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Pope writes exhortation on religious life

He says women religious should have greater role in decision-making processes

By Cindy Wooden, Catholic News Service

VATICAN CITY—In a document on religious life, Pope John Paul II called for greater involvement of religious women in decision-making, greater respect for religious brothers and a careful examination of new religious communities.

The pope's 208-page apostolic exhortation in response to the 1994 World Synod of Bishops on consecrated life was released March 28 at the Vatican.

In addition to responding to specific suggestions made by the participating bishops, the document included long meditations on the importance of consecrated life within the church and the power of the vows of poverty, chastity and obedience to challenge modern forms of selfishness and materialism.

Of the Catholic Church's estimated 1 million consecrated members, almost two-thirds are women, a fact underlying many parts of the new document.

"To consecrated women and their extraordinary capacity for dedication, I once again express the gratitude and admiration of the whole church," the pope wrote.

Pope John Paul said the church and society cannot deny that the equality and rights of women are still not fully recognized and their gifts have not been fully accepted.

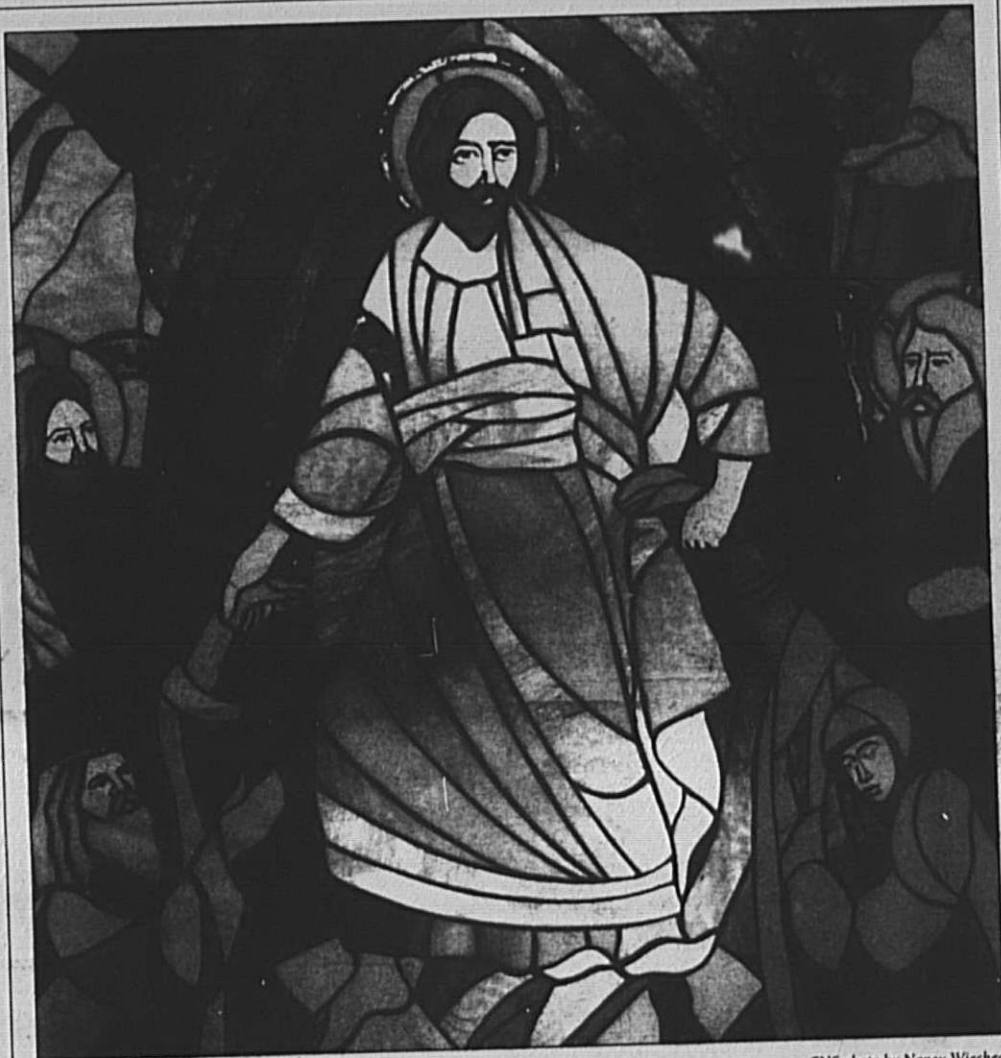
"It is therefore urgently necessary to take certain concrete steps, beginning by providing room for women to participate in different fields and at all levels, including decision-making processes, above all in matters which concern women themselves," he said.

The pope encouraged greater esteem for another group often described by synod members as having second-class status: religious brothers. But he said the synod's suggestion that they be allowed to hold leadership positions in orders that include priests would require further study.

Responding to a suggestion made by some of the bishops at the synod, the pope "strongly" recommended that men and women religious "wear their proper habit, suitably adapted to the conditions of time and place."

Those orders that traditionally have had no habit or whose constitutions now do not require habits "should ensure that the dress of their members corresponds in dignity and simplicity to the nature of their vocation," Pope John Paul wrote.

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CNS photo by Nancy Wiehner

Christ pulls Adam and Eve from their tombs while standing over the broken gate of Hades in this stained-glass icon of the Resurrection. The icon is from St. Stephen Byzantine Catholic Church in Phoenix.

Archbishop blesses oils, priests renew commitment at Chrism Mass

By John F. Fink

At the annual Chrism Mass Tuesday night, Archbishop Daniel M. Buechlein reminded the congregation that, "by the power of the Holy Spirit, priests are configured to Christ as the high priest and head of the body of the church; we are configured to Christ the pastor."

The Chrism Mass, traditionally celebrated in the Archdiocese of Indianapolis on the Tuesday of Holy Week,

includes both the blessing of holy oils to be used in the parishes and the renewal of priestly commitments.

The Mass is so named because the Sacred Chrism is blessed by the archbishop at the Mass. This oil is used to anoint the newly-baptized, to seal the candidates for confirmation, and to anoint the hands of priests and the heads of bishops at their ordinations, as well as in the rites of anointing pertaining to the dedication of churches and altars.

Chrism is one of three oils blessed by

the archbishop at the Mass. The others are the Oil of the Sick, which is used in the sacrament of the anointing of the sick, and the Oil of Catechumens, which is used with candidates for baptism in the ceremonies of prayer and exorcism prior to Christian initiation.

Representatives of the parishes in the archdiocese received the holy oils for use during the year.

In his homily Archbishop Buechlein spoke of both the importance of anointing and of the commitment of priests. He said

that the anointing with sacred oil signifies the reality that, like Christ, we too are

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Partial-Birth Abortion

After Congress passed legislation to ban them, the U.S. Catholic bishops have urged President Clinton to sign the bill. However, he threatens to veto it.

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Easter Supplement

Our annual Easter supplement features special articles on the meaning of the Resurrection and ways the feast can be celebrated as a family.

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Seeking the Face of the Lord

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



We are a joyful family of hope

A blessed and joyful Easter season to all of you! And a warm welcome to the new members of our archdiocesan family of faith. I don't know the exact count, but I do know that once again this Easter we welcomed lots of new members to our archdiocesan family.

This weekend many catechumens will be baptized at the Easter Vigil and many other candidates will receive the sacraments of confirmation and the Eucharist for the first time. We extend a heartfelt welcome and congratulations as you join the rest of us on our pilgrimage toward the kingdom! Your vibrant faith and generous commitment are an inspiration and an encouragement to all of us. As we assured you in the Rite of Election, we all want to support you in your newfound grace. Like any family, we need you and you need us.

We should not be surprised that as a family of faith we as a church experience the joys and the sorrows, the successes and failures that any ordinary human family faces. I don't need to spell out how challenging these times are for all families, including families of faith. Much as we might want to expect otherwise, our archdiocesan family is no different. Yet, unlike other human organizations or associations, because we are people of faith, we are also a family of hope.

One cannot spend Lent and Holy Week in preparation for the great Easter mysteries and not build a sense of hope and peace. The prevailing message of the suffering and death and resurrection of Jesus is the fact that he did it for us. Christ was obedient even to the point of a horrible and humiliating death for no other purpose than to conquer sin and death because he loves us.

Recently Cardinal Joseph Bernardin wrote a pastoral letter on Catholic health care. He entitled the letter "A Sign of Hope." I believe everyone is aware that the cardinal is suffering from a serious cancer that is usually considered terminal. Like many others who are undergoing radiation and chemotherapy, the cardinal suffers from inevitable, in his case, painful side effects and when he writes of hope in the midst of suffering, he gets my attention.

He wrote: "Some might think that the primary reason for our hope in time of

sickness is the fact that Jesus physically cured in his ministry. It is true that Jesus did cure people of their illness, and it is certainly appropriate for us to hope and pray for cures. However, as Christians, we recognize that Jesus does more than offer a physical cure. More central to his mission is the strengthening of people's faith so that they may live as a people of hope. . . . It is faith in Jesus' love for them that saves them from the despair that can overwhelm people when they encounter chaos in their lives. Jesus helps us see that he is someone we can trust in the midst of chaos, someone through whom we can be filled with hope for the future. If we trust in Jesus' love for us, all life, even a life of sickness or disability, is worthwhile."

Surely the celebration of Holy Week and the Easter mysteries gives us all the motivation we need to trust in his love for us. We may not be a perfect family of faith, yet we are strengthened in our faith and we have every reason to be a joyful family of hope. In a certain sense, the cardinal's message of hope even in the midst of suffering affirms what I have mentioned in previous writings. Suffering and its challenges are not the opposite of happiness; sadness is. Suffering and sadness need not be companions if we are people who hope in the love of Jesus.

I truly believe all of us have this sense of hope deep in our hearts. I suspect this is one reason our churches are packed on Easter Sunday like no other time of year. True, the need for hope gets eclipsed by other distractions during most of the year, but it is not gone. This suggests a responsibility we share by virtue of the baptismal promises we renew at Easter. We are charged with the individual mission of helping Christ help us strengthen our faith and thus mirror the hope of Christ's love to each other. In his annual Holy Thursday letter to priests, Pope John Paul II urged priests to turn special pastoral attention to our young church.

I extend that challenge to all of us. Our children, youth and young adults especially need to see in us the unequalled hope that we have in Christ's love.

Editorial Commentary/John F. Fink, Editor

Wanted: positive peer pressure for our teens

The tobacco industry has been much in the news recently and a lot of attention has been given to the health hazards of smoking. News stories have reported the increase of smoking among teenagers and *The Indianapolis Star's* letters page has featured letters from teens in which they said why they smoke.

What people do when they are teenagers often affects the rest of their lives. And this is true when it comes to good habits as well as bad. In the case of smoking, it is known that very few people start smoking after they leave their teens. It's during those teen years that they can become addicted to smoking and find it difficult, even impossible, to quit later on.

The same is true when it comes to alcohol, drugs or sex. The teen years—often the early teen years—are crucial when it comes to succumbing to peer pressure to experiment. Psychologists tell us that, after the age of about 7, children's peers have much more influence on them than do their parents. So many young teens experiment not because they particularly want to but because they don't want to be considered a nerd by their friends.

That's why positive role models are so important. There are too many negative role models out there, from promiscuous movie stars to athletes who abuse drugs. And the media bring their exploits right into our homes.

Fortunately, there are positive role

models, and they can usually be found in our high schools. One of the programs that has found those positive role models is the archdiocese's chastity program, "A Promise to Keep: God's Gift of Human Sexuality." This program recognizes that it's not enough just to tell teens that they should abstain from sex. It uses high school-age role models who meet with younger teens to give them reasons why they should remain chaste. It's an example of positive peer pressure at its best.

That particular program is concerned with sexual experimentation, and it appears to be making some headway. Similar programs are needed for drugs, alcohol and tobacco—none of which should be used by teen-agers. But, of course, forbidden fruit is that much more enticing, which is why educational programs that simply teach the dangers of these products don't work. As long as it is "cool" to smoke or drink, teens will do it.

All the more reason that student leaders are needed to show by their example that real "cool" men and women don't smoke, drink, or use drugs. There will always be some teens who won't get that message, but even here peer pressure could work if such kids are made to understand that their behavior won't be tolerated.

The teen years are important because lifetime habits are often formed then. It's vital that those habits be good ones and not destructive.

Archdiocesan purchasers can find bargains at April 10 fair

On April 10, people who buy things for archdiocesan churches, schools and agencies are invited to a Purchasing Fair from 9 a.m. to 4:30 p.m. at the Assembly Hall of the Catholic Center.

Sponsored by the archdiocesan purchasing department (ADP), the event will give parish and agency purchasing people a chance to see the products and representatives of 29 vendors that deal with the archdiocese.

Some products will have "show special" prices that will be available only to those who attend the fair.

Refreshments, catered by The Italian Catering Company, and samples will be available all day. And those who attend can register for door prizes.

Stephen James, director of purchasing for ADP expects representatives of the Gary and Lafayette dioceses to attend the fair to consider some of the products.

"We've already made you your best deal," James says to those who make parish or organization purchasing decisions.

'Ruth' reading helps homeless network

On March 22, the peace, justice and life committee of St. Christopher in Speedway, hosted a dramatic reading to benefit a 15-congregation homeless network.

Actress Miki Mashiondakis did a dramatic reading based on the book of Ruth, as part of a Lenten observance. She played the part of characters in the book, accompanied by songs written by Martin Kohn.

A free-will offering benefited the network that offers overnight lodging to homeless families. Counseling and help to find permanent housing are also offered to the families that are out of their homes because of eviction, divorce, unemployment or urban renewal.

In 1995, the Interfaith Hospitality Network helped 60 families, with 160 children. As a result of its efforts, 41 of these families were placed in permanent housing.

"I hope people will come so they can see some of the things we have contracts for. It will make their lives easier." He added that there will be "all kinds of giveaways."

Clients of the purchasing department can save money for parishes, schools and agencies by taking advantage of the volume discounts of major manufacturers. The ADP is a member of a national group of diocesan purchasing agencies.

Archbishop to discuss sacrament of penance

Archbishop Daniel M. Buechlein will conduct a Day of Reflection at Mount St. Francis Retreat Center in southern Indiana on April 18.

The program, called "What Does the Sacrament of Penance Mean?" will begin with registration at 9 a.m. (EDT) and will include two presentations by the archbishop, as well as liturgy. It will conclude around 2:30 p.m.

The archbishop's talks will explore the meaning of the sacrament in the lives of Christians and the importance of following one's conscience.

The fee for the program is \$20, including lunch. Advance registration and payment is necessary. Child care is available if the center is informed. Those wishing further information or to register may call the retreat center at 812-923-8817.

Apology for poor printing

Due to miscommunications with those who process our film and with our printer, the four-color photos on Page One of last week's issue did not have the inspirational effect for which we hoped. We apologize to Archbishop Buechlein (the subject of the photos), to Margaret Nelson (the photographer), and to our readers for the poor reproduction.

The Criterion

04/05/96

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Easter collection to stay in parishes

The collections taken up in parishes of the archdiocese on Easter will no longer be sent to the archdiocese to support the education and training of priests. They will remain in the parishes.

For years the Easter collections were used to support the Office of Ministry Personnel, which includes departments for vocations, priests' and lay ministry personnel and ministry to ministers. That practice is being discontinued.

Parishes will now be assessed for the primary amount to fund those offices, with the remainder to be raised through a second collection scheduled for ordination weekend, the first weekend in June. That collection will be promoted during the month of May.

Divine Mercy observances scheduled for April 14

By John F. Fink

The Feast of Mercy will be observed in three places in the Archdiocese of Indianapolis on Sunday, April 14, the first Sunday after Easter. The three sites are the Divine Mercy Chapel at St. Michael Church in Indianapolis; Holy Family Church in New Albany; and St. John Church, Enochsburg.

In Indianapolis, an hour of adoration with an opportunity for confession will begin at 2 p.m., with the singing of the Chaplet of Divine Mercy at 3 p.m. This will be followed by a reflection on the message of mercy, an indoor procession of the Blessed Sacrament, and Benediction.

In New Albany, confession and music will begin at 1:30, with the Divine Mercy celebration scheduled for 1:45.

In Enochsburg, there will be adoration from 10 a.m. to 3 p.m., after which the Chaplet of Divine Mercy will be said, followed by Benediction.

The Feast of Mercy stems from private revelations made to Sister Maria Faustina, a member of the Congregation of the Sisters of Our Lady of Mercy in Poland. During the 1930s, Sister Faustina claimed to have received visions of Our Lord during which she was told to spread the message of God's mercy throughout the world. Her diary of these revelations, begun in 1934, resulted in a book of some 600 pages. It repeats the Gospel story of God's love while emphasizing the need to trust in his loving action in all aspects of our lives.

Sister Faustina died of tuberculosis in 1938 at the age of 33. She was beatified

on April 18, 1993 by Pope John Paul II, who, as Cardinal Karol Wojtyla, was responsible for promoting the Divine Mercy devotion while he was Archbishop of Krakow, Poland.

The Divine Mercy devotion was brought to the United States in 1941 by Father Joseph Jarzebski, a member of the Congregation of Marians of the Immaculate Conception. He was able to establish the Mercy of God Apostolate in Stockbridge, Mass., in 1944.

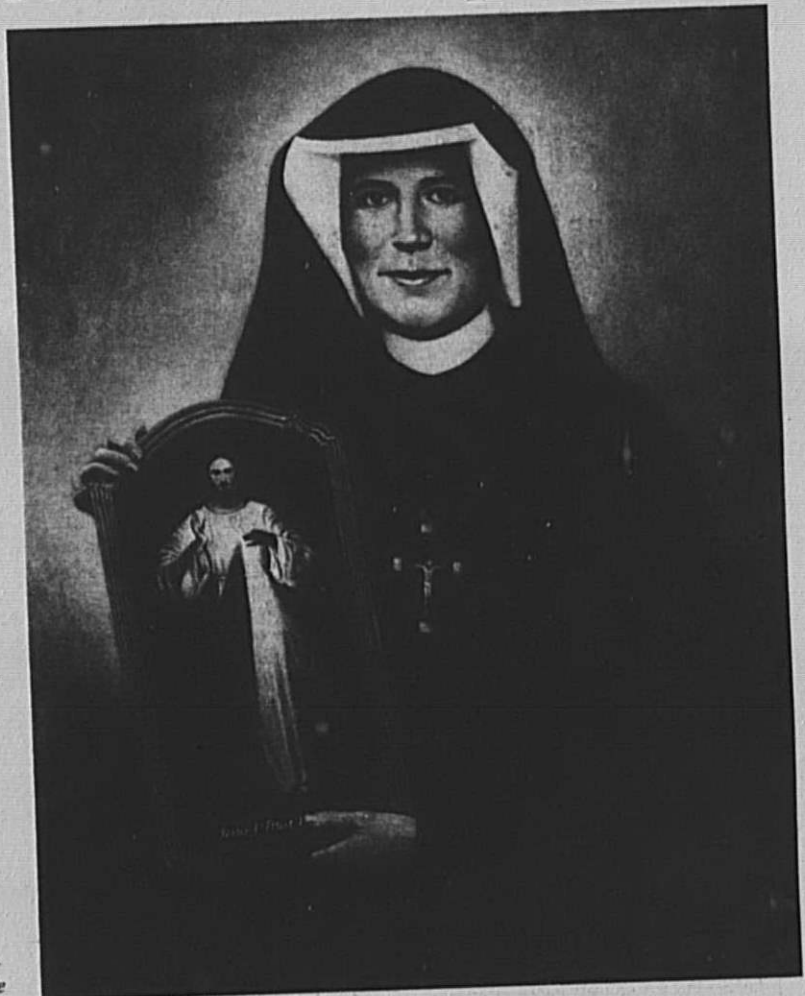
The painting accompanying this article shows Sister Faustina holding an image of the Divine Mercy. The original Divine Mercy picture is among the paintings hanging in the "Polish Church" in Vilnius, Lithuania, which the author of this article visited in 1993.

The Divine Mercy painting shows Christ as Sister Faustina says he appeared to her. He is dressed in a white garment and he has his right hand raised in blessing. His left hand is pointing to his heart from which red and white rays come forth. The rays stand for the blood and water that poured out of Jesus' heart when it was pierced by a spear. At the bottom of the picture is the prayer, "Jesus, I trust in you."

Part of the Divine Mercy observance is a novena that begins on Good Friday and lasts through the Saturday after Easter.

According to Sister Faustina's diary, Jesus told her, "I want to grant a complete pardon and remission for all sins to souls that go to confession and receive Holy Communion on the feast of my mercy."

(Mary Ann Schumann, OCV in Indianapolis and Phyllis Burkholder in Clarksville contributed to this article.)



A painting of Sister Maria Faustina holding an image of the Divine Mercy.

Talks on local and American homelessness scheduled for April 10

By John F. Fink

"Homelessness in America" will be the topic of a talk by Dr. Kathleen Maas Weigert of the University of Notre Dame on Wednesday, April 10 at 7 p.m., at St. Pius X Church in Indianapolis.

Daughter of Charity Sister Nancy Crowder, director of the Holy Family Shelter in Indianapolis, will follow up Weigert's presentation with a talk on various issues that affect local homeless families.

The talks are being presented by the Notre Dame Club of Indianapolis. They are part of the "Hesburgh Alumni Lecture" series named for the president-emeritus of Notre Dame, Holy Cross Father Theodore M. Hesburgh.

Those who attend the lectures are encouraged to bring with them an item that can be donated to the Holy Family Shelter. Items suggested include canned food, paper towels, powdered laundry detergent, large diapers, deodorant, shampoo, toothbrushes, toilet paper, personal hygiene items, bath towels, and non-soy liquid infant formula.

St. Pius Church is located at 7200 Sarto Dr., four blocks west of Keystone Ave. on 71st St.

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anointed by the Holy Spirit.

He said there are two elements in the ritual prayers of blessing and consecration which speak to the unity of the local church. First, he said, in every anointing with holy oil, all that they signify are accomplished by the Holy Spirit "and by this anointing we are made one."

Secondly, he said, the unifying factor of all the holy oils is that of caring. "The holy oils are a soothing symbol of God's loving care for us at all stages of our lives," he said.

As for priestly commitment, the archbishop said that this is a gift freely given. "It is quite challenging to give one's life in obedience for the commonweal of this archdiocese, for life," he said. "By obedience, these priests put their very lives on the line for the unity of our local church."

He said that the priests of the archdiocese also rejoice "because so many of you also give so much of yourselves for the caring ministry of our local church."

Tying all the elements of the Mass together, Archbishop Buechlein said, "The oils we are about to consecrate and make holy for the celebration of our sacraments of faith are very special. So are you generous and faithful priests; and so are you, the holy people of God. Together we are the body of Christ anointed by the Holy Spirit."

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From the Editor/John F. Fink

Why did Jesus have to die to redeem us?



This whole week, especially on Good Friday, the church has been meditating on the passion and death of Christ. We heard one of the accounts of the passion last Sunday and we hear another account during Good Friday services. These Gospels give us the facts about the way Jesus was tortured and finally killed, but they don't tell us why he had to go through all that.

