



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960

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March 29, 2002

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Eli,  
 Eli, lema  
 sabachthani?

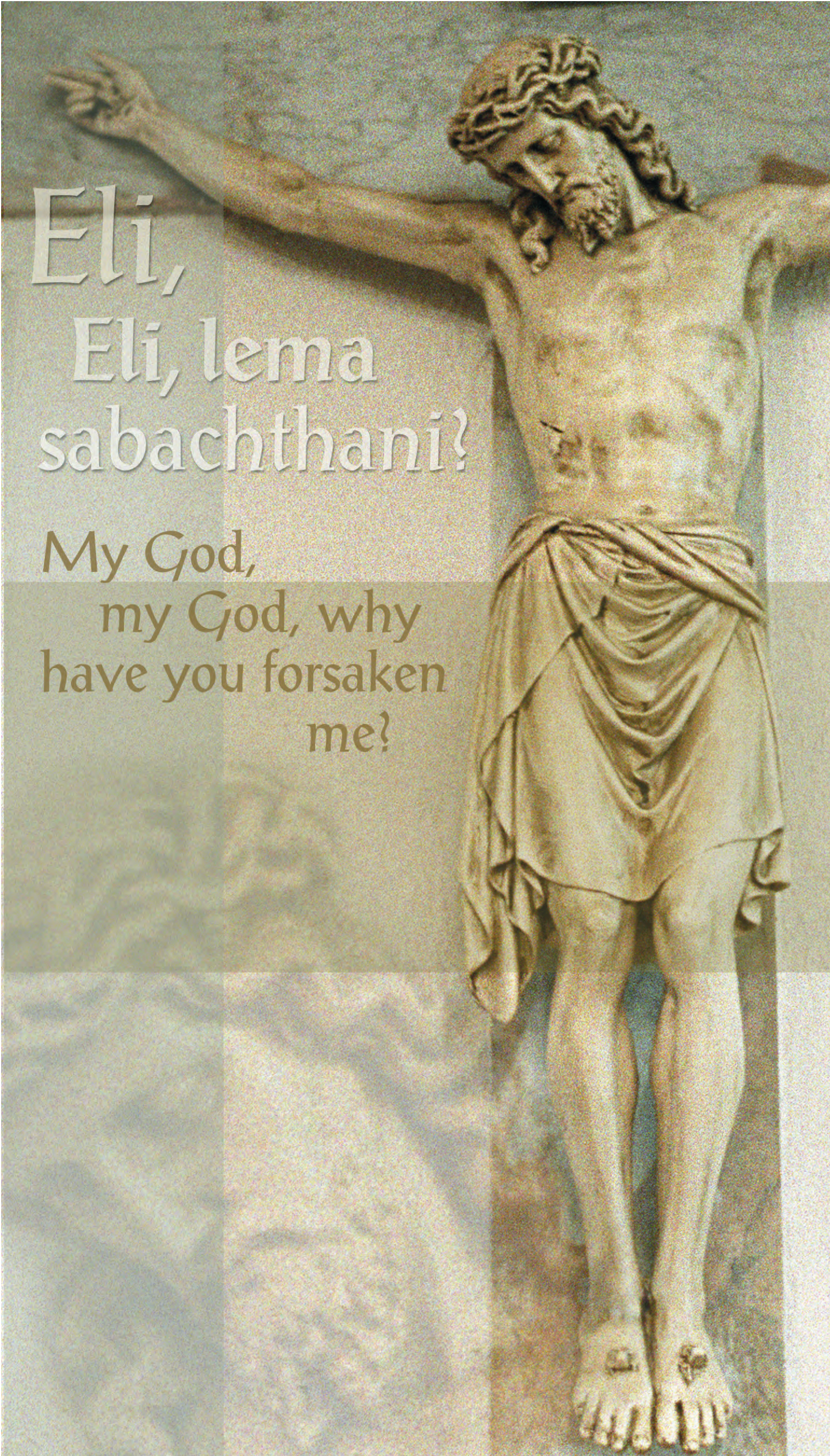
My God,  
 my God, why  
 have you forsaken  
 me?

**F**rom noon onward, there was darkness over the whole land until midafternoon. Then toward midafternoon Jesus cried out in a loud tone, “Eli, Eli, lema sabachthani?”, that is, “My God, my God, why have you forsaken me?”... Once again Jesus cried out in a loud voice, and then gave up his spirit.

Mt 27: 45-46; 50

This crucifix is from St. Augustine Church in Jeffersonville.

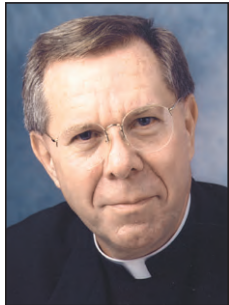
Photo of crucifix by Mary Ann Wyand  
 Photo illustration by Jane Lee



## Archbishop Buechlein discusses sexual abuse by clergy

*Editor's note: The following is a transcript of remarks Archbishop Daniel M. Buechlein made at the Chrism Mass March 26 at SS. Peter and Paul Cathedral in Indianapolis concerning sexual abuse by the clergy. Also included is the archbishop's homily.*

As our Church gathers this evening, it is unfortunate—but necessary—that we say a few words about the flood of media coverage since January concerning sexual abuse by Catholic priests. The information we see almost daily in our newspapers and magazines and hear



Archbishop Daniel M. Buechlein

on television and radio is deeply disturbing, saddening and embarrassing. It is heavy on our hearts.

As painful as it is to read and hear these news reports, we commend them if their intent is to support and protect our children. The abuse of children is evil; it is a crime; it is absolutely unacceptable behavior for anyone. It is especially reprehensible when it is committed by those in positions of trust. As I said in my column in *The Criterion* earlier this month, I sincerely apologize to anyone who has been harmed by any person carrying out ministry in our Church. Please forgive us.

Let's also tell the rest of the story. It needs to be said that some news reports are attacking our centuries-old discipline of celibacy; but in fact celibacy is not the issue here—98 percent of pedophiles are married men. Let's tell the rest of the story.

See ARCHBISHOP, page 10

## Pope says clergy sex abusers betray priesthood

VATICAN CITY (CNS)—Pope John Paul II, responding to recent revelations of sexual abuse by clergy, said the perpetrators of such scandals have betrayed the priesthood and cast a "shadow of suspicion" over the many good priests in the world.

The pope said the Church was concerned for the victims of such abuse and wants to handle each case "in truth and justice." At the same time, he asked for prayers to



Pope John Paul II

reawaken the spiritual ideals of the priesthood.

The pope's words came at the end of a 19-page Holy Thursday letter to all priests, which was made public March 21. At a press conference the same day to present the pope's

text, Cardinal Dario Castrillon Hoyos strongly defended the Church's handling of abuse cases, saying the Church has "never neglected the problem of sexual abuse, even before it ended up on the front pages of international newspapers."

Although the pope did not explicitly use the term "sex abuse" in his letter, Vatican officials said his language left no doubt that he was referring to recently divulged cases of alleged sexual misconduct by priests and bishops. Most of the publicized cases have been in the United States, but allegations also have surfaced in France, Ireland, Poland and other countries.

"As priests we are personally and profoundly afflicted by the sins of some of our brothers who have betrayed the grace of ordination in succumbing even to the most grievous forms of the 'mysterium iniquitatis' [mystery of evil] at work in the

See POPE, page 10

## St. Joseph Institute for the Deaf opens school in Indianapolis

By Brandon A. Evans

Deaf children across central Indiana now have a greater chance of recovering their hearing and using it for the rest of their lives.

A new satellite school for the St. Joseph Institute for the Deaf opened last December on the north side of Indianapolis in the Nora community.

The school serves children who have severe to profound hearing loss. Teri Ouellette, the program director of the satellite school, said that the goal "is to develop in the children the ability to acquire language independently so that they can be mainstreamed in a regular classroom eventually and continue to learn language."

The St. Joseph Institute for the Deaf was founded by the Sisters of St. Joseph of Carondelet in 1837 in St. Louis. Near the turn of the century, the institute switched from teaching children sign language to focusing on developing oral skills.

"They're one of the most respected oral schools in the world," Ouellette said.

Five children currently attend the school, which serves preschool and kindergarten age children. Four other children are preparing to join the class and others are expected to begin classes in the fall.

Those in the school or applying are from all over Indiana. Many of them will receive the money for tuition from their school districts, and others will receive scholarships from the institute.

The school has one teacher, Janet Fuller, and one speech and language pathologist, Helen Zuganelis. Ouellette hopes to hire one more of each as enrollment increases.

Using various hearing aids and

implants, the five children that attend the school spend their day in a typical preschool setting—except with a heavy emphasis on speech and hearing skills.

During one class, Fuller wanted to play a song and let the children beat some special sticks together. But it's not enough that they simply ask her for a stick—they have to ask for a *blue* stick. This exercise helps them begin to connect descriptive words, which is one small step of many in completing sentences.

Before they can have both sticks, they must ask for *two* sticks. Able to hear the sounds of the special sticks, the children beat them together quickly or slowly depending on what the teacher asked.

Each child spends at least 30 minutes each day with Zuganelis working on speech and hearing.

Although some of the children have severe hearing damage, they are able to understand spoken words and speak thanks in large part to tremendous jumps in technology that have helped doctors detect and fix hearing problems much earlier. These jumps, particularly cochlear implants, have shaped the new model of the St. Joseph Institute for the Deaf and have spawned these new satellite schools.

Cochlear implants were developed in the late 1970s and are radically different than a hearing aid. Instead of amplifying sound, they provide sound information by stimulating auditory nerve fibers in the cochlea. They perform the duties of damaged or absent hair cells in the inner ear that normally stimulate the nerve fibers.

"Basically, what they do is take a person with a severe to profound hearing loss and give them the functioning of a person with a mild hearing loss," Ouellette said, "with the provision that



Janet Fuller, a teacher at the St. Joseph Institute for the Deaf in Indianapolis, holds a special black screen to her face so the hearing-impaired children she is speaking to must listen to her words instead of reading her lips or facial features. Next to her, on the floor, is Helen Zuganelis, a speech and language pathologist.

they have the rehabilitation necessary to make use of the [sound] information that they're getting."

This new device, now widely used, has been implanted inside the ear canal of babies as young as six months old.

Because of this, children no longer need to spend most of their educational

years at the St. Joseph Institute—they can be mainstreamed into regular schools and lead normal lives. Also, since the children detected with hearing loss are younger and younger, parents no longer need or want to relocate to the institute in St. Louis to

See DEAF, page 3

**The Criterion**

3/29/02

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## Parishioners say Disciples in Mission has deepened their faith

By Margaret Nelson

Bishop Chatard High School senior Arinze Oruche of Indianapolis has gained insight from other youth in his parish by discussing the Bible with them.

"It helps us relate the Scriptures to our lives," he said.

Arinze is one of 60 members of St. Andrew the Apostle Parish in Indianapolis who met each week during Lent to share their thoughts on the next Sunday's readings.

Like 74 other parishes in the archdiocese, it's St. Andrew's first year implementing the Disciples in Mission evangelization program.

The 11 St. Andrew groups represented the diversity of the multicultural parish. Two groups—one adult and the other youth—met after Sunday Mass each week. One couple and three families used special participants' booklets for home discussions. A small group met before work on Mondays and another gathered on Monday evenings. There were gatherings on Tuesday evenings, and on Wednesday mornings and nights. The largest Disciples in Mission group of 13 participants met after St. Andrew's only weekday Mass—the school liturgy—at 9 a.m. on Thursdays.

Bulletin inserts with reading material

See DISCIPLES, page 24

# DEAF

continued from page 2

get the help they need.

In response to this, the institute opened its first satellite school in Kansas City in 1996. Since then, it has opened another in Champaign-Urbana, Ill., and one in Indianapolis. The schools are put in cities whose hospitals offer the cochlear implant technology.

As Ouellette put it, the hospitals provide the implants and the schools provide the education needed to use the device properly.

The students she has now vary in ability. "Some of them are still at one-word naming stages," she said, "and some of them are already at the stage of being able to form simple sentences."

She also said that one of the students is a child with no hearing loss.

"We feel we're a really good place for typical kids," she said. "We have a very small student-teacher ratio and a lot of individual attention given to the children."

She said that typical hearing children also provide good role models for the other kids and enjoy offering something to them.

It is what Ouellette offers to the kids that makes her enjoy her work.

"The children are the focus of my energy," she said. "I can only spend so much time in front of the computer, and I frequently close up shop and go in and spend time with the children in the classroom. I accepted this job with a provision that I would be able to continue teaching ... because I feel that administrators that get too removed from the focus of what they're supposed to be doing lose the vision and the passion."

Zuganelis said that all the "little successes" that the children have are what she enjoys. She came to work at St. Joseph after working at Riley Hospital for Children in Indianapolis and seeing that "there was such a need for people that focus on teaching children to use their hearing aids and their implants."

Ouellette, whose husband, Dennis, is a Lutheran Minister at Christ Lutheran Church in Brownsburg, got involved with St. Joseph's and the Sisters of St. Joseph several years ago in St. Louis.

"I chose to work for St. Joseph because I shared a sense of mission with them and a love for children that transcends professionalism. I very much see my profession as a calling from God."

And Ouellette said God has provided all that she and her husband have



Andrew Fowler (left) lines up two blue sticks while Omar El Bekhty offers his sticks to Janet Fuller, a teacher at the St. Joseph Institute for the Deaf in Indianapolis. Fuller asked each of the hearing impaired children by name for their sticks, and they correctly responded to her voice, thanks in part to special technology that is greatly helping children with severe to profound hearing loss. The institute teaches the children to use this technology and recognize the sounds they are hearing for the first time.

needed for her career to be a reality.

She said the school is pleased "to be in the Indianapolis area, to be providing assistance as the first formal oral school in the state."

Her job now is to help children in cen-

tral Indiana who have hearing problems make listening a lifelong process and grow to learn on their own.

"We want to make them good listeners who rely on their listening first as a way to get information," she said. †

## New St. Vincent hospital chapel in North Vernon provides solace

By Mary Ann Wyand

The new chapel at St. Vincent Jennings Hospital in North Vernon has added a spiritual dimension to the healthcare facility that is appreciated by patients, visitors and hospital associates who spend time there in prayer.

"It is an interdenominational chapel in a faith-based Catholic hospital," said Walter Glover, director of St. Vincent Jennings mission services and hospital chaplain. "We want to integrate all of the faith traditions. We have Masses and Communion services there as well as interdenominational prayer services."

The new chapel is part of a \$12 million addition to the 25-bed hospital, which operates as a partnership of St. Vincent Hospitals and Health Services in Indianapolis and Columbus Regional Hospital in Columbus. The partnership began in 2000.

The building program was initiated after St. Vincent Hospitals, a Daughters of Charity healthcare system, assumed sponsorship of the Jennings County hospital in July 1999. The hospital expansion also included the addition of clinical specialties and five new primary care physicians to the medical staff.

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, officiated at the dedication ceremony on March 3. The addition officially opened on March 4.

"The chapel is a centerpiece for the hospital," Glover said, "a place where patients, families, associates, physicians, guild volunteers and visitors can find solace during times of pain and sorrow and thank God during times of joy."

St. Mary parishioner Mary Lee Cull of North Vernon was the benefactor for the chapel, Glover said, which was given in memory of the O. Mason Cull family.

"Her wishes were that the chapel would be inclusive of all faith traditions," he said. "Her late mother was a nursing student at St. Vincent Hospital School of Nursing in the early 1900s."

The chapel features stained glass windows depicting the Beatitudes as well as a cross inside a rose window. The crucifix has a glass corpus of the risen Christ.

