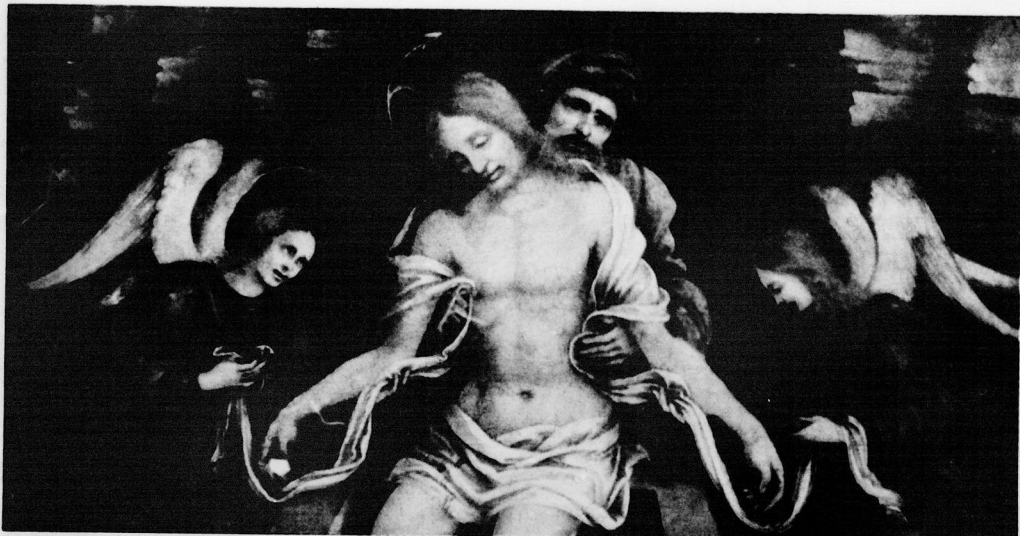
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## 1992 Easter Supplement

April 17, 1992



PIETA—Joseph of Arimathea takes the body of Christ and wraps it in clean linen (Mt 27:59) in this painting of "Pieta" by the Italian artist Filippino Lippi. The original artwork, dated

about 1490, was painted on wood. (CNS photo from National Gallery of Art, Washington, D.C., Samuel H. Kress Collection.)

# Did the risen Lord appear to Mary?

*A long tradition in the church says yes, but it is not mentioned in the Bible*

by John F. Fink

Did Jesus appear to his mother Mary after his resurrection from the dead?

For many centuries there was a tradition in the church that Jesus appeared to Mary before he appeared to anyone else. This was the belief of St. Ambrose, for example. Ambrose was the bishop of Milan in the fourth century. He linked the tomb from which Jesus rose with the womb from which he had been born.

The belief that Jesus appeared to Mary persisted for well over a thousand years. In the 13th century, a writer known only as Pseudo-Bonaventura described Jesus' appearance to Mary in his work "Mirror of the Blessed Life of Jesus Christ." It is known that this work influenced a priest known as Ludolf the Carthusian in the 14th century. He wrote an account of Jesus appearing to his mother after his resurrection.

All these people, in turn, influenced the great St. Ignatius of Loyola, the founder of the Jesuits in the 16th century. His masterpiece, the "Spiritual Exercises," carefully takes those who make them through the life, death and resurrection of Jesus. The fourth week of the "Exercises," or the Easter week, begins with an appearance of Jesus to Mary after his resurrection. And Ignatius doesn't just think that might have happened. He insists that it did.

In the Spain of Ignatius' day, such a belief was taken for granted. In religious processions there were re-enactments of this meeting, and the artist Roger van der Weyden painted a scene of Jesus' appearance to his mother for King Juan II of Castile in 1438. That scene probably influenced other Spanish painters because a similar scene was painted on an altarpiece for Queen Isabella of Castile later in the 15th century.

It wasn't only in Spain, either. In Germany in the 15th and 16th centuries, woodcuts still in existence portrayed Jesus appearing to Mary and blessing her as she kneels in prayer.

Even today the appearance continues to be observed in some places. An article in

the March 30, 1991 issue of *America* magazine, by Jesuit Father Gerald O'Collins, described a custom in the Philippines: "At dawn on Easter Sunday the ceremony of *Salubong* still celebrates Christ's meeting with his mother. A child dressed like an angel removes the veil that covers Mary's face; then children throw flowers on Jesus and Mary."

Where did all this come from? Did Jesus appear to Mary after he rose from the dead?

If so, the Gospels don't say so, and neither do the letters of St. Paul or other parts of the New Testament. In fact, John's is the only Gospel that says anything about Mary in connection with the passion, death and resurrection of Jesus.

In Matthew's Gospel, the women who followed Jesus from Galilee and witnessed the crucifixion are identified as "Mary Magdalene and Mary the mother of James and Joseph," and the mother of the sons of Zebedee" (Mt 27:56).

Mark says they were "Mary Magdalene, Mary the mother of the younger James and of Joseph, and Salome" (Mk 15:40) but also says that "there were also many other women who had come up with him to Jerusalem" (Mk 15:41).

In Luke's Gospel, the women from Galilee who saw the crucifixion and "the way in which his body was laid" in the tomb returned to the tomb on Sunday morning with spices. They are identified as Mary Magdalene, Joanna, and Mary the mother of James. However, Luke also makes reference to "the others who accompanied them" (Lk 24:10).

One would think that, if Mary had been among those "others," who accompanied the three women to the tomb, Luke would have mentioned it. After all, Mary appears in Luke's Gospel much more than she does in the other three. The entire first part of his Gospel focuses heavily on Mary (the Annunciation, the Visitation, the presentation in the Temple when he was 12 are only in Luke's Gospel). Just for a literary device it would have made sense for Luke to include Mary at the end of his Gospel as he did at the beginning.

Luke was also the author of the Acts of the Apostles and he tells us there that "Mary the mother of Jesus, and his brothers" were among those who were in the Upper Room from the time of the Ascension until Pentecost (Acts 1:14). But no mention of an appearance of the risen Lord to Mary.

It's in John's Gospel that we find Mary at the foot of the cross: "Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, 'Woman, behold, your son.' Then he said to the disciple, 'Behold, your mother.' And from that hour the disciple took her into his home" (Jn 19:25-27).

We are all familiar with that scene. But the relationship between John and Mary has always mystified me. If John took Mary into his home, and if, as tradition has it, she later moved with him to Ephesus, why doesn't Mary appear more often in John's Gospel? She is there only twice—at the wedding feast of Cana at the beginning of Jesus' ministry, and at the foot of the cross. Mary's role in John's Gospel was minor indeed, whereas she was one of the main characters in Luke's Gospel. And yet John was much closer to her than was Luke, who probably never met her.

John's Gospel tells us that Mary Magdalene was the first person to see the risen Lord (Jn 20:1-2, 11-18). The one whom he identifies as "the beloved disciple" reaches the tomb first after Mary Magdalene tells him and Peter about the empty tomb. But there is no mention of Jesus appearing to his mother. If Mary was living with John, wouldn't she have mentioned such an appearance and, if so, wouldn't he have included that in his Gospel?

Anyway, none of the four Gospels say anything about Jesus appearing to his mother after the Resurrection. Many other appearances are noted (to Mary Magdalene, to his disciples several times, to the two men on the road to Emmaus), but no mention of an appearance to Mary.

During the early church, though, there were many writings that did all about an appearance to Mary. These were in what we now call apocryphal gospels because they were ultimately determined by the church not to be inspired by God and were not included in the New Testament. Some of these accounts added Mary to the list of women who went to the tomb on that first Easter morning.

One of the apocryphal gospels that described an appearance of Jesus to his mother was the "Gospel of the Twelve Apostles," a writing that dates from the second century. This did not have Mary with the other women, but had Jesus appearing privately to his mother before he appeared to anyone else.

In that article in *America*, Father O'Collins told about two other figures in Christian history who influenced the belief that Jesus appeared to Mary: "In Eastern Christianity two decisive influences were Romanos the singer, a great sixth-century poet who introduced *kontakia*, or a new type of canticle, into the Byzantine liturgy, and the ninth-century metropolitan, George of Nikomedia. In his hymn 'Mary at the Cross,' Romanos has Christ saying to her from the cross: 'Be of good courage, mother; you will be the first to see me leave the tomb.' In a homily, George portrays Mary as waiting at her son's tomb from Good Friday evening until he appeared to her in blazing glory on Easter morning."