"The Catechism of the Catholic Church" tells us that "the desire to embrace his Father's plan of redeeming love inspired Jesus' whole life, for his redemptive passion was the very reason for his incarnation" (No. 607). Jesus died the way he did because that was God's plan for redeeming us. The catechism says, "The sacrifice of Christ is unique; it completes and surpasses all other sacrifices. It is a gift from God the Father himself, for the Father handed his Son over to sinners in order to reconcile us with himself" (No. 614).

Our redemption could be accomplished only by a person who was both God and human. Again the catechism: "No man, not even the holiest, was ever able to take on himself the sins of all men and offer himself as a sacrifice for all. The existence in Christ of the divine person of the Son, who at once surpasses and embraces all human persons and constitutes himself as the head of all mankind, makes possible his redemptive sacrifice for all" (No. 616).

But why did we need to be redeemed in the first place? Although, for some reason, we don't hear much about original sin these days, we cannot understand redemption without acknowledging original sin. The catechism makes this clear when it says, "The church, which has the mind of Christ, knows very well that we cannot tamper with the revelation of original sin without undermining the mystery of Christ" (No. 389).

So the church teaches that all of us are born with original sin—in this case, a state rather than an act, as personal sin is. Although the church teaches that the account of the fall of Adam and Eve in Genesis uses figurative language, it affirms that all of human history is marked by the original fault freely committed by our first parents. Their personal sin affected all of human nature, depriving us of original holiness and justice.

The effects of original sin are that humans are subject to ignorance, suffering and death, and inclined to sin—an inclination known as "concupiscence." The

doctrine of original sin has been denied at various times in history, but has always been reaffirmed by the church, especially at the Second Council of Orange in 529 and the Council of Trent in 1546. Pope John Paul II has said that ignorance of the fact that man has a wounded nature inclined to evil gives rise to serious errors in the areas of education, politics, social action, and morals (cf. catechism, No. 407).

But God did not abandon humanity. He so loved us that he sent his only Son into the world to suffer and die for us. As the Second Vatican Council's "*Gaudium et Spes*" said, "The Son, therefore, came on mission from his Father. . . . By his obedience he brought about redemption" (No. 3).

Jesus frequently told his apostles that the reason he was in the world was to suffer and die for us, but they failed to understand him until after the Holy Spirit came on them at Pentecost. Jesus, though, understood his mission very well. This doesn't mean, though, that it was easy for him to accept. Fully human that he was, he had a natural aversion to suffering and dying.

St. Luke best tells us about the agony Jesus went through when the time came for his passion. He prayed, "Father, if you are willing, take this cup away from me" and St. Luke says that "he was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground" (22:42 & 44). Matthew and Mark also tell us that three times Jesus prayed that he could be spared what was about to happen.

At that moment, was he also tempted to flee from the garden? The Gospels don't say so, but certainly the thought crossed his mind. We know that Jesus, being fully human, could be tempted (as he was by the devil after his 40-day fast in the desert). Indeed, the Letter to the Hebrews assures us that he "was tempted in every respect as we are but did not sin" (4:15).

Whether tempted to run or not, Jesus completed his prayer with, "Not my will but yours be done" (Lk 22:42). He obediently followed his Father's will, or, as the catechism says, "By accepting in his human will that the Father's will be done, he accepts his death as redemptive" (No. 612).

It was St. Paul who preached redemption through the cross most often. He summed up the teaching of redemption when he wrote: "For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous" (Rom 5:19).

A View from the Center/Dan Conway

Good Friday and the people of the Holy Land

It is our custom in the United States to take up a collection at Good Friday services for the benefit of the religious shrines that are maintained by the Catholic Church in the Holy Land. As we observe the passion and death of the Lord, the church invites us to think of the holy places in and around Jerusalem where the dramatic events of our salvation took place nearly 2,000 years ago.

When I visited the Holy Land in 1994, I saw first-hand many of the awesome religious shrines that testify to the enduring faith of Judaism, Christianity and Islam. These include remarkable places like the Wailing Wall, the Dome of the Rock, the Church of the Holy Sepulcher, and many other magnificent religious sites. Being people of flesh, we have learned to express our spiritual realities in stone, and as religious people, part of our stewardship responsibility involves maintaining these holy places. And so the church invites us on Good Friday to contribute to the support of those shrines that are our responsibility as Catholics.

But the greatest revelation I had during my brief visit to the Holy Land was the realization that all of us—Muslims, Jews and Christians—also have a stewardship responsibility for the "living stones" that make up the Holy Land. These are the Islamic, Christian and Jewish peoples who live and work and worship in Israel and the Occupied Territories, many of whom are engaged in a bitter struggle for freedom and for the survival of their ancient ways of life.

Jesus prayed, "Father, that they may be one, as you and I are one" (Jn 17:20). But nearly 2,000 years later, the disunity and discord among those who believe in the one God of Judaism, Christianity and Islam often appear to be greater than ever. How can we be good stewards of the Holy Land's

living stones? How can we express our solidarity with the Christians, Jews and Arabs who live in the shadows of these great religious shrines but whose daily lives are threatened by the hatred and animosity that have spread to every corner of the Holy Land?

Here are three simple suggestions: First, I think it's very important for all of us who are the spiritual sons and daughters of Abraham to pray for peace in the Holy Land. Our prayers for tolerance, for mutual understanding and respect, and for an end to all forms of violence and injustice are urgently needed. Without a prayerful confidence in God's providence, it is easy to despair of ever finding true and lasting solutions to the conflicts among Arabs, Jews and Christians in the Holy Land.

Second, I think it is important for us to learn more about the history, political struggles and religious conflicts taking place in the Holy Land today. Unfortunately, the secular press is not always reliable in its reporting or analysis of conflicts in the Holy Land, so it's important to search out books and articles that can provide us with a more complete picture of the struggles that have been taking place in the Holy Land throughout history.

And third, I believe that our stewardship responsibility for the living stones of the Holy Land compels us to some form of action. We should not be merely passive bystanders as our sisters and brothers here (or in any other part of the world) suffer the effects of violence and injustice. What actions should we take? I believe that if we have prayed for peace, and if we have kept ourselves informed about the issues that are at stake in the Holy Land, appropriate courses of action will present themselves to us. Certainly we should all urge President Clinton and the members of Congress to support only those policies that will ensure liberty and justice for all of the peoples of the Holy Land.

The Bottom Line/Antoinette Bosco

Author delves into mysteries of Easter

I was looking for something that would be appropriate reading for Lent when I came across a new book titled "The Easter Mysteries" (Crossroad). I was pleasantly surprised when I saw that the book was written by Beatrice Bruteau, a dear friend of mine back in the late '50s and early '60s. We lost track of each other when our lives took unexpected turns, and it was like manna from heaven for me to see what she had achieved.

Her author's note informed me that she is a founder of the Schola Contemplationis in Pfafftown, N.C., a network community for contemplatives of all traditions throughout the United States and abroad. I was not surprised that she would have honed her contemplative side.

Beatrice and I were very young in the days when we were friends. But we didn't talk about fashion, or recipes, or even raising children, though I had five young ones at the time. Most of our conversation was about philosophy. We were both much intrigued with Father Pierre Teilhard de Chardin and with the necessity of contemplation for growth in the spiritual life.

As I expected, her book would not be thin icing, but deep, full, nourishing food for the spiritual searcher. She is honest from the beginning, telling us that "Christianity is a mystery religion."

What this means, she says, is that our religion is about transforming us, making our lives meaningful and satisfying precisely because it puts us in touch with the deepest truths of existence. She shares her wisdom with us, helping us find the true treasure that resides in the Easter mystery.

The transformation we seek is the passage from death to life, and she shows how this begins with baptism, the passage to a new kind of life, "being born, in the waters of birth, from God, and taking our first breath . . . as the breath of God, the spirit of God."

Now we can participate in the life of God. But to comprehend what this means, we have to open our ears and listen to Jesus. When we receive the secrets he is telling us, then we are initiated and can begin our new life.

"This is the Easter mystery," Beatrice writes.

Along with her extraordinary insights, the author has included exercises at the end of each chapter so that the reader can, in effect, be on retreat.

There are so many sections in this book that moved me. One is her chapter titled "Joining God's Universal, Impartial, Creative Love." Here she points out how limited our understanding of God's love is.

"We make deals with God," she writes. "We'll be good, and God will see that nothing bad happens to us. But that isn't the way it turns out. . . . The ups and downs of this life are not the main thing. The main thing is God, and we are invited to share in God's life by being loved by God and loving God."

This book builds up to a climax that has to leave the reader somewhat breathless with the joy of seeing in a new way the incredible creation that we are and how connected we are to our Creator. "The Easter Mysteries" is a gift from a woman whose vision of life is truly inspired.

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It is right for us to contribute to the support of religious shrines in the Holy Land. They are the lasting symbols of a faith that has endured for many generations in spite of the most severe trials. But we must also express our solidarity with the people of the Holy Land, the "living stones." They are also symbols of faith—and signs of contradiction—as people who are struggling to live together in a very fragile peace. Let's remember their passion and suffering this Good Friday. And let's pray that the God who shares our sorrow and our pain will comfort them and lead them to lasting peace.

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The Criterion



To the Editor

The different views Catholics have

Mr. Fink's column in the Feb. 16th *Criterion* ended with the following statement: "We must strive for a united church but, to accomplish that, we must also recognize the different views Catholics have about the church."

How can the church be united in its beliefs with different views? "United" and "different" are opposites. Is Mr. Fink's statement telling us that the church must be united with common beliefs but all of our interpretations are acceptable?

The teachings of the church are very explicit and if these teachings cannot be accepted, what would be the interest in belonging to the Roman Catholic Church?

I simply cannot understand criticizing any religion's teachings. If I cannot accept a religion's teachings, I should not criticize that particular religion but search for a religion whose teachings I can accept.

Marcella Smith
Whiteland

(That column concerned the different views Catholics have had about the church through the centuries—one view emphasizing a strong centralized church and the other the role of the local church. It was not about acceptance or rejection of the teachings of the church.—Editor)

Students' reasons found to be insulting

As the mother of a first grader at St. Rose of Lima School in Franklin and a teacher at Whiteland Community High School, I feel compelled to respond to the March 15th article "Students' Top 10 Reasons to Attend School." I assume these reasons are supposed to give people positive views about Catholic schools. Not all of them do.

My husband and I chose to send our daughter to a Catholic school. We hope she will learn in an environment where children's personalities and gifts sparkle rather than their clothes. We expect her teachers to explore ways to "see through Christ's eyes." We want "God's light to blind her" to ill-formed, judgmental opinions. We feel she should be able to freely discuss God in school. Otherwise we would have happily sent her to one of Johnson County's fine elementary schools and to the parish religious education program at St. Rose. Some of the reasons stated in the article reinforce our hopes and desires. Other reasons, however, I find to be insulting and formed without considering "God's love for us."

"People are not late for school because they have to pass through metal detectors." Do these students really think that most schools have metal detectors? (To determine the exact percentage of metal detectors in Indiana's public schools would be an excellent inter-disciplinary research project for eighth graders in a Catholic school, since all Catholic schools stress the development of critical thinking skills and prepare their students to be more informed citizens.)

"We have parents who come and help us with school and classroom needs." So do public schools. Just ask their teachers, students and parents.

"There is a good sports program." I believe public schools have very successful sports programs which emphasize good sportsmanship. I recently timed a swim meet between Whiteland Community High School and Roncalli. Whiteland's swimmers were as respectful and gracious as Roncalli's.

"You know teachers aren't in it for the money." The six other Catholic teachers at WCHS and I—along with our non-Catholic colleagues—do God's work in the classroom. We just do it without mentioning his name. We teach because we have God-given gifts to do so, and we love our profession.

"We have good discipline." So do

many public schools. Many parents choose Whiteland schools because of their discipline. Certainly this is true for other public schools in Indiana.

The next reason is the most appalling: "The students are of high quality." Aren't all of God's children of high quality? Surely these students are learning enough about brotherhood and God to know this.

I hope that when our daughter's class thinks about good reasons to attend Catholic schools, her teachers won't feel the need to compose an elitist Dave Letterman top 10 list. I hope this will lead the students to thoughtfully discuss the advantages of going to a school where they can learn about God's love for us, learn about the Catholic faith, and "learn how to walk beside God."

Kay Ann Wood
Franklin

Follow our pope and his judgment

While reading the March 1st *Criterion*, I came across the letter from Mr. and Mrs. Seibert of Leopold concerning the church's stand on women priests and married priests. I am sure they feel strongly, as some others do, about these issues.

I, too, had very serious problems with Pope John XXIII and Vatican II. I have been a practicing Catholic since I was one week old and found the changes very hard to accept. Like the Seiberts, I did not agree with the pope of that era.

Due to the fact that I was taught in a Catholic school and I believe that the pope is Jesus Christ's representative on earth, I accepted his changes and continued to try to be as good a Catholic as I could be (though not always perfect).

To think that our church can please everybody all the time is ludicrous. For now, let's not be anarchists, but continue to follow our pope and his judgment. Maybe, if we do, 100 years from now there will still be a Roman Catholic Church as we all know, and love, for our future friends and relatives.

Change will come but only when its time has come. This, apparently, is not the time.

Being a Catholic is not always easy, but let's keep trying.

James M. Withem
Poland

A look at some major political issues

Recent letters to the editor have blasted Republicans and praised Democrats. I fail to see how the Democratic Party can even pretend to care about Catholic issues. Let's look at some major issues:

Abortion. The richest country in the world has killed millions of its unborn babies. The Democratic Party has yet to meet an abortion it didn't like. It wants to fund taxpayer abortion on demand. It wants all medical schools (including Catholic hospitals) to teach abortion. The president won't even sign the current legislation to outlaw the gruesome partial-birth abortion procedure.

School choice. Although the Democrats want to fund abortions, they are adamantly opposed to funding school choice. Catholic schools have been proven to produce superior students at a fraction of the cost of public schools, but too bad for the people who want to send their children to such schools. Both the president and the vice president send their children to private schools, but they don't want poor people to be able to give their children a head start in life.

U.N. Conference on Women in Cairo and Peking. The administration fully supported these conferences that devalued both the traditional family and marriage, promoted abortion, and tried to convince the world that there are not two sexes, but five genders. The Vatican had to fight

tooth and nail to keep these anti-family agendas from getting passed.

Tax burden on families. The administration is opposed to cutting taxes for the average middle class family. The federal government spends a trillion and a half dollars every year. The Democrats tell us they need more of our hard-earned money. At all levels, over 40 percent of my income is taxed. The Republicans have consistently supported increasing the exemptions for children in order to ease the tax burden on families.

Joycelyn Elders. The former Catholic-bashing surgeon general told us to "get over our love affair with the fetus." She also praised aborting unborn babies with Down Syndrome as a way on increasing the average American IQ.

Welfare reform. Three trillion dollars and 30 years later have proven the failure of the welfare system. The current system promotes dependency on big government. It has been a complete disaster to the very people it was supposed to help. The Republicans are trying to promote a "tough-love" approach. They want to create jobs, expand the economy, and get rid of the incentives that keep people on welfare.

Family values, promoting homosexual lifestyles, condom distribution, reduced parental rights, anti-school prayer. Where is the Democratic Party? The Democratic Party is simply not aligned to Catholic values. It used to pay lip service to us, but it doesn't even do that any more. The Catholic vote is essential to the party that wants to win the White House. Let's not waste our vote on wishful thinking for a Party that has nothing to offer.

Ron Reimer
Clinton

Nothing to gain by closing the churches

The column "Accepting Change Is Difficult," written by His Excellency Archbishop Daniel M. Buechlein, O.S.B., in *The Criterion* of Friday, March 8, 1996, was read with interest.

This writer has been a lifelong resident of the center city, and have always been proud of our beautiful historic churches in the area.

It took years to build and maintain these center-city churches. They are not just lumber, mortar and brick—they are the blood, sweat and elbow grease plus money of parishioners devoted to their houses of worship.

Then with the stroke of a finger, orders are issued to close the doors.

Light One Candle/ Fr. John Catoir Harmony of the human spirit

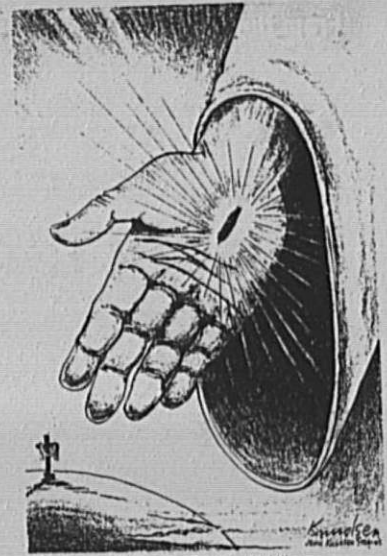
As the Easter season begins, it's a good time to reflect upon the message of Pope John Paul II during his inspiring visit to the United States in early October 1995: "The tears of this country have prepared the ground for a new spring time of the human spirit."



The pope brought us a message of hope, and we must cling to it with all our strength.

The O.J. Simpson trial had just ended and our nation seemed severely divided along racial lines. Feelings were deteriorating around the country just as the pope came to town. But then a dazzling array of holy images was presented to us. There on TV was a sea of faces, black, white and every shade in between all praying together. They were also weeping and cheering together, just being themselves. The family of God was never more evident as racial harmony dominated the spirit of the events between Oct. 4 and Oct. 8. It was a foretaste of heaven.

Then, shortly after the pope's return to Rome, we had the Million Man March on Washington. The values projected as the themes of the march were: honor, responsibility and devotion to family. Many chose to disregard the positive aspect of



There is nothing to gain and everything to lose by closing the churches and their well-maintained schools.

Oh, it's not problem to attend other parishes; however, the beautiful historic churches in the center city can never be replaced.

Perhaps the Catholic governing body will wake up one day to regret their stultilquent senseless decisions; unfortunately, it may be too late.

This writer has always been taught that the saving of just one soul is reason enough to keep church doors open.

What sad times we are in these days.

Mary C. Vinci
Indianapolis

What happened to Pontius Pilate?

Whatever happened to Pontius Pilate? In his most interesting book, "Famous Trials—Cases that Made History" (*Reader's Digest Books*), Frank McLynn reports that in the year A.D. 36, Pilate was ordered back to Rome after the people of Samaria complained that he was too cruel. In Rome he faced an imperial commission of inquiry and was sentenced to exile in Vienne, France. According to a fourth century account, he killed himself on the orders of the Emperor Caligula in A.D. 39.

Jerome W. Schneider
Jasper

the march and viewed it as a political rally which had the earmarks of a show of power. There was fear in the eyes of some whites, and pride in the eyes of most blacks. In a matter of days we had reverted back to our old ways. The family spirit was missing once again.

All of which proves how much we Catholics are needed in America to help bridge the racial gap that can so easily be stirred up by those who have their own agendas. America is a better country precisely because of the vision we Catholics bring to our culture.

We are a people who embrace one another as brothers and sisters. True, there are many among us who are prejudiced, but we are taught from childhood that such behavior is wrong. We are encouraged by our church leaders to love one another, and to overcome our fears.

Racial harmony is possible, and we as Catholics must lead the way.

Pray for the grace to make a difference in your community. Heal the hate that can so easily surface in matters pertaining to racial, national and religious differences. Jesus asked us to love one another. That means the work of making this a better world begins with you.

(Father Catoir will conduct a special retreat for adults 55 and over at Fatima Retreat House in Indianapolis Aug. 5-8. For information call 317-545-7681.)

Cornucopia/Cynthia Dewes

Following Plan B at Easter

We once experienced an Easter morning on which the Easter bunny goofed big time. No doubt he was exhausted from his participation in the Easter Vigil liturgy the night before on Holy Saturday. There'd been enthusiastic singing while trying to follow the hymnal in the dark, and the holding and passing of

candles while trying not to drip hot wax everywhere. Not to mention warding off flaming sparks from the New Fire in Father's charcoal grill.

Whatever the cause, Mr. Easter bunny made the careless mistake of hiding the kids' Easter baskets behind the furniture and under tables in the living room. On the floor. This would have been O.K. except that the living room had a large sliding window-door which opened onto an outdoor patio.

And guess what. Ants, smelling glucose prey, had marched under the sliding door

in search of the malted milk eggs and jellybeans and chocolate rabbits deposited so sweetly for the kids to find.

The carpet had taken on the design of a grid pattern. Entire phalanxes of ants were marching in lockstep toward each basket with such precision they could've put the Roman legions to shame.

Luckily, mom and dad discovered the bunny's error before the kids arose and moved swiftly to Plan B. This involved a frantic dumping of the baskets' contents, followed by hasty refilling with stale Christmas candy and Easter eggs which had formerly been rejected because of bad color jobs. If the kids noticed, they never said.

Which brings us to the point that Easter is all about Plan B.

Plan A is when we start out, all full of ourselves, operating on the premise that "God helps those who help themselves." We stomp off in the direction of money or security, whatever that is, or fame or power or a time-share condo in Barbados.

Or maybe we go out to lick the world for peace and justice. We picket in front of the Pentagon or quit eating grapes for 10 years in sympathy with migrant farm

workers. We write letters to everyone from the president of the U.S. to the local city councilperson, suggesting, complaining, protesting, agonizing. Sometimes we choose an easier path by using others and manipulating events, taking little liberties with the truth, sliding past responsibilities and obligations. Or we decide living is just too hard, and we take up a suicide watch with drugs and promiscuity and all kinds of risks to ourselves and others.

If we're lucky, smart, or live long enough, many of us come to realize that our Plan A, whatever it is, doesn't seem to bring us the satisfaction we expected. The pension, the social legislation, the facelift, or even the escape into oblivion we sought, seem ultimately to be dead ends. We've got them, but now what?

Here's where Plan B kicks in. When we've taken every humanly imaginable way to happiness and fulfillment and come up short to some degree, as we must always do, we still have Easter.

Every year Easter recalls God's promise that death, in any of its forms, is not the end for us. No matter what our failures, our sins and shortcomings, our handicaps and pain, God simply loves us and wants us to be happy with him forever in heaven.

All we need do is ask. For once, the Good News is not too good to be true.

Jesus says, "I am the Resurrection and the Life." Happy Resurrection! Happy Life! Alleluia!



Fathers John Ryan, Kenneth Taylor and Glenn O'Connor stand by a 1995 Jeep Wrangler they rode during this year's St. Patrick's Day Parade in Indianapolis. The jeep, along with four other prizes, will be raffled April 20 as part of All Saints Catholic School's 25th anniversary celebration.

Check It Out . . .

"Spring Desert Day," a reflection day for women and men will be offered April 17 at the Fatima Retreat House. The program includes morning prayer, liturgy, and lunch. The day will begin with registration at 9 a.m. and conclude at 2 p.m. The cost is \$15 payable by April 7. Child care is available. For more information or to register call 317-545-7681. The center is located at 5353 E. 56th St. in Indianapolis.

Holy Family Shelter will hold its sixth annual dinner with silent auction at the Marten House on April 24, with a social hour at 6:30 p.m., dinner at 7:30 p.m. and the auction following. The cost per person is \$125, with corporate tables seating six families costing \$1,500. Proceeds will help with operation of the shelters and with tuition assistance for the children. Those interested should call Daughters of Charity Sister Nancy Crowder at 317-635-7830.