"The idea for the windows depicting the Beatitudes came from Prince of Peace Interdenominational Chapel in Aspen, Colo.," Glover said. "The concept of using the Beatitudes is taken from Jesus' Sermon on the Mount."

Artists Patricia Ploch and Peter Eichhorn of Louisville, Ky., created the



This stained glass window features the St. Vincent Hospital logo of three doves—symbolizing the body, mind and spirit—and also represents the fifth Beatitude in the Gospel of Matthew, which reads, "Blessed are the merciful, for they shall obtain mercy."

eight stained glass windows with colored glass made in Kokomo, Ind. Columbus artist Kenny Glass custom-made the seven-foot diameter rose window and the 22-foot diameter window at the summit of the hospital addition. Nashville artist Lawrence Glass created the glass body of the risen Christ.

The liturgical furniture in the chapel was hand-carved by Weberding Carving Shop in Batesville. The wainscoting was made of southern Indiana limestone, and was quarried and carved at Bedford Limestone. The brick is from Devening Block of Columbus.

"In using area artisans and materials for the chapel," Glover said, "we honor God's creation in Indiana and his talented craftsmen and [crafts]women in the area." †

## Official Appointments

Effective Jan. 11, 2002

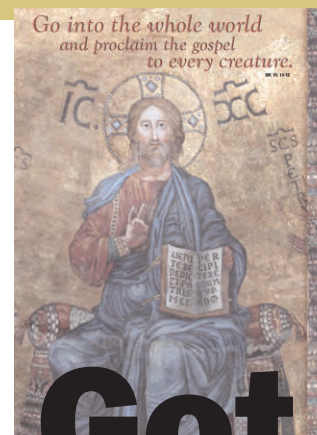
**Rev. Gregory D. Bramlage**, administrator of St. John the Evangelist Parish, Enochsburg; St. Anne Parish, Hamburg; and St. Maurice Parish, St. Maurice, appointed pastor.

Effective July 1, 2002

**Msgr. Bernard R. Schmitz** reappointed pastor of St. Anthony Parish, Morris; and administrator of St. Charles Parish, Milan; and St. Pius Parish, Ripley County.

**Rev. Gregory D. Bramlage**, appointed pastor of St. Nicholas Parish, Sunman, while continuing as pastor of St. John the Evangelist Parish, Enochsburg; St. Anne Parish, Hamburg; and St. Maurice Parish, St. Maurice.

*These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.*



# Got Questions?

Find the answers in the new, 2002 edition of the Directory and Yearbook for the Archdiocese of Indianapolis.

Just off the presses, the new directory contains up-to-date information about parishes, pastors, parish staff, schools, school staff, religious education staff, archdiocesan administration, offices and agencies, telephone numbers, Mass times, addresses, e-mail addresses, photos of and biographical information about pastors, parish life coordinators, religious women and men ministering in the archdiocese, Catholic chaplaincies, hospitals, colleges and other institutions.

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## Editorial

# Why this Friday is 'good'

*"We adore You, O Christ, and we praise You, because by Your holy Cross You have redeemed the world."*

The verb *to redeem* means to exchange one good for the sake of another.

To proclaim that Jesus has "redeemed the world" by his death on the cross is to admit two sobering truths.

First, that it was necessary for Jesus, the Son of God, to endure such a death that we might be redeemed.

Everything about Jesus happened to fulfill God's plan for our salvation.

Not just anyone died that Friday afternoon; Jesus died. And he died to redeem us because there was no other way.

The human race was in over its head in sin. Our first parents lived in a perfect paradise. They were so happy because they were living according to God's law.

But, then, they lost their way. They said, "God's law isn't so important. We can write our own rules." And, in an instant, their paradise became a disaster.

Every generation since has carried with it the effect of this original sin: the propensity to ignore God's way and to choose our own way instead.

But God wants so much for us to be happy that he gives us the Ten Commandments—the owner's manual for the human race, the key to living according to God's plan for our happiness.

What do we usually do with this time-tested means to happiness? We ignore it. We disobey. We sin. "Save me, O, God," we pray, "for the waters have risen to my neck" (Ps 69:1).

To pay the price for our sins, Jesus is betrayed for 30 pieces of silver.

To forgive our misuse of the gift of freedom, Jesus is imprisoned.

To absolve our offenses, Jesus is condemned.

To assume the burden of our sins, Jesus carries the cross.

To heal the wounds we have inflicted upon ourselves through sin, Jesus' hands and feet are pierced through.

To satisfy the debt incurred by our selfishness, Jesus gives everything he has and breathes his last.

To repair the breach with God our sins have caused, Jesus' side is pierced by a lance.

That is the first sobering truth: Jesus had to endure such a death so that the world might be redeemed.

The second truth is downright terrifying: We are all responsible for his death.

Who crucified Jesus? The Romans, the religious leaders, even the Apostles themselves all played a role, either by acts of commission or omission. But the whole crowd cried out, "Crucify him!"

We sing, "Were you there when they crucified my Lord?"

Yes, we were all there. And I'm afraid we weren't standing with Mary and John at the foot of the cross. We were with the crowd.

No one else can take the blame. No one else is more responsible for my sins than me—not my upbringing, not my parents, not my genes, not the culture around me. I have sinned.

And because of my sins, the Lord had to die on the cross. If he had not, I would rightly despair of ever reaching heaven or even finding happiness in this life because I'm not good enough to make up for sins against God—only Jesus is good enough.

And I'm not presumptuous enough to ask God to cancel the debt of my sins. God alone takes that initiative. I'm certainly not worthy, in my own estimation, of having the Son of God be crucified for me, but I am ever grateful that God has a higher opinion of me than I do of myself.

For God knows better than any of us the condition of our lives. And still, he deems us worthy of the effort. We are worth even the price of the mangled body and dripping blood of his Son hanging from the cross, paying the price of our redemption.

That is why we call this Friday "good."

— Rev. Daniel J. Mahan

(Father Daniel Mahan, pastor of St. Luke Parish in Indianapolis, is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

## Seeking the Face of the Lord

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



# We are always in search of Easter peace

**E**aster peace! How fervently we hope and pray for the peace that the world cannot give.

"Peace be with you" was Jesus' greeting on the evening of the first Easter. Ever since the day of his resurrection from the dead, we pack our churches on Easter Sunday. In doing so, we acknowledge our faith in the victory of Christ. And dare I say we come in search of Easter peace?

I recall that, one Easter, Pope John Paul II prayed that the Risen Christ would receive into his glorified wounds all the painful wounds of contemporary society—those we read and hear so much about in the media and also those which silently throb in secret, hidden in so many hearts. It seems that there is no celebration of Easter that does not find painful wounds among us. This year, as always, we long for the hard-won peace of Christ. We pray for peace in our world, in our communities, in our homes, in our hearts.

Easter peace is ours to receive from Christ as it is mediated by the Church, especially through the sacraments of penance, the Eucharist and the anointing of the sick, all made possible by the sacrament of holy orders. Easter peace is as near as our parish church.

But it doesn't end there. All of us are mediators of Easter peace in our own way. The sacrament of baptism, which we celebrate in a special way at Easter, empowers all of us to be messengers and agents of peace.

In prayer and action, we should be able to say that we are with those who suffer want and hunger. In prayer and action, we are with the millions of refugees in our world who are unseen to us, people like us who are exiles driven from their own homes in their own countries. We should extend our vision in prayer so as to be in solidarity with the victims of terror. We should not abandon our care and concern for the millions who are in prisons, some worn out by ill treatment. Our Christian hearts go out to be with those who are victims of wars or who suffer from unexpected tragedies or natural disasters. We should turn our thoughts to those who suffer ridicule, even torture, because they are Catholic.

Closer to home, are we with the sick, the elderly, those who are lonely, those who suffer from

dementia? Are we there in the tough times? Are we with those who suffer from the weight of sin?

On Easter Sunday, we renew our profession of faith that was made when we were baptized. We claim our faith in the redemption Christ won for us. We would be ungrateful if we were merely passive recipients of Christ's gift. As members of the Church, ours is the joy and the responsibility to live our faith so as to make a difference.

Easter is the great solemnity of hope. We sing with gusto "the strife is over and the victory won." Yet if much seems the same on Easter Monday, then we turn back to the suffering and death that God asked of his own Son because it gives us the key to make sense of human suffering.

Once more during Holy Week, we traced the path of Christ's passion, the path of an innocent man who was betrayed by a friend and then forced to die the humiliating death of a criminal.

And once more we emerge from the story of his passion with rejoicing because we have been saved from sin and death. We sing "Alleluia," yet our Church clings to the tradition of displaying the cross with the image of the body of Jesus on it. This tradition is not a denial of the victory of Jesus over death, and it is not a displacement of the centrality of the Resurrection in Christian life. We want to be reminded that a real human person stretched out his arms on the cross and suffered deeply because of his love for us. Our crucifixes embrace a Christian realism about life and death and resurrection, and they strike a chord in our human experience.

Easter is a special feast for those among us who bear more than their share of human suffering because Jesus showed us that life does not end with death. We can experience solidarity with him in prayer, together and alone. And we can live as Christian realists so as to make a difference for each other.

For us, Easter is the preeminent feast of hope.

Thank God for the gift of our Easter faith!

Thank God for the gift of his own Son and his Easter victory!

God bless you and yours with a deep Easter peace. †

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

**Youth:** that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God's call to priesthood and religious life.



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## Buscando la Cara del Señor

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



# Siempre estamos buscando la paz Pascual

**P**az en la Pascua! Fervientemente esperamos y rezamos por la paz que el mundo no puede dar. "La paz esté con ustedes" fue el saludo de Jesús aquella tarde de la primera Pascua. Desde el día de su resurrección de entre los muertos, llenamos nuestras iglesias el Domingo de Pascua. Al hacerlo, reconocemos nuestra fe en la victoria de Cristo. Y me atrevo a decir que venimos en búsqueda de la paz en la Pascua.

Recuerdo que en una Pascua el Papa Juan Pablo II rezó para que Cristo Resucitado recibiera en sus Santas Llagas todas las llagas dolorosas de la sociedad contemporánea —aquellas que leemos y escuchamos tanto en los medios de comunicación y también aquellas que silenciosamente se estremecen en secreto, escondidas en tantos corazones. Pareciera que no hay celebración en Pascua que no encuentre en nosotros llagas dolorosas. Este año siempre hemos añorado la duramente ganada paz de Cristo. Rezamos por la paz en nuestro mundo, en nuestras comunidades, en nuestros hogares y en nuestros corazones.

La paz en la Pascua es nuestra para recibirla de Cristo a través de la Iglesia, especialmente a través de los sacramentos de la penitencia, la Eucaristía y la unción de los enfermos, todo esto hecho posible por el sacramento del orden sacerdotal. La paz Pascual está tan cerca como nuestra iglesia parroquial.

Pero no termina ahí. Todos nosotros en nuestro propio estilo somos mediadores de la paz en la Pascua. El sacramento del bautismo, el cual celebramos de una manera especial en la Pascua, nos da poder a todos nosotros para ser mensajeros y agentes de la paz.

En la oración y en la acción, debemos ser capaces de decir que estamos con los que padecen necesidades y hambre. En la oración y acción, somos los que estamos con millones de refugiados en nuestro mundo que son personas nunca visitadas por nosotros, personas como nosotros que son exiliados llevados fuera de sus propias casas en sus propios países. Podemos extender nuestra visión en la oración para ser solidarios con las víctimas del terror. No debemos abandonar nuestro cuidado y preocupación por los millones que están en las cárceles, algunos acabados por el trato enfermizo. Nuestros corazones cristianos están con aquellos que son víctimas de las guerras o que sufren por tragedias o desastres naturales inesperados. Debemos dirigir nuestros pensamientos hacia aquellos que son ridiculizados, inclusive torturados porque son católicos.

Cerca de nuestros hogares, ¿estamos con los enfermos, los ancianos, aquellos que están solos, aquellos que sufren de demencia? ¿Estamos allí en los tiempos difíciles? ¿Estamos con aquellos que sufren el peso del pecado?

El Domingo de Pascua renovamos nuestra profesión de la Fe hecha cuando nos bautizaron. Afirmamos nuestra fe en la redención que ganó Cristo para nosotros. Seríamos unos ingratos si fuéramos simples receptores pasivos del regalo de Cristo. Como miembros de la Iglesia es nuestra la alegría y la responsabilidad de vivir nuestra Fe para hacer la diferencia.

La Pascua es la gran solemnidad de la esperanza. Cantamos con gusto "la lucha acabó y la victoria triunfó". Pero si el lunes de pascua parece ser lo mismo, entonces volvemos al sufrimiento y muerte que Dios encomendó a su propio Hijo que nos da la clave para comprender el sufrimiento humano.

Una vez más durante la Semana Santa, trazamos el camino de la Pasión de Cristo, el camino de un hombre inocente que fue traicionado por un amigo y luego forzado a sufrir la humillante muerte de un criminal.

Y una vez más emergemos de la historia de su pasión con alegría porque hemos sido salvados del pecado y la muerte. Cantamos "Aleluya", y todavía nuestra Iglesia se adhiere a la tradición de mostrar la Cruz con la imagen del Cuerpo de Cristo en ella. Estas tradiciones no son una negación a la victoria de Jesús sobre la muerte y no es una dislocación de la centralidad de la Resurrección en la vida Cristiana. Queremos que se nos recuerde que un ser humano real extendió sus brazos en la cruz y sufrió profundamente debido a su amor por nosotros. Nuestros crucifijos abrazan la vida, la muerte y la resurrección de la realidad del cristiano y marca el acorde en nuestra experiencia humana.

La pascua es una fiesta especial para aquellos de nosotros que llevamos un poco más de su parte del sufrimiento humano porque Jesús nos mostró que la vida no termina con la muerte. Podemos experimentar la solidaridad con Él en la oración, juntos y solos. Y podemos vivir como cristianos realistas para hacer una diferencia entre todos.

Para nosotros la Pascua es la fiesta preeminente de la esperanza.

¡Gracias a Dios por el regalo de nuestra fe Pascual!

¡Gracias a Dios por el regalo de su propio hijo y su victoria Pascual!

Que Dios los bendiga a ustedes y a los suyos con una profunda paz Pascual. †

Traducido por: Language Training Center, Indianapolis

## Las intenciones vocacionales del Arzobispo Buechlein para marzo

**Los jóvenes:** que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

## Letters to the Editor

### Contact senators about human cloning debate

As you read this message, there is legislation being debated in the [United States] Senate, the likes of which could have repercussions for years to come, exceeding the heinous atrocity of millions of abortions occurring over the last 29 years when the Supreme Court legalized abortion.

The debate that is taking place concerns opposing legislation over the harvesting of human embryos through cloning. Sen. Sam Brownback (R-Kan.) has sponsored S.1899, which is a true ban on human cloning. The counterproposal to this legislation, bills S.1758 and S.1893 sponsored by Sen. Dianne Feinstein (D-Calif.) and Sen. Tom Harkin (D-Iowa) respectively, also ban human cloning.

Bills S.1758 and S.1893 are misleading however, in that they prohibit human cloning for reproductive purposes only, but allow human cloning for therapeutic and experimentation purposes also titled "Clone and Kill" as well as the establishment of human embryo farms.

The latter bills mentioned would allow creating a human embryo by cloning, keeping it alive until a cluster of stem cells can be extracted by dissecting the embryo, thus killing the embryo in the process.

The House passed the ban in July of this year with President Bush's support; however, it is up for grabs in the Senate. Currently, three different panels are conducting hearings, each chaired by pro-cloning Democratic senators. The powerful biotechnology industry and research advocacy groups are backing the pro-cloning bills.