So what does the church teach about this? Did Jesus appear to Mary after his resurrection or didn't he? The answer is simply that the church doesn't teach anything about this.

It's certainly a nice pious thought that Jesus would think first of his mother and would appear to her to let her know that he was alive. Perhaps that's exactly what happened and the episode was simply not mentioned by the writers whose Gospels were eventually accepted by the church. That was certainly the belief of saints of the stature of St. Ambrose and St. Ignatius of Loyola.

Or you can believe that, since such an

# A modern pilgrimage to Jerusalem

by John F. Fink

JERUSALEM, March 15—One thing is certain—tourism is back in the Holy Land. The Church of the Holy Sepulchre was a complete bedlam this morning because of the huge number of tourists. I can't imagine what it will be like during Holy Week this year.

The Church of the Holy Sepulchre is considered to be Christendom's most

sacred shrine because it is built over the site of both Jesus' crucifixion and his resurrection from the dead. But I have to admit that it was very difficult this morning to sit up devotion. The noise in the church was ridiculous. Bells were clanging and every denomination was doing its own thing.

As we entered the church and tried to squeeze through the crowds to go to where we thought our private Mass was going to be, I saw the Latin Patriarch,

Michel Sabbah, head of the Catholic Church in the Holy Land, celebrating Mass while 10 yards away a large Greek Orthodox procession was passing by with priests chanting loudly.

Later, we had to wait for at least a half-hour to go into the Tomb of Christ. Behind us was a group of Japanese and the line was so cramped that it seemed that everyone was pushing to try to get in. Once in the tomb you merely had time to say a quick prayer because you knew hundreds of people were waiting their turns.

How I longed for the peace we had three years ago in January when our group was the only one in the church and there was no line for anything. Then I was able to spend as much time as I wanted in the tomb. Today that was impossible.

We had a mix-up about our Mass. The slip of paper that was given to us to present to the Franciscans who have charge of the church turned out to be for the Church of the Flagellation instead of the Church of the Holy Sepulchre—a mix-up by someone in our travel agency. The Church of the Flagellation was back at the very beginning of the Via Dolorosa and it would have taken 20 to 30 minutes to get there through all the people walking around the Old City of Jerusalem. But every chapel in the church was booked for Mass by some group.

We ended up having Mass with a group of Spanish pilgrims. The Mass was in the Chapel of the Apparition, where Jesus appeared to St. Mary Magdalene after his resurrection.

Several things fascinated me about the Mass. Instead of the usual Gloria, they sang "Gloria, gloria alleluia" to the tune of The Battle Hymn of the Republic, an American Civil War Song. I was just recovering from that when, during the Offertory, the hymn was Simon and Garfunkel's "Blowin' in the Wind."

At Communion time the celebrant sat down while each communicant went to the altar, took a host, dipped it in the consecrated wine, and self-communicated. Following the admonition of St. Ambrose to St. Monica, "When in Rome do as the Romans do," we Americans did as our Spanish hosts for the Mass did. During the Mass we could still hear the Greek Orthodox' loud chanting even though the door to our chapel was closed.

Our visit to the Church of the Holy Sepulchre was done backward. The logical way to do it would be to climb the steps to Calvary first and, after prayerfully seeing the site of Jesus' death, to stop at the Anointing Stone, where his body was laid after it was taken down from the cross, and then go to the tomb from which he rose from the dead. But we saw the tomb first, then the Anointing Stone, and then visited Calvary.

Calvary is the site of the 11th through the 13th stations of the cross on the Via Dolorosa. It is divided in two, with the Catholic Church having the 10th and 11th stations (Jesus is stripped of his garments, and Jesus is nailed to the cross) and the Greek Orthodox having the 12th and 13th stations (Jesus is crucified, and Jesus is taken down from the cross).

The Catholic side has some very tasteful mosaics that seem simple and appropriate for the site, while the Greek Orthodox have a lot of gold and incense-scented all around the altar that marks the

spot where Jesus died. I have always thought that the most appropriate thing at this site of our redemption would be a stark crucifix, which is why I'm always disappointed here.

I'm afraid I have to say that walking the Via Dolorosa itself can be a big disappointment. Arab shops line the streets in the Old City, selling all kinds of Arab foods, clothing and other things. Three years ago they were closed in the afternoon because of the *intifada*, but today they were all open. We did stop at each station along the way and said some prayers, but we had to push our way through the crowds to get to each station. And somehow stopping to shop while making the stations of the cross seems inappropriate. One of the shops, by the way, was named St. Veronica's Gift Shop. You know where it was located.

The first two stations, though, are not on the street. They are in the convent of the Sisters of Zion, in the Church of the Condemnation. This is where Jesus was condemned to death and where he took up his cross. Across a courtyard is the Chapel of the Flagellation, where Jesus was scourged and crowned with thorns.

Tracing the steps of Christ during his passion and death really starts, though, in the Garden of Gethsemane. Here are olive trees that botanists say were here at the time of Christ. Here, too, is the Church of All Nations, my favorite in Jerusalem.

The church was built in 1924. It has a beautiful colorful mosaic in the front. Alabaster windows keep the light very dim inside the church, making it more conducive to meditation. In the church are paintings of the Agony in the Garden. In the floor in front of the altar is a large rock where it is presumed that Jesus suffered his agony.

After Jesus was arrested here, he was first taken through an entrance in the walls of the city to the home of Caiaphas on Mount Zion. Today the Church of St. Peter in Gallicantu (which means "where the cock crowed") is built over Caiaphas's home, where Peter denied Christ three times before the cock crowed. The excavations under this church are truly impressive. You can tell what Caiaphas's home was like on one level, and we visited the dungeon below that. Way at the bottom is the cell where it is believed Christ was kept for awhile while he was imprisoned there. The first time I was in the Holy Land our group had Mass in that dungeon.

Also down there are some pillars where the Jews used to scourge prisoners. They always administered 39 stripes because the law of Moses forbade them to do more than 40. Jesus, though, was not scourged by the Jews, but by the Romans. They usually gave 60 lashes with two-pronged whips.

The main church of St. Peter in Gallicantu is filled with mosaics of events surrounding the passion of Christ. The main mosaic over the altar shows the trial of Christ before the sanhedrin.

Very near this church is the Upper Room, or the Cenacle, where the Last Supper and the Descent of the Holy Spirit upon the apostles took place. It has always been surprising to me that the apostles would have remained within just a few hundred yards of the home of Caiaphas after the crucifixion, but it seems to be true.

What is at the site of the Upper Room today is a building that was used by the Muslims as a mosque for six centuries. This is the site of the Last Supper, but not the actual room and not the way the room

(Continued on page 3)



JESUS' TOMB—The inside of the tomb of Christ. The photo does not show the long line of people outside waiting to get in.

## HAPPY EASTER

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CROWDED STREETS—Pilgrims usually have crowded streets and open shops to cope with while they make the Way of the Cross on the Via Dolorosa.





**CALVARY**—A Greek Orthodox altar (left) marks the site of the crucifixion while a Roman Catholic altar (right) is where Jesus was stripped of his garments and nailed to the cross. A small altar dedicated to Mary is between the two. Under it pilgrims can see the rock of Calvary.

(Continued from page 2)

looked when the apostles and others stayed there after the Resurrection. Visitors always seem to look at the room and try to imagine the Last Supper there, but the building didn't even look like it does today, much less the room.

Below the Upper Room is the traditional site of the tomb of King David. It is doubtful that this is really his tomb, but it is observed as such by the Jews.

Also there at the top of Mount Zion is the Church of the Dormition, now a Benedictine Abbey and the highest point on Mount Zion. This is where it is believed that Mary, the mother of Jesus, died, or, as the word "dormition" indicates, fell asleep. The church has beautiful mosaics. In the crypt is a statue of Mary lying dead in a coffin. Above her are mosaics of some of the women in the Old Testament—Eve, Judith, Ruth, Miriam, Jael and Esther.

The tomb of Mary in Jerusalem is right next to the Garden of Gethsemane. On our pilgrimage we visited it after we saw the Church of All Nations. To get to it you have to climb down a long flight of stairs. This shrine is a Greek Orthodox or Armenian shrine rather than Catholic, so it has a lot of incense.