A photography exhibit will be on display at the St. Meinrad Archabbey Library through April 26. Color and black-and-white photographs by the Photographers Study Group of Evansville, Ind. will be featured. All pieces will be available for sale. The exhibit is free. For more information call 812-357-6501.

"The Spiritual Journey," an intensive Centering Prayer weekend for those who have attended an introductory workshop and who regularly practice centering prayer will be offered April 12-14 at the Beech Grove Benedictine Center in Beech Grove. The program will begin at 7 p.m. April 12 and will conclude at noon April 14. The cost is \$125 for resident and \$85 for commuter. For more information call the center at 317-788-7581.

Catholic Social Service/Family Growth Program will offer Deaf and Hard of Hearing Parenting classes each Wednesday from 10 a.m. to 12 noon April 10 through May 1 at Tri-County Deaf Services, 2506 Willowbrook Parkway, Suite 111 in Indianapolis.

VIPs . . .

Paul Lahr, a fourth grade student at St. Gabriel School in Indianapolis was recently awarded a blue ribbon for his artwork "Ritual Fire Dance" in the 45th annual Symphony in Color competition. Kelli Hahn, a third grader at St. Mary School in Greensburg and Brandon Kyle, a sixth-grader at Our Lady of

The Jeffersonville Knights of Columbus Lip Sync Players will present "I've Heard That Song Before," a lip sync show, April 12 and 13 at the JFK Council Hall, 221 E. Market St. in Jeffersonville. Doors will open at 7 p.m. and the show will begin at 8 p.m. All proceeds will go to St. Elizabeth's Home and Crusade for Children. Cost is a \$3 donation. For reservations call Pauline Mockabee at 812-282-2710 or Luann Whittaker at 812-283-6441. Refreshments will be available during the show. Call the K of C Council for information on dinner before the show at 812-283-3134.

The public is invited to explore the conflicting historical and scientific theories that surround the Shroud of Turin at 7:30 p.m. April 5 given by Dr. Daniel Scavone at St. Matthew Lutheran Church, 2837 E. New York St. Free will offering. For more information call 317-637-8870.

The medical staff of St. Francis Hospital will challenge the Roncalli High School teachers and staff in a basketball game, at 7:30 p.m. April 12 in the Roncalli High School gym in Indianapolis. Jimmy "Mad Dog" Matis is the celebrity announcer. A halftime 3-point contest will take place between South Deanery priests. The cost is \$3 per person and \$10 for family. Pre-school and below is free. All proceeds will benefit drug and alcohol prevention programs at the high school.

The archdiocesan Office of Worship will host a regional gathering for parish music directors and coordinators from 7:30 p.m. to 9:30 p.m. (EST) April 15 at St. Mary Church in Lanesville. The program will feature celebration of evening prayer, presentation/demonstration on music for communion procession. For reservations call Christina Blake at 317-236-1483 or 800-382-9836 ext. 1438.

Greenwood School in Greenwood each received honorable mention for their work. Symphony in Color is administered by the Junior Group of the Women's Committee of the Indianapolis Symphony Orchestra with the Indianapolis Symphony Orchestra and the Indianapolis Museum of Art.

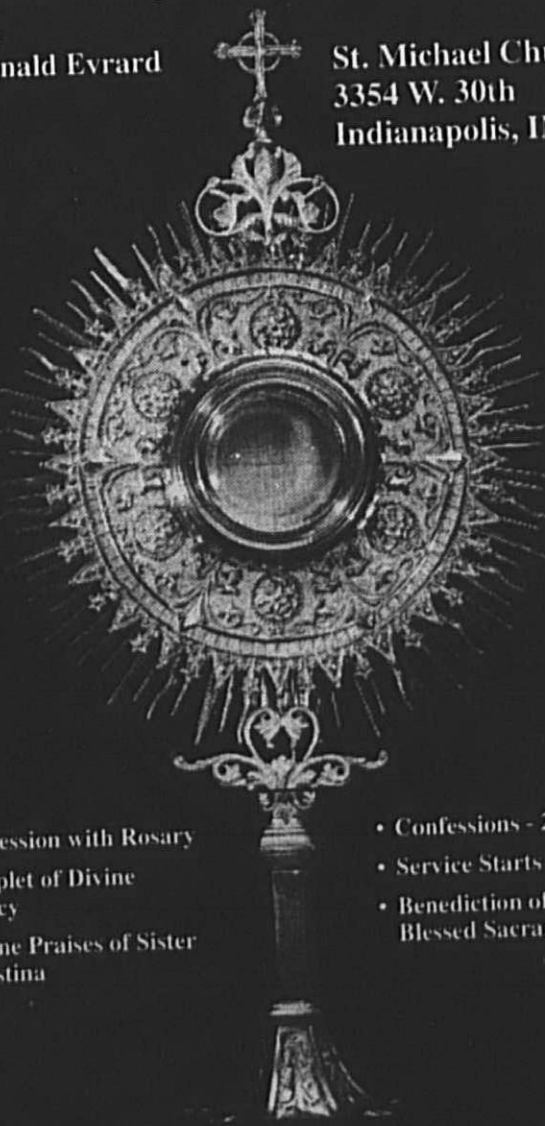
Divine Mercy Sunday - April 14

Presider:
Rev. Donald Evrard

St. Michael Church
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Indianapolis, IN

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

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



Courtesy of Mike's Express Carwash

Talents of all necessary, liturgy ministers told

By Margaret Nelson

On March 26 at SS. Peter and Paul Cathedral, Benedictine Father Jeremy King, director of worship and liturgical music at St. Meinrad College, presented an Evening of Reflection for liturgical ministers. He led a similar program at St. Mary of the Knobs Church in Floyds Knobs on March 18.

After Lenten Evening Prayer, Father Jeremy talked about "Making the Word



Photo by Margaret Nelson

Benedictine Father Jeremy King discusses "Making the Word Incarnate in Ministry" with liturgical ministers.

Incarnate in Ministry." He said leaders should look to Mary as an example.

"You offer your services to the church as ministers of the liturgy." He said that in the seminary, they pray the Liturgy of the Hours. "We have the idea that it is our job to pray—and to pray for the church in place of the people—like you people can't pray. It's something that we just discovered you might enjoy."

Father Jeremy suggested that when the parishes want to call people together, they gather for morning and evening prayers. "These ancient prayers properly belong to you. This is the prayer of the church—the church that's gathered all over the world."

He said, "What you're doing at liturgy has to be carried out. The experiences we have in liturgy have to be borne out in our lives. Otherwise whatever we do is hollow."

People who don't sing at Mass tell Father Jeremy, "I'd sing, but nobody is singing with me." He replies, "Well, maybe they're waiting for you to sing."

Father Jeremy said that the church has moved beyond considering vocations as just being priests, brothers and sisters. "I hope you recognize that each and every one of us has a vocation." He is pleased that "everyday lay ministry is happening."

"The Son of God is within the church very much today. It shows that you have a role that is distinctively your role. It is your responsibility as an assembly of faith to serve one another."

The church is getting back to the way liturgy was in the early days, as it began to develop, Father Jeremy said. "Then there were three books: the sacramentary for the presider; the lectionary for the lector; and song book for the song leader. That means at least three people were participating." He said that, before Vatican II, it got down to one book and the priest did everything.

He said that today the liturgy is based around the congregation. To experience liturgy to the fullest, each person should help the faith community carry out its roles.

"We need to distinguish between what is a career and what is a vocation," said Father Jeremy. "A vocation is something we do because we are living—because we are alive—because God has made each and every one of us unique people with particular gifts."

"It takes us a while to understand the power of the gifts we've been given," he said. "Even the Mother of God herself said, 'Why me?' When the pastor or someone came up and asked you to be a eucharistic minister or to sing in the choir, didn't you say, 'Why me?'"

"Now offer it back," said Father Jeremy. "When you welcome people, nobody can do it like you do it because they're not you."

At the annunciation, "God didn't force that on Mary," he said. "When the Lord said don't worry, she had the courage to say Yes. The feast we celebrate Dec. 25 began with the one we celebrate on March 25."

"We use our human eyes and make them an opportunity to touch the divine. The more fully we give of ourselves, the better chance we have to experience divine life now," he said, adding that it is seen most fully in the liturgy.

"We don't watch Mass on TV unless

we can't get our bodies to church. We take Eucharist to those people bound to their homes. "No one can say to the other, we don't need you. It works the other way, too. None of us can say, I'm not needed. We need each other and we cannot say, 'I'm not needed.'"

"It is important that you become 'angels' to others. People know they have talents to be patient with people. They give God an opportunity to reach and touch people. We have the opportunity to reach out and touch God. We have to make God visible, audible, and tangible."

"Jesus did that," he said. "He left it to us now. . . . All the different ministries you do, help do that."

He said that people from other churches criticize the Catholic Church because it does not have "altar calls," when people go to the front of church during the service. "We have an altar call at every Mass."

But Father Jeremy said, "We think we're being called to get (Communion). We are being called to become. What we do when we turn around to our brothers and sisters is just as important."

"The Body and Blood of Christ has become part of our body and blood. When we serve at the table, we're strengthening each other; we're empowering each other," he said.

"The RCIA people are going to look to you," said Father Jeremy. "I want you to go to them—invite them to read, to serve as eucharistic ministers, to become ministers of hospitality, to sing in the choir, to play an instrument. We should have that aim."

"You people make it happen in conjunction with your priests. That's a very heavy responsibility. But it's also a great joy!" said Father Jeremy.

Nativity School students mark Jewish Passover with a seder meal

By Margaret Nelson

On March 26, students at Nativity School in Indianapolis found out what a seder is by actually eating the foods served at the traditional Jewish meal.

Connie Braun, a member of the Indianapolis Hebrew Congregation, served as leader. From her leader's seder table, she led the students through the *haggadah* (order of service) and explained the terms and symbolism of the foods they had at their tables. She explained that Jesus was celebrating the Passover celebration during the Last Supper.

Braun enjoys explaining the seder symbols and foods to the children. She said, "It is a nice learning experience. And it creates more understanding between our religions."

Young women in the eighth-grade classes prepared a scarf song and dance for the Passover celebration. And the eighth grade young men served their fellow students. The event was held twice—once for the younger classes and later for the upper grades.

Braun explained the order of the seder, beginning with the *kiddush*, the blessing of wine. Next the students ate the green vegetable, the *karpas*, and broke the middle of three matzas—the *afikoman*.

Next, Braun told the Passover story: "This is the bread of affliction which Israel ate in the land of Egypt. It is a symbol of days of slavery and pain endured by the Jewish people for centuries."

At each celebration, a child asked the four questions of "Why is this night different from all other nights?"

They asked why they eat unleavened bread, why they eat bitter herbs and dip them twice, and why they recline at table.

The leader explained the reason for unleavened bread: "It is a reminder of the haste with which the Hebrews left Egypt. The Scripture says, 'The dough they had brought from Egypt they baked into unleavened cakes, because there was no leaven; for they had been driven out of Egypt and allowed no time even to get food ready for themselves.'"

The *maror* is eating of the bitter herb, and *korekh* is eating the herb and matza together. Finally, the children ate the Passover meal—*shulhan orekh*.

Throughout the meal, the children drank wine (or grape juice) four times: the cup of blessing; the cup of memory; the cup of redemption; and the cup of hope and freedom. Between readings and prayers, the children sang some Hebrew songs.



Photo by Margaret Nelson

Students at Nativity School in Indianapolis join Connie Braun, president at a Passover Seder at the school on March 26. Braun represents the Indianapolis Hebrew Congregation.

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Parish Profile

New Albany Deanery

They no longer build churches like St. Augustine's in Jeffersonville

By Millie Harmon

St. Augustine Church in downtown Jeffersonville truly exemplifies the statement, "They don't build churches like that anymore."

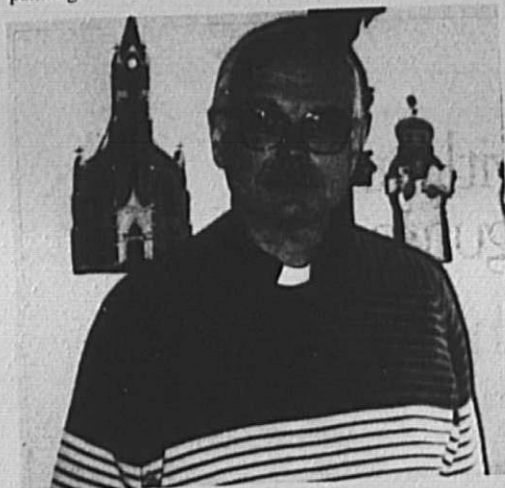
The current structure, which was completed in 1864 and rebuilt after a fire destroyed everything but its tower and walls in 1903, reflects Spanish Renaissance style.

Inside its exterior wall are three white Italian marble altars and marble pillars, statues and stations of the cross. High above the main altar is a hand-carved Last Supper.

Its large and breathtakingly beautiful stained glass windows depict the mysteries of the rosary, among them the nativity, presentation, Jesus in Gethsemane and Jesus the Risen Savior.

A tall bell tower beckons people to Mass and to pray the Angelus three times daily.

Today St. Augustine (seating capacity 500) is getting a "face lift," with the installation of a sprinkler system, improved lighting, a new sound system, plastering and painting.



Father Clifford Vogelsang, Pastor

The work is partly being overseen by parishioner and local architect, Wayne Estopinal.

"The building is beautiful with a rich and elaborate interior," said Estopinal. "The marble is phenomenal. No one could replicate it today. The price would be outrageous."

At the urging of Estopinal, Father Clifford Vogelsang, pastor, set in motion the plans for renovation of this church located just five minutes from downtown Louisville.

"This is a very faithful and supportive parish," said Father Vogelsang. "I want to help it grow qualitatively and quantitatively."

There is a strong ecumenical spirit among the six (one Catholic, five Protestant) downtown churches. "We cooperate with each other," said Father Vogelsang.

During Lent, each church took turns hosting a Wednesday noon prayer service followed by lunch. On Palm Sunday, there was an ecumenical blessing of palms. These palms were then taken to the respective churches for individual Palm Sunday liturgies. On Good Friday, these churches also conduct an ecumenical way of the cross.

And although St. Augustine has experienced struggles which include floods, fire, a new interstate highway and a temporary decline in enrollment in the 1960s, Father Vogelsang knows this parish of 665 families can survive most anything, even flood waters up to the choir loft in 1937.

Proof lies in the construction of a much-used parish hall in 1981 that serves many new young families today.

St. Augustine Parish was established in 1851 as an Irish and German parish and was originally named St. Anthony of Padua. When a new church was built in 1864, it was named St. Augustine after its pastor. The older structure retained the name of St. Anthony of Padua and continued to serve German immigrants. Eventually these German parishioners moved St. Anthony of Padua Parish to Clarksville in 1948.

In the 1870s the first school was opened and in 1915 a new school was constructed. St. Augustine School has been served by the Sisters of Providence and the Sisters of St. Dominic.

Because of declining enrollment, the school closed in 1969 and the building was razed in 1975. Today the parish



Photos by Millie Harmon

St. Augustine Church, Jeffersonville

subsidizes youth who attend Sacred Heart Catholic School in Jeffersonville, St. Anthony of Padua Catholic School and Our Lady of Providence High School, both in Clarksville.

Catholic education, from cradle to grave, is an important feature of this parish. Just ask Ann Northam, director of religious education since 1985.

"There are four legs of catechesis," explained Northam. "Message, community, worship and service."

Northam, who has a master's degree in religious studies and is a member of the core team of the Archdiocesan Strategic Plan for Religious Education, believes the message is the medium that can reach kids and adults. Her outreach in community is so successful that *The Criterion* did a feature on her a few years ago.

Little kids learn to pray and conduct a prayer service with Benediction for all students. All youth receive and learn about the rosary and its beautiful tradition. Everyone grows in knowledge of God's everlasting love.

Northam constantly questions how she can get kids to know who they are and how to be proud of that.

"Each Sunday, we have a brief assembly where all students and teachers meet to pray together and also to do some 'show and tell,' and we always end this with a cheer for St. Augustine Parish," said Northam.

A paid part-time assistant, Venita Lynch, and volunteers Kilian Sullivan and Pat Northam help administer many programs.

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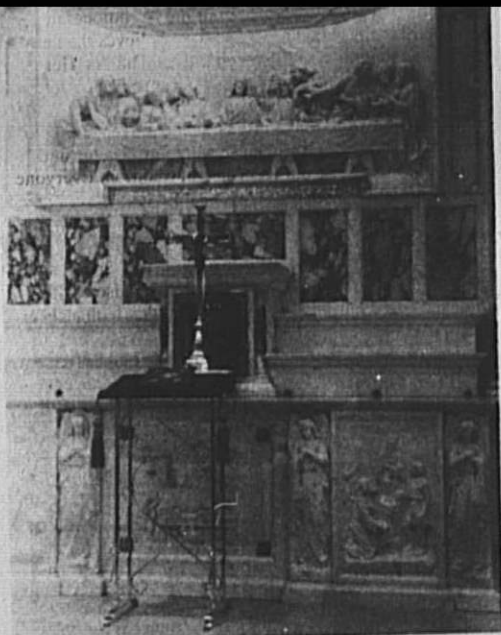
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RELIGIOUS

continued from page 1

New forms of consecrated life—especially communities with a mixed membership of men and women, single and married people—won some praise, but much caution at the synod and in the pope's new document.

The pope said the Holy Spirit has inspired different forms of consecrated life at different times in the church's history to respond to new needs within the church and in the world. "If, on the one hand, there is reason to rejoice at the Holy Spirit's action, there is, on the other, a need for discernment regarding these charisms," he wrote.

As has always been the case with new religious communities, "bishops should examine the witness of life and the orthodoxy of the founders of such communities, their spirituality, the ecclesial awareness shown in carrying out their mission, the methods of formation and the manner of incorporation into the community," he said.

Pope John Paul said he would establish a commission to study questions related to new forms of consecrated life.

Another concern of bishops at the synod was the tensions that sometimes exist between the pastoral activity and priorities of a diocese and the activities that religious intend to carry out in the same territory.

The pope urged bishops and religious to be in constant contact and to share their resources.

Each order or institute, he said, "is recognized as having a rightful autonomy, enabling it to follow its own discipline and to keep intact its spiritual and apostolic patrimony."

But, because the local bishop is the pope's representative and head of the local church, religious cannot invoke their autonomy "in order to justify choices which actually conflict with the demands of organic communion called for by a healthy ecclesial life," he said.

The apostolic exhortation, like the 1994 synod, called for an unquestioning acceptance of the vows, but left most

questions regarding lifestyles, ministries and governance up to the constitutions or rules governing the huge variety of Catholic religious orders, secular institutes and other forms of consecrated life.

"Live to the full your dedication to God so that this world may never be without a ray of divine beauty to lighten the path of human existence," Pope John Paul told the church's consecrated members.

By embracing poverty, chastity and obedience, consecrated men and women are examples of the Christian call of total dedication to God and to serving humanity, the pope said.

The pope said the vocation to consecrated life is an experience of God's love "so deep and so powerful that the person called senses the need to respond by unconditionally dedicating his or her life to God, consecrating to him all things present and future, and placing them in his hands."

Recognizing the "difficult and trying period" many religious orders have gone through in the last 30 years and the serious decline in their membership in Europe and North America, the pope called religious to a new creativity, fidelity and spirit of cooperation with lay people.

The key to consecrated life is a radical following of Christ through vows, he said.

Living out the vows is a countercultural sign in a world that often puts the individual and his or her desires and possessions above all other values, the pope said.

"The evangelical counsels should not be considered as a

denial of the values inherent in sexuality, in the legitimate desire to possess material goods or to make decisions for oneself," he said. But because of the influence of sin, they can be used immorally or can become idols, he said.

Chastity, he said, challenges the "hedonistic culture which separates sexuality from all objective moral norms, often treating it as a mere diversion and a consumer good."

The vow of poverty is a reproach to those who crave possessions, ignore the needs and sufferings of the poor and do not acknowledge a need to respect the environment, the pope said.

The way obedience is lived in religious communities and in the church, Pope John Paul said, challenges ideas about freedom and the individual that ignore objective truths and moral norms.

Several synod participants expressed concern about the weakened role of religious superiors after the Second Vatican Council, saying an exaggerated spirit of democracy had left many congregations without a true superior.

The pope said that while there were legitimate reasons to re-examine the role of superiors, "those who exercise authority cannot renounce their obligation as those first responsible for the community. In an atmosphere strongly affected by individualism, it is not an easy thing to foster recognition and acceptance of the role which authority plays for the benefit of all," he said.

The authority of the superior, who must have "the final word," is essential for forming true communities and "in order not to render vain the obedience professed."

Pope answers: What's the point of religious life?

By John Thavis, Catholic News Service

VATICAN CITY—At the close of his new document on religious life, Pope John Paul II weighs one of those pointed questions that might be posed by someone far outside Vatican circles: What's the point

of a religious vocation?

Why bother to dedicate one's life to Christ, when urgent social needs are crying out for action? Isn't the consecrated life, in the end, "a kind of waste of human energies?"

It's a question that many people are asking, even in good faith, the pope writes. His answer, woven through the document's 208 pages, is an impassioned defense of the sometimes hidden value of religious life—for the church and for society.

The text deals with a wide range of technical and organizational issues that will continue to be studied by bishops and other church officials.

But its wider message, aimed at the Catholic faithful and beyond, is that the call to consecrate one's life completely to Christ still has relevance in the contemporary world.

For the 75-year-old pontiff, who as a young man considered joining the Carmelite religious order in his native Poland, this is a deeply held conviction, one that deserves closer examination inside and outside the church.

In one sense, the value of religious life is "prophetic," the pope says. In a world that "risks being suffocated in the whirlpool of the ephemeral," the radical spiritual commitment of consecrated priests, sisters and brothers can open minds and hearts.

That statement underscored his belief that while contemporary society is more and more absorbed by superficial and material concerns, deep down many people are "thirsting for absolute values."

The pope recognizes that some basic elements of religious life, like voluntary chastity and poverty, seem mystifying to many people today. Yet he remains convinced that ordinary men and women need to grasp the "joyful and liberating" side of these commitments—when they do, they are inspired, he says.

The chastity practiced by men and women religious, for example, can become a "point of reference" for lay people seeking models of balance, self-control and emotional maturity.

He notes that through the ages, the consecrated life has brought the church closer to the poor, the sick and the neglected. Far from mere social activism, he says, this is the natural outcome of a total commitment to Christ, even among contemplative religious orders.

"How could it be otherwise, since the Christ encountered in contemplation is the same who lives and suffers in the poor?" he says.

Yet he takes pains to point out that even cloistered religious orders, whose members have little or no direct contact with the world, provide people with an extraordinary gift—"an expression of pure love which is worth more than any work," he says.

The pope's conviction that religious orders are essential to the church's mission explains his deep concern at the dwindling numbers of religious around the world.

But the pope is not just worried about numbers. In fact, he expresses no alarm at the prospect of individual orders disappearing, as long as new orders and new forms of consecrated life arise.