These groups are also using euphemisms to make it sound less offensive to the public, for example "activated egg" instead of "human embryo." Doesn't this sound familiar? This same logic is used in the pro-choice rhetoric!

The miracle of life is authentic and valid only in the context of God willing it! Let us not allow Pandora's box to be opened and be sorry later that we did not take action while we had the chance.

South Korean scientists have already claimed they have succeeded in cloning a human embryo by fusing human tissue with cow eggs. Where will the madness stop? There is no time to wait!

Don't let the Senate pass this bill without your input! People of moral conscience in the state of Indiana should call 202-224-3121 and ask for your senator's office (Sen. Evan Bayh and Sen. Richard Lugar) or e-mail and politely state your position on the bills above.

Remember to support bill S.1899 to ban cloning and to reject bills S.1758 and S.1893, which are pro-cloning bills.

David and Jayne Rheinhardt, Richmond

### Sexual abuse cases demand prayers, action

I would like to respond to the "sexual abuse" cases recently getting so much negative press. My heart hurts for the Lord. I see Satan hard at work to destroy our Lord's Church.

In 1981, I came to realize that someone who had been very mean to me for years had been sexually abused by his pastor-priest. I was a victim of a victim. It was terrible. He was a poor little boy needing acceptance, and his pastor-priest took advantage of this.

From 1981-1985, I went from priest, to preacher, to teacher, to devout Catholic lay people about this. All I heard was, "Well, I guess priests are only human, too." No one seemed to care how this affected the victims. I was disgusted. I gave up. I said, "Lord, if you want this exposed, bring it to light. I can do nothing." Suddenly a large number of people seemed to be becoming awakened to the childhood sexual abuse in their lives. They spoke on talk shows. Their reaction later in life rang true to the victim I know.

We can't just think of what this is doing to the Church. Let us pray for the victims, the victims' victims and the victims' children also taken from God. Many victims feel so defiled they leave the Church, and so go generation after generation. They become mad at our Lord.

Pray for guidance from the Holy Spirit as to how we can touch the hearts of the many victims still out there in the ungodly wilderness.

In the midst of all of this, the Lord told us to expose these things in our Missalettes. On March 10, 2002, the second reading (Eph 5:8-14) [says that] the Lord has always wanted the "light" to "expose" the "darkness."

There are many other abuses needing to be brought to light. Remember, the ungodly actions of "some" of God's people are destroying the Church.

Remember the victims. The victims are these the least of the brethren; hence, they are the Lord himself.

God bless us all.

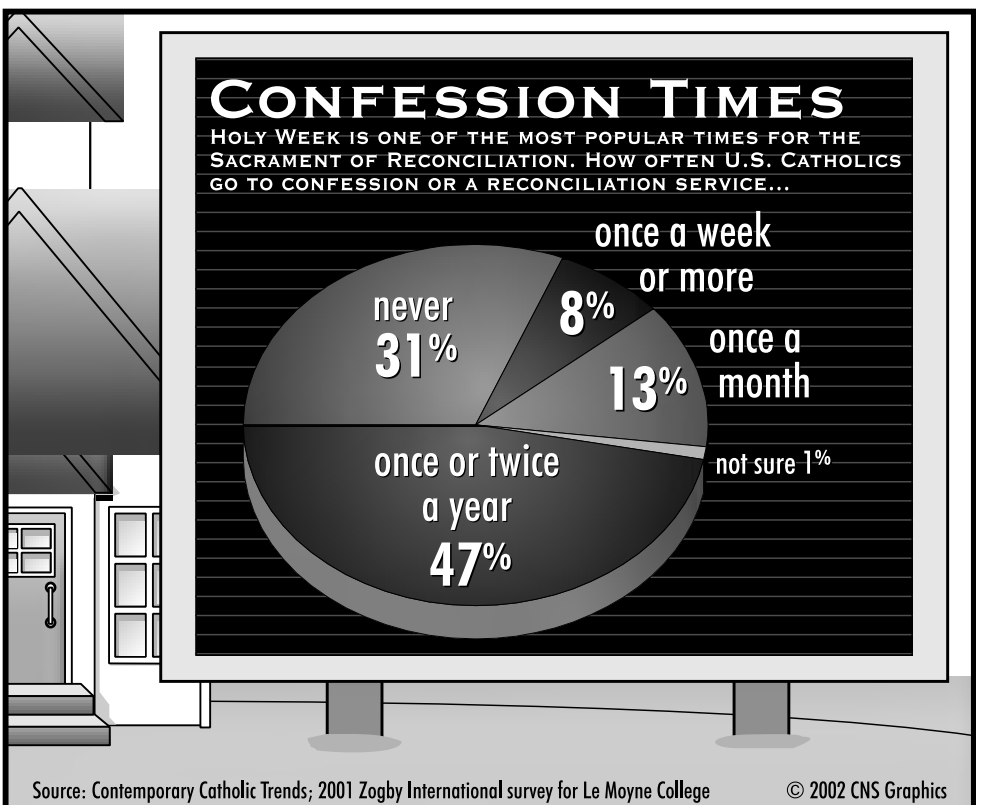
Shirley English, Metamora

### Letters Policy

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

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

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



## Check It Out . . .

**“Contraception and its Effect on Marriage”** will be presented by Holy Rosary parishioners Bob and Bridget Evanich of Indianapolis at 7 p.m. on April 15 in the upper level of Madonna Hall at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. The Evanichs are members of the archdiocesan Pro-Life Speakers Bureau and will discuss why the Catholic Church opposes artificial contraception, the effects it has on marriage, and why Natural Family Planning can be an acceptable form of spacing children. For more information, call the parish office at 317-888-2861.

Cardinal Ritter High School, 3360 W. 30th Street, in Indianapolis, is having a **Mother’s Day Flower Sale**. A variety of flowers are available, along with 10-inch hanging baskets for \$10. All orders with payments must be postmarked no later than April 8 or delivered to Cardinal Ritter High School by April 10. For more information and selections, call 317-924-4333.

This year’s **Royal Feast** at St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis, will feature international cuisine from 6 p.m. to 9 p.m. on April 18. Several local restaurants will participate in the fundraiser. Tickets are available at the door for \$25 per person, which includes all the food you can sample, as well as drinks (including beer and wine). For more information, call Susan McBeath at 317-841-8153 or Amy Fillenwarth at 317-823-9767.

**“The Jesuits—Come and See”** weekend on April 5-7 for single men from 18-35 years old who are interested in learning more about the life, spirituality and work of Jesuit priests and brothers, and exploring the possibility of a religious vocation. The retreat will be at the Jesuit

Community of Loyola University of Chicago. For more information, call Jesuit Father Dave Godleski, director of vocations, at 773-975-6882, e-mail him at [godleski@jesuits-chi.org](mailto:godleski@jesuits-chi.org) or visit their Web site at [www.jesuits-chi.org](http://www.jesuits-chi.org).

**The 11th annual Susan G. Komen Indianapolis Race for the Cure®** will be held on April 29. More than 27,000 people from across central Indiana are expected to run and walk to raise funds for breast cancer research, education, screening and treatment. The fundraiser also celebrates breast cancer survivors and remembers those who have died of the disease. This year’s race, to be held at Indiana University-Purdue University Indianapolis, aims to raise \$750,000. The opening ceremony will be at 7:30 a.m., the 5K run/walk will start at 9 a.m. and the one-mile family walk will begin at 9 a.m. For more information, call 317-923-CURE (2873) or logon to [www.komenindy.org](http://www.komenindy.org).

The Hispanic Ministry of the New Albany Deanery is sponsoring an **outdoor Via Crucis (Way of the Cross)** at 7 p.m. on Good Friday, March 29, at St. Mary Parish, 415 E. Eighth St., in New Albany. People will depict those involved in the Way of the Cross, and everyone will walk around a two-block area before returning for a crucifixion scene near the church. The prayer will conclude in the church with a meditation on the seven last words of Christ. Most of the ceremony will be in Spanish, though there will be a pamphlet with an English translation of the Via Crucis. All are welcome. For more information, call Franciscan Father Tom Smith at 502-494-3264.

There will be a **Speech and Hearing Seminar** from 6:30 p.m. to 8:30 p.m. on

April 4 in Conference Rooms 1 and 2 at St. Francis Hospital, 8111 S. Emerson Ave., in Indianapolis. The seminar will discuss and demonstrate the new advancements in hearing aid technology. The event is free and open to the public. Refreshments will be served. An R.S.V.P. is preferred. For more information or for reservations, call Shirley Tansy at 317-783-8321.

The Pro Arte Singers of Indiana University will give a **free concert** at 2:30 p.m. on April 7 in the Archabbey Church at Saint Meinrad Archabbey and School of Theology in St. Meinrad. The program will include Tenebrae responses composed by Tomas Luis de Victoria (1548-1611). The Pro Arte Singers are a chamber choir that performs Medieval, Renaissance and Baroque choral repertory. All are invited. Parking is available in the student parking lot or at the St. Jude Guest House. For more information, call Mary Jeanne Schumacher during business hours at 812-357-6501.

**Several training sessions for Project Gabriel** are scheduled on April 12-13 at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. On April 12, three sessions are available and will last from 8:30 a.m. to 11:45 a.m., 1 p.m. to 4 p.m. and 6 p.m. to 9 p.m. Another session is scheduled from 8:30 a.m. to 11:45 a.m. on April 13. Project Gabriel is a pro-life program that reaches out to women who may be considering abortion and helps them to choose life for their babies. A Gabriel “angel” who participates in the program supports the mother’s choice for life through prayer, ongoing friendship and

referrals to community resources. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

**“Spirituality & Art: Painting our Images, Honoring our Symbols”** will be offered from April 12-14 at the Benedict Inn Retreat and Conference Center, 1402 Southern Avenue, in Beech Grove. The retreat will include a variety of activities which allow participants to discover images from their own spiritual journeys and to engage them. No art skills are needed. The cost is \$160 per person or \$120 for commuters. Also, there will be a **Triduum Silent Retreat** from March 28-31, which will offer a break from the hectic pace of life. There will be ample quiet time and space for personal prayer, reading and reflection as well as time for communal prayer. For more information on either retreat, call the retreat center at 317-788-7581 or e-mail [benedict@indy.net](mailto:benedict@indy.net). †

## VIPs . . .



**Joseph and Dorothy Pinella**, members of St. Matthew Parish in Indianapolis, will celebrate their 50th wedding anniversary on March 29. They were married on that date in 1952 at Immaculate Heart of Mary Church in Indianapolis. They have three children: John, David and Paul Pinella. They have four grandchildren.

**Sherry Annee**, a science teacher at Brebeuf Jesuit Preparatory School in Indianapolis and a member of St. Joan of Arc Parish in Indianapolis, is a recipient of the Teacher Creativity Fellowship from Lilly Endowment. Annee will receive \$7,500 to pursue an internship with the Indianapolis-Marion County Forensic Services Agency to study DNA crime-scene evidence. She is one of 100 teachers selected to pursue a self-designed plan for personal and professional renewal. †

## Awards . . .

**The Department of Education at Marian College** in Indianapolis received a Best Practices award for parental engagement in teacher education from the American Association of Colleges of Teacher Education (AACTE). The award is sponsored by the MetLife Foundation as part of its new initiative, the AACTE-MetLife Foundation Parental Engagement Institute.

Two Indianapolis Catholic high school students received **Circle of Valor Awards** during the annual Kiwanis Club of Indianapolis Abe Lincoln Scholarship Awards luncheon on Feb. 8. The honor recognizes Marion County high school students who have persevered academically in spite of handicaps.

**Matt Krebs**, a senior at Cardinal Ritter High School and a member of St. Gabriel Parish in Indianapolis, was born with deformities in his legs that required surgery at age 5. Matt is now the captain of the varsity football, basketball and baseball teams. He is ranked 11th in his class and is involved in several other extra-curricular activities.

**Alexander Murphy-Nakhnikian**, a senior at Brebeuf Jesuit Preparatory School in Indianapolis, has Asperger’s syndrome, a form of autism. He has worked to overcome the manifestations of the disorder, which include difficulties with social interactions, and has recently qualified for the National Forensic League speech competition. He also is involved in several extracurricular activities, including serving as president of the speech club. He plans to attend Indiana University as a pre-med student.

**St. Mary School** in North Vernon earned first place in their school enrollment division for the Math Bowl Competition held in Borden. This was the first year that St. Mary students competed in the Math Academic Teams for Hoosiers (M.A.T.H.) Competition, which seeks to promote the importance of mathematics in daily living, to increase positive public support toward academic efforts, and to encourage enthusiastic communications between school and community. †

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## U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting movie ratings

**Blade II** (New Line)  
Rated **O (Morally Offensive)** because of nonstop violence, excessively brutal and gruesome imagery, and recurring rough language with some profanity.  
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

**The Rookie** (Disney)  
Rated **A-I (General Patronage)**.  
Rated **G (General Audiences)** by the MPAA.

**Sorority Boys** (Touchstone)  
Rated **O (Morally Offensive)** because of a few sexual encounters, many explicit, vulgar sexual references, sporadic nudity, some drug use, recurring gross-out humor and intermittent rough language with profanity.  
Rated **R (Restricted)** by the MPAA. †

# Cloning devalues life, genetics expert says

By Mary Ann Wyand

Cloning human embryos devalues life and "makes life just a commodity," Dr. David A. Prentice told more than 100 pro-life supporters during the third Lenten Pro-Life Speakers Series program on March 6 at Holy Rosary Parish in Indianapolis.

The professor of life sciences at Indiana State University in Terre Haute and adjunct professor of medical and molecular genetics at the Indiana University School of Medicine in Indianapolis is an outspoken critic of cloning and embryonic stem-cell research.

"I believe it's simply unethical to kill human embryos," he told the gathering.

Dr. Prentice has testified before the U.S. Congress and spoken to state legislatures, as well as to the British, European and Canadian parliaments, about ethical issues related to embryonic stem cell research and cloning.

"There are two types of cloning," he said, "what's been termed reproductive cloning and therapeutic or experimental cloning. There's no difference. A clone by any other name is still a clone. It's just a matter of whether you implant it or destroy it."

The cloning process starts with a female ovum or egg, he said. "You take the genetic material out of the egg so it's just an empty cell, in a sense, then you put the genetic material—the nucleus—from another cell into that egg. You now have a clone, a one-celled embryo, or what the National Academy of Science calls a 'zygote.'"

Even in the case of human beings, he said, scientists often refer to the zygote as "a ball of cells" or "a mass of tissue."

But, scientifically, that's not true, Dr.

Prentice said. "What species is it? Homo sapiens. It's a human being. The egg primes that genetic material to go on through normal development, and scientifically there is no breaking point. It is one developmental continuum from one cell on to embryo, fetus, born child, adolescent, adult and senior citizen until [the person] dies a natural death."

Five to seven days after conception, the embryo resembles a hollow ball with stem cells inside it, he said. "It's inception [rather than conception] with cloning, but the same process is used to make that clone and you get the same product—a human embryo. The only difference between the so-called reproductive or live-birth cloning and therapeutic or experimental cloning is the purpose to which you put that embryo. For live-birth cloning, you implant the [cloned] egg into the womb. For experimental cloning, you destroy it to get embryonic stem cells for research."

Therapeutic cloning is a misnomer, he said. "They coined that phrase because they wanted to try and get people to think, 'Well, we're going to treat all these people with these cloned stem cells.' It's a misnomer. It's not therapeutic to the embryo. The embryo dies in the process."

Under a microscope, he said, "a cloned embryo and one made the good old-fashioned way with an egg and a sperm will look the same."

But that's where the similarity ends, Dr. Prentice explained, because cloned embryos are genetically unstable and are dangerous to the surrogate mother because they grow larger than normal.