I find that many people are surprised to find a tomb of Mary since the Catholic Church teaches that Mary was assumed into heaven. But the Church of the Holy Sepulchre has the tomb of Jesus, so why not a tomb of Mary? They are both empty, of course.

Actually, the church has never said where Mary died, or even if she died. We don't know what Mary did after Jesus ascended into heaven, how long she lived, or when and where she died. There are two traditions about the death of Mary. One is here in Jerusalem which holds that she died on Mount Zion where the Church of the Dormition is and she was buried outside the walls of the city at the base of the Mount of Olives, where we were this morning.

Then she was assumed body and soul into heaven from there.

The other tradition is that Mary was entrusted, by Jesus on the cross, to the care of St. John. John later moved to Ephesus and Mary went with him. She died there. In Ephesus there is a shrine where the home of Mary was.

Some people believe that Mary did not die but was assumed into heaven without dying. But the church teaches only that she was assumed into heaven, without deciding whether or not she died first. I have always felt that, if Jesus who was God died, certainly Mary did too. Anyway, there are tombs of Mary in both Jerusalem and in Ephesus.

Another shrine to Mary in Jerusalem is in the Church of St. Anne. This is a very plain Crusader church built over what is believed to be the home of Anne and Joachim, Mary's parents, and the birthplace of Mary. The shrine where Mary was born is in the crypt of the church. Again, this is mostly conjecture and based on ancient tradition, since the Gospels don't tell us anything about Mary's childhood or even the names of her parents.

These, then, are the major shrines that the modern Christian pilgrim to Jerusalem visits. The Old City actually looks considerably different from the way it was when Jesus was there. The main difference is that the magnificent Temple dominated the city and it was destroyed in the year 70. Today on the site of the Temple is the also-magnificent Dome of the Rock.

The Dome of the Rock is the third most sacred shrine of the Muslims, after the Kaaba in Mecca and then Medina, because they believe that Muhammad was taken to heaven from the sacrificial rock in the shrine. The huge "rock" inside the building is believed to be the rock on Mount Moriah where Abraham was going to sacrifice his son Isaac (the Muslims believe that Abraham was going to sacrifice his other son, Ismael, their forefather). Later this rock was part of the Jewish Temple on which animals were sacrificed.

A large round hole in the rock is where the blood from the animals ran down the rock into sewers below the Temple.

Whether or not Jerusalem actually looks the same today as when Jesus taught and

performed miracles here, there is no doubt that a visit here makes the Gospels come alive. After my sixth visit here, and despite the crowded streets, there is still no more inspirational place anywhere on earth.



**WHERE MARY DIED**—A statue of Mary lying on a coffin is in the Basilica of the Dormition at the top of Mount Zion.

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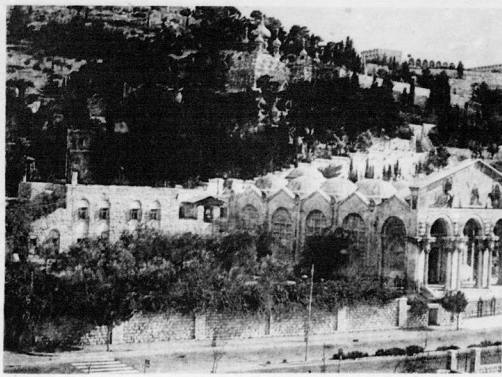
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**GETHESEMANE**—The Church of All Nations and the Garden of Gethsemane are at the foot of the Mount of Olives. The Seven Arches Hotel, where our group stayed, can be seen at the top right of the photo.



**EMPTY TOMB**—An angel speaks to the two Marys at Christ's empty tomb in this mosaic by the artist Giovanni Galli. The work is based on an original mosaic from Ravenna, a city in

northeast Italy whose monasteries, churches and chapels are graced with some of the world's most beautiful mosaics. (CNS photo by John Pole)

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OCEANARIUM

## New parish 'family' members come from the RCIA program

by David W. Delaney

When Helen Bennett was 14 years old, she went to Mass with a Catholic friend. The experience has stayed in the back of her mind for 41 years.

Now a widow, Bennett is part of the Rite of Christian Initiation of Adults (RCIA) experience at St. Joseph University Parish in Terre Haute.

"I have an inner peace that I never had before," said Bennett, whose children are grown and have moved away from home. She described RCIA as terrific.

"It's very important to me," she said. "You get to be very much a part of a group," Bennett said that she does not feel alone, but closer to God.

For Audrey Brendel and her son John Eley, becoming Catholic is about family.

The three are among dozens of Terre Haute residents who, as part of the RCIA program, will become full members of the Catholic Church at Easter Vigil liturgies. Brendel said that she and her son have finally found a place where they feel welcome—where they belong.

"Never in my life have I had peace like I have now," said Brendel, who is 63.

She said she had a long-time drinking problem, but that her life had been turned around with the help of some Sisters of Providence. She has stopped drinking.

Brendel wants to talk about her experience in hopes others with similar problems can be encouraged to improve their future lives.

"There's no way I can express my thanks to the Sisters of Providence," she said. She explained that they have made sure that she and her 20-year-old son have enough food to eat and clothes to wear.

"They never preached at me," Brendel said. Instead, they helped the mother and son when they were down. They were friends when others were not, she said.

"I was at the bottom," said Brendel. "There was nowhere for me to go but up.

The sisters reached out to me and have made my life so that it's now worth living. I've never been so happy."

Six years ago when Sister Nancy Nolan was associate administrator and director of religious education at St. Ann's Church in Brendel's neighborhood, the nun began helping the family.

Sister Nancy is still Brendel's friend. She plans to be at St. Ann when the mother is baptized, confirmed and receives her First Communion on Holy Saturday.

Sister Nancy is now general superior of the Sisters of Providence at the motherhouse near Terre Haute.

"I'm thrilled for Audrey," said Sister Nancy. "She's so happy now. The providence of God probably led her to us."

Sister Nancy said both mother and son had unmet physical and spiritual needs when she first met them. Sister said she introduced Brendel to a number of people who began to care about her and her son.

Eley is not Brendel's son by birth, but the child of her friend. After his mother was killed in an automobile accident, Brendel adopted Eley when he was 2.

Baptized as an infant, Eley will be confirmed and receive his First Communion during the Holy Saturday liturgy.

Brendel lives on a disability income, she said that Eley has been unsuccessful in finding a job. Getting work is his top priority, but the special needs youth is limited in what he can do. Quite capable with his hands, Eley cannot read or write.

Brendel said that she and her son like to visit the sisters at the St. Mary of the Woods motherhouse whenever they can. "It feels like holy ground," she said. "I love it. You can feel the love there."

The highlights for Brendel's week are Sunday church, Wednesday RCIA meetings and the times she can visit the sister motherhouse.

Sister Constance Kramer, pastoral associate at St. Ann, commented on the Brendels: "It shows what love does."

# Students reflect on the holy meaning of Easter

by Mary Ann Wyand

The mysteries of the Easter Triduum are understandably difficult for young people to comprehend. It's a lot easier for children to focus on the ceremonial events associated with Easter Sunday.

Students at St. Michael School in Indianapolis described the church's most holy day as a time to share their Catholic faith with family members. And, they said, spending time with relatives is fun.

Second-grader Megan Nally wrote, "Easter is a time to thank Jesus for dying on the cross. We celebrate it by going to Mass. Jesus is a very special person. You should go to Mass on Easter Sunday. We thank Jesus for giving us life. I am glad Jesus was born."

Classmate Maria Frame explained that, "We have a special celebration for Easter. My mom makes a cake for Jesus and we put some candles on it. Then after a while we eat the cake."

On Easter, second-grader Amy Arnold explained, "everybody prays."

Amber Collins addressed faith, family customs, and more than one Easter mystery in her essay when she explained, "On Easter Sunday lots of families go to church. Church has a big celebration to welcome God. God died on the cross for us. Then God rose from the dead. That's why we celebrate Easter. Some families even have Easter egg hunts. Most children get Easter egg baskets. No one sees the Easter bunny. Kids don't know if our parents give our Easter baskets."

Sometimes people travel during the Easter holiday, according to Mark McAvoy. "Our family gets together and goes to church," he said. "Some people in our family go to Las Vegas."

Third-grader Liz Garcia wrote an Easter prayer in which she asked, "O, God we pray we will remember the true

meaning of Easter, not for eggs or candy but for you."