"What must be avoided at all costs is the actual breakdown of the consecrated life, a collapse which is not measured by a decrease in numbers but by a failure to cling steadfastly to the Lord and to personal vocation and mission," he writes.

This is the underlying message in the papal document: that the radical call of religious life must never become extinct, and that it always has value—even if much of today's world may wonder why.

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Joseph Scheidler talks at pro-life prayer breakfast

He says pro-life movement has gained an amazing momentum in educating Americans about horrors of abortion

By Mary Ann Wyand

"The work that we're doing is so important it must be very close to God's heart," Joseph Scheidler, executive director of the Pro-Life Action League in Chicago, told pro-life supporters during the "A Call to Action" prayer breakfast March 30 in Indianapolis.

"God is pro-life and he is calling us to preach this message," Scheidler said. "That's why this movement is so blessed. The best people in the world today are the people working for the innocent unborn, the helplessly ill, the elderly, all those people who need help, the ones that Jesus was concerned about, that he blessed."

The first annual pro-life prayer breakfast was co-sponsored by the Marion County chapter of Indiana Right to Life and the St. Pius X Council No. 3433 of the Knights of Columbus. Scheidler is an internationally-known pro-life lecturer, author, sidewalk counselor, and video producer. His new video is titled "Abortion: The Inside Story."

"Pro-life work is a tough battle," Scheidler said. "That's why we have to pray. We turn to God in our need, and we know God is on our side. Our labor is absolutely necessary, but God will complete our work."

For 23 years, he said, the Pro-Life Action League and others in the pro-life movement have worked hard for the cause of life as "the church militant" and now are seeing "miraculous things happen."

In the last year, the pro-life movement has gained an amazing momentum in educating Americans about the horrors of abortion, Scheidler said. "Just look at the introduction of the bill to stop the partial birth abortion. Who would have thought that the Congress of the United States would be voting overwhelmingly to stop a form of abortion?"

More good news comes in the number of abortion clinics



Joseph Scheidler

ics closed, he said, and the declining number of abortion providers practicing throughout the United States.

"Abortionists are (leaving their practice and) coming into the Christian religion in droves," he said, "and now 87 percent of the counties in the United States have no abortion facilities. When abortion became legal, 57 percent of the medical schools were teaching abortion proce-

dures, but now it's down to about 7 or 8 percent. The medical students don't want to learn how to do abortions."

Although "much is happening that we should rejoice at" in the war against abortion, Scheidler said, "we cannot be complacent, we cannot let up even a little bit" because babies are still dying.

"We have been chosen, we have been touched," he told the pro-life supporters, but "many of our brethren do not see it that way and we have to bring them in, to bring souls back to the Lord. God has his plan, and he is getting us to do his will, and in his will is our freedom and our hope. But it's an enormous task, an enormous goal, to change society. We must fight this battle with desire, and we must love it, because we have been called to fight for the little ones."

Praising the work of sidewalk counselors who try to reach the hearts of pregnant women outside abortion clinics, Scheidler said the pro-life ministry is "a glorious vocation" because "we have been touched by the Lord in this time of battle and called to the front ranks of this war. We are the church militant, the soldiers, on the front lines of the abortion battle, and are blessed because God is with us."

Pro-life supporters must "pray as if everything depends upon God and work as if everything depends upon us," he said. "We are God's hands, his feet, and his lips. On one day in Chicago, four of our sidewalk counselors on Michigan Avenue talked 27 women out of having abortions. We have a job to do outside the clinics, and I think everybody should do it from time to time. It is a most worthy cause to save those who are made in the image and likeness of almighty God."

AIDS quilt, service for victims scheduled for next weekend

By Mary Ann Wyand

"Called to Compassion," an interfaith service to remember those who have died from AIDS, is scheduled at 7 p.m. on April 14 at SS. Peter and Paul Cathedral in Indianapolis.

The memorial service will conclude a two-day display of a portion of The Names Project, the AIDS Memorial Quilt, at the cathedral next weekend from 10 a.m. until 4 p.m. on April 13 and from noon until 7 p.m. on April 14.

The Names Project display is presented by the HIV/AIDS Ministry of the Archdiocese of Indianapolis through the corporate sponsorship of St. Francis Hospital and Health Centers in Beech Grove and St. Vincent Hospital and Health Care Center in Indianapolis.

Father Carlton Beever, director of HIV/AIDS Ministry for the archdiocese, said the display of 12 quilt panels and the interfaith memorial service were planned for the weekend after Easter to comfort relatives and friends of people who have died from the disease.

"This is the second year for the quilt display at the cathedral," Father Beever said. "Last year we had six sections of the quilt on display, and this year we will have twice as many panels. All or most of the panels on display this year will be memorials for Hoosier residents."

Students from Roncalli, Cardinal Ritter and Bishop Chatard high schools and Brebeuf Preparatory School in Indianapolis will volunteer as hospitality ministers, he said, and also will help with the continuous reading of names of persons who have died from AIDS.

"We can never get all the way through the list of names," Father Beever said. "Last year we only got to the letter K. There's no way that we can ever read all the names in that short period of time."

The entire AIDS Memorial Quilt will be displayed Oct. 11-13 on the Washington Mall in Washington, D.C., he said. It will include new Hoosier quilt panels dedicated during the Sunday night service of remembrance at the cathedral.

"We also will be distributing information to dispel myths about AIDS," Father Beever said, "and to educate people about HIV and AIDS."

AIDS cases are increasing among teen-agers and senior citizens, he said, so people are never too young or too old

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Appeals court might rehear assisted suicide case

Both sides ordered to submit briefs with reasons for or against a rehearing by the whole 28-seat court

By Jerry Filteau, Catholic News Service

WASHINGTON—The 9th U.S. Circuit Court of Appeals threw a new twist into its recent 8-3 ruling on physician-assisted suicide by telling the litigants March 25 to give reasons for or against a rehearing by the whole 28-seat court.

The court's five-line order directed parties on both sides "to file, within 21 days, simultaneous briefs . . . setting forth their respective positions on whether this case should be reheard by a full court *en banc* (as a bench)."

If the circuit court hears the case again, it will be that court's third review of the same case—the constitution-

Seminar set on domestic violence, rape, child abuse

"Understanding and Supporting Victims of Domestic Violence, Rape and Child Abuse: The Spiritual Dimension" is the topic of an ecumenical seminar for clergy, religious, and people in lay ministry.

The seminar is scheduled April 23 from 9 a.m. until 4 p.m. at the Ritz Charles in Carmel. It is co-sponsored by the United States Attorney's Office of the Southern District of Indiana and the St. Vincent Hospital Stress Center in Indianapolis and is supported by a grant awarded by the Office for Victims of Crime and Office of Justice Programs of the U.S. Department of Justice.

Registrations are \$25 a person and include seminar fees and lunch. Checks should be made payable to VW-96-1 and are due to Carol Morris at the U.S. Attorney's office at 46 E. Ohio St., fifth floor, Indianapolis, Ind. 46204, by April 16. Scholarships are available upon request. For more information, call Morris at 317-226-6333.

ality of Washington state's law that forbids aiding someone to commit suicide.

A new appellate hearing could also mean a year's delay or more in bringing the question to the U.S. Supreme Court, and a new ruling at the appellate level could affect the way the nation's highest court addresses the question.

At issue is whether there is a constitutionally protected "right to die" comparable to the constitutional right to abortion that the U.S. Supreme Court made the law of the land in 1973.

In May 1994 U.S. District Judge Barbara Rothstein ruled that the Washington law against assisted suicide was unconstitutional.

In March 1995 a three-judge panel of the 9th U.S. Circuit Court of Appeals reversed that decision in a 2-1 ruling and upheld the constitutionality of the Washington statute.

Eleven judges of the circuit court, sitting *en banc*, then reheard the case. This March it reversed the decision of the three-judge panel.

It ruled 8-3 that the terminally ill have a constitutional right to decide when and how they will die, so the state cannot prohibit physicians from assisting their

patients in carrying out those choices.

If a third hearing in the same court is taken up, it will involve all active judges of the 9th U.S. Circuit Court of Appeals, which has 28 judges when all its seats are filled. The 11-judge panel was a limited *en banc* hearing; a review by every judge seated in the 9th Circuit Court would be called a full *en banc* hearing.

"I think this shows a deep, persistent disagreement within the court about the correctness of the 11-judge ruling," said Mark Chopko, general counsel for the National Conference of Catholic Bishops and U.S. Catholic Conference. The USCC was among organizations that filed friend-of-the-court briefs arguing that the so-called "right to die" has no constitutional basis.

He said that by issuing the order for new briefs on a rehearing on their own volition, the judges were "really inviting" the state of Washington to seek another appeal within the 9th Circuit Court.

The order came the same day that Washington state Attorney General Christine O. Gregoire announced the state's intention to appeal the decision to the U.S. Supreme Court.

Bill Williams, the state's assistant attorney general, told Catholic News Service March 28 that "we haven't made the decision yet" whether to request another review within the 9th Circuit Court.

"We want to get this resolved as soon as possible," he said, but the state would have to weigh relative merits of different strategies and their possible impact on the case's final outcome.

St. Philip's Walk/Run Pray-a-Thon helps school

Archbishop Daniel M. Buechlein will begin the April 21 St. Philip Neri Walk-Run-Pray-a-Thon with the prayer part. He will preside at the 10:30 a.m. Mass.

This is the sixth year for the program that benefits St. Philip's school. Prayer will continue in the church after Mass until 3:30 p.m.

The archbishop will start the "run" part of the day at 1 p.m. at Brookside Park. And the walkers will start out on the church property at 1:15 p.m. Those who participate will register at noon with pledges for the school.

Those who participate in the Walk-Run-Pray-a-Thon and contribute a minimum amount will receive T-shirts. There are divisions for elementary, 14 to 19-year old; 20 to 29-year-old; 30 to 29-year-old; over 40; and wom-

en's division. The first three in each division will receive awards.

The gymnasium will be filled with events from 12:30 to 4 p.m., including special entertainment and presentations of plaques to members of the classes of 1938, 1942, and 1944. These classes contributed heavily to last year's event.

At the closing ceremony, presentations of awards will be made to the runners and walkers. Everyone will participate in a buffet luncheon in the gym.

This is the fifth year that St. Philip Neri School has grown. Its present enrollment is 243 students.

Those wishing further information may call 317-631-8746.



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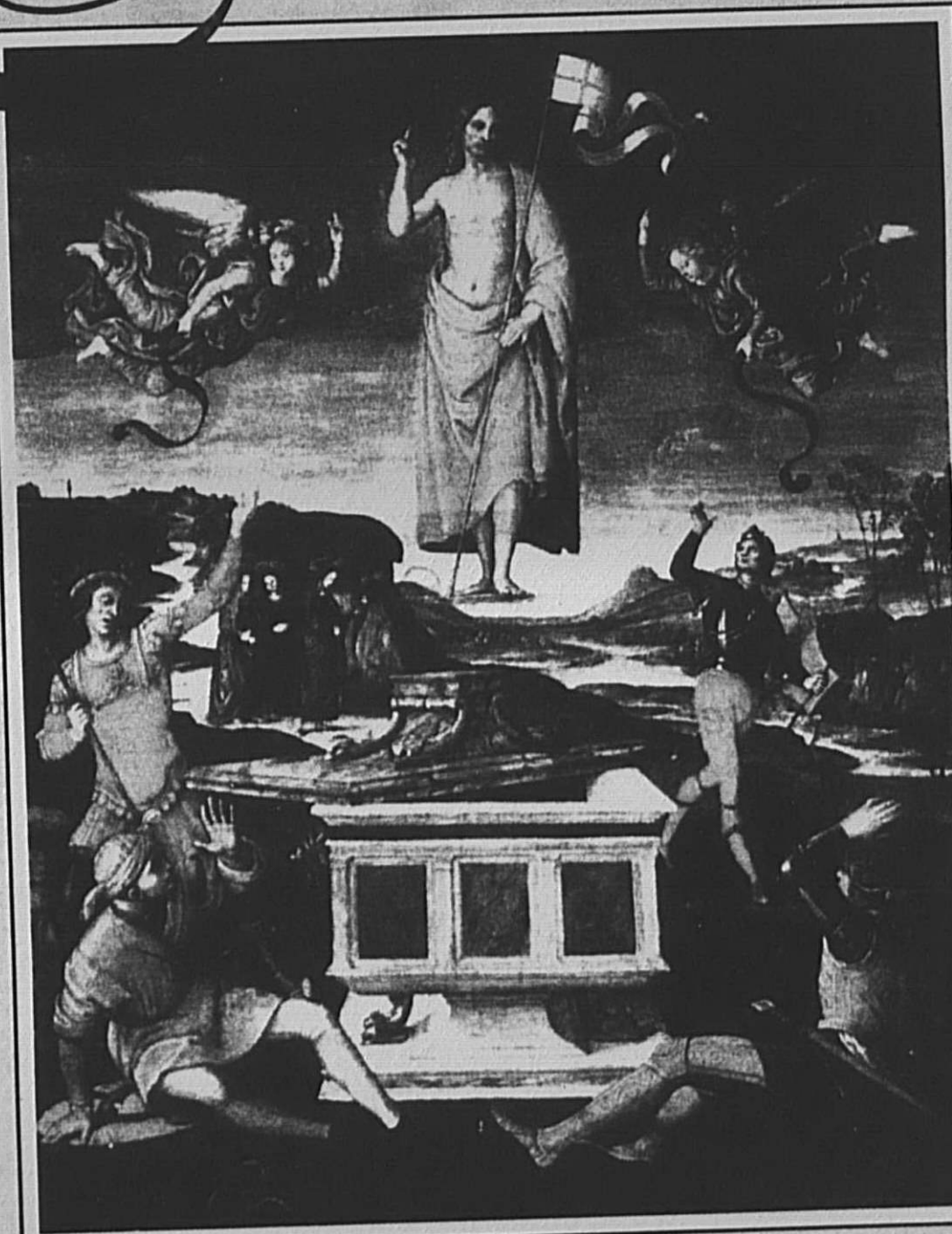
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Watch for information about the television Mass coming to cable systems outside of the Indianapolis area!

Easter

A Supplement to *The Criterion*



(CNS photo from Bettmann Archive)

"The Resurrection," by Italian Renaissance master Raphael, depicts Christ rising from his tomb.



The greatest of these is love

Lacy Keith of New Albany was baptized at last year's Easter Vigil Mass. Her mother will be baptized this year

By Lynn Prinaz

It happened to me just a few weeks after my birth and it has affected every part of my life. It has been a determining factor in what kind of education I have had, what many of my traditions are, how and why I make the decisions I do, and what kind of parent I have become. On that day, some 40 years ago, I became a member of one of the largest organizations in the world, the Catholic Church.

Being Catholic is not something I have ever questioned, because it is just who I am. Faith is a major part of my family's identity and heritage. There are, however, many people who join the Catholic Church every year without any influence from their families. Several years ago I heard a beautiful explanation as to why these individuals come to our church. The late Father James Sweeney put it simply like this, "You come to the church either through birth or through love."

Lacy Keith is a young lady who has had the experience of being loved into becoming Catholic. This love came from both her family and her community. Until about the age of 7, Lacy's grandparents took her to Sunday Mass on a regular basis. Lacy says she remembers going to church as being a neat experience and that she missed it as she got older.

Lacy became a student at St. Mary's

Catholic School in New Albany at the beginning of her fifth-grade year. There she quickly made many new friends and began to renew her interest in the Catholic religion. She attended Mass once a week with her class and became interested in becoming a member of the church.

Although Lacy's mother, Connie, was happy to take Lacy to Mass on the weekend, she was cautious about Lacy making a lifetime decision too quickly. Connie felt that Lacy's wanting to join the church might only be Lacy's way of becoming more a part of the group. However, Lacy was determined to become a Catholic.

For the next 18 months, Lacy's desire to join the church remained constant. So, in the middle of her sixth-grade year, she and her mother inquired about what instructions Lacy would need to become a baptized member of the church. Lacy met with our pastor, Father Bill Ernst, and with our director of religious education, Carol Strohbeck, and began to prepare for her baptism, confirmation and first Communion.

While preparing to join the church, Lacy found out that she was joining a whole community. Her cousin, who had come to the church as an adult, encouraged Lacy and told her some of the things she could expect. Lacy's classmates were happy for her and gave her a celebration party complete with decorations, food and presents.

Then, on April 15, 1995, Lacy experienced the greatest celebration of all.



Father Bill Ernst and Lacy Keith at St. Mary's Church in New Albany the evening Lacy was baptized.

During the Easter Vigil ceremony that evening, Lacy was baptized, confirmed and received her first Communion. "I just felt like this big light was shining on me. I was so happy," Lacy said of the event.

Lacy's entrance into the Catholic Church prompted Connie to do some soul-searching of her own. Connie, like Lacy, had been introduced to the church in her youth but was never baptized. She has always believed in God and has what she considers a strong faith. She simply never officially belonged to any organized religion. "There always seemed to be plenty of reasons why it wasn't necessary or it wasn't a good time to make that kind of commitment," she said.

The time started to seem right in 1991

after the death of her father. She said that while she was at the funeral home someone made the comment that they wondered where her father was now. "I had no doubt as to where he was," she said. "My faith told me he was in heaven. He was a good man. He had lived a good life and now he is enjoying the ultimate gift."

The combination of Connie's confidence in her own faith and watching her daughter's preparation for the Catholic Church brought Connie to her own readiness for commitment. She began instruction in the Rite of Christian Initiation of Adults (RCIA) program at St. Mary's last summer. Those who participate in this weekly program learn about the doctrine of the church, its sacraments, the organization of the church year, the meaning of the liturgy and many other facets of the church.

It has been my privilege to be Connie's sponsor in this program during the past year. I have gotten to know her better and I have also become friends with others who will be joining our church. Connie and two others will be baptized during St. Mary's Easter Vigil Mass on April 6, and along with two more candidates, will then be confirmed and receive their first Communion.

We celebrate these three sacraments of initiation as a community. There will be people joining the Catholic Church throughout the entire archdiocese of Indianapolis at the same time that evening. Any adult Catholic who has not attended an Easter Vigil service should mark their calendars for this truly heart-warming and renewing experience.

At this service we are all requested to renew our baptismal vows, whether those vows were the result of our parents' love when we were infants or our community's love at a later age. It makes no difference if you remember those original vows or not. What does matter is that you remember the love.

I understand the miracle of Easter!

'The miracle is this: the power of God's great love saves us, even from death. That love called me back to life'

By Sr. Dawn Tomaszewski, S.P.

"You were dead."

These words of Dr. Karla Zody's went right through me, like a laser. She spoke them at a gathering of friends to celebrate my homecoming from the hospital. I had been dead and was now alive. Until she spoke those words, I hadn't realized the full impact of what had happened to me.

Seven days earlier—on July 5, 1995—I had a heart attack. It was the last thing I could have expected at the age of 42 and in apparently good health.

My doctors tell me that I came to the hospital "fixed and dilated." That is, there was no sign of brain activity.

Providentially, Dr. Zody was at the hospital waiting to deliver a baby when I was brought to the emergency room. She was paged to the ER and was told by the doctor in charge that I was dead.

She touched me. I was still warm. She said, "She's young, she's talented—let's go!"

They tell me that for at least five of the 40 minutes it took to bring me back, there was no oxygen to my brain. Yet, I show no permanent damage. In fact, the blockage that caused all the trouble has since disappeared.

Yes, I understand the miracle of Easter! And the miracle is this—the power of God's great love saves us, even from death. The power of that love, unleashed in our lives and in the lives of those around us, brings new life.

This love has the ability to roll away the stones from the tombs that imprison us—not just on Easter, but each and every day of our lives. God calls each one of us to our own personal kind of resurrection—to a life where we love and value each other as much as God does.

That love called me back to life—through the persons who dedicated themselves to

reviving me—through my family and friends, my sisters in Providence who were at my side keeping vigil—through more people than I even know who began praying for my life and have continued praying for my recovery and good health. The love and prayers that embraced me during that time are as much responsible for my healing as the wonderful medical treatment I received.

All of this is God's love made manifest. All of us have the power to unleash this love upon the people in our lives.

Not every miracle is as dramatic as mine; not everyone is revived. For all of us, though, God's love is ever present. The Paschal Mystery we celebrate at Easter tells us that resurrection comes through death—in whatever form that may take. We come to understand that revelation day by day.

At first, when I learned that I had been dead and was then alive, it was almost more than I could fathom. Even the tiniest beauty was seen with new eyes. But each day I have come to a deeper understanding of how God's love has spoken through the events of my life.

I now know how overjoyed Jesus' mother, his disciples and friends must have felt. I feel this same joy well up within me. And I see it in the eyes of my family and friends as they gaze upon me restored to good health. My miracle has changed them. Jesus' miracle has changed us all.

Artist Mary Engelbreit has created a Christmas mug. On it are inscribed the words, "Don't waste the miracle." I think these words can apply to resurrections, don't you?

I leave you, then, with a prayer that Easter will live always in your heart. And remember, "Don't waste the miracle." (Providence Sister Dawn Tomaszewski is concluding her prayer ministry for the National Shrine of Our Lady of Providence at St. Mary of the Woods this year to pursue a deeper study of theology.)

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Three silences for Easter joy

Three types of silences are essential to my life:
sacred silence, personal silence and communal silence

By Jane Wolford Hughes
Catholic News Service

Life is continually surprising, and if you do not step back into some form of silence from time to time, you could find you have lost your way.

When I was a child, my mother, brother and I followed a ritual of silence during the three hours of Good Friday observance. Mama called it "sacred silence," for we were not simply quiet, we were prayerfully trying to relive and understand the passion and death of Jesus.

Each year, Mama retold the story with a little more insight—continually unfolding its meaning for our young minds. She was a vivid storyteller, and though we could not comprehend why such a terrible torture was happening to Jesus, she made us part of the painful scene.

We stood at the foot of the cross with Mary, the mother; her sister; the wife of Clopas and Mary Magdalene.

As Jesus' life ebbed away, we felt all creation sounding its elegy: A dark cloud rolled over the sun, the earth trembled, dogs howled in the alleys of Jerusalem, children clung to their mothers.

Then a great silence descended. Jesus, the Son of God, had kept his appointment with death—to save us for eternal life. All this he suffered because he loves us!

The women embraced one another in their anguish, drawing strength for the waiting. He told them he would rise. They were women of great faith. They believed.

Perhaps because I began so young to ponder them, the lessons of Good Friday have left an indelible mark on all I think and do. Three lessons are most obvious to me: love, the cross and silence. The first two have been addressed frequently, but not silence.

Mama said: "You should practice silence every chance you get, for you will need it when you grow up. There will be times when there are no words to use."

I have discovered all silence is not the same. I find three types are essential to my life.

The first type is "sacred silence," which is prayer and conversation with God. The more I can still my voice, the greater God can lift me to the wisdom of letting go. Then God forms me.

The second is "personal silence," which opens an inward path to explore myself, to strip myself of the protective shell and the person I have created—to

find the person I am.

The third silence I call "communal," which is the unspoken communion with another person or nature itself. This demands a trusting intimacy not easily achieved but far more healing than any words can create.