"Cloning is a very inefficient process," he said. "It just doesn't work well at all. It's unsafe, frankly, to be a clone. You have a pretty poor chance of making it—about 1 percent at best.



Taeyoung Shin and Mark Westhusin of Texas A&M University hold CC, the first cloned cat, at the school in College Station, Texas, in a Dec. 22 photo. The cloning program is aimed at allowing people to clone their pets.

"There are lots and lots of problems with cloning," Dr. Prentice said. "Probably more like one in a thousand [animals cloned for research] never make it to birth. All the studies [on animals] so far show that even the clones that make it to birth and survive—because most of them don't—are abnormal. They have genetic problems and most of them die soon after birth. Studies show that even the ones that survive for a long time, in spite of the genetic problems, die young. They don't live a full lifespan."

In addition, he said, carrying a cloned egg to term is dangerous for the surrogate mother because the clone is genetically unstable, and grows too big and too fast for normal development.

"The scientific term for that is 'large

offspring syndrome,' " Dr. Prentice said. "Cloning makes eggs a commodity and life a commodity."

Dolly, the sheep cloned by British scientists in 1997, and CC, the first cloned cat who was unveiled by researchers at Texas A&M University in College Station, Texas, on Dec. 22, are abnormalities, Dr. Prentice said, even though they are being heralded as scientific breakthroughs.

"CC, or Carbon Copy, the first cloned cat, isn't an identical match to the donor of the genetic material," he said. "It took 277 tries to get one Dolly the sheep. For CC, it took 188 cloned embryos and they only got 87 embryos to the point of development where they could implant them. And they got one little CC." †

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# Pope receives copy of new Roman Missal

VATICAN CITY (CNS)—Almost two years after he officially promulgated the new *Roman Missal*, Pope John Paul II received the first printed and bound copy of the book of Mass prayers and chants.

Officials of the Congregation for Divine Worship and the Sacraments gave Pope John Paul the copy March 18 and scheduled a press conference March 22 for its official public debut.

Pope John Paul signed the document officially promulgating the new Latin edition of the Missal in April 2000. Technical difficulties with the printing and, especially, with the music for sung sections of the liturgy bore the major responsibility for the delayed publication, said Archbishop Francesco Pio Tamburrino, congregation secretary.

The new tome is the third Latin typical edition of the Missal. The last revised volume was published in 1975. The first complete, post-Vatican II edition was released in 1969.

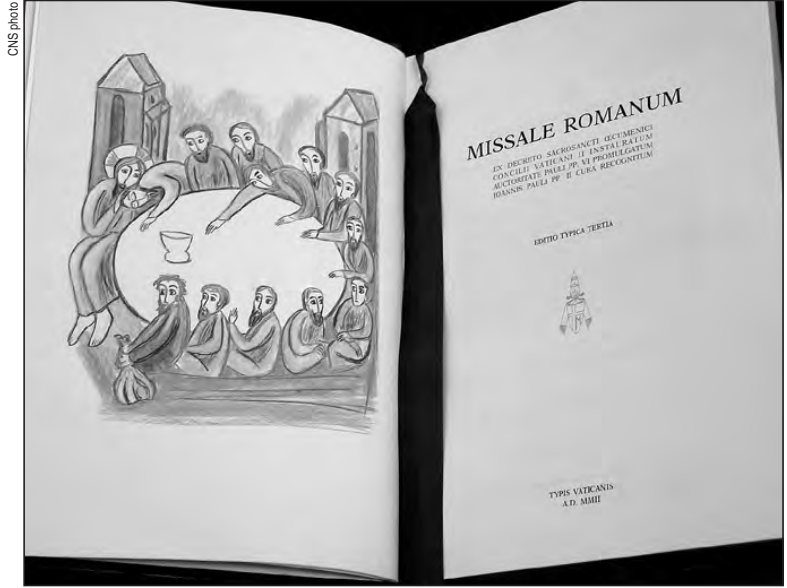
According to *L'Osservatore Romano*,

the Vatican newspaper, the main differences between the 1975 edition and the new one regard the addition of special prayers for the 16 saints' feasts added to the universal calendar in the past 27 years; new prayers for votive Masses in honor of the Blessed Virgin Mary; and an appendix containing eucharistic prayers for special occasions such as Masses with children, reconciliation and special needs.

The new *Roman Missal* also includes a revised "General Instruction of the Roman Missal," providing detailed explanations of how the Mass is to be celebrated. The Latin text of the instruction and a study edition in English were released in July 2000.

Knowing the specific changes the new Missal and instruction were to bring with publication, the U.S. bishops' conference already has spent more than a year working with the Vatican to approve the necessary adaptations in the United States.

At their general meeting last November, the bishop were told the



An illustration of the Last Supper appears opposite the title page of the revised *Roman Missal*. The third Latin typical edition of the missal was released March 22 at the Vatican.

Vatican hoped to have the U.S. adaptations approved in time to coincide with the release of the Missal and the general instruction.

The main adaptations are designed to

continue U.S. customs such as kneeling throughout the eucharistic prayer, rather than having the congregation remain standing or kneeling only for the consecration of the bread and wine. †

## With Missal release, bishops to begin work on changes

VATICAN CITY (CNS)—Bishops' conferences around the world are expected to begin work immediately on revising texts of prayers currently used at Mass, translating the new prayers issued by the Vatican and changing ritual practices to comply with new Vatican guidelines.

The new and the revised prayers and the new guidelines—contained in the

third typical edition of the *Roman Missal* and the "General Instruction of the Roman Missal"—were released March 22 by the Vatican printing press.

Cardinal Jorge Medina Estevez, prefect of the Congregation for Divine Worship and the Sacraments, said that with the public availability of the texts the new rules are Church law.

The official date of promulgation by

Pope John Paul II was April 20, 2000, and the date the changes were to go into effect was the feast of the Body and Blood of Christ in June 2000.

However, technical problems with the printing of the 1,318-page book and especially with the notation and printing of dozens of pages of Gregorian chant led to an almost two-year delay for its release.

"We are happy to be able to offer to all

the clergy and faithful of the Roman Rite this new edition of the *Roman Missal*, the most important of all the liturgical books renewed by the Second Vatican Council," Cardinal Medina said at a March 22 Vatican press conference.

The Latin text contains all of the prayers used for every Mass throughout the year as well as rubrics, or instructions,

*Continued on page 9*



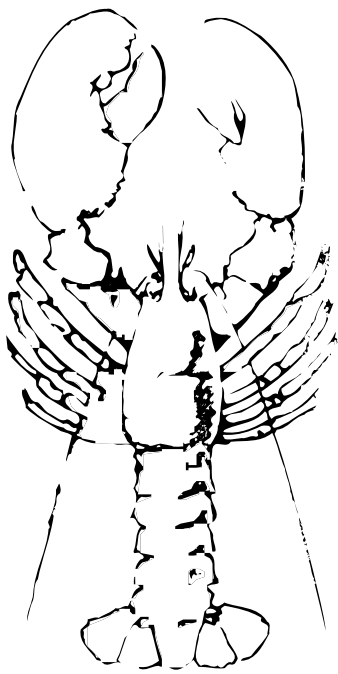
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on how the liturgy is to be celebrated.

Each bishops' conference around the world is to begin work on translating the texts into their local languages, a work that must receive Vatican confirmation before being used in parishes.

"The translations must be faithful and exact, not interpretations or new creations," he said.

Cardinal Medina said bishops' conferences in English-speaking countries do not necessarily have to have the same translation. Currently, English-speaking countries share the work of the International Commission on English in the Liturgy, a commission the cardinal has criticized in the past for not being faithful enough to the original Latin in its translations.

"If one English country wants to do its own translation, the congregation is ready to consider that out of respect for the local culture, and it seems there is some

movement in that direction," he said.

The cardinal said uniformity is not an absolute priority. For example, he said, it is unlikely that there will be only one Spanish translation, since Spanish is spoken differently in different parts of the world.

"But there will be just one German translation for German-speakers everywhere. This fits in with the organized, ordered spirit of the German-speaking people," he said.

Cardinal Medina said the new general instruction includes a new chapter encouraging national bishops' conferences to ensure "the active participation and spiritual good of the faithful" by looking at "particular and exceptional" adaptations that reflect their local culture.

The cardinal said, for example, the gesture of kissing the *Book of the Gospels* may convey something different in China, where kissing is not considered appropriate in public, and in Italy,

France or Russia, where two or three kisses on the cheek are a normal form of greeting among friends.

Different cultures also use colors differently, he said. For example, the color of mourning is white in some cultures, while it is black or purple in others.

The new edition of the Missal, replacing one issued in 1975, includes an updated calendar of feast days and new texts for remembering those saints Pope John Paul has added to the calendar.

Some, like the Aug. 14 obligatory feast of St. Maximilian Kolbe, already have been promulgated.

Cardinal Medina said 11 new optional celebrations are available with the March 22 publication of the Missal. They include the Jan. 3 feast of the Most Holy Name of Jesus; the return to the calendar of the May 22 feast of St. Rita of Cascia; and the Aug. 9 feast of St. Teresa Benedicta of the Cross (Edith Stein, a

Jewish woman, who joined the Catholic Church and became a Carmelite nun), a feast that is mandatory in Europe.

The Missal also includes a new prayer for the feast day of a martyr, new prayers for Marian feast days, and texts for a new Mass, specifically requested by Pope John Paul, for celebrating and requesting God's mercy.

Two additional texts for Masses for special needs have been restored from the 1962, pre-Vatican II, Missal: one praying for a contrite heart, "asking God to help us despise sin and yearn for holiness," and one praying for continence or "purity, asking God for the virtue of chastity," the cardinal said.

The Vatican's care and seriousness in preparing the Missal and overseeing its translations, he said, should surprise no one because of "the special importance which the Eucharist has in the life of the Church." †

## New Missal will cause big changes in some countries

VATICAN CITY (CNS)—The publication of the revised *Roman Missal* and general instruction for celebrating Mass could have an immediate striking impact in some countries and, for the next couple of years, produce only the most subtle ritual changes in others.

For example, before the March 22 Vatican release of the texts, Italian newspapers ran stories on a big change for Mass-goers in their country: The entire congregation will be able to receive the consecrated bread and wine at every Mass if the local bishop or, with his permission, the local pastor approves.

The practice is standard in many North American and British parishes only because of special Vatican permission given to their bishops over the past 18 years.

The exception of allowing each bishop to decide now becomes the rule.

In some countries, some changes possible under the guidelines in the "General Instruction of the Roman Missal" probably will not change at all.

For example, the U.S. Conference of Catholic Bishops has asked the Vatican to approve a U.S. adaptation of the guidelines for body posture during the eucharistic prayer.

The Vatican instruction envisions a practice more similar to the Italian: The congregation kneels after the Sanctus (Holy, Holy) and through the consecration, but stands after the memorial acclamation and remains standing through the end of the eucharistic prayer.

The U.S. bishops' adaptation would continue the more common U.S. practice of the congregation kneeling through the entire prayer, then standing for the Our Father.

The "General Instruction of the Roman Missal," published with the book of prayers, offers a theological reflection on the celebration of the Mass and provides

specific guidelines for everything from posture to the materials used for altars.

Most of the guidelines are clarifications or re-affirmations of earlier guidelines, but could lead to small changes at one's local parish Mass.

For example, the instruction points out that only the *Book of the Gospels*, not the entire *Lectionary*, may be carried by a deacon or reader in the entrance procession.

The priest and the deacon are the only ministers who break the bread before Communion and place it in separate vessels for distribution.

However, the U.S. bishops have been informed that they will receive the necessary Vatican permission for a eucharistic minister to help the priest pour the consecrated wine into extra chalices.

The instruction also encourages active, but not hyperactive, participation in the sign of peace.

Congregation members are to wish the Lord's peace to those standing around them; the celebrant should do likewise with other ministers around the altar and "for a good reason" with other faithful present, but he should not leave the sanctuary, the instruction says.

"The individual rubrical changes are so few and far between and grow so organically from changes already made since the Second Vatican Council that they will barely be noticed," said Msgr. James P. Moroney, executive director of the U.S. bishops' Secretariat for Liturgy.

The real changes will come when the Latin texts of the missal are translated into other languages, approved by bishops' conferences, confirmed by the Vatican and proclaimed in the parish.

As for how long the process will take, Msgr. Moroney borrowed a biblical passage, "We wait in joyful hope."

The chairman of the Department of Christian Life and Worship of the



First-grader Todd Evans kneels in prayer during Mass at Holy Angels Cathedral in the Diocese of Gary, Ind., earlier this year. The U.S. bishops' adaptation of the "General Instruction of the revised Roman Missal" would continue the common U.S. practice of the congregation kneeling through the entire eucharistic prayer.

Bishops' Conference of England and Wales, Bishop Mark Jabale of Menevia, was a little more specific: "It is likely to be as much as two years away," he said March 21.

Although the edition is the first complete update of the Missal in 27 years, only 13 percent to 14 percent of the texts are different from those in the 1975 edition or issued over the intervening years.

Some of the new texts are actually older texts, taken from pre-Vatican II liturgical books and restored to the Mass, including the text of a Mass with the special intention of praying for a contrite heart.

In English-speaking countries, the

percentage of new texts will be greater because the Vatican never gave final approval to the English translation of the 1975 edition; most Masses in English today use texts translated from the first post-Vatican II missal, published in Latin in 1970.

"The changes in translation will be noticed," Msgr. Moroney predicted. "There is a big difference between what we currently are using and the new texts."

"Even the many texts unchanged from the previous edition will be reconsidered, seeing whether a richer and more faithful translation can now be provided," Bishop Jabale said in his March 21 statement. †

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# ARCHBISHOP

continued from page 2

I believe celibacy is being attacked because celibacy—which is about total self-giving—is countercultural and is therefore an inviting target in a society that is largely centered on self.

Some commentators want to lay the blame on the institution of the priesthood. While the failure of a very small minority is heartbreaking and despicable, we challenge those commentators and their agendas. Will they acknowledge and tell the whole story of the priesthood—faith-building stories of some 70,000 good men who serve our people in the United States with generosity and with warm, pastoral hearts? This is the only right and just thing to do.

Tonight, especially, I would ask each person present here to take a moment to call to mind a priest who has helped you in difficult moments in your life. These are stories that also deserve to be told.

Brother priests: tonight I ask you to take the sorrow, embarrassment and shame that we are feeling and turn them over to Christ and the healing power of his grace. In this week we call *holy*, let's embrace the mystery of the Cross even more fervently as we recommit ourselves to the promises and ideals of our ordination in just a few minutes. Let's affirm again our determination to give our lives over to the service of God and the People of God. Be not afraid—as once again we embrace Jesus Christ on his cross and know that he is gloriously triumphant. Be not afraid.

## Homily

Sisters and brothers all, in a few minutes we will consecrate the oils that mark all of us with the sign of the cross (and sacred things as well). Before we do, let's explore what it means to belong to God because that is what we are all about. We all share a common starting point in our journey of faith: our baptismal promises which we renew on Easter Sunday. Along the way, can we say no to God?

Since I was ordained a bishop 15 years ago, I have been asked that question often—"Could you have said 'no'?"

The question refers to that morning in January 1987 when

I received a call from the papal nuncio informing me that Pope John Paul II had appointed me bishop of Memphis. And again it refers to that Tuesday in early July of 1992 when I received a second call, the appointment to Indianapolis. Could I have said no?

Had there been some serious reason—poor health, for example—well, yes, I could have said "no." But the truth is I had already said "yes" back in 1962 when I made my final profession of vows as a Benedictine monk at Saint Meinrad. I promised obedience for life to the archabbot and his successors then—though I did not know where it would all lead.