Fifth-grader Paul Lindsey said Easter means hope because "Jesus Christ has risen to open the gate of heaven. He died to prove Christian lives can make a difference."

Classmate Meghan Barmann explained that, "Life is full of miracles. Easter is one of them. Jesus rose from the dead so we can have hope when we die that we will go to heaven and be with God and all our family and friends that have died before us."

Seventh-grader Beth Oslos wrote, "Easter is a time when our whole family gets together. We go to church at Holy Trinity with my grandparents, great-grandmother, parents, aunts, uncles and cousins. After Mass, we go to my grandmother or great-grandmother's house for a breakfast/lunch of blessed food. We then have an Easter egg hunt outside with my cousins, and everyone gets chocolate or candy. Sometimes we go to my aunt's house for dinner, and other times we just go home and rest. Easter is a fun and happy time for my family."

Classmate Angie Zimheld noted, "Easter is important because this was the day that Jesus rose from the dead for us. He died on the cross so that he could free all of us from sin and to open the gates to heaven to allow us to go there when we no longer are present here on earth. I also think Easter means eternal life with God. It reminds me about what Jesus went through just for us from when he was condemned to death to when he was dying on the cross. God should be a very important spot in our lives. As a matter of fact, he should always come first in our lives."

Another classmate, Dexter Salenda, wrote, "Easter means that we have new opportunities to do good, to behave, to correct our mistakes, and to thank God. It also means that God is alive and went to heaven to open it for us and welcome us."

In poetry form, Michelle Hammond explained, "Easter/Ascension to heaven 40 days later/Showing new life to the world/Time for rejoicing/Everlasting life/Resurrection of Christ."

Seventh-grader Kim Griffin noted that, "Easter means God rises and we celebrate." And, she said, "I like Easter because my family is together."

Josh Metallic wrote, "Easter is my second favorite holiday. I just feel good and am always in high spirits around Easter. Our family goes to church and after that we go to my grandparents' house."

Classmate Lisa Stout also chose to use poetic verse to describe Easter. She wrote: "I saw my God up on the cross, I was sad and I cried./With a crown of thorns upon his head,/And a slash down by his side,/I

thought my king had died./They put him in a tomb of stone./And left him there all alone./Three days later some women went back there./And they couldn't find him anywhere./Then the women had a vision./And an angel said./'Rejoice our king is risen!'"

Johnnie Winstead captured the mysteries of Easter in one sentence. "When I think of Easter," he wrote, "I think of the resurrection of Jesus."

Classmate Johnny Arnold explained, "Easter is a time of preparing, not for Jesus' death, but for his resurrection. It is a time for forgiveness and for renewal of our souls. We should always remember, not just during Lent, that God is our Savior and always will be."

## Our Savior is the Christ Jesus

Thousands stood in spellbound awe  
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Hearing some of what he taught.

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To his closest band, he gave  
Wisdom to outlive the age.  
Come from God this earthly sage.  
Here was Jesus Christ.

As the hour to leave drew near,  
They clung to him and wept in fear.  
Many dared not call him dear,  
This man called Jesus Christ.  
Bruised and cursed and bleeding, he  
Half crawled, half dragged  
upon the tree.

And dying there for all to see  
Was God's son, Jesus Christ.  
His followers had run to hide;  
In open sight they might have died.  
Just one did bravely stand nearby  
The cross of Jesus Christ.  
He had risen from the dead  
And rays of sunlight shine instead  
Of thorns about his precious head,  
Our Savior, Jesus Christ!

by Barbara Joan Childs  
(Barbara Childs is a member of St. Peter and Paul Cathedral Parish.)

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**RAPT ATTENTION**—Five-year-old Jason Brooks concentrates on putting out the altar candle at the Cathedral of St. Peter the Apostle in Jackson, Miss. Jason is one of 15 altar servers currently in training at the parish. Msgr. Noel Foley, pastor, said using the "snuffer" is Jason's favorite activity. (CNS photo by Fabvienne Taylor courtesy of Mississippi Today)



# Easter frees us to be human

by Cynthia Dewes

Easter may be the greatest feast in the Christian calendar, but to Ernie's way of thinking it means candy, unlimited (more or less) candy. He and his brothers and sisters and all the kids in the neighborhood team their yards early on Easter morning, searching for colored eggs and stuffing their faces with the diminishing contents of their Easter baskets.

The more sophisticated among them pick over their treats, trading two marshmallow chicks here for a chocolate rabbit there and conning younger kids out of their M&Ms. Next to Halloween, they figure, Easter is the absolute greatest time of the year to eat yourself sick on candy.

Brother Bo, who could not possibly be roused from bed until 30 minutes before Mass begins, plans to surprise his parents

one Easter Sunday with a punk hairdo of multi-colored pastels suitable for the season. He also secretly considers wearing something symbolic like a malted milk Easter egg as an earring.

But, time being short, Bo forgets about making a statement and throws on his usual boring Sunday clothes. By the time Mass is over and he's outdoors playing softball, he's thinking about tattoos.

At age 16, Sue-Ann realizes that the heart of the Easter matter, like every other matter, is what she will wear for the occasion. The color of her new outfit must be arresting but not bold, and her skirt must be an interesting length but not skimpy, since Parent-Police are everywhere.

Nevertheless, Sue-Ann is satisfied with the image she presents for the approval of her friends in church. She intends to spend the entire rest of the day on the telephone analyzing every detail of it, plus other important social issues of interest to her and her friends.

The dog is choking in the corner over a wad of plastic grass which he mistook for something edible, a digestive error he makes annually. Kitty stalks the baby's new stuffed Easter animals, assuming from their composed stares that they are

plotting to counterattack if he dares turn his back.

Mom and Dad and Grandpa and the other grown-ups linger over their dessert and coffee, reading the Sunday paper and visiting and snitching an occasional licorice jelly bean from some kid's abandoned

Easter basket. Before long, they're bound to be looking at old slides.

The Lenten fast is over, the need to scrutinize our lives is abated for a while, and the new fire burns steadily in the Paschal candle.

Hearts are filled with the glory of the Easter season, although understandings of it may vary according to age or grace or circumstance.

Christ is come to set us free to be human. Alleluia.

## Why are there nine readings for the Easter Vigil Mass?

by Fr. Eugene LaVerdiere, SSS

It is allowed.

"If circumstances demand" and "in individual cases," the seven Old Testament readings prescribed for the Easter Vigil—the great eucharistic celebration on the eve of Easter Sunday—may be reduced to three or even two. In such cases, one of those retained must be the third reading, the Exodus story of the Israelites passing through the Red Sea.

So it is allowed. But what is the point? It is also allowed to use the short form of the passion on Palm Sunday.

This year, the year of Luke, that means skipping the story of the Last Supper, Jesus' prayer at the Mount of Olives, his arrest, Peter's denial, the torturing and mocking of Jesus at the home of the high priest and the cross-examining of Jesus before the Sanhedrin.

It also means dropping the story of Joseph of Arimathea and Jesus' burial.

What remains is the bare bones: Jesus' "trial" before Pilate and Herod, his sentencing, way of the cross, crucifixion and death.

Lost are many important passages applying the passion to Jesus' disciples and the church.

Again, it is allowed.

There may be reasons to use the short form of the passion on Palm Sunday, but if the reason were to avoid some of the most challenging passages I would prefer to call it the truncated form. And if the reason is to get things done quickly, I call it the mutilated form.

Passion or Palm Sunday, like Good Friday, is a day to set aside the time necessary to hear the entire story of the passion. On this I believe most Catholics agree, and if for some reason they cannot do it they would very much like to.

It is different for the Easter Vigil, which has a total of nine readings, including the Epistle and the Gospel. When people learn that the number of readings is being reduced, many breathe a sigh of relief.

There is something wrong.

The Easter Vigil is the one opportunity

during the entire year when we are invited to open our minds and hearts to the whole story of salvation, beginning with creation and ending with the new creation—a new and hopeful beginning for humanity in the resurrection of Jesus Christ.

Between the two we move from stage to stage in the story of grace, placing its great moments in sharp focus.

We join Abraham and Isaac, whose life is spared on the third day, and Moses and the Israelites passing through the sea of deliverance.

Isaiah speaks to us of a redemptive offer lovingly tended and an invitation to the thirsty to come to the water.