It can come out of a deeply shared experience or a profoundly shared sorrow. The women at the foot of the cross were sustained by such a silent communication.

In September 1969 my father-in-law died of Parkinson's disease. Six weeks later, my husband, Gene, an only child, was killed instantly in a car accident.

People wondered how we could deal with such a dual tragedy. Somehow, through the grace of God, the support of friends, Gene's mother, Neena, the grandchildren and I nurtured each other. We found strengths of rare quality and leaned on each other as stalks of grain in a windstorm. Neena and I were one: mother and daughter. We were family.

If we learn the lessons of Good Friday, we will know the joys of Easter. We must pass on to our children that there can be no Easter without the cross.

That is the paschal mystery—the mystery of Christ's death and resurrection!

(Hughes is a veteran adult religious educator and a free-lance writer in Farmington Hills, Mich.)

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CNS photo by The Crosiers/Gene Plaisted

Jane Wolford Hughes recalls how, years ago, she and her mother and brother followed a ritual of "sacred silence" during the three hours of Good Friday observance. "We were not simply quiet," she explains, "we were prayerfully trying to relive and understand the passion and death of Jesus."

In our everyday 'little resurrections,' life asserts its power over death

By Bro. Cyprian L. Rowe, FMS
Catholic News Service

Life is filled with resurrections. Every time recovering addicts say no—which they must do from moment to moment and from day to day—is a resurrection.

It is a resurrection, too, when a child is born and parents make a pact with the future, promising to do all they can to raise up this new life to the greatness of its potential.

We are all committed to these "little" resurrections, the commonplace happenings of everyday life. In these little resurrections, life asserts its power over death.

That is why resurrections are the essence of hope. This also provides insight for understanding why Easter is so important.

From a clinical point of view, hope is the sure source of human wellness. It is hope that holds up and carries persons who have suffered great emotional challenges, however these challenges have been defined by the medical academy.

Early in my practice as a psychotherapist, a client was transferred to me. This client was a mainstay at the hospital where I worked. Everyone knew him as someone who had been there as long as any of them could remember.

The clinician who transferred this gentleman to me was very clear. "He's my worst, and since I also transferred some of my best to you, I'm going to let you deal with him."

The clinician went on to enumerate the list of agonies one had to endure in working with this client: He never smelled right, never really cooperated with the treatment plan and, ultimately, the thera-

pist believed, the gentleman found comfort in being sick.

So I began treatment with him. I knew that my strategy had to encourage major changes.

After our first meeting he missed several appointments. But he would call me up and tell me how awful I was for not meeting his needs. I, in turn, was adamant and told him that things would have to be done on certain terms or not at all.

For several weeks there was no contact. Then one day a companion brought the man in. He was clearly quite sick. The psychiatrist and I decided he had to be hospitalized.

At that time I was working in Baltimore and living in Washington. So after work that day, I went to my car and turned on the radio. A song by Melisa Manchester came on called "Through the Eyes of Love."

Immediately, the Lord's message for me was clear. I had never looked upon this particular man that I was treating with eyes of love; consequently, I could not participate in his healing. The fact is, without love I could offer him no hope.

This was a "little resurrection" for me. I might call it an "Easter moment." What occurred gave hope to me, allowing me to begin to play a role in the rebirth of hope in my patient—the hope that is necessary for healing.

I call it an Easter moment because life once again asserted its power over death.

(Marist Brother Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine and a dean of students at the Graduate School of Social Work at the University of Maryland, Baltimore.)

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The Resurrection is the crowning truth of our faith

Jesus had to appear to the apostles before they would believe that he really rose from the dead

By John F. Fink

Easter is the most glorious day of the year for us Christians. On that day, we firmly believe, Jesus Christ, both fully human and fully divine, rose from the dead and thus completed what is called the Paschal mystery: By his death, he liberated us from our sins, and by his resurrection, he opened for us the way to a new life. This is the crowning truth of our faith.

It seems commonplace, in our secular society, to deny that the Resurrection really occurred. But, as St. Paul wrote to the people of Corinth back in the year 56, "If Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Cor 15:14).

Unlike the Muslims, who believe that Jesus was a prophet and a holy man, we Christians know that he was much more: He was God himself! And his resurrection proved that he had power over death itself. As he himself said, "I lay down my life, that I may take it again. . . I have power to lay it down, and I have power to take it again" (Jn 10:17-18).

The Gospels read on Easter Sunday, and during the Easter season, tell us the facts of what happened on that first Easter: the women finding the empty tomb and then having Jesus appear to them. It also tells the reaction of the

apostles to the women's news: disbelief.

Of course there was disbelief. The apostles had no idea that Jesus was going to rise from the dead—despite the fact that he told them explicitly, over and over again, that he would. In the apostles' experience, when someone died, he was dead—and that was it. Of course, the apostles had witnessed Jesus raising Lazarus, the son of the widow of Naim and the daughter of Jairus, but they never imagined that he himself would come back to life.

Instead of believing, the apostles were demoralized, thinking that someone had taken Jesus' body. This was Mary Magdalene's first reaction, too, as she said to the man she thought was the gardener, "Sir, if you carried him away, tell me where you laid him, and I will take him" (Jn 20:15). Of course, the "gardener" turned out to be Jesus himself.

The apostles didn't even believe Mary Magdalene and the other women. When the women excitedly told the apostles the good news, "their story seemed like nonsense and they did not believe them" (Lk 24:11). This occasioned a rebuke from Jesus when he appeared to the apostles that evening: "He appeared to them and rebuked them for their unbelief and hardness of heart because they had not believed those who saw him after he had been raised" (Lk 16:14).

The apostles were really hard to con-

vince. Even when Jesus appeared to them, so impossible did such a thing seem that they were terrified and thought they were seeing a ghost. Jesus had to prove to them that it was really he and he wasn't a ghost, even going so far as to eat a piece of baked fish.

It is sometimes thought that Thomas was the only apostle who doubted, since he insisted that he would not believe until he had seen Jesus. But the Gospels plainly tell us that all the apostles doubted and didn't believe until they saw Jesus. So the idea that the apostles could have somehow concocted the tale of Jesus' resurrection just doesn't hold up.

That Jesus actually did rise from the dead was a constant teaching of the early church from the time of Pentecost. The Gospels weren't written until decades later, but Christians had no doubt about the teaching. The first thing written about the Resurrection that has come down to us was St. Paul's first letter to the Corinthians in which he writes about the living tradition of the Resurrection that he learned about after his conversion.

St. Paul wrote: "I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, and that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the Twelve" (1 Cor 15:3-4).

The Gospels don't mention it, but St. Paul also tells us that more than 500 people saw the risen Jesus on a single occasion: "He appeared to more than 500 brothers at once, most of whom are still living, though some have fallen asleep" (1 Cor 15:6).

Although all these people saw the risen Lord, it's disappointing that there aren't better descriptions of his risen body in the Scriptures. There is no doubt that he has changed, since he is sometimes not recognized at first. Mary Magdalene thinks he's the gardener, the disciples on the road to Emmaus don't recognize him until he breaks the bread, and Peter has to be told "It is the Lord" when Jesus appears to the seven disciples while they are fishing. Is this the same person?

The church answers that question by saying that Jesus' body rose from the dead but it was not resuscitated. We believe in the Resurrection, not the resuscitation. His resurrection was not a return to earthly life as was that of

Lazarus, Jairus' daughter and the young man from Naim. These three all resumed their earthly lives but they had to die again sometime later. That wasn't true for Jesus.

Jesus rose with a glorified body, a spiritual body. It was no longer limited by space or time. Jesus' risen body could, and did, enter a locked room. Jesus appeared in his body when and where he wanted to. From the time of his resurrection, he passed from the state of death to another life beyond time and space. But what was that body like?

The closest we come to a description of a spiritual body was again in St. Paul's first letter to the Corinthians when he was telling the people of Corinth what their resurrected body would be like. Remembering that Paul told us that he saw the risen Lord, it seems probable that his description was influenced by what he saw of Christ.

Paul wrote about the resurrected body that you and I will have: "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). Not exactly a description but the best we have from Scripture.

There is much about the Resurrection that remains a mystery. We humans require the gift of faith to believe it because someone rising from the dead is as much against our experience as it was against the faith of the apostles.

"The Catechism of the Catholic Church" sums up the mystery of the Resurrection: "No one was an eyewitness to Christ's resurrection and no evangelist describes it. No one can say how it came about physically. Still less was its innermost essence, his passing over to another life, perceptible to the senses. Although the Resurrection was an historical event that could be verified by the sign of the empty tomb and by the reality of the apostles' encounters with the risen Christ, still it remains at the very heart of the mystery of faith as something that transcends and surpasses history. This is why the risen Christ does not reveal himself to the world, but to his disciples, 'to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people' (Acts 13:31) (No. 647).

We can glory in the words of Christ to Thomas, "Blessed are they who have not seen and have believed" (Jn 20:29).

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CNS photo by Robert J. Bennett

"Reclaiming Easter as the core and strength of Christian belief is an adventure," writes Thea Jarvis, "one that is worthy of the springtime child within us."

Reclaim Easter at home

After Lenten fasts and sacrifices, the Easter season is time to celebrate. Here are some specific ideas

By Thea Jarvis, Catholic News Service

Easter at our home was a family affair when I was a child. In straw bonnets and patent leather shoes, little boy ties and suit jackets, my five brothers and sisters and I would pile into the station wagon for morning Mass. Afterward, we'd scour the

back yard for eggs my parents had hidden under budding forsythia bushes and behind rocks damp with spring rain.

After Lenten fasts and sacrifices, it was time to celebrate—even if we weren't able to grasp all the theological nuances of the holiday!

While the intuitive nose of childhood

ferrets out the joy of Easter like a puppy hunting a hidden bone, distracted grownups like me need help recapturing the importance of this most significant event in the church year.

An Iowa-based resource center called Alternatives for Simple Living, that challenges our consumer-driven society, asked, "On the third day, what do you celebrate?" If the Easter victory over spiritual and physical death is truly the heart of the matter for Christians, why aren't we blowing horns, shouting from rooftops, dancing in the streets on Easter morning?

Big-eyed bunnies and fuzzy chicks are leftovers of ancient pagan festivals. Alternatives for Simple Living reminds us. Indeed, the early church scheduled the Easter celebration to counter non-Christian rites of spring.

But today's springtime rituals—trips to the beach, golf outings, shopping sprees—warrant some counteracting actions too. But what actions? Let's get specific.

First, Easter meals can be made to reflect spiritual truths while satisfying hungry appetites:

- The meal we enjoy with family and friends can include homemade breads blessed at Mass to recall the bread of life and the unity of Easter people.

- Those we invite to our table may be individuals who might otherwise observe the feast alone.

- A white candle mirroring the paschal flame of the Easter Vigil might be lighted during evening meals at home daily until Ascension Thursday to remind us of the risen Christ in our midst.

- Brief Scripture passages drawn from daily Mass readings, offered when the family is together—at mealtime, but also at bedtime, on week-ends, in the car—express and extend

the Easter message.

- The eggs we love to dye and decorate can be adorned with a cross, a lily, a lamb or an angel.

Second, remember that personal prayer in the Easter season can deepen and broaden spiritual perspective. "The Catechumen's Lectionary," edited by Robert M. Hamma, suggests remembering those who have shared their faith with us and praying for them by name.

Hamma's lectionary also points to the early Christian custom of owning goods in common and to Thomas the doubter, who believed because he felt the wounds of Christ. Both represent Easter values and suggest actions we might take:

- Sharing worldly possessions, and
- Searching out the wounded who need our healing presence.

Father Angelo Arrando is pastor of St. Gregory the Great Church, a 2,000-family parish in Danbury, Conn. He encourages at-home activities throughout the Easter season. "With people's schedules, it's hard for them to come to church," Father Arrando acknowledged. "We're trying to get church into people's families as much as possible."

St. Gregory's weekly bulletin includes stories, psalms, hymns and opportunities for spiritual growth that emphasize freedom and new life. The bulletin recommends contacting godchildren and godparents to let them know they're special. And it urges parishioners to do something to make parishioners baptized at Easter welcome in their church family.

Reclaiming Easter as the core and strength of Christian belief is an adventure—one that is worthy of the springtime child within us.

(Jarvis is a free-lance writer in Stone Mountain, Ga.)

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Welcome home to Easter

By Don Critchlow

Welcome home! Welcome home to Easter, for Easter is the home that God has prepared for us all.

More than anything else, we human beings desire a home, a place where we can be at home, a place where we can be ourselves.

Our human desire for such a home goes down to our deepest roots. All ancient myths included stories of some primordial home from which human beings strayed and to which they longed to return. (In our book of Genesis, it is named Eden or Paradise.)

As God's people, we are building a home for continuing celebrations. The great house, the mansion, is a world of splendor set against the world of chaos. So, welcome to God's great home of celebration, welcome to this home of Easter happiness.

It seems odd that we fashion our vision of heaven with a sense of total airiness, mists and vapors, clouds and gowns, lightweight harps and lighted halos. That is not the message of this Easter feast. Jesus did not rise from death to weightless oblivion. He is at home in his risen body. And we will be, too.

We cannot imagine how our bodies and spirits will do breakfast in heaven, but the Easter Jesus gives us a hint. He commanded his disciples to look and touch; he ate with them and spoke with them. He was still at home with them or, rather, they were still at home with him.

When American naturalist Henry David Thoreau died, he had the enviable luxury (after his chosen life of poverty in the woods around Walden Pond) of being eulogized by one of America's finest religious thinkers and speakers, none other than Ralph Waldo Emerson, a shining light of 19th century American literature, who had some heavenly notions of his own.

Emerson did not like churches and finally ended up quitting the organized ministry to pursue a more informal type of religious experience. But he always loved the human soul and its desire to have a home of some kind in eternity.

Emerson pointed out that, for all intents and purposes, Thoreau had lived a "homeless" life as a romantic wanderer. However, whatever heaven was, Thoreau would enter there and call it home.

That master phrase bears repeating: Whatever heaven is, we will enter there and call it home.

So welcome home to Easter, to this threshold of heaven, this great banquet hall of celebration here on earth. Consider this choir practice because Alleluia is our song of homecoming. Welcome home.

(Don Critchlow is a member of Cathedral Parish in Indianapolis.)



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By Catholic News Service

There's a pretty good chance that Barbara A. Ryback and Mary Merritt of Syracuse, N.Y. contributed something to the Easter celebrations in just about any U.S. Catholic parish.

As the quality control manager and decorator, respectively, for the country's oldest church candle manufacturers, the two women probably had hands or eyes on the paschal candles being used in about 10,000 U.S. Catholic churches for Easter celebrations.

At Will and Baumer Candle Co., Merritt is the sole employee decorating paschal candles—nearly 5,000 each year by hand. Ryback, who officially retired two years ago, still comes in daily for quality control inspections.

They're part of a 70-employee operation that will be dipping and decorating beeswax paschal candles through Holy Week.

"We'll be working right up through Good Friday," said Marshall Ciccone, executive vice president. "We put them on buses and airplanes right up to the last minute" for delivery by Saturday afternoon before Easter Vigil celebrations.

Candle makers at Will and Baumer have been working on paschal candles since September, when the first candle cores were formed in machines that extrude the beeswax in widths up to several inches, explained Ciccone in an interview with Catholic News Service.

Because of the enormous pressure required to extrude beeswax, machines can only be used for candles or cores a couple inches across, he said.

Those cores are dipped as many times as necessary to reach the four- to five-inch diameters of the biggest cathedral-size candles. At various steps along the way, the candles sit for a day or two, as employees watch for signs of blistering or other imperfections.

After that, Merritt begins decorating them with bits of shaped gold foil, Greek letters and wax-dipped symbols such as lambs. Other candles are decorated by machines, which paint on Easter symbols and pictures.

"Each one takes an hour to several hours to decorate, depending on the order," Ciccone said.

The cost can also vary widely, from \$35 for the simplest, smaller styles, to \$300 for complicated designs on the biggest, 45-pound candles, he explained.

It's a painstaking job, but Will and Baumer is just one of several companies that have made Syracuse a national center of candle making for more than a century. An estimated 60 percent of the church candles used in the United States come from one Syracuse company or another, according to the Syracuse Herald-Journal newspaper.

What is now known as Will and Baumer was formed in 1896 with the merging of two smaller manufacturers, both started by Bavarian immigrants in the mid-1800s.

Will and Baumer eventually spawned its three remaining local competitors, all started by family members or former employees who struck out on their own, explained Ciccone, one of the current employee-owners. After brief forays into the novelty candle market that temporarily brought bigger staffs and new equipment to the company, Will and Baumer has settled almost exclusively into the church candle market. The factory that once held hundreds of workers remains at 65 to 70 employees these days, Ciccone said.



CNS photo by Michael Okoniewski

Decorator Mary Merritt inspects an Easter candle at the Will and Baumer Candle Co. in Syracuse, N.Y. She decorates thousands of large paschal candles by hand each year for the Easter season.

The closing of inner-city, ethnic churches that once used huge quantities of candles and their replacement by more modern, better-lighted suburban churches which purchase fewer candles has cut into the business in recent decades. But Ciccone said demand remains relatively stable these days.

Although there are hundreds of other candle manufacturers around the country, canon law requires beeswax candles of a specific quality for Catholic liturgical use, explained Ciccone. Producing that quality takes a certain expertise and consistency of formulas that only about a half-dozen U.S. companies can provide, he said.

While Will and Baumer specializes in paschal candles and decorated ceremonial candles for weddings, baptisms and confirmations, the company also sells tens of thousands of regular beeswax altar candles each year, Ciccone said.

"They're the bulk of our business, but we really highlight the paschal candles for their craftsmanship and decorating," he said.

(Contributing to this story was Patricia Zapor in Washington and Peter Duffy in Syracuse.)

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CNS photo by Michael Okoniewski

Small white lambs and gold leaf are applied to paschal candles at the Will and Baumer Candle Co. in Syracuse, N.Y. The plant carries on the tradition of hand decorating each Easter candle for a distinct design.

Easter Bunny tells Christ's story

Priest's book tells the story of the death and resurrection of Jesus as seen through the eyes of a bunny

By Michael Cox, Catholic News Service

Father Richard Lewandowski said he had hoped his first published work would be a deep and meaningful theological treatise. But it turned out to be a story for children called "The Easter Bunny."

And that's just fine with the parish priest. "The Easter Bunny" is a story aimed at a youthful audience that deals with the suffering, death and resurrection of Jesus—as seen through the eyes of a bunny.

"Even a simple book can have a message," said Father Lewandowski, pastor of St. Camillus de Lellis Parish in Fitchburg, Mass.

"When Jesus touches anyone, even someone as little as

a bunny, that person's life is changed, and with that change comes a call to share a new life with others."

In the story, a bunny becomes the first creature to see Jesus after his resurrection and is bestowed the honor of bringing candy to children on Easter Sunday.

"I think it is an excellent way to teach a deep and spiritual mystery to little children," Father Lewandowski told the *Catholic Free Press*, Worcester's diocesan paper.

"I don't ever recall anyone making a connection between the two most recognizable figures of Easter—Jesus and the Easter Bunny," he added.

The priest said it is very important that children have a "warm and welcoming" experience of church. So at his parish, events are held at Christmas, Easter, Halloween and Valentine's Day to welcome children.

He began telling his version of "The Easter Bunny" to children during the Easter holiday season. Soon, parents began asking him to write the story down so they could have a copy.

He tested the book out on some tough critics, his 16 nephews and nieces, who all thought it was an excellent story, he said. And when the idea of publishing the book struck him, it seemed to be the opportune time to try.

"This is the first anything I have published," he said. "Getting a book published is a complicated process."

He approached one publishing company which thought the book was worthy of publishing, but because it didn't publish children's religious books, it recommended he self-publish it.

The priest found artist Anne Schaper Englot to illustrate the story, with the help of a former student at Fitchburg State College, where he has served as chaplain of the Newman Center for 14 years.

With the assistance of his nephew, a high school student, the priest was able to produce 4,000 copies in the first printing of the book.

He calls the experience of self-publishing expensive and interesting. He had a lot to learn, he said, but realized he was "still teachable" and he "found that exciting."

His publishing team managed to get the book in stores for Easter. It is currently available in paperback and retail for \$4.95. (Brent Anderson Publishers, 25 Darnell Rd., Worcester, MA 01606.)

Since its printing in early February, the book has

Christians often ponder mystery of risen body

By Father Robert L. Kinast, Catholic News Service

Every Sunday when Catholics profess their faith at Mass, they affirm the resurrection of the body. Less frequently, when confronting someone's death or considering cremation, they may wonder what kind of body people will have after the resurrection.

St. Paul thought it was foolish to push these questions too far. When the Christians at Corinth posed them (1 Cor 15:35), he redirected their imagination from the details of the resurrection to its primary meaning.

When a seed, which is a kind of body, is planted in the earth, it is not yet the plant it will become. It is transformed by God from a seed into a grain of wheat or a flowering plant.

In the same way, our bodily existence is not now what it will become. Through death it is transformed by God into a new, imperishable, glorious existence. The model and the manner of this transformation are found in Jesus.

Among the people of Corinth in New Testament times, a concern arose about what kind of bodies they would have after death. St. Paul insisted that the risen body isn't really theirs, it is Christ's (1 Cor 6:13).

Union with the risen Christ was the whole emphasis in Paul's understanding of the resurrection. The chief sign and experience of this transformation into the risen body of Christ is the Eucharist. The Eucharist is a real participation in the risen life of Jesus.

That's why Paul insists that anyone who eats or drinks unworthily or without paying attention to the Eucharist's meaning profanes the Lord's body.

Likewise, those who think only of themselves and eat with no regard for others in the assembly show disregard for the meaning of Christ's real body, the church.

Through the resurrection and its eucharistic expression, each person becomes a member of the body of Christ. This doesn't mean they lose their individuality; it means their individuality is transformed, glorified, perfected through incorporation into Christ.

In addition, becoming part of the risen body of Christ might not mean that each person acquires a perfect body according to society's image of perfection.

Perhaps those who understand this best are people with disabilities. Many of them find that the attitudes of so-called healthy people are a greater obstacle to their human fulfillment than their actual physical disability.

And they don't necessarily find it consoling to be told that in the future life they will be whole and perfect, as if these qualities are identical with physical well-being.

Deborah Creamer, for example, writing in the *Journal of Religion in Disability and Rehabilitation*, says that she considers her disability a central part of who she is. Her identity is wrapped around it, and she cannot imagine herself without it.

What she can imagine is the kind of acceptance, affirmation and respect she has not experienced in this life. For her, the resurrection does not have to mean a perfect physical body but a wholesome, loving relationship.

This is how she understands Jesus as a healer. While he cured a number of people of physical ailments, he was more concerned with healing people's broken relationships with God, with one another and with the world.

For Creamer, as for St. Paul, the Eucharist is the primary sign of genuine healing. What the Eucharist offers is a real participation in Jesus' risen life—a true transformation in which, while individuality is not lost, physical disabilities cease to be a sign of spiritual brokenness and alienation.

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

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CNS photo

A rabbit who observes the events of Easter is the featured character in a children's book by Father Rich Lewandowski of Fitchburg, Mass.

been selling in five states—Massachusetts, Ohio, Virginia, Florida and Michigan.