When I received the call in 1987, after telling me of the appointment to Memphis, the nuncio said, "The Holy Father has transferred your vow of obedience from the archabbot to himself, so I am sure you will obey."

In 1962, I gave myself to God and the Church. At my ordination to the priesthood in 1964, my identity was further defined in the person of Christ himself. And more so on March 2, 1987.

You who are consecrated religious and you who are ordained priests and deacons can relate to this experience of saying yes and the unknown journey of the mystery of consecration and ordination. We live our obedience for God and the People of God.

In some ways, it was the same for you who are married. The day of your wedding, further refining your baptismal journey, you said, "for better, for worse, for richer, for poorer, in sickness and health, until death." You did not and do not know what circumstances might come down the road as the years go by; none of us do. We respond as best we can because of love.

For those of you who are single, the promises made at your baptism—and renewed each Easter Sunday—continue to be your "yes" to the love of Jesus. Your journey is one of mystery as well.

This Lent, for extra reading, I chose a book, *The Testimony of Hope*, by Cardinal Francis-Xavier Nguyen Van Thuan, who is currently president of the Pontifical Council for Justice and Peace in Rome. The cardinal has written of his 13 years in North Vietnamese prison camps. He had first been appointed bishop of Nha Trang, and for eight years he

served his people whom he deeply loved; he was next appointed coadjutor archbishop of Saigon.

After only seven months in Saigon, he was arrested and put in the hull of a ship with 1,500 other starving, desperate prisoners who, like him, were being sent to a communist "reeducation" camp in the North. For nine years, he was in solitary confinement. He was alone, tempted and tormented by the loss of everything to which he had given himself in pastoral ministry.

One night he felt a prompting deep within: "Why do you torment yourself so? You have to distinguish between God and God's works. Everything you have done and want to continue doing—all these are excellent works, God's works, but they are not God! If God wants you to abandon these works, putting them in his hands, do it, and have confidence in him. God will do it infinitely better than you; he will entrust his works to others who are much more capable than you. You have chosen God alone, not his works!"

There were times when Archbishop Van Thuan was imprisoned only a few blocks from his cathedral church. He would hear its bells tolling, even hear his people passing by, constantly reminded of his separation from all that he held dear. But then, deep within, he would remember: "To choose God and not God's works—God wants me here and nowhere else."

Brother priests, these are especially powerful thoughts for us as we renew our promises this evening. Generously, we do God's works as best we can and we carry on—despite media reports and our embarrassment. It is freeing to keep in mind, these good works are God's, but they are not God. In the end, like Jesus, we put our trust in God. Tonight we renew that trust.

Sisters and brothers, so do we all. Ours is the call to respond to the passionate love of Jesus himself wherever we are on life's journey. God alone, not his works! God wants me here and nowhere else, the archbishop could say. It is a good message for us in this Holy Week. In our respective vocations, living our faith in the twists and turns of our day-to-day life is our way of responding to Christ's awesome love for us, and, by his grace, we carry on his mission.

Please, God, may it be so! †

# POPE

continued from page 2

world," the pope said.

"Grave scandal is caused, with the result that a dark shadow of suspicion is cast over all the other fine priests who perform their ministry with honesty and integrity and often with heroic self-sacrifice," he said.

"As the Church shows her concern for the victims and strives to respond in truth and justice to each of these painful situations, all of us—conscious of human weakness, but trusting in the healing power of divine grace—are called to embrace the '*mysterium crucis*' [mystery of the cross] and to commit ourselves more fully to the search for holiness," he said.

The pope said the Church needs to "beg God" for a "whole-hearted reawakening of those ideals of total self-giving to Christ," which he said were the foundation of the priestly ministry.

At the Vatican press conference, Cardinal Castrillon, who heads the Congregation for Clergy, listened and took notes as journalists asked more than a dozen questions about the Vatican's handling of sex abuse cases.

In response, the cardinal read a two-page prepared statement—interspersed with a few pointed asides—detailing past and present steps taken by the Church to deal with the problem, most of them having to do with canon law.

Cardinal Castrillon prefaced his remarks by saying it was interesting to note that many of the journalists' questions were posed in English—a fact that he said "already says something about the problem and gives it an outline."

He said the problem of clerical sex abuse had developed in a culture of "pan-sexuality and sexual licentiousness." Paradoxically, he said, at the same time there also was developing a growing sensitivity to and rejection of pedophilia, with associated legal and economic penalties.

He said there were not yet any accurate statistics comparing the rates of sexual abuse of minors in various professions, such as doctors, teachers, journalists or politicians. But he

cited a U.S. study, which estimated that about 3 percent of American priests had "tendencies" toward such abuse, and that 0.3 percent were pedophiles.

"I would like to know the statistics from the other groups and the penalties the others have received and the money the others have paid to the victims," he said.

Cardinal Castrillon traced the history of Church sanctions, including suspension from the priestly ministry, for clerics who committed sexual abuse against minors. He noted that in 2001 the pope had strengthened the Vatican's role in handling such cases, reserving them to the authority of the Vatican's doctrinal congregation.

At the same time, he said, the Vatican lengthened the statute of limitations for such crimes to 10 years, a period that begins after an alleged victim's 18th birthday; it also raised the Church's legal definition of a minor from 16 to 18 in such cases.

The cardinal interrupted his prepared remarks to say, "I would like to see in what other legislation in the world this has been done."

He said the Church's norms, including its provisions of confidentiality, are aimed at avoiding a "culture of suspicion" when sex abuse accusations are made against clergy.

"The laws of the Church are serious and severe and have been drawn up in a tradition ... of dealing with internal matters in an internal way," Cardinal Castrillon said.

He emphasized that this does not mean the Church is trying to "avoid the provisions of civil law" in various countries, unless the matter involves the confessional seal or the principle of episcopal secrecy, which is invoked in rare circumstances of a bishop's ministry.

The cardinal said the Church expects its ministers to be treated like other citizens by civil authorities—without advantages, but without disadvantages, either.

Vatican spokesman Joaquin Navarro-Valls said Cardinal Castrillon's comments could be considered an expression of the Church's position on the issue.

The pope's letter and the cardinal's statement were the Vatican's most extensive published comments on the issue since the trial of a Boston priest in January sparked a rash of revelations about past cases of clerical sex abuse in several U.S. dioceses.

In early March, Bishop Anthony J. O'Connell of Palm Beach resigned after admitting to sexual misconduct with a minor 25 years ago.

In Poland, Archbishop Juliusz Paetz of Poznan—who worked for years at the Vatican—was accused of sexual impropriety by seminarians; he has denied the accusations, but the Vatican is investigating the charges.

In Ireland in January, the country's Conference of Religious agreed to pay \$110 million to Irish children who were sexually abused in Church-run schools from 1940-70. More than 20 priests, brothers and nuns already have been convicted of abusing children.

Navarro-Valls said that the pope has been informed fully about the developments in the sex abuse cases and is following them with attention and great sadness. The Vatican has said little about the specific cases that recently have come to light. But sources said that, behind the scenes, Church officials have been making a serious review of the criteria used to admit candidates to the priesthood. †

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Quia surrexit Dominus vere, alleluia!

# Yes indeed, Jesus has truly risen from the dead

A 'long-lost manuscript' by a man who would later write a more detailed account of the life of Christ

By John F. Fink

My name is John Mark, but I'm usually known simply as Mark. I live in Jerusalem in a large house owned by my mother. I'm a Jew, but my mother, my cousin Barnabas and I now belong to a cult within Judaism that follows the teaching of Jesus.

It has been 14 years now since Jesus left us. (I don't say "died" since that's not the whole story, as you'll see.) During the past 14 years, Simon, also known as Peter, has led the religious movement begun by Jesus. Peter comes frequently to my mother's house. Now, though, things are beginning to get pretty desperate in Jerusalem because of persecution by the Roman authorities.

King Herod Agrippa recently had James, one of Jesus' closest followers, killed by the sword, and yesterday he had Peter arrested. Then the strangest thing happened, which is what prompted me to write this account. Peter says that an angel appeared in the prison and led him safely out, past a couple of guards.

After Peter escaped from prison, he went to my mother's house, where many people were gathered in prayer. When he knocked at the door, our maid, Rhoda, answered it, but when she saw Peter she was so excited that she forgot to open the

gate. While she ran to tell mother, Peter kept knocking and we finally let him in. He didn't stay long, though, because he thought that he had better leave town—and I'm not about to say where he went.

I suppose this is a long introduction to what I really want to write about, and that's about what happened to Jesus.

The simple stark fact is that, after Jesus was killed, *he rose from the dead*. It's true. He really did. Some of us were his followers before that happened, but that event really solidified our faith.

When this happened 14 years ago, I was a very young man—too young to follow Jesus and his Apostles as they traveled around Galilee and then Judea. But I was present when the soldiers came to arrest Jesus in the Garden of Gethsemane. The arrest was completely unexpected, but Judas, one of the Apostles, betrayed Jesus and showed the leaders of the Jews where Jesus was.

When Jesus was arrested, I'm sorry to report, all his Apostles fled. For a while, I thought I was going to be caught, too. A couple of people in the crowd grabbed the linen cloth that I was wearing. As a matter of fact, it was all that I was wearing. I managed to slip out of the cloth and ran off naked. Was I glad it was night! I had to carefully sneak back home, making sure nobody saw me.

Anyway, Jesus was taken before the Sanhedrin, where he was accused of blasphemy. Blasphemy? Claiming to be God? Of course he claimed to be God. But he was God! He was both a man and God. He was always doing things that only God could do.

He was also accused of blasphemy back when he cured the paralytic because he told



The resurrection of Christ is frequently depicted in stained glass windows of churches.

the paralyzed man that his sins were forgiven, and only God can forgive sins. So then Jesus said, "That you may know that the Son of Man (that's what he sometimes called himself) has authority to forgive sins on earth," and he cured the man.

But back to the Sanhedrin. That body sent Jesus to Pontius Pilate, the Roman authority who could put Jesus to death. I won't go into all the details (perhaps I'll

do that at a later date), but Pilate eventually condemned Jesus to death by crucifixion. He died on a cross and was buried in a tomb owned by Joseph of Arimathea.

This was the worst day of my life.

Although I was still a youth, I had come to believe in Jesus. Not just to believe, but to love him, too. Perhaps his mother and the Apostles were grieving

*continued on page 13*

## About the Cover

The risen Christ appearing to the Virgin Mary depicted in a 15th-century oil painting. The artwork is a holding of the Andrew W. Mellon Collection at the National Gallery of Art in Washington.



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more than I was, but all of us felt a tremendous loss. All of our hopes—not just hopes, but expectations—were dashed. Jesus was dead, and all the good he had done was apparently for naught.

Peter and the other Apostles locked themselves in the upper room of a building not far from my mother's house. They were crushed and were trying to decide what to do next. Peter, his brother Andrew, James and his brother John decided that they might as well go back to Capernaum, in Galilee, and resume their fishing business.

Then it happened. Mary Magdalene, the leader of the women who followed Jesus from Galilee, and two other women went to the tomb on Sunday morning to anoint Jesus' body. They had been unable to do that on Friday, when Jesus died, because it was nearly dark by the time Jesus was buried and we Jews do no sort of work from Friday evening until the Sabbath is over the next evening.

The three women found the tomb empty. Where they expected to find Jesus' body, instead they found a young man who told them that Jesus had been raised from the dead. I'm not sure they believed that—they really thought the body had been moved somewhere else—but they ran to tell Peter and the other Apostles.

Peter has told me how he ran to the tomb and found it as the women reported. Then he didn't know what to think. The whole idea that Jesus could actually come back from the dead was just unbelievable. It just doesn't happen. Oh, he remembered that Jesus had raised several people from the dead—Lazarus, the son of the widow of Nain, and the daughter of Jairus, the synagogue official—but how could he raise himself?

Now Peter was thoroughly confused. He went back to that upper room to try to decide, with the other Apostles, what to do next. Should they put themselves in danger by going to the Roman authorities to ask where the body was?

Fortunately, Peter didn't have to do that because suddenly Jesus appeared to him.

Earlier, he had appeared to Mary Magdalene, and later he appeared to a couple of disciples who were walking to their home in Emmaus. Yes indeed, he was truly risen from the dead. That night, he appeared to all the Apostles except Thomas, and a week later, when Thomas was present, he returned again.

John told me about what Jesus said to Thomas. Since Thomas wasn't present the week before, he had said that he refused to believe that Jesus had risen from the dead unless he could put his fingers into the mark of the nails and his hand into Jesus' side (where he had been pierced with a lance). When Jesus invited him to do just that, Thomas said, "My Lord and my God!" Then Jesus said, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed."

I didn't see the risen Lord, but I believe. I believe because of all that has happened during the past 14 years—how the movement has spread to the great city of Antioch, where Jesus' followers are now called Christians. Peter also told us about a vision he had while he was in Caesarea and how it was revealed to him that he should preach the news about Jesus to the Gentiles as well as to the Jews.

I also believe because of all that my cousin Barnabas has told me about the conversion of Saul, one of the main persecutors of our movement. He is now called Paul and he is one of the most ardent members of the Church in Antioch. Nobody is stauncher in preaching about Jesus' resurrection from the dead. He says, in fact, that if Jesus has not risen from the dead, our faith is in vain. But, of course, he did!

Paul and Barnabas have asked me to join them on a missionary journey to take the good news about Jesus to parts of the Roman Empire that have not heard about him. I just hope I prove worthy of their trust that I can help. I can't wait to get started.

(John F. Fink, editor emeritus of The Criterion, wrote this fictional account based on Scripture.) †

## Catholic and Protestant collegians express different views on holiness

By Theresa Sanders

Catholic News Service

Ask young Catholics what they think "holiness" means, and you probably won't get much of a response. The word, it seems, doesn't have a whole lot of currency with them.

I say this based on an informal survey of students at the Catholic university in Washington, D.C., where I teach theology.

When I asked my classes to talk about the term "holiness," most of the students didn't have much to say.

"It's not a word you hear much," they explained. "It doesn't come up."

It's not that these young people aren't interested in religious questions. They are, and often passionately so.

And it's not that they're indifferent to the role of the Church in their lives. In fact, many are deeply involved in campus-ministry activities ranging from retreat work to liturgical singing.

It's just that "holiness" doesn't figure into their vocabulary.

Holiness, it seems, applies more to places and things than to people. Churches are holy, as is the Mass.

"Holiness is about God's presence," one student explained. "I experience holiness when I'm in an atmosphere where I can feel God's power."

When pressed, the students came up with the names of a few "holy" people. The late Mother Teresa of Calcutta was mentioned frequently, as were Pope John Paul II, the Dalai Lama and Archbishop Desmond Tutu.

One person named his parish priest, and another student mentioned her grandmother. None of the students, however, thought of themselves in terms of holiness.

In fact, for many of the students the

word "holy" had negative connotations.

"All I think of is people who think they are 'holier-than-thou,'" several students said.

Yet these students are not indifferent to their religious tradition. Many of these collegians observed Lent with prayer and sacrifice, and many students planned to attend Easter services.

They simply don't think of these activities in terms of a personal call to holiness.

In this sense, they are quite different from some of their Protestant peers.

Several students that I interviewed from Protestant traditions felt strongly about the term "holiness."

One Protestant student said, "We talk about it all the time in my Church. It means being set apart, being in a right relationship with God. It's something that all of us strive for."

Another Protestant student said, "It's an invitation offered to all Christians. It's what being a Christian is about."

For whatever reason, the young Catholics that I spoke with seemed to shy away from such an understanding of the term "holiness."

They would feel embarrassed, several students said, to be described as holy. They thought that the word should apply to special people, but not to "ordinary" people like themselves.