Baruch calls us to the fountain of wisdom, and Ezekiel offers clean, purifying water and a new heart. And Paul proclaims new life for those baptized into Christ's death.

All the Vigil readings are connected with baptism. Is this not the night when the catechumens are baptized? When we welcome them into the communion of the church?

Perhaps our problem is not with the readings but with the Easter Vigil itself.

Recently a few pastors confided to me that the Easter Vigil had never really taken hold in their area and that people seemed less and less interested. This experience is not universal, but neither is it exceptional.

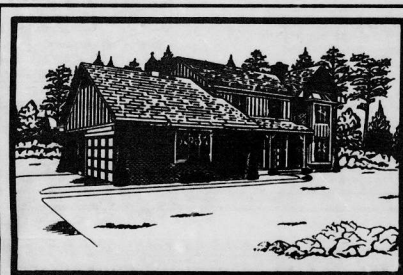
It may be that what is lacking for so many is the Vigil's focus and the significance of Christian initiation in baptism, confirmation and first Communion. By and large, Christian initiation still is viewed as a personal or family affair, like a wedding or funeral.

To appreciate the Easter Vigil and its moving presentation of the story of salvation, the sacraments of initiation must be seen as parish events.

For those dedicated to liturgy, this goes without saying. But for most of us, it needs to be said.

And for expressing the meaning of Christian initiation, there is nothing like the Vigil with all nine readings, well read of course. With time, there is bound to work its magic. Or is it signs and wonders?

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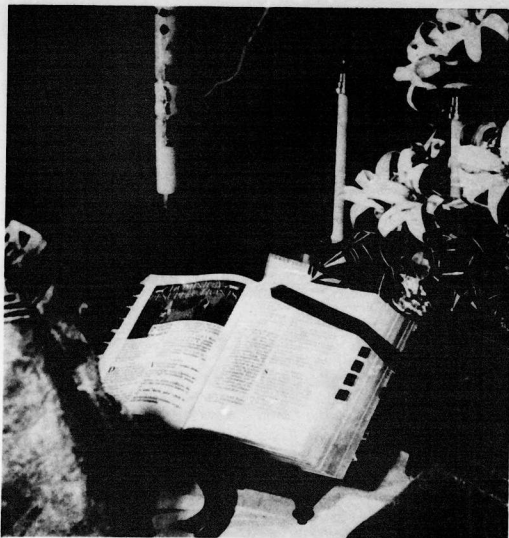
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# Judas wanted Jesus only on his own terms

by Fr. Robert L. Kinast

Traitor. Thief. Hypocrite. Devil. The Gospels do not paint a flattering picture of Judas. They don't even mention his name without identifying him by his ultimate betrayal, betraying Jesus.

John's Gospel is harshest. It reports that Judas "held the purse and used to help himself to what was deposited there" (John 12:6). This misuse of funds implies a greedy tendency, which explains why Judas was willing to trade Jesus' life for 30 pieces of silver.

The man's hypocrisy is exposed when Mary, sister of Lazarus, anoints Jesus' feet. Judas declares this a waste because the perfume could have been sold and the money given to the poor. However, the Gospel notes, "he did not say this out of concern for the poor but because he was a thief" (John 12:6).

At the end of Jesus' discourse on the bread from heaven, when the Twelve reaffirm their commitment to him, Jesus comments: "Did I not choose the Twelve of you myself? Yet one of you is a devil." To make sure readers understand John adds, "He was talking about Judas, son of Simon the Iscariot" (John 6:70-71).

Even Judas' attempt at repentance fails. When he begins to regret his betrayal of Jesus, he tries to give the money back. But the chief priests and elders refuse to take it, causing Judas to throw it into the temple before going off to hang himself (Matthew 3-5).

There seems to be nothing redeemable about Judas.

The first Christians portrayed him only in negative terms as the exact opposite of what a follower of Jesus should be.

Have 2,000 years changed that judgment at all?

Do you remember the rock opera "Jesus Christ Superstar"? The theology

of this work is certainly not comparable to the inspired word of God but it does give an idea of how modern people might view Judas.

Judas is portrayed as a sincere disciple who grows nervous as the crowds get more excited about Jesus and the Romans get more concerned.

Judas sings: "I am frightened by the crowd, for we are getting much too loud and they'll crush us if we go too far."

Judas expresses a tender regard for Jesus: "They'll hurt you when they find they're wrong; they'll hurt you if they think you've lied."

To ward off the catastrophe he sees coming, Judas goes to the chief priests hoping they can rein Jesus in: "I came because I had to; I'm the one who saw Jesus can't control it like he did before."

When he realizes Jesus will not compromise, Judas persists in his conviction: "I don't believe he knows I acted for our good. I'd save him all this suffering if I could."

After his own suicide, Judas keeps on singing "I only want to know," as if he can't understand what went wrong when his intentions were so good.

This view of Judas is more sympathetic than the Gospel's view. It shows Judas struggling with the divinity and messianic claims of Jesus, and trying to make them fit into his own understanding and desires.

On this point, contemporary followers of Jesus may have more in common with Judas than they think.

Judas was attracted to Jesus, seeing him as the fulfillment of his own needs and hopes. His commitment was strong enough that Jesus picked him as one of the Twelve.

When Jesus tried to take Judas beyond his limited expectations, Judas balked. He

wanted Jesus on his terms. Thus he wound up losing both Jesus and himself.

It is easy to feel superior to Judas and condemn him. People today, however, are aware of the complex influences that shape a person's decisions. Modern people are intrigued by a figure like Judas.

Perhaps the amateur psychologist in each of us just wants to understand why Judas did what he did.

But the sincere Christian wants to understand in order to avoid the same mistake and to stand with Jesus both at the cross and at the empty tomb on Easter morning.



**THE BETRAYAL**—When Jesus tried to take Judas beyond his own limited expectations, Judas balked, the author says, much like people today who want Jesus to fit into their plans. (CNS illustration)

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## A STORY FOR EASTER

## Faith's seeds in ancient Rome

by Stan Konieczny

Pausing in darkened courtyards and shadowy alleys, the families of Quirinius managed to dodge the patrols which prowled the streets of Imperial Rome in search of Christians that humid summer night. The small clan hoped to save their lives in the necropolis, the city of the dead.

One half mile beyond the city gates, they reached a narrow cave-like opening to a catacomb just off the Appian Way.

Quirinius leaned wearily against the rough tuffa as he ushered his brood into the safety of this sacred place. The moonlight betrayed his exhaustion, highlighting the beads of perspiration across his bald head and on his flowing gray beard.

Quirinius caught up with his family at the arched vault where his own wife was buried.

The patriarch dropped to a bench beside the marble slab. Lovingly, prayerfully, he traced the inscription, the name, Julia, and then the epitaph: "Live in Christ."

Next he surveyed the scene. The glow of torches revealed

tired, anxious faces, toddlers with tear-streaked cheeks, widows with sad eyes.

His thoughts were interrupted as he felt his 4-year-old grandson, Marcus, cuddle next to him on the narrow stone seat.

"Why do the soldiers want to kill us, grandfather?" Marcus asked with a solemnity beyond his years.

"Because we believe in what this says; because we want to live in Christ," the old man replied kindly, patting down the tot's unruly mass of black curls.

"Did you know Christ, grandfather? Papa said that you did," Marcus persisted.

"No," Quirinius answered thoughtfully. "That was my cousin, Longinus, and oh, that must have been at least 65 years ago. Too long ago for me to remember," he added.

"Please tell us," Marcus pleaded, joined by a chorus of others.

"Well, let's see," Quirinius began, feigning a lapse of memory all the while knowing he could not forget one detail.

"It was springtime. No sooner had we marked the beginning of a new year on March 1 than I joined my friends

for the Rites of Coming of Age like all the other young men and women of my age. It was a very important time.

"Our cousin Longinus, who was serving as a soldier in Palestine, knew all of this and he set out to write a long letter to



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the new 'man' in the family, telling me tales of troops and bravery and faraway places.

"But then he started to recount the execution of a man, a good man who did not deserve to die. The man's name was Jesus.



Christ through his cousin, Longinus, who actually saw Jesus crucified. (CNS illustration)

"Longinus told of the brave manner in which Jesus died and how he spoke of love and forgiveness as he hung on the cross. At the time I was most interested in the signs that accompanied his death—storms and earthquakes—and I had to agree with Longinus that this man, this Jesus, was a god or as he put it, 'the son of God.'"