Father Lewandowski said he was "excited by the enthusiasm" that has come from the book, and hopes it will continue.

"I think it has tremendous merit," he said. "Otherwise I wouldn't have put my time and money into it."

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Faith Alive!

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The promise of Easter centers on the Eucharist

By Fr. Lawrence E. Mick

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your spiritual worship' (Romans 12:1). What's a 'living sacrifice' and what is 'spiritual worship'?"

"I'm not sure," said Jean, "but it reminds me of a line in the Mass last Sunday that talked about 'a living sacrifice of praise.' I guess I think that means our lives are supposed to be a living sacrifice."

"OK," John interjected, "but what does that actually mean? What does it mean for my life at the office and at home? I certainly don't think of my work as anything very religious. In today's business world, things are pretty vicious at times. Look at all the people who have been getting fired with this current mania for downsizing, for example."

"I know what you mean," Tom added. "It seems like we live all week in a world very different from the world of worship on Sunday. Those two worlds don't seem to have much in common."

"But, you know," said Lucy, "I heard once that the early Christians considered their daily lives the most important worship they gave to God."

"Do you mean they didn't worship on Sunday like we do?" asked Dorothy.

"Oh, they gathered each week for the Eucharist, too," Lucy responded, "because that was a time to share their worship with others and to find strength to live their lives in a way that praised God all week."

"But how does my work at the office or your work at the bakery give praise to God?" asked John. "The only time I hear God's name at work is when somebody gets angry."

Everyone nodded in agreement. "Well," Lucy replied, "maybe it's easier for me, since I work in a bakery. When I'm baking bread, I sometimes think of the bread at Mass. In the early church, if I remember correctly, people used to bring the bread and wine they made at home along with other foods and items needed for the support of the church and for the poor. These things were brought up to the altar during the preparation of the gifts at Mass. Maybe that made it easier for them to see the connection between Sunday worship and their daily lives."

"We don't bring those types of gifts to Mass now, though," said Irene. "The only thing that we send to the altar is our money."

"And that's important, too," Father

George remarked, which brought hearty laughter from the group.

"OK," he said, "it is important for our budget, but what I mean is that it's important as a symbol. Like it or not, in our culture money is a powerful symbol of who we are. Our money represents us when we put it in the collection. And that money is the fruit of your labor, just as the gifts the early Christians brought were the work of their hands. Our efforts all week to live and love as Jesus did give glory to God."

"So when we give our money in the collection," Jean suggested hesitantly, "that's a symbol that we're willing to give ourselves to God?"

"Exactly," replied Father George. "Since we get most of our money from the work we do all week, the collection is one direct link between the Mass and the rest of our lives. On Sunday, we join our 'living sacrifice' of daily life to the sacrifice of Christ. That incorporates our efforts into 'the one acceptable sacrifice' of the New Testament. And in every Mass we celebrate Christ's death and resurrection, so if we unite ourselves to him we share in his great act of worship."

"Maybe that's what it means to say that the Mass is the summit of our lives," Dorothy ventured. "It's the highest praise we can give God because it's the worship of God's Son in which we share."

"And taking part in the Mass gives me encouragement and grace to live the Gospel all week," Dave added. "It really is a 'source'—a source of strength."

"I'll second that," said Irene. "Life constantly calls for sacrifice. Between my job, keeping the household running, taking care of the kids, and helping to care for my elderly in-laws, I often find myself running low. The Mass reminds me each week that I'm not alone and that I am called to imitate Jesus' sacrifice."

"I agree," added Tom. "And I sure hope I get to share in the resurrection someday, after all these years of sharing in the cross!"

"Well, that is the promise of Easter," said Father George, "and it's a promise we can trust."

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



CNS illustration by Robert F. McGovern

The Eucharist is the summit and source of a Catholic's daily life, members of a parish Bible study group realized, after discussing the matter at length. In the early church, people used to bring the bread and wine they made at home along with other foods and items needed for the support of the church and for the poor. Perhaps that made it easier for them to see the connection between Sunday worship and their daily lives.

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(David Gibson edits "Faith Alive!")

Discussion Point

Easter memories recall faith, family

This Week's Question

Recall an Easter that was special in your memory. Briefly, what happened that day?

"It was the last Easter I spent with my grandparents. We went on a picnic. It was beautiful weather. We played baseball and Frisbees, anything the kids wanted to play. We were in the military, and none of us had family nearby. My grandparents had taken the train to come visit us. It was just a great day!" (Myrtle Huff, Pueblo, N.M.)

"I'm a convert, and I was confirmed and received my First Communion the same Easter Sunday my daughter received her First Communion. Being able to share the occasion with my second-grade daughter (she's now 29) made the day especially memorable for me." (Charlotte Spivak, Virginia Beach, Va.)

"The Easter that stands out is not a happy memory. My husband asked me for a divorce. I went and talked to my pastor, tried to get some perspective (which took me a long time—two years, I'd say). So that

Easter was really the start of a new life. It has been both a death and a rebirth." (Karen Brown, Forest Grove, Ore.)

"One memorable Easter Sunday we anticipated nice warm weather and instead there were inches and inches of snow on the ground. I remember the children decked out in their spring finery and winter coats and boots. We still celebrated, though, knowing that spring was coming." (Marcia Williams, Rockford, Ill.)

"A special Easter was the year after my mother passed away, because we were filled with a renewed sense of hope at being reunited with her through the resurrection." (Shirley Wanchena, Isanti, Minn.)

Lend Us Your Voice

An upcoming edition asks: What is your favorite memory of serving as a parish minister to the sick? If you would like to respond for possible publication, write to "Faith Alive!" at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



CNS photo by Cleo Freelance Photo

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Recall an Easter that was special in your memory. Briefly, what happened that day?

"It was the last Easter I spent with my grandparents. We went on a picnic. It was beautiful weather. We played baseball and Frisbees, anything the kids wanted to play. We were in the military, and none of us had family nearby. My grandparents had taken the train to come visit us. It was just a great day!" (Myrtle Huff, Pueblo, N.M.)

"I'm a convert, and I was confirmed and received my First Communion the same Easter Sunday my daughter received her First Communion. Being able to share the occasion with my second-grade daughter (she's now 29) made the day especially memorable for me." (Charlotte Spivak, Virginia Beach, Va.)

"The Easter that stands out is not a happy memory. My husband asked me for a divorce. I went and talked to my pastor, tried to get some perspective (which took me a long time—two years, I'd say). So that

Easter was really the start of a new life. It has been both a death and a rebirth." (Karen Brown, Forest Grove, Ore.)

"One memorable Easter Sunday we anticipated nice warm weather and instead there were inches and inches of snow on the ground. I remember the children decked out in their spring finery and winter coats and boots. We still celebrated, though, knowing that spring was coming." (Marcia Williams, Rockford, Ill.)

"A special Easter was the year after my mother passed away, because we were filled with a renewed sense of hope at being reunited with her through the resurrection." (Shirley Wanchena, Isanti, Minn.)

Lend Us Your Voice

An upcoming edition asks: What is your favorite memory of serving as a parish minister to the sick?

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

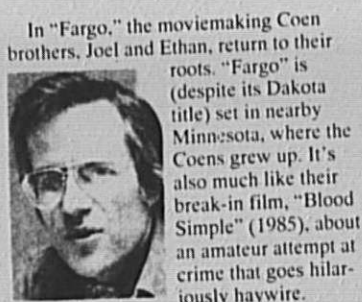


CNS photo by Cleo Freelance Photo

Entertainment

Viewing with Arnold/James W. Arnold

'Fargo' is dark comedy based on real-life plot



In "Fargo," the moviemaking Coen brothers, Joel and Ethan, return to their roots. "Fargo" is (despite its Dakota title) set in nearby Minnesota, where the Coens grew up. It's also much like their break-in film, "Blood Simple" (1985), about an amateur attempt at crime that goes hilariously haywire.

The Coens, who split the writing-producing-directing chores, by now have created a body of solid, offbeat movies ranging from "Raising Arizona" and "Barton Fink" to "Hudsucker Proxy." They are funny and weird, with decided moral skepticism about human nature, and often involve unlikely contact between professionals and amateur criminals.

"Fargo" is typical. There are no stars, just character actors. The location is rare: the flat frozen country between Minneapolis and Brainerd, a town in Paul Bunyan territory a few hours drive to the north. The look is white and gray, with barely visible horizon line. The hard natives, nearly all of Scandinavian ancestry, expect few surprises.

The reality-based story is "told exactly as it happened." In Minneapolis, new car manager Jerry Lundegaard (William H. Macy) needs money for a big land deal, but can't get it from Wade, his tough-minded boss and father-in-law. You soon understand why.

Jerry uses a mechanic at the service shop to contact a couple of ex-cons to kidnap his own wife, Jean. He figures Wade will pay ransom to save his daughter, and after paying off the kidnapers he'll have both his wife back and the money he needs.

But the crooks turn out to be a couple of klutzes. Carl is played by Steve Buscemi, the odd, bug-eyed little actor who

finally made a success in "Reservoir Dogs" and "Pulp Fiction." He's the Peter Lorre of the 1990's. His colleague is Gaear (Peter Stormare), a large quiet man inclined to take direct action without deep thought.

They almost botch the abduction. (Jean, not one to give in easily, bites Gaear's hand after he blasts through the patio door with a tire iron. He rushes to the medicine chest for disinfectant. She runs out screaming, wrapped in the shower curtain, and falls down the stairs.)

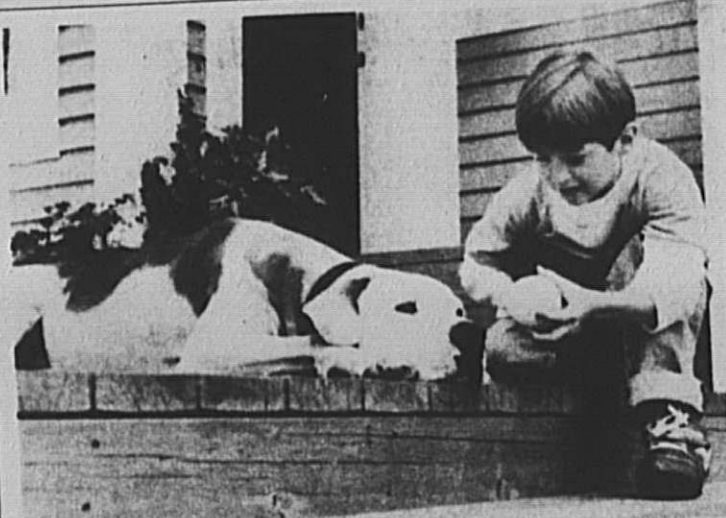
Later, it gets worse when they're stopped by a highway patrolman near Brainerd for not having the proper license tags. (Jean is hidden in the back seat.) It's one of those situations where the cop is too fussy for his own good. Gaear panics and shoots him and several passing witnesses, in a pitch-dark country car chase.

At this point, it's Hitchcockian dark comedy. Unpleasant people are messing up their unpleasant plans, and we see that executing the details of a crime is never quite as easy as planned. People don't give in without a fight, and the unforeseen inevitably occurs.

The movie rises to another level as we're introduced to "the detective," local sheriff Marge Gunderson (Frances McDormand). She's seven months pregnant, and very close to husband Norm, a wildlife artist. The usual roles are reversed: he provides support and brings her all her meals, which they eat with enthusiasm.

Marge is uncomplicated. Her dialog includes a lot of "oh yahs" and "okey dokeys" and "thanks a bunches," all without irony. But she's smart enough, between bouts of morning sickness, to get quickly on the trail of the culprits.

Meanwhile, Jerry is frantic and unable to stop the aggressive Wade (Harve Presnell) from personally delivering the ransom money to Carl on the snowy top floor of a parking pavilion. They misunderstand



CNS photo from the Walt Disney Company

In "Homeward Bound II: Lost in San Francisco," a dog named Chance has a quiet life with Jamie Seaver and his family until he and two other pets get lost at the San Francisco airport. The U.S. Catholic Conference classifies the Walt Disney film A-I for general patronage.

and shoot each other. On the way out, Carl, bleeding profusely, is stopped at the booth by the cashier, who makes the bad mistake of insisting on collecting his parking ticket.

You may complain about the taste of mixing violence and horror with comedy—really a comedy of manners, since many of the best laughs are based on the unsophisticated ways of the "Northern Exposure" types who wander through the film. But this kind of comedy was invented long before the Coens (or Quentin Tarantino), and is one of the ways in which art helps make life's cruelties bearable.

There may be too much blood in "Fargo" for even adult comfort. Yet, it's good to perceive criminals as essentially stupid, which is unfortunately what many of them are. Too many lesser movies (e.g., "The Usual Suspects" and "Seven") suggest they're all but omnipotent.

Is there a watchdog group that searches out negative media comments about Scandinavians? The Coens may hear from them.

In the end, it's the humanity of "Fargo" that redeems its violence. You can pity the foul-mouthed, inept Carl, because he fails and suffers, and you can easily love Marge and Norm. In the last shot, they snuggle in bed, express their love, comfort each other, and look forward to their baby. That's real life in Minnesota. And everywhere.

(Classy but bloody dark comedy; sex situations, violence; satisfactory, with reservations, for adult viewers.)

USCC classification: A-IV, adults, with reservations.

Film Classifications

Recently reviewed by the USCC

A Family Thing	A-III
It's My Party	O
Jack & Sarah	A-III
Oliver & Company	A-I

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

'Three Miracles' explains founding of major religions

By Catholic News Service

The "big stories" of how Judaism, Christianity and Islam were founded will be aired in "Three Miracles," a CBS religious special aimed at children.

"Three Miracles" is scheduled to air on Sunday, April 14, from 11 a.m. until 11:30 a.m. Local broadcast times may vary due to time changes, so check TV listings to verify the program availability, date and time.

Telling the Christian Easter story of death and resurrection to a group of children from three faiths is Lilly Marge, a Catholic with roots in Appalachia.

She briefly talks about the birth of Jesus and describes his years of ministry, the miracles he performed to reveal his divine origin, his message of love, and his promise of freedom from sin and eternal life to all who believe in him.

The storyteller and the children discuss salvation from sin and how to be a good person, which are the goals and purposes of all religions.

The Jewish story of Passover, commemorating God's deliverance of the ancient Hebrews from slavery in Egypt, is related by a rabbi from the Jewish student center at the University of Cincinnati.

Also, two young Muslim students tell the Islamic story of how Allah, through the angel Gabriel, gave Mohammed the Koran, which is the bible of the Muslims.

"Three Miracles" was produced in consultation with the U.S. Catholic Conference, the National Council of Churches, the Jewish Theological Seminary of America, and the Southern Baptist Radio-TV Commission.

TV Programs of Note

Sunday, April 7, 6 a.m. (NBC) "Easter Mass from Santa

Fe." Archbishop Michael J. Sheehan celebrates an Easter Sunday eucharistic liturgy from the beautiful church of Santa Maria de la Paz, with readings in English and Spanish, and rituals reflecting the Native American influence on worship in the Southwest. The Catholic Communications Campaign produced the broadcast of this Easter liturgy.

Sunday, April 7, 12:30-1:30 p.m. (ABC) "Walt Disney World Happy Easter Parade." From the Magic Kingdom, the 12th annual Easter parade is hosted by Joan Lunden and Regis Philbin.

Sunday, April 7, 2 p.m. (PBS, WFYI, Channel 20, Indianapolis) "Nonsense." One of the longest-running off-Broadway shows in theater history comes to public television on Easter Sunday. The zany musical comedy stars Emmy Award-winning actress Rue McClanahan.

Sunday and Monday, April 7 and 8, 8-10 p.m. each night (TNT cable) "Moses." Actor Ben Kingsley stars in the title role as one of the Bible's most beloved and inspiring heroes in this two-part dramatization of his life, the fourth in TNT's series of TV movies about Old Testament figures.

Sunday, April 7, 8-10 p.m. (A&E cable) "Rodgers & Hammerstein: The Sound of Music." Some of Hollywood's most popular musicals are featured in a salute to their primary creators.

Tuesday, April 9, 3-4 p.m. (CBS) "Please God, I'm Only 17." In this rebroadcast of a "CBS Schoolbreak Special," a teen-age boy reflects on his life in the hospital emergency room after he is critically injured in a car accident.

Tuesday, April 9, 10-11 p.m. (PBS) "Angel on Death Row." A "Frontline" documentary examines the death penalty and profiles Sister Helen Prejean, whose book and experiences as a death row spiritual adviser became the basis for the acclaimed movie "Dead Man Walking."

(Due to time changes, check local listings to verify the program dates and times. Henry Herx is director and Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

Program highlights Catholic education values

"Celebrating Catholic School Values," a 90-minute video of the archdiocesan Office of Catholic Education's Jan. 17 awards dinner in Indianapolis, was broadcast on American Cablevision on April 3 and will be rebroadcast seven more times this month.

The program features speeches by Dr. William J. Bennett, former U.S. secretary of education and director of the office of National Drug Control Policy, and Archbishop Daniel J. Buechlein, as well as the presentation of achievement awards to six Catholic school graduates.

American Cablevision will air the program on Channel 19, while Comcast will broadcast it on Channel 39 and Channel 20.

Viewers can watch the 90-minute program from 1 p.m. until 2:30 p.m. on four Sundays—April 7, 14, 21 and 28—and from 6:30 p.m. until 8 p.m. on three Wednesdays—April 10, 17 and 24—on the cable channels.

Honored during the dinner were:

- Indiana Attorney General Pamela Fanning Carter, the first African-American and first woman to hold this position in the state and the nation;
- Patrick J. Fisher, a nationally-known and respected attorney and arbitrator;
- William K. McGowan Jr., president and chief executive officer of The Indianapolis Convention and Visitors Association and The Indianapolis Project, Inc.;
- J. Patrick Rooney, chairman of the board of Golden Rule Insurance Co.;
- William Sylvester, a former teacher, coach and athletic director at Secena Memorial High School, Cathedral High School, and Butler University;
- and Philip J. Wilhelm, president of Southeastern Supply Co., Inc. and vice president of F. A. Wilhelm Construction Co., Inc.

Feast of the Resurrection (Easter)/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 7, 1996

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

The church actually begins its celebration of the Resurrection on Holy Saturday night with the magnificent Easter Vigil. However, attention is given here to the celebration of Easter during the day.

The first reading is from the Acts of the Apostles, a most extraordinary book of Scripture. It is a continuation of the Gospel of Luke. At some point in Christian history, the Gospel was separated from the Acts and St. John's Gospel was placed between the two in versions of the Bible.



It is useful to read the two as if one were the continuation of the other. This process brings vividly to mind the fact that Christ, and the power of Christ, did not fade into the sky when the Lord ascended. The Lord lives yet today in the mystery of the church.

The first reading is a passage from the early section of Acts. Peter proclaims the Gospel. The reading uses the voice of Peter to offer once more the story of Jesus the Savior. Peter speaks for Christ. The message endures.

The Epistle to the Colossians supplies the second reading. Last weekend, the second reading of Palm Sunday, taken from Philipians, was a splendid exclamation of faith in the Lord Jesus as God, the Savior, the guide to eternal life. This weekend's reading reminds us all that in faith we associate ourselves with Jesus. In baptism we bond ourselves to the ever-living Son of God.

If we are sincere in this linking with the Lord, if we prove this sincerity by holy lives, then we can anticipate the outcome of our lives in the effect of this bond. We will unite with Jesus in resurrection, our own resurrection.

St. John's Gospel provides this great

feast with its Gospel reading. It is the story of the visit by Mary Magdalene and several other disciples to the tomb. They find the tomb empty.

Nothing appears in the Gospels by chance. Each word reflects an impression of great significance upon the Gospel-writer. So it was no accident that the author of the Fourth Gospel reported that Mary of Magdala came first to the tomb.

Recently much has been written about Mary of Magdala, the loyal follower of the Lord, who was from a little fishing village on the northwestern shore of the Sea of Galilee. It is interesting that she arrived at the tomb before the Apostles.

The Gospel has depicted her as unwaveringly loyal. She is loyal even in this atmosphere of death—an atmosphere relieved by the unbelievable news that the Lord lives anew!

Reflection:

Of all the testimonies of Jesus, none is as important as the great fact Christians celebrate today. He lives! The Resurrection identified the Lord more than anything else as God.

The Resurrection also testifies to God's love. In Jesus, redemption occurred and the bond between God and humanity was perfectly established.

It is God's love that continues this bond onward through time to us, to all generations. God calls us to life, just as the Apostles called their contemporaries to life in Christ 19 centuries ago.

In a most special way, the church today celebrates God's love. It is the love that comes to us in Jesus, living still. It is the love conveyed by the church, in its teachings, in its sacraments.

Removed from the Jerusalem of the Lord's time by so many miles and years, we stand with Mary of Magdala at the entrance to the tomb. If our faith is as unfettered as was her faith, then we can anticipate with her a glimpse into the marvel and majesty of God. And, in this faith, as Colossians assured us, we have access to all joy and to eternal life itself.

Daily Readings

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

Tuesday, April 9
Acts 2:36-41
Psalm 33:4-5, 18-20, 22
John 20:11-18

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

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

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

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

The Shaping of the Papacy/John E. Fink

Innocent XI fought with French King Louis XIV over Gallicanism

Innocent XI is recognized by historians to have been the outstanding pope of the 17th century. Although none of the 17th-century popes has been canonized, Innocent was declared blessed by Pope Pius XII in 1956. Since then, though, his cause for sainthood has gone no further.

Innocent was a surprise selection of the conclave that elected him pope on Sept. 21, 1676. He had been living quietly in Rome since he resigned as Bishop of Novara in 1654, a full 22 years before his election, on grounds of ill health. When he was elected at age 65, he refused to accept the papacy unless the cardinals agreed to a 14-point program of church reform that he had proposed during the conclave.

Innocent XI was the former Benedetto Odescalchi, born in Como, near the Switzerland border, in 1611. He studied under the Jesuits, an order he criticized after he was pope, before turning to law in both Rome and Naples. After entering the service of the Curia in 1639, he became protonotary, president of the apostolic chamber, governor of Maceratta, and financial commissary in the Marches. He was made a cardinal in 1645 before he was named Bishop of Navaro in 1650. He served in that capacity only four years before his resignation.

As pope, he instituted economy in the papal court, balanced the papal budget, and tried to get the cardinals to condemn nepotism—but in vain. He stressed the strict observance of monastic vows, careful selection of priests and bishops, and he encouraged frequent Communion—something unknown at that time.

His criticism of the Jesuits came in connection with their teaching "probabilism," a theory that a "probably true" moral opinion is to be permitted and that "a doubtful law does not bind in conscience." Innocent taught "probabiliorism," that the "more probable" opinion of a varied set of acceptable positions should be accepted and promoted. In 1679, Innocent condemned 65 probabilist propositions which he thought justified moral laxity. When the Jesuit Tirso Gonzalez de Santalla rejected probabilism and preached probabiliorism, Innocent saw to it that he was elected general of the Jesuit society.

Innocent XI also denounced the heretical views of Miguel de Molinos. This heresy was quietism, which advocated complete passivity and minimum effort as the way to sanctity.