One Catholic student, however, approached my questions in a thought-provoking way.

This student said, "I might describe people as good, but I wouldn't think to describe them as holy."

(Theresa Sanders is an associate professor of theology at Georgetown University in Washington, D.C.) †

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# Christians observe Easter traditions in Holy Land

By Judith Sudilovsky  
Catholic News Service

Among young Christians in the Holy Land, there has been a resurgence over the past few years in the observance of traditional Easter practices such as Lent and the Easter Vigil.

"It is my middle generation who stopped practicing these traditions, and the youngsters together with the older generation who are reviving them," said Christianne Dabdoub Nasser, a Catholic resident of Bethlehem who shares Palestinian culinary and religious traditions in her recently published cookbook *Classical Palestinian Cookery* (Saqi Books, London).

The Greek Orthodox community in general has been stricter about following Lent, Nasser said, but now many young Catholics are even becoming vegans—who just eat vegetables—to observe the Lenten period.

Indeed, many Christians do not eat meat for the entire Lenten period.

During this time, Christian families make use of the many green leafy vegetables—both cultivated and growing wild on the hillsides of the Holy Land—to make a variety of dishes, stuffing some of the vegetables into dough for savory pastries while other greens are served as a dish on their own.

On Mardi Gras, or Fat Tuesday, traditionally the patriarch of the family invited all the unmarried women of the family to a festive meal before the Lenten season began, Nasser said. Recently, this tradition gained popularity in a new form by simply gathering the entire family to a special meal just before Ash Wednesday.

While Catholics celebrate a midnight Mass before Easter, it is not nearly as

widely celebrated as the colorful "Fire Ceremony" of the Orthodox communities, she said. This ceremony takes place in the Church of the Holy Sepulcher in Jerusalem and involves the "extracting" of a flame from the tomb of Jesus. Eager worshipers then surge forward to light the candles they hold clutched in their hands from this holy flame.

In the past, when large extended families all lived together in one dwelling, it was traditional for each family to slaughter a whole lamb for the Easter meal, Nasser said. However, most Christian families no longer live with the extended clan, so instead of a whole lamb today they normally serve lamb for Easter in more symbolic dishes such as roast leg of lamb or lamb ribs stuffed with rice and meat stuffing seasoned with nutmeg, cinnamon and salt.

"There is a lot of Easter symbolism in this dish," she said. "The symbol of the lamb comes from the sacrifice. You have to have lamb on Easter. You can have a leg of lamb, but the tradition is that it be stuffed."

The celebratory Easter meal normally concludes with traditional Easter sweets such as *ka'k b'ajweh*, or date cakes, and *ma'moul*, or walnut cakes, Nasser said. The date cakes traditionally are shaped like rings and symbolize the crown of thorns put on Jesus at his crucifixion, while the walnut cakes symbolize the sponge used to wipe Jesus' brow as he suffered on the cross.

Traditionally, the baking of the sweets was a group project. Women would gather in one another's homes to help with their preparation, she said. "Here we use semolina for the cakes, while in Syria and Lebanon they use flour."

This religious tradition "is a lot of



In the Holy Land, the Catholic midnight Mass before Easter is not as widely celebrated as the colorful "Fire Ceremony" of the Orthodox communities. This ceremony involves the "extracting" of a flame from the tomb of Jesus. Eager worshipers then surge forward to light the candles they hold clutched in their hands from this holy flame.

work, and it becomes a social occasion" for the women, Nasser said. "Most women here don't work, so they still do it that way today."

(Judith Sudilovsky is a free-lance writer who has covered the Holy Land for Catholic News Service for nearly seven years.) †

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# Easter reminds Christians of our universal call to holiness

By Fr. Richard Rice, S.J.

Catholic News Service

Since Vatican Council II, we have spoken often of the "universal call to holiness." Where does the grace and courage for such living come from?

At Easter, we renew our baptismal promises. In baptism, we are buried in Christ's death, and we rise with him to live holy lives.

Holiness, wholeness, health: The same Hebrew word is used for all three, and increasingly we realize the wisdom of that. We rise from the baptismal waters empowered to be healthy, holy and whole.

Specifically, this means we are called to be "active." Every moment we are choosing how to think, how to feel, how to act. Much in our lives we do not choose. Yet we always can choose how to respond in attitude and action to these realities.

We come forth from the baptismal waters "missioned" to be a people on the way. When Jesus said, "I am the way" (Jn 14:6), he meant that he is the means of passage to the living God.

We Christians do not have to apologize for not being at the journey's end. We are always on the way. And we journey together.

Few have reminded us of this in our contemporary world as has the Anglican Archbishop Desmond Tutu. Speaking of forgiveness in South Africa, he said: "A person is a person through other persons. My humanity is caught up in your humanity, and when your humanity is enhanced ... mine is enhanced as well."

Now there's a short course on the mystical body!

Also, we journey in the body or not at all.

In one Vatican II document, "The Church and the Modern World," the council fathers said, "The human, though made of body and soul, is a unity. Through one's bodily condition

one sums up in oneself the elements of the material world. Through each person the elements are thus brought to their highest perfection and can raise their voice in praise freely given to the Creator."

The body is the gateway to the soul.

Finally, we journey in union with the earth.

As Bishop Michael Pfeifer of San Angelo, Texas, wrote in a pastoral letter, "We need to learn again to walk and ride gently on the earth."

I say that we need to teach our young to leave the campsite cleaner than they found it.

The hope is that in renewing our baptismal commitment on Easter, we realize we are active, responsible people, traveling "the way" together, journeying in union with the earth of which our bodies are a part.

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

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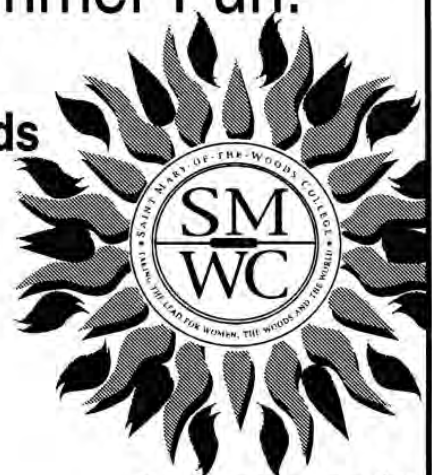
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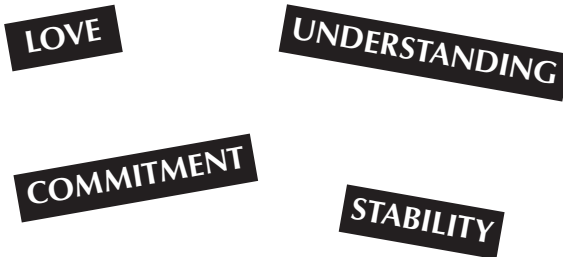
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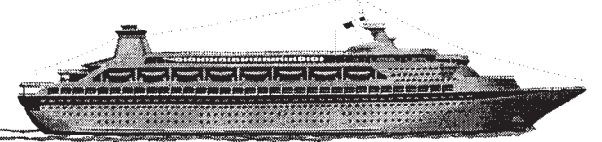
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# Suffering challenges Christians to respond with compassion

By Maureen E. Daly  
Catholic News Service

We see it time and again: Trauma moves people to generosity.

After an earthquake, a fire or a flood, after the attacks of Sept. 11, people want to give their blood, cash, work and time. Where does this impulse to charity come from? Is it grace in action?

After a trauma, "people are moved to do charity because they are connected with their own vulnerability," said Father Robert Vitillo, executive director of the Catholic Campaign for Human Development (CCHD), the U.S. bishops' domestic anti-poverty program.

"Before Sept. 11, we were on top of the world in the United States politically and economically," Father Vitillo said. "We had a long period of economic boom. We felt we were the only superpower. September changed that framework. It made us more connected to the vulnerable here and abroad."

He pointed to a small Lithuanian carving on his desk of Jesus crowned with thorns.

"The suffering Jesus made himself vulnerable on Good Friday," Father Vitillo said. "He connected with our human vulnerability. Our challenge is to live through the suffering, overcome it and live to an Easter event" by building a new creation in the resurrected Christ.

As CCHD director, Father Vitillo said he has given a lot of thought to what moves people to charity, and beyond.

In 2000, CCHD workers conducted a national survey and were dismayed to find that only 3 percent of Americans considered poverty a serious problem in America. At the same time, 32 million Americans were living in poverty, a population equivalent to the second largest state in the union.

CCHD began a yearlong public awareness campaign to inform the American public about poverty.

One year later, a follow-up survey by CCHD found that 48 percent of Americans

described themselves as more inclined to help people living in poverty than they were prior to Sept. 11.

To help Catholics see poverty as a justice issue, Father Vitillo said, "We needed to share more information on who it is who is poor—a higher percentage of African Americans and Latinos than of other groups, more children than adults, more women than men."

Blacks, Latinos, women and children have less access to money and power, he said. It is CCHD's mission to help non-poor Americans "get to know people who are poor as people, and then work with them on projects to change their situation."

For the poor, he said, CCHD provides an opportunity to work with people who have more access to money and power.

Father Vitillo said "the American charitable impulse is for a direct connection and a quick fix. We are a quick-fix people."

But, he said, there is a need to move beyond that.

"Poverty and justice are deep problems," he said. "The bishops founded CCHD to challenge Catholics to get in there for the long-term."

It's important to connect works of justice with the resurrected Christ, Father Vitillo said. "Jesus came to take on human suffering and sin, and to overcome it. That is our challenge, too—to build a new creation with Jesus."

(Maureen Daly is an associate editor in the special projects section of Catholic News Service.) †

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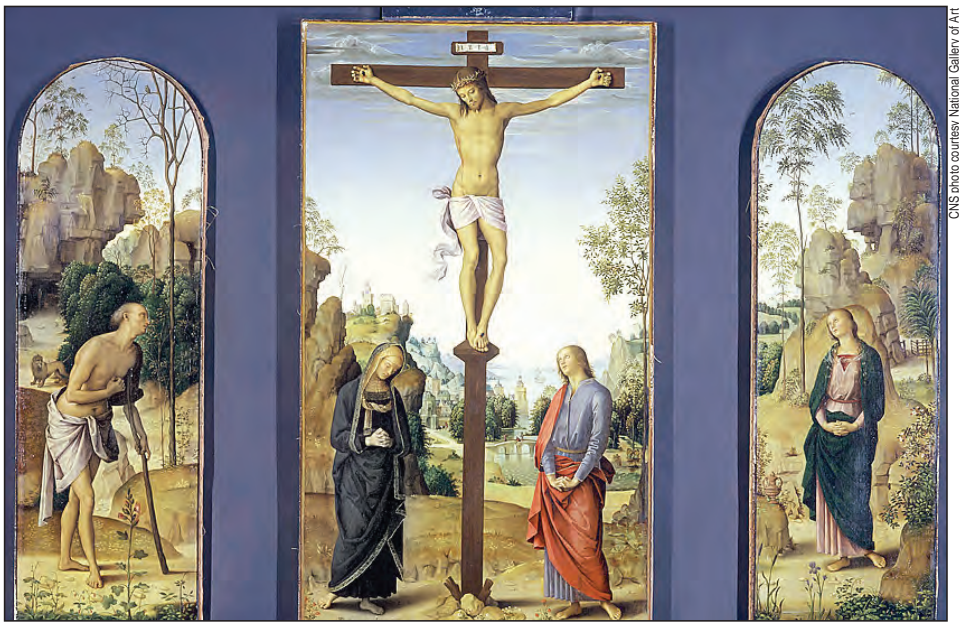
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## The Crucifixion

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## Catechumens and candidates bring new life to Church at Easter Vigil

WASHINGTON (CNS)—Across the country, dioceses are seeing increasingly large, oftentimes record numbers of people taking part in the Rite of Christian Initiation of Adults (RCIA) process this year.

Throughout Lent, prospective Catholics have been going through the final stages of the RCIA process, preparing to be baptized or enter into full communion with the Church. Two categories of people take part in the rite: catechumens, who are unbaptized, and candidates, who either were baptized in a non-Catholic Church or baptized as Catholics but did not receive formal catechetical formation, first Eucharist or confirmation.

For both groups, the Easter Vigil on March 30 will mark the final step in the rite. At Easter, catechumens will receive all three sacraments of Christian initiation—baptism, confirmation and first Eucharist. The candidates receive confirmation and the Eucharist.

Across the country, candidates and catechumens have come from a wide variety of backgrounds—ranging from seven members in a Buddhist Laotian family to a Presbyterian deacon, from a Vietnam native to a veteran of the Vietnam War, from a man with a life-threatening disease to a hearing-impaired man.

As Bishop Edmond Carmody of Corpus Christi, Texas, said in a homily to 270 candidates and 70 catechumens gathered before him: "You all have your own particular story about how the Lord chose you. Some were called in silent breezes or strong religious experiences and still others were chosen through people close to you."

The one constant among those in the RCIA process is their numbers. In the Archdiocese of Indianapolis, parishes reported to *The Criterion* that 591 catechumens and 745 candidates will join the Church during Easter Vigil liturgies on Holy Saturday at parishes in central and southern Indiana.

Nearly as varied as the backgrounds of the catechumens and candidates were their reasons for participating in the RCIA process.

Marty Noel, director of Christian Initiation for the Dallas Diocese, said there has been a steady increase in the number of people entering the Church at Easter during the last few years.

Noel said she predicted that, in the wake of the Sept. 11 terrorist attacks, "there would be either a large explosion of people going through the process because faith would become more important or hardly any [would go through the process]."

Sherry Constantin of the Diocese of Edmonton, Alberta, said she chose to participate in the RCIA process because "something was missing in my life. There was a sort of void there, and I didn't really know what it was."

That feeling of missing something is a common experience, according to Father William Grant, a pastor and chairman of the Commission for Sacred Liturgy and Sacred Music for the Diocese of Lincoln, Neb.

"Increasingly, it isn't that the family is specifically atheist," Father Grant said. "It just isn't relevant to them, and there's no religion in the home."

Nelson Bonet, consultant for the catechumenate in the Religious Education Office of the Miami Archdiocese, attributed much of the growth in numbers of soon-to-be new Catholics to young people in the 25 to 39 age group.

"They're starting to come back to the Church," he said, "whether it's for their kids or whatever."

Many people enrolled in the RCIA process are elderly.

Ron Anderson, a 69-year-old resident of Kansas City, Mo., whose wife, Mary, told him 47 years ago that he would die Catholic, decided that this year he wanted to become Catholic. He will be baptized at the Easter Vigil.

"I just kept rolling it over in my mind," Anderson said. "It just took me a while to make up my mind."

The Easter Vigil also is an important statement of renewal for Catholics, said Dominican Sister Mary Buttner, coordinator of the RCIA process at St. Francis Parish in Bend, Ore., in the Baker Diocese.

"Having catechumens in our presence is like having a new child in the family," Sister Mary said. "It is really inspirational. They are going through conversion and can teach us all what it means to be a disciple and where in life we experience the cross." †



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# Faith Alive!

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## Holy people communicate God's love to others

By Fr. Dale Launderville, O.S.B.

Holy people are probably more abundant in our midst than we realize.

When we think of individuals who have struck us as holy, they probably were people who could allow life to unfold before them with gratitude and care.

Their confidence that God was leading them—and their willingness to allow God to lead them—gave them the capacity to embrace both the joys and disappointments of life.

These holy ones were probably not aware of the impact they were having on others. Nevertheless, they communicated the sense that God was alive within them, and that they had put on the mind of Christ (Rom 8:7).

When I think of people in my experience whom I regarded as holy, they manifested a certain quietness or calmness, indicating they were not alone but were part of a larger reality.