Quirinius told his rapt audience that he and his family had been good Romans of the times, religious in the Roman sense of the word. Gods of all sorts and sizes were a part of daily existence. Everything depended upon the whim of the gods, who in many ways were more human than divine.

"We could not conceive of gods who loved and forgave," Quirinius explained. "We knew gods with whom you could barter and bargain much like you children.

"Now don't you make deals as you play? You let me win this time and I'll give you my apple." That was how we approached every sacrifice and every ritual. We felt we had to because the gods held power over our lives," he added.

In the old days, Quirinius explained, everyone kept to the traditional rites. The Emperor Tiberius put a high value on the traditional observances and beliefs. "Tiberius was good in his own way, too," Quirinius observed.

He recalled that the emperor kept the worship of the gods, yet he shunned the cult of making him a god. In fact, Tiberius ordered that he not be called by any grand titles. The old emperor hated waste and trimmed the expenses of the gladiator shows.

"Although economical, Tiberius had a generous streak, giving lavishly to victims of fires and earthquakes. He might have made a good disciple," Quirinius mused,

quickly adding, "If only he hadn't been such a devoted student of astrology."

Quirinius noted that at the time there were others who may have made highly visible Christians. He stated that Seneca, the greatest writer of his time, had Christian leanings and even accepted the possibility of eternal life.

"But such a great mind rejected religion and instead decided that liberty came through philosophy alone," Quirinius said sadly.

"I am glad I am a Christian, because my tutor says I am hopeless in logic," commented Marcus' older brother Publius. Quirinius chuckled and shook his head at his grandson's cleverness.

"Well, if so many old Romans could never believe in Jesus, how come you do, grandfather?" Marcus asked.

"My faith is a gift from God. He himself sent the Lord's good friends, Peter and Paul, and of course others, here to Rome to teach us and to help us beyond the old ways. They guided us along the path from fear to love.

"And of course there was my dear old cousin Longinus, praying to the Lord for us all along. You know, he went on to leave the military and join a monastery, devoting his life to this Son of God to whom he witnessed. How can I ever repay him for showing me the way?" Quirinius said, stifling a yawn.

"Come now, all of you, let's settle down and try to sleep a bit. It is nearly dawn. Commend yourself to the savior's protection and go to sleep," he said, leaning back against the cold marble monument to the woman whom he loved.

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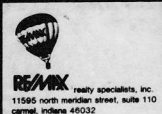
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# Easter's promise of beginnings

by **Woodeene Koenig-Bricker**  
Reprinted from *Our Sunday Visitor*

We attend Mass on Easter morning with chocolate bunny on our breath and alleluia in our hearts. We celebrate the culmination of the "High Holy Days" of Christendom, and we rejoice at the miracle that transforms the deepest longing of our souls into faith.

Then comes Easter Monday, And Tuesday, And Wednesday. By the end of the week, often all that remains to remind us of Easter is one last egg-salad sandwich.

If we are really "Easter people," why do we so quickly slip back into the grinding reality of daily life? Why can't we live in the sunrise promise of a new beginning?

I think part of the reason lies in the nature of beginnings.

Every beginning asks a concomitant ending. For instance, most of us look forward to spring, rejoicing at the first signs of green after long, dreary months. But for spring to come, winter must end. Those skiers, skaters and snowmobilers who revel in freezing temperatures may see spring more as an ending than a beginning.

I do not mean to imply we are aware of what is ending every time we start something new. Obviously, that is not true.

Most of the time we are so swept up in the excitement and anticipation of a new activity, we do not pay any attention to what is being left behind.

And often what we have to "give up" is not much of a loss. For instance, starting to read the Scriptures may mean we have to relinquish a few episodes of our favorite television show, but such a "loss" hardly counts when measured by eternity.

Nonetheless, even if we do not dwell on the endings contained in beginnings, they exist. I think that paradox may be one reason people cry at happy occasions such as weddings. Consciously or unconsciously, their joy is tinged with the awareness that some things will never be the same again.

Which brings us back to Easter.

While the church is filled with lilies and we lift our voices in hymns of praise, it is easy to be swept up in the glory of the Resurrection. We soar along on the emotions of the morning like new parents marveling at a child in the first few hours after birth. It is only later, when we settle into a routine, that we become aware that accepting the Easter beginning means ending our old lives. And endings are often difficult.

On the first Easter, when the apostles finally comprehended that Christ had risen from the dead, they rejoiced. "They could not believe it for joy," Luke says (24:41).

But it did not take them long to realize the wondrous new beginning had a price. Jesus could no longer be their constant companion. He would no longer walk the hills, teach in the synagogues or celebrate at weddings. What is more, he made it apparent that the time he spent with them would be brief because the hosts of heaven were preparing a welcome-home party.

The apostles must have been overwhelmed. Not only would they never be able to return to their former lives as fishermen or tax collectors, now they were being told the new life they had established with Jesus was over as well. They were anxious, fearful and worried. It was not until Pentecost-when they could focus not on what they were losing, but what they were gaining-that they were able to move into their next beginning.

I have often wondered what would happen if babies were given the choice of being born or staying in the womb. If they focused on what was ending, I doubt many would choose birth. Who would give up safety and security for cold, hunger, sorrow, suffering and ultimately death?

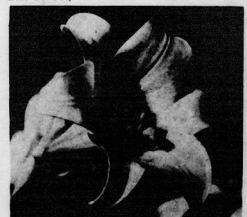
I do not believe we consciously let our Easter alleluia become a sign of resignation. Instead, I think what happens as we eat the last of the egg-salad sandwiches is that we

turn around and see all the things that must end for us in order to begin anew. We fear that the glory we have glimpsed is an illusion, and that if we give up what we have, we will be left with empty hands and an even emptier heart.

Perhaps that is one of the great mysteries of the Resurrection. Until we become so filled with the Holy Spirit that we can trust God's providence enough to relinquish all we once had, we cannot fully accept the birth offered by Easter.

For us to live in the sunrise, we must stand on the brink—not looking back in grief over what is ending, but looking forward to what will begin. Then, like the baby who has no choice but to be born, we will fall into God's welcoming hands, ready to begin our new lives.

(Reprinted from *Our Sunday Visitor* (March 31, 1991), Noll Plaza, Huntington, Ind. 46750.)



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# By embracing mystery of faith, we embrace God on God's terms

by Fr. John J. Castelot

Once Moses made a request of God: He asked to know God's name.

The request reflected an ancient idea among Semitic people: To know a god's name was to know the god itself and, in a sense, to be able to use the god for one's own purposes.

Against this background God's answer to Moses was significant: "I am who am."

From one point of view, this was reassuring. It meant that the God who was sending Moses to free his people from slavery not only existed, but existed powerfully. And God took an active interest in the descendants of Abraham, Isaac and Jacob.

But from another point of view, God's answer was a warning. The name can also be translated as "I am who I am," mysterious and really unnamable, untamable.

God can be known, yes. But God cannot be comprehended, domesticated, controlled. Neither can God be "used" to promote people's selfish interests.

God is ultimately a mystery, "the" mystery.

The people gradually became so conscious of this sacred "otherness" that they hesitated even to pronounce the sacred name, Yahweh. When a synagogue reader came to this name in the readings, he was cautioned to substitute another name, Adonai, Lord.

This was a healthy corrective for a common human tendency. Someone once had said, created in God's own image, we have been returning the favor ever since by

creating God in our own image. It is as if to suggest that God somehow must behave the way we behave.

But this kind of thinking is arrogant—and dangerous. If God disappoints us, doesn't measure up to our standard, we get upset.

A most revealing passage in the Bible is found in the book of Hosea. The prophet boldly, but effectively, pictures God wrestling with conflicting emotions.

Israel has been maddeningly unfaithful, and God decides to abandon them to their fate. Then, in the next breath, God relents. Around and around the struggle goes.

Finally God decides not to punish them, and the reason given is profound, for all its apparent simplicity: "For I am God and not man" (Hosea 11:9).

Based on how many people respond to ingratitude and infidelity, one might have thought God would lash out at the ingrates. But no—"I am God and not man."

The God revealed by Jesus in Luke's Gospel is faithful, but also a God of surprises, reliable but at the same time unpredictable.

True to his word, God sent a Messiah. But a carpenter? A condemned "criminal"?