Throughout his reign, Innocent XI had trouble with Louis XIV, who was king of France for 67 years, having succeeded his father in 1648 at age 5. Louis made the French monarchy more

absolute than ever and he was determined to dominate Europe. He regarded himself as head of the church in France. He encouraged bishops to defy the pope and he forbade the promulgation of papal bulls unless endorsed by the Parliament.

On March 19, 1682, the French clergy, trying to mediate the dispute between King Louis and Pope Innocent, passed four Gallican Articles which denied the pope any authority in temporal affairs or over kings, asserted the superior authority of general councils over popes, and reaffirmed the privileges of the French church. Innocent rejected the articles and refused to ratify the appointments of bishops who agreed to them. Some 35 sees were vacant in France by 1688.

Innocent and Louis had another conflict in 1685 when Louis revoked the Edict of Nantes which had granted freedom of worship to the Protestant Huguenots. This time the pope took the part of the Huguenots because he deplored the violent persecution that was unleashed on them.

Relations between Louis and Innocent deteriorated to such an extent that Innocent eventually informed Louis secretly that he was excommunicated. The dispute that brought that on was over the appointment of a bishop for Cologne. The pope rejected the king's candidate. In retaliation, the king's troops occupied the papal territory of Avignon and Venaissin. Louis appealed to a future council and threatened a schism. The quarrel was not settled during Innocent's reign.

Innocent's greatest political and military achievement was to successfully resist the Turkish advance in Europe. The Turks had advanced as far as Vienna, which was under siege. Innocent managed to bring about an alliance between Emperor Leopold I and John III Sobieski of Poland. Sobieski came to be known as the savior of Europe for Christendom after the Turks were defeated at Vienna. The pope then formed the Holy League of the Roman Empire, Poland, Venice and Russia that completely forced the Turks out of Europe.

Pope Innocent XI died on Aug. 12, 1689 at age 78. After Pope Clement XI introduced his cause for canonization in 1714, it was suspended in 1744 because of objections from the French court. That's why he wasn't finally beatified until 1956. Another reason is that he was suspected of being too conciliatory toward Jansenists. They denied the free will of humans in either accepting or rejecting God's grace. The heresy had been condemned by Pope Innocent X in 1653.

My Journey to God

Good Friday

Light streams in through stained glass windows like a kaleidoscope, falls over those gathered within even as the blacks and grays reflect darkness and sin, the pinks and scarlets love and forgiveness, the whites and golds joy and hope, the emeralds and aquamarines peace and serenity—the myriad of colors intertwining within each soul.

Lost sheep, now penitent, return to the fold on Good Friday to honor the One who suffered a crown of thorns, who took on their darkness and sin in love and forgiveness.

Now, washed clean, hope-filled bruised souls await the joyous celebration of redemption and love on Easter morning.

By Hilda Buck

(Hilda Buck is a member of St. Lawrence Parish in Lawrenceburg.)



CNS photo by James Baca of stained glass window created by Brndi Barth

The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements 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 5

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

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

April 6

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Peoni at 317-784-9757.

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

April 7

St. Patrick Church, Indianapolis, will hold two Masses in

Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will hold a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey, St., Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

Butler University, Indianapolis, will sponsor an ecumenical community Easter Sunrise Service at 8:30 a.m. The service will be held at Robertson Chapel. For more information, call Sherry Ballard at 317-283-7651.

April 9

Marian College, 3200 Cold Spring Rd., Indianapolis, will hold a seven-week Mature Living Seminar dealing with "Looking Back—Looking Forward" from 10 a.m.-2 p.m. in Room 251 of Marian Hall. Topic: "Using Genes to Trace Human History with Dr. Keith Landa." Cost for the series is \$20 or \$3 per session. For more information, call 317-929-0123.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, Beech Grove. Refreshments will be served followed by a business meeting.

April 10

The Archdiocesan Parish Secretaries Support Group will have their monthly luncheon meeting at the Knights of Columbus, 13th and Delaware Streets, Indianapolis starting at noon. For more information, call Jeri at 317-353-9404 or Bette at 317-357-8352.

The Archdiocesan Catholic Social Services Counseling Program will be taking registrations for adult survivors of childhood sexual abuse starting this Fall. For more information, call Linda Loheide Clarke at 317-236-1500.

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

April 11

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Mass. Everyone is welcome.

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction

from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

April 12

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

St. Lawrence Church, Indianapolis, will have Adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be before Mass. Everyone is welcome.

Roncalli High School, 3300 Prague Rd., Indianapolis, will hold a "Docs vs. Jocks" basketball game at 7:30 p.m. in the gym. Celebrity announcer will be Jimmy "Mad Dog" Matis. Admission is \$3 per person or \$10 per family. All proceeds will benefit the drug and alcohol prevention program at the school.

St. Christopher Parish, Indianapolis, Singles and Friends will meet at 6:30 p.m. to attend the Indianapolis Ice hockey game. For more information, call Will at 317-328-8186 or Mike at 317-879-8018.

April 12 and 13

The Jeffersonville Knights of Columbus Lip Sync Players will present "I've Heard That Song Before" at the JFK Council Hall, 222 E. Market St., Jeffersonville. Doors will open at 7 p.m., show will start at 8 p.m. For more information, call Pauline Mockabee at 812-282-2710.

April 12-14

Fatima Retreat House, Indianapolis, will hold a TOBIT weekend for engaged couples. Fee: \$195. For more information, call 317-545-7681.

April 13

A pro-life rosary will be prayed



every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

St. Elizabeth's Home, 2500 Churchman Ave., Indianapolis, will hold a Garage Sale from 8 a.m.-4 p.m. For more information, call Renee Hummel at 317-787-3412.

April 14

Mary's Rexville Schoenstatt Center, Madison, will present "St. Alphonsus' 12 Steps to Holiness" at 2:30 p.m. followed by Mass at 3:30 p.m. The center is located .8 mi. east of U.S. 421 south of Versailles. For more information, call Fr. Burwinkle at 812-689-3551.

The Altar Society of St. Francis Xavier Parish, Henryville, will hold its biannual Smorgasbord from 11 a.m.-1:30 p.m. in the parish hall. Adults \$5, children 6-12 years \$3, children under 5 free. For more information, call Janice Furnish at 812-294-4398.

hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will hold a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey, St., Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

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U.S. bishops push Clinton to sign ban on partial-birth abortions

House passed bill with margin wide enough to overcome a presidential veto, but the Senate did not

By Catholic News Service

WASHINGTON—As a bill banning the so-called partial-birth abortion procedure overcame its final hurdle in Congress, the U.S. Catholic bishops urged President Clinton to sign the legislation without the proposed exception he supports.

In a 286-129 bipartisan vote March 27, the House of Representatives approved a version of the Partial-Birth Abortion Ban Act that had been previously approved by the Senate. It was the first time Congress had passed a law banning a specific abortion procedure since the Supreme Court's 1973 *Roe vs. Wade* decision.

Presidential spokesman Mike McCurry said March 28 that Clinton would veto the bill. The House margin was wide enough to overcome a presidential veto, but the earlier 54-44 Senate vote was not.

Two days before the vote, the bishops took out a full-page advertisement in *The Washington Post* to criticize a proposal to add an exception to the bill that would allow doctors to use the procedure for "health" considerations.

The ad, sponsored by the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops, listed more than two dozen reasons that might fall under "health-of-the-mother" exceptions to an abortion ban and might be permitted under broad Supreme Court interpretations.

Exceptions, the ad said, "can be defined as just about anything," including: fetal abnormality, doesn't want a Down syndrome baby or baby with a missing limb; social/psychological crisis, "won't fit into a prom dress," pregnancy "interfering with career goals"; depression, "feels sad, feels anxious, feels alone"; or a woman feels certain she cannot continue her pregnancy because she "hates being pregnant, hates being 'fat,'

hates giving birth, or has a boyfriend who doesn't want a baby."

Clinton, in a February letter sent to key lawmakers, threatened to veto any ban on the partial-birth procedure if it does not include an exception to protect the mother's health. His proposed amendment would add an exception for situations involving "serious adverse health consequences to the woman."

Pro-lifers, including many Catholic bishops who sent letters to Clinton, responded that such an exception would make the bill meaningless. As written the bill allow such abortions to be performed to save the life of the mother.

The March 25 newspaper ad said that since *Roe vs. Wade* and *Doe vs. Bolton*, the "health of a mother" has been legally defined as "all factors—physical, emotional, psychological, familial and the woman's age—relevant to the well-being of the patient."

"As (the former) Sen. Bob Packwood, R-Ore., well-known abortion advocate, so aptly noted, 'Is there any abortion that couldn't fit into this definition?'" the ad said.

"So, President Clinton, if you're trying to ease your conscience by agreeing to sign H.R.1833 with a 'health-of-the-mother' exception, you should be aware. You'll be fooling nobody but yourself," it concluded.

Meanwhile, in other abortion-related action, the National Right to Life Committee was lobbying mem-

bers of Congress over amendments to the pending omnibus appropriations bill, and the Supreme Court rejected another state's appeal of rulings requiring them to provide abortions for impoverished women impregnated as a result of rape or incest.

The provisions proposed for the appropriations bill in a House-Senate conference committee include a Senate amendment, the Coats-Snowe Amendment.

Douglas Johnson, legislative director of National Right to Life, said the amendment deserved support because it "would protect medical training programs and health care professionals from government-based discrimination on grounds of failure to comply with the recent pro-abortion decrees of the Accreditation Council for Graduate Medical Education."

Johnson also said he supported an amendment that would ensure no state would be required to use state funds to pay for abortions except to save the life of a mother.

A third provision Johnson said he opposed would allow the president to allocate any part of the \$1.5 billion in development assistance funds for population programs.

In the state abortion funds case, the U.S. Supreme Court March 25 rejected without comment an appeal from Louisiana of a federal judge's order on Medicaid-funded abortions. The ruling said the state may not refuse Medicaid funding for rape- and incest-related abortions. In 1994 Congress approved a regulation requiring states to provide abortions for indigent women in such cases in addition to cases where the mother's life is in danger.

Louisiana is the fifth state whose appeal of the regulation has been rejected by the Supreme Court.

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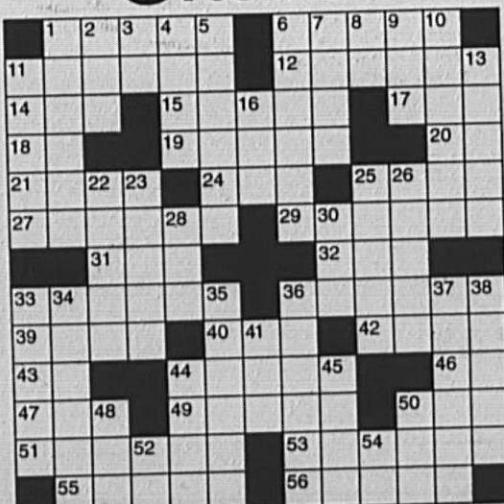
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Catholic Crossword



ACROSS

- 1 "He fastened it with —" (8 Sam 41:7)
- 6 Good place for a belt
- 11 "Add to your faith —" (2Pet 1:5)
- 12 Low shoe
- 14 Mischievous child
- 15 Frighten
- 17 Twosome
- 18 Partner for either
- 19 Throws forcefully
- 20 Mat. to Rev.
- 21 Plunder
- 24 Dragon's color (Rev 12:3)
- 25 "Whether we — or sleep" (1Th 5:10)
- 27 "And herein I give my —" (2Co 8:10)
- 29 Emphasize
- 31 Airport abbreviation
- 32 Levitical city (Jos 21:16)
- 33 Term of office
- 36 Iks
- 39 "They — and gnash the teeth" (Lam 2:16)
- 40 Nothing
- 42 Insect in Matthew 23:24
- 43 Drivers license or passport (Abbr)
- 44 Berate

DOWN

- 46 The Golden State (Abbr)
- 47 Tool for Peter and Andrew (Mat 4:18)
- 49 Capital of Vietnam
- 50 Surprised sounds
- 51 "I took the —, and pressed them" (Gen 40:11)
- 53 Christmas door decoration
- 55 Digging implement
- 56 "Behold the height of the —" (Job 22:12)
- 1 Son of Cush (1Ch 1:10)
- 2 Dada artist
- 3 "God saw that — was good" (Gen 1:10)
- 4 Thriving
- 5 "And thou shalt be —" (Job 11:18)
- 6 "The — were framed by the word of God" (Heb 11:3)
- 7 Tools in Ezekiel 26:9
- 8 "And — thine eye offend thee, pluck it out" (Mark 9:47)
- 9 Turf
- 10 Elephant features
- 11 Violin's relative
- 13 Lavishes attention on

Answers on page 30.

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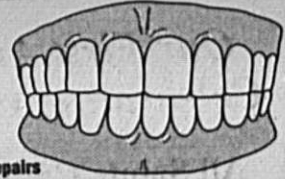
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April 6th

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Vespers, Divine Liturgy of St. Basil and the Blessing of Bread, Wheat, Wine and Oil

Easter Sunday

April 7th

8:00 a.m.

Resurrection Matins with Procession, Divine Liturgy, Holy Anointing and Blessing of Easter Baskets

Bright Monday

April 8th

9:00 a.m.

Divine Liturgy

Youth News/Views

Roncalli students plan peace rally at school

By Mary Ann Wyand

It shouldn't have happened, but it did. A chance encounter between two groups of teen-age boys last Aug. 19 in the parking lot of an apartment complex on the southside of Indianapolis escalated into an argument, then quickly erupted in violence as two young men pulled out guns and fired shots at the other youth.

Police investigators later said 50 bullets had been fired in a matter of minutes. The shots killed one teen-ager and injured two others.

Roncalli High School seniors Carla Carroll, Kelly Campbell and Elana Salinas of Indianapolis were among many teen-agers shocked and saddened by the tragic and senseless death of Southport High School junior Joshua Deem and the other boys' injuries.

As the girls worked through their grief in the weeks that followed, they decided to plan a peace rally in memory of their friend Josh and as a memorial for "all those whose lives have been affected by violence."

With financial help from a Youth As Resources grant and volunteer support from Roncalli's Service Learning Committee, the girls organized a "Stand Against Violence Peace Rally" from 8

a.m. until 11 a.m. on Saturday, April 13, outside the Indianapolis South Deanery interparochial high school at 3300 Prague Road.

"We wanted to create a rally where teens can come together in unity and peace," Carla said. "The rally is meant to let young people become aware of the effects of violence in their lives and how they can overcome them. It will give the participants the opportunity to find alternatives to violence, while having fun in a peaceful environment. It promises to be a time of fun, inspiration and peace."

Prayers, guest speakers and two bands will help youth focus on the need to work for peace in the world, the girls said, by beginning in schools and neighborhoods.

"Planning the rally has been an inspiration for all of us," Carla said. "It helps when you know you are doing something good and are taking a step in the right direction. Something bad happened, but something good is coming out of it and I think that makes us all feel better."

Many teens have to deal with violence in their lives, the girls said, so the rally is especially important for healing.

"There's a lot of violence in Indianapolis," Kelly said. "Maybe this will bring some community attention to the problem and touch some lives."



Photo courtesy of Roncalli High School

Accepting the grant from Youth as Resources for Roncalli are, left to right: Elana Salinas, St. Barnabas Parish; Carla Carroll, Holy Name Parish; Cincinnati Bengal Tony McGhee; and Kelly Campbell, St. Barnabas Parish.

On the night Joshua was killed, she said, "he was just hanging out with friends outside an apartment complex. Two guys aged 19 and 22 were carrying guns, and there was a confrontation and they started shooting. They didn't aim at anyone in particular. They just started shooting. The police said 50 bullets were fired. That's just outrageous."

One boy was shot in the back, she said, another youth was shot in the hand, and Josh's injuries were too serious to repair in emergency surgery. He died at 2:18 a.m. on Aug. 20.

"Josh was the kind of person you never would have thought this kind of thing

could ever happen to," Kelly said. "His death has brought all of us who were already good friends so much closer."

Elana said she screamed when she heard about her friend's death.

"We grieved together," she said. "At first there was a lot of anger. A lot of the anger is gone now, but we still wonder why this had to happen. But now we realize he is in a better place."

Their faith and friends have helped them cope with Josh's death, Carla said. "We've learned that anger isn't going to help, but being faithful and sticking together and trying to work through it in peaceful ways helps a lot more."

Pontiff tells youth to base their actions on love of God

By Cindy Wooden, Catholic News Service

VATICAN CITY—In their continuing quest to love and be loved, young people must base their actions and attitudes first of all on a love of God, Pope John Paul II said.

"Everyone searches for love, a beautiful love," the pope told thousands of Roman young people gathered at the Vatican in preparation for the celebration of World Youth Day on Palm Sunday, March 31.

"Even when human love gives into weakness, one continues to seek a beautiful and pure love," the pope said.

"But in the end you know very well that no one but God can give you such a love."

In following Christ, he said March 28, young people will discover how much God loves them and the ways in which he wants them to love others.

The theme for the 1996 celebration of World Youth Day is "Lord, to whom would we go? You have the words of eternal life."

The Roman youths' evening with their bishop, Pope John Paul, was an extravaganza of talks, songs and dance illustrating the search for Christ in every aspect of life.

"Who can you go to, young people in search of happi-

ness, joy, beauty, honesty, purity or, in just a word, in search of love?" the pope asked.

Many young people, he said, mistakenly follow "false teachers" or those who say only what they think young people want to hear.

Young people can get sidetracked by "money, success, careers, morally unrestrained sex, drugs," he said, "believing that the 'here and now' is the only thing that counts and that life should focus on what one wants today without taking into account the fact that an eternal future exists."

Others want easy answers and security, looking for them in sects, magic or "in other religious paths which lead people to turn in on themselves rather than to open themselves to God," he said.

But in all of those cases, he said, young people will remain disappointed because "if one does not find God, they miss the answer to the truest and deepest desires of the human heart, and life becomes full of compromises and interior tensions."

The pope told the teen-agers and young adults that they must be the first to witness to the truth of God's love to their peers.

"Do not remain closed within your own groups," he said. "Be missionaries to savor the beauty of the Gospel, which still today is able to convert hearts, change the world, and give everyone a reason for living and hoping."

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Photo courtesy of Carmel of Terre Haute

Teen-agers need to find their place in the church, and youth ministry programs help them do that and grow closer to God. This dove, which also appears to be on a faith journey, has found a resting place inside a cross at Carmel of Terre Haute's Monastery of St. Joseph.

Young Adult Scene

An unsigned editorial titled 'Cathedral and Campus'

Responding to editors' requests for a regular sampling of current commentary from around the Catholic press, here is an unsigned editorial headlined "Cathedral and Campus" from the March 7 issue of *Catholic New York*, newspaper of the Archdiocese of New York:

The relationship between Catholic institutions of higher learning and church authority has been a matter of high-level study in recent years. Especially in this country, some have felt many Catholic colleges and universities have strayed from their religious heritage.

The matter is one of concern for the American bishops, who are likely to vote in November on a document that would apply papal norms for Catholic higher education to U.S. institutions. In some circles this has been billed as a freedom-in-the-classroom issue pitting church administrators against theologians and other

campus figures, but the truth is that the atmosphere is anything but confrontational.

Bishop John J. Leibold of Springfield-Cape Girardeau, Mo., chairman of the bishops' committee drafting the document, has emphasized the important role of dialogue between bishops and higher education leaders as the work has progressed. Bishops, he said in a recent Catholic News Service interview, are being "affected and changed" by the dialogues, which he described as "a wonderful education for all of us."

He added: "The bishop's crossier is not meant to be a big stick but the staff of a shepherd."

In that connection it was heartening to read that a prominent theologian has not only endorsed the work of the bishops' committee, but has urged a renewal of Catholic identity on the campuses of Catholic colleges and universities.

Monika Hellwig, professor of theology at Georgetown University, said that a university's Catholic identity should come through clearly not only in its academic program or theological curriculum, but in the whole "shape of life on a Catholic campus." She spoke at The Catholic University of America on the future of Catholic universities in light of the 1990 papal document, "Ex Corde Ecclesiae," on Catholic higher education.

The rationale behind his conclusion is compelling and noteworthy. According to a Catholic News Service account of her talk, she said that in the years after the Second Vatican Council those in undergraduate theology departments often felt restricted (or, in her phrase, "a little embarrassed") by the traditional regimented teaching program of the past. They tended to replace required courses with optional programs—"various approaches to the treasury of the tradition"—but what resulted, she said, was inadequate.

As a consequence, Hellwig continued, younger Catholic scholars today often lack the necessary formation in their Catholic heritage to contribute effectively to a much-needed dialogue of Catholic theology with culture.

As ways of heightening a campus' Catholic identity, she suggested:

- "Visible worship...that is clearly recognizable as part of the life of the university."
- A university calendar that asserts patterns of the church year.

• An architectural composition of the campus that focuses on a place of worship.

The dialogue between cathedral and campus is important. Not only is Hellwig's address an important contribution to it; it's a sign that the dialogue is working well.

Theology, ministry school to be established in Seattle

By Catholic News Service

SEATTLE—Jesuit-run Seattle University will establish a new school of theology and ministry July 1.

Formation of the school was approved by the university's board of trustees. It will fulfill the need for clerical and lay graduate theological education within the denominations in the Northwest that are endorsing the school.

The first year the school will consist only of the Institute for Catholic Theological Studies. An Institute for Ecumenical Theological Studies will begin operation as part of the school in July 1997.

The university's existing Institute for Theological Studies—a joint endeavor in theological and pastoral education with the Catholic Archdiocese of Seattle—also will be a distinct part of the new school, a university announcement said.

The new school's roots can be traced to that institute's formation in 1985, following an agreement between the president of Seattle University and the Seattle archbishop.

The institute was created to meet the educational needs of growing numbers of lay ministers in the Archdiocese of Seattle. At the same time Seattle-area Protestants established a theological school, the Northwest Theological Union.

Seattle University donated classroom, library and office space to the union until it closed in 1993. Since then, Protestant clergy and bishops have pondered how to continue theological education and formation in the Seattle area.

Jesuit Father William Sullivan, Seattle University's president, created an ecumenical task force to look into the matter. The task force then crafted the proposal for an ecumenical institute within the new theology school.

College briefs...

Two Indianapolis high school students have received academic scholarships from Xavier University in Cincinnati, Ohio.

Christopher A. DiGiusto, son of Dennis and Marcia DiGiusto, a senior at Roncalli High School, and Tarrah E. Merjudio, daughter of Raul and Chona E. Merjudio, a senior at Brebeuf Preparatory School, were both awarded a scholarship.

Recipients of a scholarship to Xavier University must rank in the top 10 to 25 percent of their high school class and must achieve a high score on either the American College Test (ACT) or the Scholastic Aptitude Test (SAT).

Marian College's cycling team took two first place finishes in recent Midwest Cycling Conference road races.

Marian riders earned 386 points to finish ahead of second-place Ohio University and third-place Indiana University at the Ohio University meet.

Marian, which is located in Indianapolis, is the reigning U.S. Collegiate Track Cycling champions. The Midwest Cycling Conference recently named Marian as a Division I team. There are 10 schools in the division, including Indiana University, Purdue, Ball State, and the University of Michigan.