This does not mean that they rarely spoke or that they just weren't around. Rather, in the midst of busyness and highly charged interactions with others, they had an inner calm that created space for them to be attentive to others and the world around them.

Such individuals often defuse conflicts not simply by proposing creative solutions, but even more by allowing anger to play itself out, even at their own expense. They are able to take a larger view of conflict.

The disappointments and pressures of our lives can lead us to find someone to blame. But the holy ones I'm talking about are able to sympathize with others and understand them more deeply—even those who are hostile to them.

Holy ones do not offer easy solutions, but give us a sense of how to stay on track and remain faithful to God and one another.

They seem to be able to put aside their own concerns and be attentive to others. Such concern for others is a challenge for everyone, but those who are holy seem to be able to manifest this concern in a way that exceeds their own best efforts. Their patience and compassion indicate that God is with them and works through them (Gal 5:22).

This capacity to communicate God's care and love is stronger at certain times than others, for the holy ones do not try to control God. Rather, through their

receptivity, they communicate the holiness of God to others.

Somehow these holy ones are able to be patient, compassionate and understanding, and at the same time to respect their limits. They seem to embrace the teaching that whatever good comes from a person comes from God (cf. Rom 8:1-4) and that, as children of God, Christians are honored to be able to mediate this goodness.

Holy ones do not seek their own glory. Instead, they promote the interests of their family, community or Church and spend themselves for the common good. They curtail selfish ambition (Phil 2:3).

The Christian tradition has taught from the earliest times that we should forsake pride and put on the humility of Christ. The holy ones are those whom Christ strengthens and supports in love so that they can forego anxiety over self-aggrandizement.

Holy ones also seem able to find a place for trouble, disappointment and pain in their lives. We know people whose health problems put great pressure on them, yet who are somehow able to keep a positive attitude toward life. This capacity to find joy in the midst of suffering points strongly to the Spirit's presence in their lives.

Catholic practices of prayer, reception of the sacraments and participation in parish life seem to be geared toward a lifelong process of turning toward God, rather than toward a dramatic, instantaneous conversion.

Most of us are not transformed quickly. Rather, we grow gradually in our awareness of God's presence among us. The Holy Spirit seems to work gradually and imperceptibly in our depths. But we are encouraged to persevere in this spiritual journey by the holy people around us.

The holy ones who make lasting impressions on us are usually those who embody God's love and communicate this by their very person. God has become incarnate within them.

These people testify to us that God has poured his Spirit into their hearts (Rom 5:5). Such people inspire imitation. By reason of our baptism, we each have the reality and the promise of God's presence in our lives.

*(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †*



Holy people are probably more abundant in our midst than we realize. The holy ones who make lasting impressions on us are usually those who embody God's love and communicate this by their very person. God has become incarnate within them.

### Christian service demonstrates holiness

By David Gibson

Some people don't readily get a sense that "holiness" has to do with them.

Perhaps they don't see how holiness connects to their work and volunteer service. Perhaps their family consumes their time, and they haven't thought that living a commitment to marriage and family can mean living a life of

holiness. Perhaps "holiness" seems otherworldly.

Easter is a good time to think about holiness because the life of the resurrected Christ so often gets communicated through us. What we do to communicate that life in our world tells a lot about what "holiness" means for us.

*(David Gibson edits Faith Alive!) †*

### Discussion Point

## Holy people are selfless, joyful

### This Week's Question

Describe an important characteristic of someone you consider holy.

"Selflessness, ... the giving of oneself to the aid of the poor and less fortunate. Mother Teresa of Calcutta was a holy person." (Carol Skolnik, Saginaw, Mich.)

"The gift of joy.... Holy people are human people. But it has been my experience that despite the various times of grief and pain and sinfulness, joy always returns because God's love has never left." (June Wessa, Milwaukee, Wis.)

"A sense of joy ... and a sense of contentment that come from knowing they are loved and redeemed.

These characteristics are always there, even during adversity." (Jim Downs, Billings, Mont.)

"My husband's aunt—Alice Wolfe—has been a constant amazement to us over the past 25 years or more. [She is] legally blind, [has] kidney disease, [is] barely able to walk [and is] on very meager income, [yet] she is forever doing for others: cooking meals, sending gifts and telling us God is so good to her." (Gloria Madill, Wilmington, N.C.)

### Lend Us Your Voice

An upcoming edition asks: As a canon lawyer, what is your work's main focus?

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



From the Editor Emeritus/John F. Fink

## The Jewish celebration of Passover

Fourth in a series

As happens frequently, the Jewish observance of Passover occurs during the Christian Holy Week this year. This is entirely appropriate since Jesus' passion and death happened at the time of Passover.

Christians undoubtedly know more about Passover than any of the other Jewish holidays because our readings during Holy Week include the passages in the Book of Exodus that tell how the Israelites were passed over when the angel of death killed the first-born son of all the Egyptians. This resulted in the liberation of the Israelites, which is what the Jews celebrate on Pesach (Passover).

Passover is an eight-day celebration that begins on the 15th day of the Jewish month of Nisan. It begins with the Seder, usually a festive lamb dinner that Jews share with their guests—other Jews or Gentiles. In the center of the table,



though, is the Passover platter with traditional foods piled on.

There is usually the roasted shank bone of a lamb, a bowl of bitter herbs, an egg symbolizing life, spring greens (usually parsley), *charoset* (chopped up apples, nuts and wine) and *matzot* (unleavened bread). Each of these foods has significance in the story of the enslavement of the Israelites and their liberation.

But the observance of Passover really starts the day before when the house is searched for *chametz*, foods that are not allowed during Passover. It's a long list that includes anything baked with yeast, but also beer and whiskey and certain vegetables. Jewish women take the search for *chametz* seriously.

The Passover dinner itself, of course, includes the breaking of the *matzah* and the pouring of wine—just as Jesus did when he celebrated his last Seder with his Apostles. The Christian synoptic Gospels describe the Last Supper as a Seder—although John's Gospel says that Passover began on the Friday night after Jesus was crucified.

During the Seder, the story of the 10

plagues and the Israelites' liberation are repeated after the youngest child asks, "Why is this night different from all other nights?" This often begins a wide discussion that has been described as a seminar on religion, politics, history and ethics. The dinner ends with everyone raising a glass and saying, "Next year in Jerusalem" even if they know that they are not likely to go to Jerusalem next year.

Jews throughout the world have incorporated other traditions in the Seder. There's the tradition of the "four children"—the wise one, the wicked one, the simple one and the one who doesn't know how to ask. Children also search for the *afikoman*, a piece of *matzah* hidden at the beginning of the dinner.

There is also the extra wineglass on the table, for the prophet Elijah in case he should arrive. Elijah is expected to return just before the messiah. At some point, one of the children is asked to open the door for him. So far, he hasn't arrived. Neither, as far as the Jews are concerned, has the messiah. †

Cornucopia/Cynthia Dewes

## Joy beats fickle happiness every time

Happiness is when you're 4 years old and the Easter bunny has visited big time.



By mid-afternoon, you're sticky inside and out with sugar, chocolate is smeared in your hair and your beloved new Easter toy is suffering from overuse.

Now, joy is something else. Joy is that Easter feeling of harmony between God and us, and between us and the world. It's the soothing of the chronic human itch to find meaning in life, the solution to the restlessness and angst we all experience at one time or another.

Temporary, shallow happiness is OK, but it's not the mature model of human satisfaction, and it's not the ultimate reward that God has promised us in Easter. It's not really a warm puppy, either. The difference between happiness and joy seems to be worth a few words on this greatest feast of the Church year.

Lots of things can make us happy. I believe that popular TV shows like "Sex and the City" or "Friends" can amuse us with irreverent dialogue, smutty comic situations and erotic clothing and

behavior, if we're willing to suspend all judgment. Mindless violence onscreen in movies or TV can pass itself off as exciting entertainment, while disrespectful and nihilistic rap lyrics can fool the disenfranchised into thinking they're somehow empowered by them.

It seems to me that rude and even sinful sexual innuendoes pass as jokes on shows like "Will and Grace" or "Politically Incorrect." Cruelty, selfishness and general grossness become virtues in the so-called "realism" programs such as "Survivor," and greed rises to new levels of respectability on "Weakest Link" and its ilk. Chastity, family life and religion are generally satirized or patronized by the media as sources of guilt rather than happiness.

Sleeping with casual dates or living intimately with someone to whom we're not married may make us happy, at least for a short time. Adulterous or homosexual liaisons can seem thrilling, if only because they're illicit. Overeating, drinking too much and doing drugs can all seem like recreational fun.

Using others for physical pleasure or career advancement or to gain personal goals of any kind may make us feel good, at least for the moment. Cutting corners on work effort, cheating at school

or in sports and telling lies for convenience can seem satisfying.

Still, the sneaky little "itch" for some kind of meaning in life remains through all these efforts to be happy. It's like the Easter chocolate, which seems great until we're feeling sick and sated. We may do everything our culture promises will make us whole, and still feel unfulfilled—not only unfulfilled, but empty.

That's where joy comes in. Christ's triumph over sin and death can be our triumph over human imperfection as well, so that Easter indeed brings pure joy, fulfillment and satisfaction.

We can use the gentle prodding of conscience and the support of the sacraments to deny temporary happiness in favor of joy. We may have the good example of other faithful believers, inspired art or literature to reflect upon and even "the kindness of strangers" to remind us of our opportunities as creatures of God.

It is in perceiving and choosing to do God's will, as Christ did, that we will truly be able to wish each other a "Joyous Easter!"

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

Faithful Lines/Shirley Vogler Meister

## Being Christian: baptism and choice

Decorating my sister's refrigerator door was a picture painted by her granddaughter, Heather, then 9 years old. I brought it home to enjoy. The artwork showed a large blue heart on a hot-pink background with this question printed in huge letters: "Is it hard being christened?"



Heather, of course, meant "christened." She created this the weekend her younger cousin, Allison, was baptized. Although Heather might've been concerned about the actual ritual and although her spelling was a bit off, her question was—and still is—very incisive.

To infants and small children, a christening ceremony might be uncomfortable or awkward, but it's not difficult. It washes souls free of original sin, making us children of God and heirs of heaven. Although the grace of God flows through the young ones sacramentally, as yet they

have no concept of what it means to be a Christian. The parents and godparents take on those spiritual responsibilities until the youngsters can choose for themselves.

"Is it hard being christened?" someone might ask us as adults. If we're honest, the answer would be, "Of course, it is!"

Becoming a Christian means a daily walk with Christ—and we all know where that led him. We might not be scourged or crucified, but we do have to carry our own metaphorical crosses while obeying God's Ten Commandments and the newer spiritual advice brought by Jesus.

As followers of Christ, we also are asked to love our neighbors. Loving God is one thing—because that relationship can be personal and private—but extending love to those around us who (some of whom in our opinion) might not be very lovable is asking a lot. Not only that, but according to what Christ himself taught through The Lord's Prayer, we're expected to forgive those who actually do

something dastardly toward us—just as God forgives us when we do wrong.

No, being a Christian isn't easy. Being Catholic Christians is even more demanding, for then we're expected to understand and act upon the Roman Catholic Church's interpretation of God's laws, plus obey Church precepts.

So why do we choose to do this?

Some might informally say "I've never known anything else" or "It's best for the family" or other practical reasons.

However, the right answer is found in the first two words of the Creed: "I believe..."

The truth is that real Christians have real faith as tangible as God's never-ending love. In that faith, we believe as Moses did when God said to him "I am Who I am" (Ex 3:14).

Are we the Christians God knows we can be?

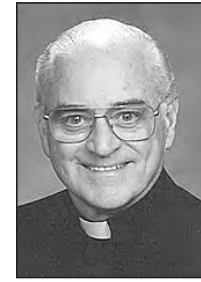
(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Spirituality for Today/

Fr. John Catoir

## Homelessness increases due to welfare reform

This year, we will reach the five-year limit set for those on welfare. Thousands



upon thousands of poor people all over America will lose their rent subsidies and become homeless.

Some will be fortunate enough to find shelter in a relative's apartment, becoming part of the "hidden homeless." Others will be forced out on the street to scramble for a bed in some emergency shelter. Many will be turned away in the cold—even homeless women and children.

Obviously the government cannot return to the old welfare system, but neither can we turn a deaf ear to the cries of the poor.

We the people, including the Churches, the synagogues, the temples and the entire private sector, are going to have an enormous rescue challenge on our hands. At a time when millions of men and women in the work force have lost their jobs, Congress' domestic agenda will be stretched to the limit.

As the former director of one of New Jersey's largest poverty programs, Eva's Kitchen and Sheltering Programs Inc., located in Paterson, N.J., I can tell you that shelters all over America will be bursting at the seams.

We should not help freeloaders and cheats, but we do need government assistance to offset the coming emergency.

Many elderly, handicapped and destitute people are already receiving assistance from various government agencies, but a number of them are frauds that should be exposed.

However, many more people are truly deserving of government assistance, but have been denied help.

The system needs an overhaul.

Poverty programs, shelters and soup kitchens nationwide are now the last refuge of the poorest of the poor, and they are often denied the federal assistance they need.

How can we strike a reasonable balance?

The concept of public welfare began in England during the Victorian era when many charitable initiatives were instituted to alleviate the social ills of the times. They all had the same noble idea of restoring people to self-sufficiency and eventually to a full participation in society.

Franklin Delano Roosevelt had the same idea during the Great Depression when he introduced Social Security and many other rescue programs to help the unemployed. But no one ever envisioned the extent to which the welfare bureaucracy would grow.

Lord Shaftesbury, a wise English philanthropist who wanted to keep the government out of the poverty problem entirely, once said, "State benevolence tends to debase a large mass of people."

He was right. When the poor become dependent on the state, many of them do little or nothing to improve their condition. This kind of passive dependence only perpetuates the poverty problem.

But we just can't have tens of thousands of homeless people out in the cold.

Let's face it—the problem of homelessness in America is soon going to become a national heartache.

Jesus called the Church to have a preferential option for the poor. We have never turned our back on the poorest of the poor, and we never will.

May God help us in the days ahead. There are no easy answers.

(Father John Catoir is a columnist for Catholic News Service.) †

**Easter Sunday/Feast of the Resurrection of the Lord/**

Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 31, 2002

- Acts of the Apostles 10:34a, 37-38
- Colossians 3:1-4
- John 20:1-9

These reflections are on the readings assigned for the Eucharist on Easter Sunday. The magnificent liturgy of the Easter Vigil, celebrated in the evening on the Saturday before Easter, has its own Liturgy of the Word.

Today the Church offers a selection from the Acts of the Apostles for the first reading. It is a biblical source to which the Church will turn often as the Easter season proceeds. Usually these readings from Acts will be from the earlier chapters.

The earlier chapters of Acts recall the life of the Church in Jerusalem, beginning literally with the community's experiences after the Ascension of Jesus. This passage is from this early section, and it looks at life in the pioneer Christian community of the Holy City.

Peter is the spokesman for the Apostles. Reduced to 11 in number after the death of Judas by his own hand, the Apostles again are at the original strength of 12. Acting in the place of Christ, the surviving 11 have elected Matthias to their group.

In his speech, Peter discusses the identity of Jesus and the meaning of salvation. Scholars believe this passage, and its report of what Peter said, reflect the earliest apostolic teaching of the Apostles and consequently of the Church.

Important in Peter's words is his mention of the Apostles' commissions from Jesus. He sent them to teach. He sent them to draw people to God.

And, of course, most basic in the message is the expression of faith in Jesus as the one and only key to salvation.

The Epistle to the Colossians provides the second reading. It is a short reading, but it is clear and direct in its admonition.