An ancient Greek philosopher wrote that anyone who would find truth must expect the unexpected. Similarly, one who would find God must be always open to the unexpected, the mysterious.

Mysteries annoy people, especially people who think they have solved all the mysteries of the universe. After all, we have conquered space!

The fact is God ultimately is a mystery. It is by embracing "the" mystery of faith that we embrace God on God's own terms.



MYSTERIES—God is a mystery, but the unknown annoys people who think the mysteries of the universe were solved by conquering space. (CNS photo by NASA)

## We know God is a God of love

by David Gibson

For all that we know of God, there is an awful lot we don't know.

Why, for example, does a God powerful enough to solve our problems allow us to face so many struggles?

We know that God's guidance is invaluable. What we can't fully grasp is how God's guidance interacts with our mandate to exercise freedom by making decisions, or why it often seems so difficult to know what God wants at a particular moment.

We can't pin God down. We can't gain control over God through a total grasp of how divinity works.

This shouldn't be surprising, though, since we can't fully know any person either.

Anything we know about God is just a beginning. We know God is a God of love. But we are left to explore the meaning of that love over a lifetime.

It is the same when we speak of God's presence, faithfulness or mercy. Whatever we know of God's presence is just the beginning of what that presence means.

If God can't be completely known, a relationship—a conversation—with God nonetheless can begin. Little by little, the knowledge of God that really matters unfolds in this context. But the unfolding never ends.

## What is Easter?

St. Michael School seventh-grade students from Indianapolis recently shared their reflections on the question "What is Easter?"

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# A living sign of the good news

by Fr. Herb Weber

We had been up since 4:30 that morning. According to Rick's calculations, that was the necessary time to awaken if we wanted to see the sunrise from the mountaintop.

Rick was one of two dozen college students who had joined me and two other adults in Appalachia during spring break. The week had been planned as an opportunity to meet and work with people who lived in the midst of rural poverty.

This particular morning, however, 14 of us had chosen to begin the day earlier than usual.

Although it was spring, and although we had gone south—at least south from northwest Ohio—it was cold that morning. We got into the van, the jeep and the station wagon and started following a crude, hand-drawn map into the mountains.

Most roads had no signs indicating name or number, so we started looking for other landmarks like the "stand of trees" or the road "just beyond two houses side by side."

After several wrong turns and twice asking directions from people who had light in their houses at that early hour

of the morning, we found the actual road of ascent. It was an old loggers road. Gravel.

Driving the van, I led the way. But I started wondering if we would have enough power for the steep incline. Then the pre-dawn light started to filter down, adding several new fears.

First I wondered if we would arrive too late, after the sunrise already had taken place. Added to that was the visible realization that our road was not only steep but right on the edge of a cliff.

Even worse, I noticed there was some ice on the stones on which we drove. I quietly said a prayer for everyone's safety.

As we reached the summit, everyone came alive! We knew we had only minutes to wait, so we jumped out of the vehicles and started staring into the eastern sky.

Several students had cameras in hand. The sky became crimson, then orange and then suddenly there it was! The sun of a new day.

We all cheered—it was like winning the conference championship; we couldn't contain ourselves.

Several noticed that as we looked at the sunrise, we were

actually looking over six mountain ridges that became more distinct as morning light reflected off them.

Someone broke out the coffee and juice so that we could propose a toast to the day. Then it was time to go; we would get back just about when our work schedule began. Another day of spring break.

A couple weeks later at the Easter Vigil Mass, I recounted the trip up the mountain to see the sunrise. It represented the Lenten journey toward Easter and the experience of those traveling toward their baptism. The breaking through of the sun, as a symbol of Jesus' resurrection, was a reminder of the good news of the Gospel. Like a new day, hope was reborn.

On thinking back, however, the thrill of that sunrise experience finds its real meaning in the context of the activities of the students the rest of the week.

The students had been spreading the good news by their many simple efforts: listening to battered women tell their stories, baby-sitting troubled pre-schoolers, painting a house, fixing a porch or cleaning an aged woman's yard.

The students and their concern for others became a living sign of the good news. They were signs of the sunrise of a new day of compassion and love.

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## 'Pilgrim's Progress' offers a memorable Easter morning

by Shirley Vogler Meister

Easter morning had been hectic, as only households with a child can be. Grandson David had already found his eggs before his father fetched him for church services with the stepfamily. My daughter, exhausted from two jobs and college classes, went back to bed while I left for Mass at the only Catholic church in the small northern Indiana community I was visiting.

Although arriving early, I found the congregation over-filling the pews, lining the aisles, and thronging in the vestibule near the front doors.

I was wedged near those doors, which opened regularly to admit flurries of unseasonal snow—and latecomers. I could hear organ strains but, otherwise, did not feel a part of the liturgy. So, I left.

I decided to join David at his stepfamily's Protestant church; but, being a stranger, I couldn't find it. No problem, I said to myself, I'll drive around till I find any church with a service.

My timing was terrible. Although I passed churches of many denominations, services were over. Dejected, I headed back to my daughter's apartment. Hearing the car pull in and wondering why I was back so soon, Diane sleepily greeted me and my story about the unsuccessful search for a church.

Then I remembered a library video tape I'd borrowed the day before for David—an animated version of 'The Pilgrim's Progress.' We hadn't watched it yet. Becoming couch potatoes, Diane and I viewed a condensed version of the classic story by John Bunyan.

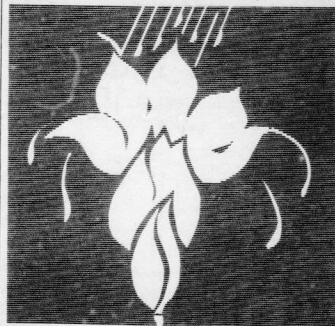
The late Yale Professor Alexander Wutherspoon called it the "most influential religious book ever written in the English language."

According to Wutherspoon, Bunyan's title is "one of the happiest in literature. . . . He took two common words—pilgrim and progress—and gave them a special and magical association. In the adventure, a man burdened with sin finds faith by overcoming obstacles in a journey to God.

The book has influenced art, poetry, opera, and ballet ever since 1678. Bunyan began the unique and absorbing story while he was imprisoned as a "non-conforming preacher."

Perhaps, for many readers, my strange Easter morning makes me a non-conforming Catholic. Yet, Diane and I felt reviewing the Resurrection through the Bunyan work was richly rewarding.

David, just at the "age of reason," watched the video later, simply enjoying it as the good story it is. Some day, he'll understand why "The Pilgrim's Progress" gave his mother and me a memorable Easter morning.



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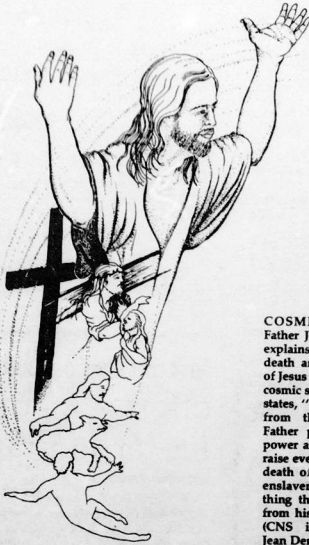
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**COSMIC**—Scripture Father John J. Castellet explains why the life, death and resurrection of Jesus was an event of cosmic significance. He states, "In raising Jesus from the dead, the Father proclaimed his power and intention to raise everyone from the death of sin, from the enslavement to anything that alienates us from his saving love." (CNS illustration by Jean Denton)

# Event of cosmic import

by Fr. John J. Castellet

The New Testament writers could have referred to the life, death and resurrection of Jesus as a "remarkable happening," but they did not. They called it "Gospel," which literally means good news.

It is the fashion these days to refer to the life, death and resurrection of Jesus as the Christ-event. But what God did for humanity in the person and work of Jesus was more than a historical event. This event was charged with cosmic meaning.

The Hebrew language used one symbol ("davar") to signify both word and event. A word was an event, and an event was a word. So as the Hebrews saw things, an event "spoke"; an event had a message, a meaning.

The message of the Christ-event was good news: the news of God's powerful saving love. Jesus was the ultimate revelation of that love.

This good news came to be written down in what are known as Gospels. Mark opened his as follows: "The beginning of the Gospel of Jesus Christ." This could be paraphrased as "the beginning of the good news which is Jesus Christ."