Marian cycling team member Bill Clay was selected as a member of the U.S. National Men's Cycling Team and is currently training with Marty Nothstein to compete for the upcoming Olympics in Atlanta.

Marquette Club of Indianapolis will host its annual Mass and Brunch at 10 a.m. April 21 at the Indiana State House Chapel in the Indiana State House, Room 432. Jesuit Father Ron Bieganski, director of alumni ministry, is the Mass celebrant. Brunch will follow immediately at The Westin Hotel, 50 S. Capitol Ave.

The cost is \$12 per person and \$7.50 for children 10 and under. Children under 5 are free. Registration deadline is April 14. For more information, contact Carole M. Casto at 317-257-6786 or 317-232-3940.

Marian College will present the play "Steel Magnolias" by Robert Harlin April 18-21 in the Peine Theatre, 3200 Cold Spring Road in Indianapolis. Show times are at 8 p.m. April 18, 19 and 20, and at 2 p.m. April 21. General admission is \$8. Special rates for students, groups, and senior citizens are available. For ticket information and reservations call the theater box office at 317-929-0622. Box office hours are Monday through Friday from 10 a.m. to 5 p.m.

The National Players from Catholic University of America in Washington D.C. will perform "Frankenstein" April 12 and "Much Ado About Nothing" April 13 at St. Meinrad. Performances begin at 8 p.m. (EST) in the Bede Theatre.

The plays are free to the public. Parking is available in either the student parking lot or the Guest House parking lot. For more information, contact Barbara Crawford at 812-357-6501.

Mass and supper for young adults

Young adults ranging in age from 20-39 are invited to join in a special once-a-month liturgy at Immaculate Heart of Mary Parish located at 57th and Central Ave. in Indianapolis. The liturgy is planned by, for, and with young adults and geared toward their needs. A simple meal will follow. For more information, call Mike at 317-879-8018 or Eric at 317-475-9926.

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A Palestinian man joins other Arab Christians on the Via Dolorosa, a retracing of Christ's footsteps, last year on Good Friday in Jerusalem. Thousands of pilgrims flock to the Holy Land to join in this ritual.

CNS photo from Reuters

Holy sites draw pilgrims, despite questions of historical accuracy

'The exact site is not important. What is important is the agony of our Lord, his crucifixion and resurrection'

By Judith Sudilovsky, Catholic News Service

BETHANY, West Bank—Rabab Elyan stands outside the Church of Lazarus offering cold drinks to the few tourists milling around the church.

He has already had a late start because of the time change: Israel started daylight saving time the previous night, while the Palestinian towns stayed on winter

time. When Elyan arrived at his stand, the tour buses were already there.

In addition to hawking drinks at his small stand just outside the church where Jesus is said to have raised Lazarus from the dead, Elyan offers tourists the chance to see what he calls "the oldest house in Bethany." It is the location of the well where Jesus drew water and which, coincidentally, is on land belonging to Elyan's family.

"This is the only (underground) well in Bethany. This is where Jesus took his water from, these are the steps leading down," Elyan said.

He said he welcomes groups and tourists inside the house and the covered courtyard with the well so they can hold prayer meetings or have their picture taken with period costumes to really feel what it was like in the time of Jesus. He does not charge anything for the service, he said, but donations are appreciated.

The authenticity of the well is anybody's guess, said archeologist and tour guide Harley Stark. But that is true about many of the churches and tombs pilgrims visit during their pilgrimages to the Holy Land.

"Looking for historical accuracy with religious sites is very hard. I can't say, and I don't think anyone else can say, this is the place where Mary and Martha lived," said Stark, sitting in the courtyard of the church, supposedly built on the site of the home of Mary and Martha. A few yards away and down a long flight of steps is the cave where tradition holds

that Lazarus was buried.

"But I can say that somewhere in this area is where they lived and where Lazarus was raised from the dead," Stark added.

The present day Church of Lazarus was built on top of Crusader ruins, he said.

During the Byzantine period it was important for Christian churches to find places connected to a specific event in Jesus' life so that pilgrims could feel as if they were following in his footsteps, said Stark. In addition, pilgrims were a good source of income for the upkeep of the shrines. There was no admission charged to enter the churches, but the monks and priests sold little trinkets and holy oil as souvenirs, much like they do today, Stark said.

Byzantine-era shrines are more likely to have been built nearer to the site where an actual event took place, since they were built only about 500 years after the death of Jesus, said Stark, while those built by the Crusaders were built more than a thousand years after his death and have less of a chance of being historically accurate.

Each Christian church was eager to stake out its own claim in the Holy Land, and so they all established their own churches and shrines on the sites where they said a holy event occurred.

For example, a few yards away from the Church of Lazarus stands a Greek Orthodox church memorializing the same event.

The hills surrounding Jerusalem are dotted with little monasteries and churches of various denominations, some commemorating specific events and others just built to establish the presence of a specific religious denomination.

Up the hill from Bethany and across the Kidron Valley from the walls of Jerusalem is the Franciscan Church in the village of Beth Page. A black wrought-iron fence surrounds a rock which Jesus is said to have stood on before mounting the donkey he rode into Jerusalem on Palm Sunday.

A few yards away on another slope is another church on the site where the Greek Orthodox say the event took place.

Down in the valley, at the Church of Gethsemane where Jesus is said to have sweated blood and where the Romans arrested him, a group of tourists file silently into the church.

"As a Catholic I have been taught that this is where the whole story took place, and I want to see those places," said 70-year-old Esther de Mose of Colombia. "I know that some of the sites might not be in the exact places where the events really occurred, but that is not important. What is important is the agony of our Lord, his crucifixion and resurrection, especially now."

Pilgrims come regularly to the Ecce Homo Sisters of Zion Convent, which since medieval times has been regarded as the starting point of the Via Dolorosa, or Street of Sorrows, where Jesus began his walk with the cross.

However, noted Stark, the arch inside the convent—where medieval tradition holds that Jesus stood with his crown of thorns and purple robe—was actually built 100 years later by Roman Emperor Hadrian. That is clearly stated on the explanation in front of the arch.

On any given day during Lent, the streets of the Old City of Jerusalem are filled with Christian tour groups stopping at each of the 14 stations of the Via Dolorosa. But, Stark noted, the tradition of the Via Dolorosa began only about 500 years ago.

Mother Teresa falls, breaks her collarbone

By Catholic News Service

CALCUTTA, India—Mother Teresa of Calcutta fractured her left collarbone and was in stable condition, a hospital spokesman said April 1.

"Mother Teresa had a fall late last night and fractured her left collarbone," said a spokesman for Woodland Nursing Home.

"The fracture has been dealt with, and her condition is stable. She is under observation by a team of doctors."

The spokesman said the frail missionary had not fractured her left hand, as believed earlier.

Mother Teresa had been scheduled to visit Calcutta airport the morning of April 1 to witness the arrival of 50 tons of medicine and supplies worth more than \$12 million.

The gift, sponsored by the U.S.-based humanitarian organization Heart to Heart International, was for health care facilities run by Mother Teresa's order, the Missionaries of Charity.

Sister Priscilla Lewis, speaking from the Missionaries of Charity motherhouse, said the 85-year-old nun was expected to be released from the hospital within a few days.

"After she returns, she needs at least two weeks' complete rest," Sister Lewis said.

In 1989, Mother Teresa received a pacemaker, and in late December 1991 underwent angioplasty. In 1993, she was hospitalized for several days after a fall in which she broke three ribs.

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Border closure disrupts school for students in West Bank, Israel

One-third of the teachers in the 12 Catholic schools in Jerusalem have been unable to reach their schools

By Judith Sudilovsky, Catholic News Service

BETHLEHEM, West Bank—Early every morning for three weeks in March, the rector of Bethlehem University stood at the Israeli military checkpoint, trying to help his university students who live in Jerusalem get into the city.

Most of the time the rector, Christian Brother Ronald Gallagher, was unsuccessful.

About 35 percent of Bethlehem University students are from East Jerusalem, with another 15 percent from Hebron. In March, when Israel closed the territories following a week of terrorist attacks, students and teachers from outside Bethlehem were unable to reach their university.

The closure also sealed off from each other West Bank villages still under Israeli control.

In late March, the closure was eased, and students were permitted to get into Bethlehem, said Brother Gallagher. But three weeks of studies were lost, and the university is scrambling to make up for that period, he said. The semester will have to be extended, which will in turn affect summer school and fall registration, he said.

In addition, about 40 students from Gaza were unable to come back to Bethlehem; they might lose this semester of studies.

After the terrorist attacks, which occurred after the end of the Muslim Ramadan holiday in late February, Israel ordered all students from Gaza to return to their homes. Most of the Muslim students were at home for the holiday, but some Christian students from Gaza were at the university and managed to stay, even after the closure, said Brother Gallagher.

Some students and teachers in Gaza have been able

to arrange ad hoc classes outside the university, while other students are looking into making up lost course work through two universities in Gaza, he said.

"We never have disputed Israel's responsibility to their security, but where is the line between security and collective punishment?" asked Brother Gallagher. "The security forces have to cooperate together to identify the terrorists, as opposed to denying people the right to education. It disrupts their lives. The people are being strangled: Not just their jobs, but the whole fabric of the schools is being threatened."

The Israeli government has said the closure will remain in effect until its concerns are met. Prime Minister Shimon Peres has said that there are still indications of further possible terrorist attacks.

Brother Rafael Gonzalez, headmaster of the Jerusalem De La Salle High School and a staffer of the secretariat of Catholic schools in Jerusalem, said that about one-third of the teachers in the 12 Catholic schools in Jerusalem have been unable to reach their schools since the closing of the territories.

The upper grades have been affected the hardest, since most of the teachers come from Bethlehem and Ramallah. As a result, students have received two or three hours of schooling a day for the past weeks, then have been sent home, Brother Rafael said.

However, with the easing of the closure, Brother Rafael and other headmasters have been taking students who have Israeli identity cards—and are therefore allowed to cross freely—to their teachers in the other cities.

"This is a very abnormal situation," Brother Rafael said. "The students have thoughts in their heads other than opening books. We are fighting against the wind."

The schools suffered the most from the six years of the Palestinian uprising, he said, and only recently did the educational system regain some semblance of order. But with another disruption in their education, students are growing restless again.

"For one or two days we can deal with this, but for this long the students will think they would rather be in

the streets than at their studies," he said. "This is causing a very severe problem."

"Israel has the right to their security, but they also need to think about their future, not just today and tomorrow. This (closure) is not only affecting the education, but can cause a future social problem. Today we are seeing the children in the streets again," Brother Rafael said.

On March 27, the directors of Catholic schools in Jerusalem sent a telegram to Peres asking that their teachers be allowed into Jerusalem to teach. The telegram said that in order to guarantee Israeli security, the directors pledged to be responsible for the teachers' transportation to and from Jerusalem, said Brother Rafael.

Letters campaign launched to fight childhood hunger

By Catholic News Service

SILVER SPRING, Md.—More than 1,000 congregations nationwide are expected to join in Bread for the World's annual Offering of Letters campaign, aimed this year at ending childhood hunger.

Through the campaign, which has as its theme "Elect to End Childhood Hunger," churches and other organizations will work to secure commitments from congressional candidates to support legislation and programs that will help overcome childhood hunger in the United States.

In particular, the campaign will work to defeat proposals to scale back nutrition assistance in the Special Supplemental Nutrition Program for Women, Infants and Children, known as WIC; school lunch and breakfast, summer and child care meals; and food stamps.

"This richly blessed nation doesn't have to allow one in four children in the United States to suffer hunger," said the Rev. David Beckmann, a Lutheran minister who is Bread for the World president. "But slashing or dismantling the national nutrition programs will make childhood hunger even more widespread."

"Bread for the World's Elect to End Childhood Hunger campaign focuses on one of the vital issues of 1996," said John Carr, secretary of the U.S. Catholic bishops' Department of Social Development and World Peace. "It could tie in nicely with the broader Catholic bishops' political responsibility efforts."

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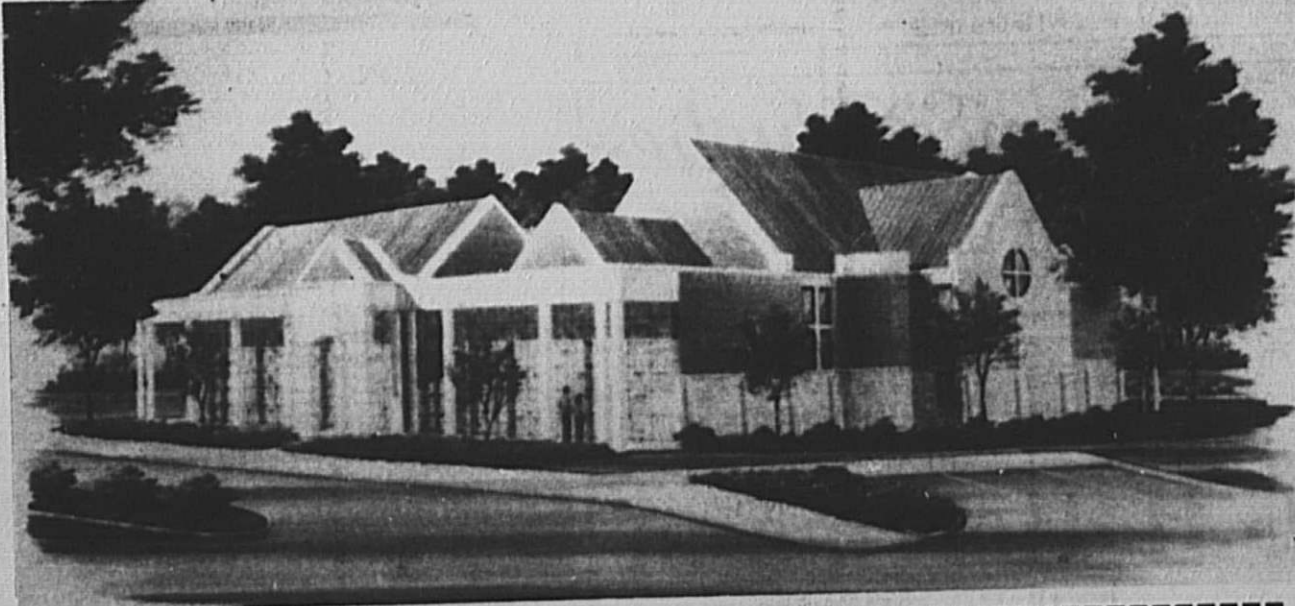
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Question Corner/Fr. John Dietzen

May Catholics be cremated now?



Q One of our relatives is terminally ill. She has seriously suggested cremation, which we were always told was wrong. Is it still forbidden for Catholics to be cremated and the ashes buried? (Maryland)

A You are right about the former teaching of the church. The first general Catholic rule forbidding cremation came in May 1886. In legislation at the time, the Vatican's Holy Office cited the anti-religious and "Masonic" motivation behind a movement promoting cremation.

That part was true. Certain rationalist philosophers and leaders, particularly in Europe, saw cremation as a way of denying the Christian belief in the resurrection. ("How could God possibly gather all those smoke particles together to make the body live again?")

By 30 or so years ago, however, those reasons for favoring cremation had all but disappeared, so the church's policy changed. A 1963 instruction by the same

Holy Office (now called the Congregation for the Doctrine of the Faith) recognized many possible reasons for desiring cremation—emotional, financial, hygienic and others.

While it indicated a continued preference for traditional burial as more respectful of the human body, the instruction presumed that people who request cremation are doing it in good faith, not out of some irreligious motive.

The Catholic Rite of Christian Burial, promulgated in 1970, says, "Christian funeral rites are permitted for those who chose to have their bodies cremated unless it is shown that they have acted for reasons contrary to Christian principles."

A funeral Mass usually takes place before cremation, or a memorial Mass may be celebrated later. Could the ashes be present at the celebration of the Eucharist after cremation? Policies and customs about that differ somewhat from place to place.

Q My question concerns some new ways writers refer to dates before and after Christ.

I have seen secular publications use the initials B.C.E.

(Before the Common Era) instead of the traditional B.C. (Before Christ), and C.E. (Common Era) instead of the traditional A.D. (Anno Domini, the Year of the Lord). Where did these abbreviations come from? (Indiana)

A First of all, the practice you ask about obviously relates to the English language. To my knowledge there is no similar trend in place in other major languages. The reasons you present seem to be accurate. It is argued that in a multicultural, multi-religious society, there should be a way of designating dates without basing them on one religious tradition.

Many factors enter into the arguments pro and con. Some claim we should preserve the traditional designations since what we call Western civilization is basically Christian, or at least used to be.

Also, many major cultures such as China, Islam and Judaism have their own methods of dating anyway, methods much different from our own, based on major events in their own history.

The obvious question, even with the new designation, will inevitably be, what event began this "common era"? What was the dividing point? The answer, of course, is the birth of Jesus Christ.

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701.)

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Rest in peace

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

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

ALLEN, Lisa Ann, 35, St. Paul, Tell City, March 19. Wife of John Allen; mother of Ty Guillaume, Jared Guillaume;

daughter of Connie Neyenhaus, Howard Hope; granddaughter of Alvina Brown; sister of Howard, David Hope; stepdaughter of Joe Neyenhaus.

BEARD, Mary C. "Mickie" (Madden), 70, St. Augustine, Jeffersonville, March 25. Wife of Connie Beard; mother of Chris Martin, Connie Gronet; grandmother of one.

BUTLER, Opal E., 80, St. Philip Neri, Indianapolis, March 25. Mother of Roy Jr., Patrick P. Butler, Mary S. York; grandmother of five; great-grandmother of nine.

COLEMAN, Doyle, 80, Our Lady of Lourdes, Indianapolis, March 17. Father of Karol Bartlett, Ronald E. Coleman.

DENNING, Claude "Jack," 80, St. Meinrad, March 22. Husband of Dorothy Denning; father of Claudia Duval, Michael Denning; brother of Walter Denning, Marietta Jent, Mildred Sandage, Helen Kirner; grandfather of two.

DENNING, Louis, 76, St. Meinrad, March 7. Brother of Clarence Denning, Florentine Pund, Hilda Ebert, Arlene Schaefer.

FEIGEN, Elmina Kathryn, 74, Little Flower, March 22. Mother of Jan Chafin, Theresa Austin, John Feigen.

FELTZ, Albert J., 88, Holy Name, Beech Grove, March 18. Father of Carolyn Bundy, Ruth

Stinnett; grandfather of 18; great-grandfather of 12.

FLEMING, Philip C., 55, Holy Name, Beech Grove, March 18. Husband of Bernice A. (Fry) Fleming; father of Aaron, Christa, Mark E. Fleming, Patricia A. Graham; son of Gladys Fleming; grandfather of three.

GASSERT, Lottie E., 91, Little Flower, Indianapolis, March 20. Mother of Joanne F., Robert F. Gassert; grandmother of two; great-grandmother of one.

GROTE, Gilbert J., 49, St. Mary, Greensburg, March 27. Son of Hilda Grote; brother of Eugene, Marvin, Vincent, Gerald, John Grote.

HEATH, Marjorie, 77, Prince of Peace, Madison, March 25. Mother of David, Michael, Charles Heath; sister of Edward Heath; grandmother of five.

KELLY, Calvert S. Sr., 75, Holy Name, Beech Grove, March 16. Father of Steve Kelly; stepfather of Don, Charles, Robert, Delores

Mitchell; brother of Raymond Kelly; grandfather of two.

ODYA, Dr. Charles E., 48, St. John, Bloomington, March 28. Husband of Martha Ody; father of Gregory, Robert, Dustin, Caitlin Ody; son of Amand Ody; brother of Jude Ody, Helen Hohnke.

PATTON, Mary Pauline, 86, St. Vincent, Bedford, March 24. Sister of James, Charles Brown, Alma Vaughn.

PAZOS, Maria (Maldonado), 70, St. Gabriel, Indianapolis, March 5. Mother of John, Marilyn C. Pazos; grandmother of four.

RAY, Philo, 97, St. Anne, New Castle, March 28. Mother of Elaine Waggoner, Phyllis Aitchison; grandmother of two; great-grandmother of five; great-great-grandmother of one.

ROWLAND, Joyce A., 47, St. Gabriel, Connorsville, March 24. Wife of Glen D. Rowland; mother of Benjamin, Nathan, Jonathan Rowland; daughter of Marcella Leising; sister of Bernard, Raymond, Paul.

Harold, Marvin, Arnold, Mark Leising, Norma Miller.

SCHAFER, Elizabeth, 94, St. Anthony of Padua, Clarksburg, March 5. Mother of Robert T., George Schafer, Martha Vest, Delphine Rothbauer, Pauline Houchen; grandmother of 18; great-grandmother of five.

SCHMIDHAMER, Marjorie W. (Langley) DiCicco, 73, Our Lady of the Greenwood, Greenwood, March 19. Wife of Robert Schmidhamer; mother of Dominick, Anthony II, John DiCicco, Mary Louisa Galvin; Teresa Mahan; sister of Wilmot, Frances Langley; grandmother of 14; great-grandmother of six.

SCHWIETERS, Dorothy L., 92, Our Lady of Lourdes, Indianapolis, March 15. Mother of Dorothy Ann Davis; grandmother of four; great-grandmother of two.

SPAULDING, Catherine, 88, St. Vincent, Bedford, March 26. Mother of Silas, Francis, Anthony, James Spaulding, Margaret Bridgewater, Martha Cox, Pat Crane, Carolyn Blake, Clare Batchelor, Mary Reed, Louise Wheeler; sister of Jerry, Earl, James, Lawrence Colvin, Dorothy O'Connor, Louise O'Connor, Bennedette Craney; grandmother of 36; great-grandmother of 43; great-great-grandmother of seven.

STENGER, Joseph "Jesse," 72, St. Joseph, St. Leon, March 20. Husband of Mildred Beneker Stenger; father of Steve, Don, Tim Stenger, Barb Libowitz, Karen Herth, Patty Herth; brother of Sylvester, Earl, Theodore, Jerome, Anthony Stenger, Joan Oesterling; grandfather of 18.

STOCKMAN, Dennis W., 49, SS. Francis and Clare, Greenwood, March 22. Husband of Mary Ellen Stockman; father of Joseph W., Andrew D., Michael T. Stockman; brother of Terry Stockman, Paula Pullen.

SUESZ, John H., 46, Little Flower, Indianapolis, March 22. Husband of Janice J. Suesz; father of Jill Erin Suesz; son of Fred H. and Frances Suesz; brother of Fred "Dutch" Suesz, Judy Holt.



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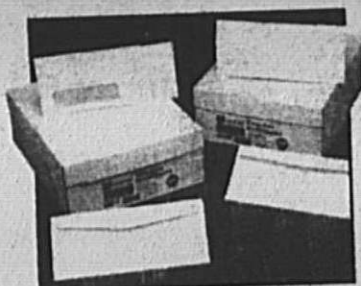
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Universal® Calculators

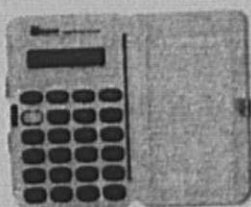
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