Jesus Christ himself is the good news, the embodiment of God's all-embracing love.

St. Paul, the first Christian writer, was the first to use the term "Gospel." When he wrote, there was as yet no Gospel in our

sense of the word, a written account of the Christ-event.

What Paul proclaimed—all that Jesus was, all that Jesus said and did—was, for him, simply the good news. But it was not just a proclamation; it was a power; it was dynamic.

That is why, in the verses that announce the theme of Paul's letter to the Romans, he wrote: The Gospel "is the power of God for the salvation of everyone who believes" (Romans 1:16).

And Paul stressed that he was not ashamed of the Gospel. Why? Because he was not ashamed of Jesus Christ.

The good news came to its climax in the death-resurrection of Jesus. His death was the supreme expression of God's love for humanity, and his resurrection was the divine seal of approval on all that the death signified.

In raising Jesus from the dead the Father proclaimed his power and intention to raise everyone from the death of sin, from enslavement to anything that alienates us from his saving love.

This is the incomparable good news: God loves us and wants us to be supremely, eternally happy. All we have to do is "believe in the Gospel" (Mark 1:15), that is, accept trustingly the good news of God's saving love, and then live lives that express our gratitude and joy.

Good news indeed!

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# Holy Week not a reenactment, but living reality

by Msgr. M. Francis Mannion

Some time ago I had a conversation with a prominent businessman for whom the high point of the Easter observance is an annual visit to the Holy Week pageant held at the Crystal Cathedral in Garden Grove, California. The pageant is a spectacular event that draws tens of thousands of people. It features flying angels, live animals, simulated thunder and lightning and a wide array of theatrical effects.

The businessman wondered why the Catholic church does not incorporate the kind of dramatic portrayal used at the Crystal Cathedral into its Holy Week liturgy. He thought a more dramatic liturgy might appeal to larger numbers of people, have a greater spiritual impact and represent a more appropriate idiom for the church's worship in the 1990s.

I had to respond that while dramas and pageants have a valid and venerable place in Catholic life (the Oberammergau Passion Play being the best known), the official liturgy of the church has a purpose and significance far beyond dramatic reenactment. Indeed, the real purpose of Holy Week cannot be captured in a passion play or historical reenactment.

What the liturgy of Holy Week celebrates is the living, powerful reality of the Lord's death and resurrection at work in the life of the church here and now.

Of course, the historical basis of the saving mysteries of faith have to be affirmed and venerated without ambiguity. Christ's life has never been well served by attempts to sever it from its foundations in history.

But, it is a mistake to think that the Holy Week liturgy has its primary purpose in helping the church cast its mind back to Jerusalem and Calvary. The function of the liturgy is to celebrate what God in Christ is doing today in the life of the church.

As the church moves through Holy Week, the concern is not merely to retrace the steps of Jesus' final days, but to enact the present reality of God's saving work in Christ's living Body.

The liturgy of Passion (Palm) Sunday is not a pageant of the Lord's entry into Jerusalem, but a living proclamation of Christ's lordship over the church and its people. We carry palms on that day not merely for historical reasons, but as a sign of present commitment to Christ.

On Holy Thursday, the church not only recalls the gathering of Jesus and his disciples for the Last Supper. It celebrates its own identity as Christ's living Body and renews the centrality of Christ's sacrifice in its life. The liturgy acts to gather Christ's people around the table from which he offers them his Body and Blood.

When the priest washes the feet of a group of his parishioners on Holy Thursday, he is not simply repeating what Jesus did in the manner of a pageant. He is expressing and renewing his own commitment to service of God's people in the world of Jesus. (That, incidentally, is why women should be among those whose feet are washed.)

The Good Friday liturgy is infinitely richer and more significant than any passion play or historical drama. Its purpose is not to recapture the original event of Calvary, but to recognize and celebrate what American Episcopalian theologian John Knox has expressively referred to as "the Cross standing forth in the church today."

The suffering Christ with whom we enter into solidarity on Good Friday is the Christ who suffers in his living Body today.

At the Easter Vigil, the liturgy does not pretend to be waiting for Christ to rise from the dead. The whole celebration takes place in the light of Christ risen from the dead. It is in the power of the original resurrection event that the church remembers God's saving deeds in history.

In the vigil of Holy Saturday, the church is not awaiting, as in a drama, the original resurrection on the first Easter. It is awaiting the return of Christ in glory at the end of time, an event anticipated in a powerful way in the Easter Eucharist.

The need to dramatize and recapture the historical events of Christ's death and resurrection is an important feature of Christian life. Liturgical dramas and sacred pageants have a valid and natural place in Christian culture and spirituality.

However, there is a world of difference between a dramatic representation of Jesus' last days, such as we find at the Crystal Cathedral or at Oberammergau, and what we find in the solemn liturgy of the Easter Triduum in the parish churches of Catholics.

In a passion play, the event of our attention remains in the past, and we are spectators. In the Holy Week liturgy, the event stands in the present, and we are participants. Knowing the difference between the two is the basis of the profound and vital spirituality that is crucial to the celebration of Holy Week and Easter.



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# Pain can reveal new potential

by Richard Cain

Even the simplest things no longer come easily to Father Patrick Rager. Ever since he was diagnosed with spinal cerebral atrophy, the 32-year-old priest from West Homestead, Pa., has found basic life tasks such as eating, dressing and moving around increasingly difficult.

Father Rager, however, has not let his disease keep him from bringing new life to others. Out of his own disability has come a flourishing ministry to the disabled.

But first Father Rager had to deal with his own shattered life.

He had always been active in sports, so it came as a shock when he was diagnosed with multiple sclerosis in 1982. But he continued his preparations for priesthood and was ordained for the Diocese of Pittsburgh in May 1985.

The disease within him, however, had its own plans. By 1987, he had to take a disability leave.

That first year he did nothing and grew increasingly frustrated. "I was going nuts," he said. "I kept begging the disease to let me do something."

In response, the diocese asked him to start a program for the physically disabled. Now he carries on a phone ministry with more than 300 disabled people. Another 225 are on the mailing list for his quarterly newsletter. He

also gives spiritual direction and conducts retreats for the physically disabled.

Most of his work centers on helping people come to terms with their disabilities. "Ninety percent of the time I just listen," he said. "I also give them information. Being disabled myself, I can speak from personal experience."

Father Rager's experience is the Easter message: Out of death comes new life.

Dolores Torrell, an executive assistant at AT&T in Basking Ridge, N.J., found that pattern in the painful experience following the breakup of the Bell System.

When AT&T went through its massive divestiture in the early 1980s, it went from a powerful protected monopoly known for its caring work environment to a vulnerable and highly competitive business, she feels.

"To adapt, we became a part of the rat race," said Torrell, who has a degree in pastoral ministry and counseling from Seton Hall University. "But I refused to give up my individuality and values," she said.

In her frustration, Torrell decided to submit a letter to the company newsletter. She wrote about the pain she saw in her fellow workers and the importance of respecting human values in work. Her letter challenged fellow workers to recover their sense of compassion for one another.

In stating her views so publicly, Torrell took a care risk. Her biggest concern was that some would label her "not interested in business."

She felt some of that happened. But others, encouraged by her example, affirmed what she said. Even Bob Allen, chairman and CEO of AT&T, spoke out in support of Torrell's letter.

Out of her own painful experience, Torrell brought new life. By simply saying what was on everyone's mind, she created a climate where the pain of the divestiture could be openly confronted.

Torrell's letter also gave her the opportunity to publicize her informal ministry of comforting and counseling; those around her. Managers in other departments even enlisted her help in solving employee problems.

Torrell said she still has to wrestle with the subtle criticism of those who label her compassionate approach unbusinesslike. But the pain of making her values public also opened up possibilities for helping that would otherwise not exist.

Bringing new life to others always involves some kind of dying to self, according to Father Rager. "You have to extend yourself, go beyond yourself," he explained.

For both Father Rager and Torrell, remembering Christ's own dying and rising is essential to dealing with their own dyings and risings.

"Sometimes I get upset . . . at my disease or being in a wheelchair," said Father Rager. "Then I recall what Christ has given me."

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*"And how can they believe  
unless they have heard of Him?"*

*"And how can they hear  
unless there is someone to preach?"*

*"And how can they preach  
unless they are sent?"*

ROMANS 10:14-15

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