Only the things of heaven matter. God alone matters. Access to God is in Jesus. Access to God is only in Jesus.

St. John's Gospel furnishes the last reading. The story is one of those glorious, and familiar, stories of the Resurrection.

Mary Magdalene, whom Jesus rescued from the devil, and who was faithful to the Lord until the end on Calvary, is a major figure. She finds the tomb empty. She hurries to Peter with the news. Peter and the Beloved Disciple then come to the tomb to see for themselves.

The Gospel is interesting. The Beloved Disciple sees the empty tomb, and the abandoned effects of burial. He understands that the Lord has risen. The link between his love and knowledge in this case is clear.

**Reflection**

The Church joyously repeats its announcement of the Easter Vigil. The Lord lives! He is risen! It is the kernel of the Easter message. Indeed, it is the essence of Christianity and of Christian belief.

The Gospel of John boldly and movingly tells the story of how Mary Magdalene and two of the Lord's other followers discovered the fact of the Resurrection.

In this Gospel reading, the Church tells us that humans, exactly the same as ourselves, actually experienced the Resurrection. It was, and is, a fact. And mortals can experience it. It is a part of the human experience.

In the reading from Colossians, the Church underscores its deep love for, and faith in, the Lord Jesus. He is Savior. He is Lord.

Finally, the reading from Acts tells us that Jesus did not come and then pass from the scene. He is with us still. He lives in the apostolic teaching that we too hear from the Church, founded on the Apostles, founded on Peter.

From them, and through them, we hear and find the Resurrection today—Jesus the victor over death ... Jesus, the lamb of Calvary. †



## Daily Readings

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

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

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

**Thursday, April 4**  
Easter Thursday  
Acts 3:11-26

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

**Friday, April 5**  
Easter Friday  
Acts 4:1-12  
Psalm 118:1-2, 4, 22-27a  
John 21:1-14

**Saturday, April 6**  
Easter Saturday  
Acts 4:13-21  
Psalm 118:1, 14-15, 16ab-21  
Mark 16:9-15

**Sunday, April 7**  
Second Sunday of Easter  
Divine Mercy Sunday  
Acts 2:42-47  
Psalm 118:2-4, 13-15, 22-24  
1 Peter 1:3-9  
John 20:19-31

**Question Corner/Fr. John Dietzen**

## Lunar calendar governs dates for Passover, Easter

Q The different dates for Easter each year cause a lot of inconvenience and confusion, especially with school schedules. Why can't we celebrate Easter on a specific date, like Christmas and other feasts? (Oklahoma)



A Easter is determined by the lunar calendar because of its connection with the Jewish Passover, which is dated according to lunar cycles. Easter is the first Sunday after the first full moon of spring.

Arguments concerning the date for Easter, some of them quite bitter and prolonged, have been going on for centuries among Christians. Not long ago, a new effort was under way to find a more consistent Sunday for the celebration (as, for example, the first Sunday of April), but agreement seems yet a long way off.

Q Your recent column about donating bodily organs bothered me. It's fine if others want to do it, but I would feel terrible knowing that my body will be divided that way. Thank God it's still voluntary, I think, and we're not forced to make these donations. Does the Church still encourage it? (New York)

A Donating organs and body tissue after death will always be voluntary, of course. As I've explained previously, however, the Church, and the pope very explicitly, urge us to respond generously to the need for transplant organs.

Perhaps better than any further comment of mine is the following letter I received, also responding to the same column. It comes from a 72-year-old father of eight children, who carries it in his wallet:

"To: Doctors, Hospitals, Emergency Medical Personnel,

"At a certain moment a doctor will determine that my brain has ceased to function, and for all intents and purposes my life has stopped. When that happens, don't call this my deathbed. Call it my 'bed of life,' and let my body be taken to help others lead fuller lives.

"Give my sight to a man who has never seen a sunrise, a baby's face or love in the eyes of a woman.

"Give my heart to a person whose own heart has caused nothing but endless days of pain.

"Give my brain to the Brain and Tissue Bank for Development Disorders, 655 W. Baltimore St., Baltimore, MD 21201-1599. My hope is they can find a way to cure dystonia and Tourette's syndrome, both of which I have.

"Give my blood to the teen-ager who has been pulled from the wreckage of his car so that he might live to see his grandchildren play.

"Give my kidneys to one who depends on a machine to exist from week to week.

"Give my lungs to someone who could not quit smoking soon enough.

"Take my bones, every muscle, fiber and nerve in my body, and find a way to make a crippled child walk.

"Take my cells and let them grow so a speechless child will shout at the crack of a bat and a deaf girl will hear the sound of rain against her window.

"Send what is left of my body to be used for study and training of new doctors. If you must bury something, let it be my faults, my weaknesses and all my prejudice against my fellow man.

"Give my sins to the devil. Give my soul to God. If you wish to remember me, do it with a kind word or deed to someone who needs you.

"If you do all I have asked, I will live forever."

I am grateful to this Ohio reader for sharing with the rest of us this much-needed and hopeful reminder of the good that we can do for others even after we die.

Q What advice would you give to a person who sincerely desires to grow spiritually? Would making a private retreat be a good start? (Illinois)

A Our spiritual life and our growth in it involves our knowledge and trust in God; our increasing realization of the presence of God in the events of our daily lives, and especially in ourselves and in those around us; our spirit of hope and faith in what is offered to us in the Gospel as essential elements of our Christian commitment; our personal life situation; and many other things.

Spiritual growth comes through prayer, reflection and action. A priest will assist you in evaluating options for you to follow through on. †

## My Journey to God

### It Is Finished

It is finished  
Suffering in pain no more  
Sinfulness and sorrow gone  
Humiliation and shame vanish  
Despair and confusion disappear

It is finished  
God's promise fulfilled  
His work on earth complete  
Continuing forever within hearts

Delivered by the Holy Spirit  
Placed in action by prophets and saints  
Gathered by gentle, quiet souls

It has begun!

By **Patty Brooks**

(Patty Brooks is a member of Christ the King Parish in Indianapolis.)



CNS photo



# House passes Born Alive Infants Protection Act

WASHINGTON (CNS)—The House of Representatives passed a bill March 12 that amends the legal definitions of "person," "human being," "child" and "individual" to include "every infant member of the species Homo sapiens who is born alive at any stage of development."

According to the bill, H.R. 2175, a child is alive if it "breathes or has a beating heart, pulsation of the umbilical cord, or definite movement of voluntary muscles, regardless of whether the umbilical cord has been cut, and regardless of whether the expulsion or extraction [from the mother] occurs as a result of natural or induced labor, Caesarean section, or induced abortion."

However, the bill, written and introduced by Rep. Steve Chabot (R-Ohio), makes no attempt to define life "at any point prior to being 'born alive.'"

Rep. Chabot said in a statement that the legislation will firmly establish "that an infant who is completely expelled or extracted from his or her mother, and who is alive, is considered a person for purposes of federal law."

He added that "this recognition would take effect upon birth, regardless of whether or not the child's development is sufficient to permit long-term survival and regardless of whether the baby survived an abortion."

"We think this is common sense legislation that is unfortunately needed at this

time when lives of children born and unborn are becoming increasingly seen as more expendable," said Cathy Cleaver, director of planning and information at the U.S. bishops' Secretariat for Pro-Life Activities.

"This bill simply addresses how we as a society should see the child who survives an abortion, and how we should define that," she told Catholic News

Service March 15. "We're very pleased with passage in the House and hope it will have similar reception in the Senate."

The bill has been reviewed twice in the Senate and placed on its legislative calendar under general orders, where it awaits committee assignment and Senate action. It is being sponsored by Sen. Rick Santorum (R-Pa.) †

## The Active List, continued from page 22

30th St., **Indianapolis**. Confession, 6:45 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

### First Fridays

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

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction; rosary, noon;

Mass, 5:15 p.m. Information: 812-235-4996.

### First Saturdays

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 8:35 a.m.

Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

### Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

### Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

### Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

St. Pius X Church, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

### Third Sundays

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

### Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child-

care available. Information: 317-236-1586.

### Third Wednesdays

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

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

### Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

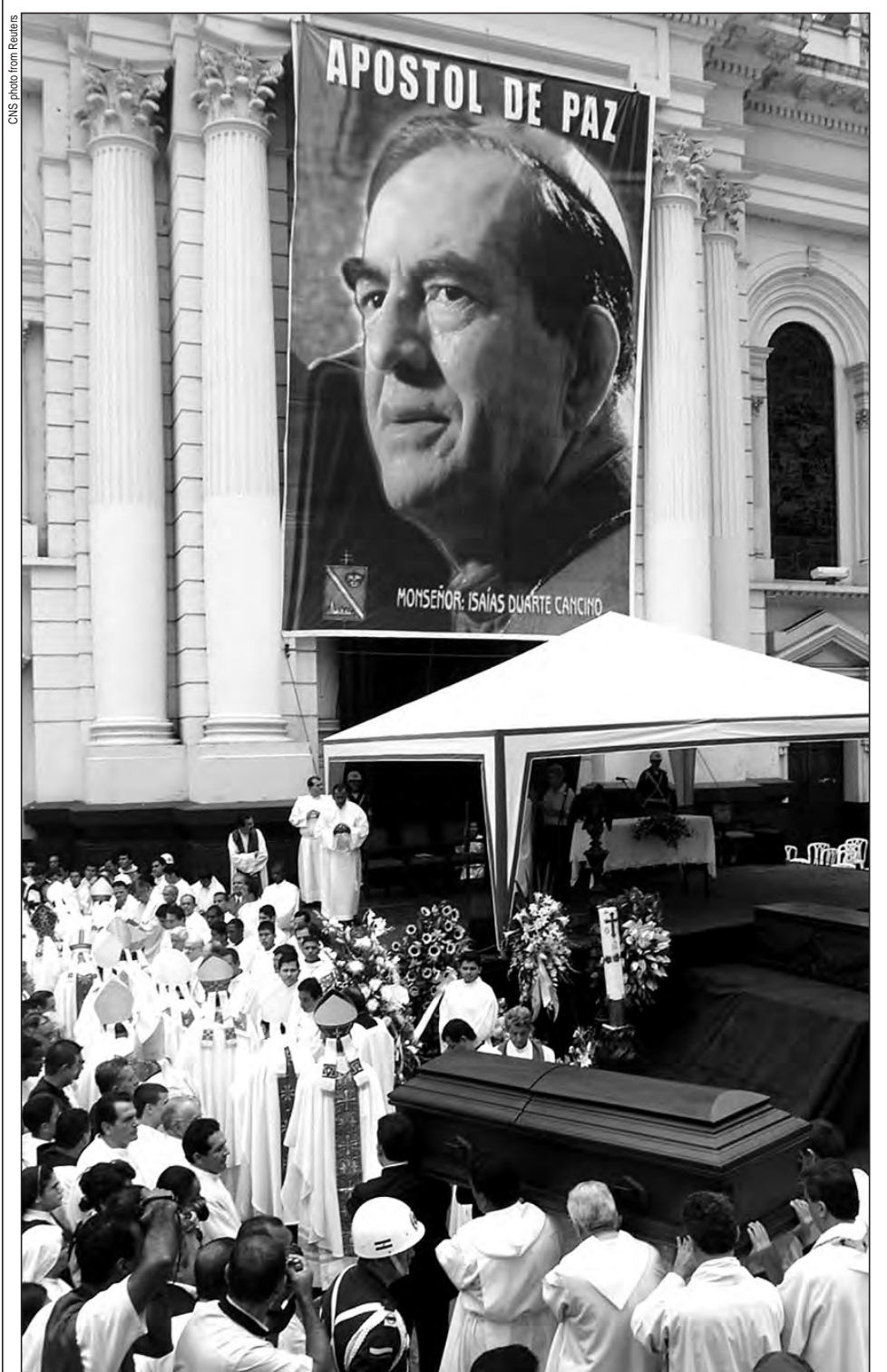
St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840. St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

### Third Fridays

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

### Third Saturdays

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



## Slain archbishop

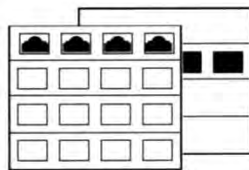
A picture of slain Archbishop Isaias Duarte Cancino hangs from St. Peter Cathedral in Cali, Colombia, during his funeral March 19. Archbishop Duarte was gunned down after he celebrated a wedding on March 16. He had recently criticized the filtering of drug money into electoral campaigns.

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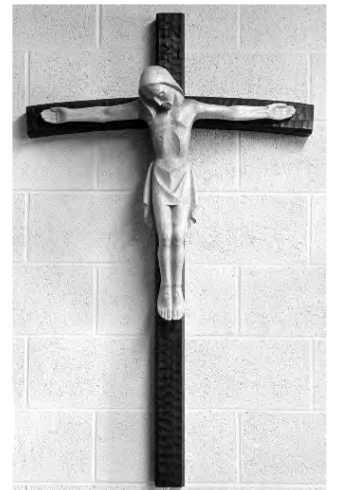
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# Several parishes to hold Divine Mercy Sunday services April 7

By Jennifer Del Vecchio

Celebrations in honor of Divine Mercy Sunday are being planned throughout the Archdiocese of Indianapolis.

The second Sunday of Easter has been given the name Divine Mercy Sunday by Pope John Paul II "as an invitation to the Christian world to face, with confidence in divine benevolence, the difficulties and the trials that humankind will experience in the years to come," as stated by the Vatican's Congregation for Divine Worship.

St. Faustina Kowalska, a Polish nun who received revelations from Jesus and was given the Divine Mercy Chaplet by him as a way to pray for the dying and to remember God's mercy, first made the devotion known in the 1930s.

Pope John Paul canonized her on April 30, 2000, and instituted the Feast of Divine Mercy as Jesus had called for in revelations to the nun.

"I thanked God who almost one year ago, granted me the grace ... to proclaim the Second Sunday of Easter as the Feast of Divine Mercy for the entire Church," said Pope John Paul II at last year's celebration.

A novena for the devotion begins on Good Friday and ends with a celebration that often includes Benediction and praying the Divine Mercy Chaplet at various parishes. People also are encouraged to go to confession before Easter.

Those who have written about the devotion state that the easiest way to remember it is as the ABC's of mercy by:

- asking for God's mercy and approaching him in prayer,

- being merciful to others by extending love and forgiveness, and
- completely trusting in Jesus.

Paula Stahl, a member of St. Bartholomew Parish in Columbus, heard about the Divine Mercy devotion 10 years ago.

St. Bartholomew Parish has been celebrating the devotion for almost seven years, she said.

While the Chaplet and Divine Mercy is a devotion, it's important to remember that Divine Mercy is more than saying a prayer or looking at the Divine Mercy image, Stahl said.

Instead, it's about making the devotion's message "a way of life" that leads one further into the Church, the Mass and living the Gospel in daily life.

"It's something we have to live by being a vessel of mercy through deeds, trust and prayer. We have to learn how to forgive others always," Stahl said. "It made me stop and think of the things I say and do, and the way I treat others. It asks us to really pause and contemplate [Christ's] passion and ask for mercy for the world and unite our sufferings to his."

Stahl said reading St. Faustina's diary and trying to live the messages of Divine Mercy is helping her cope with the stress and worry of having a 10-year-old granddaughter who has cancer and a son who has been sent to the Middle East for military duty with the Marines.

Learning about Divine Mercy is also helping others.

"It has shown me the sincerity of other people," said Bill Braier of St. Michael the Archangel Parish in Indianapolis. "I look more closely at what little I've done

## Divine Mercy Sunday observances

Various celebrations in honor of Divine Mercy will be held at:

- St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis—April 7, 2 p.m. exposition and adoration of the Blessed Sacrament; 3 p.m. Chaplet, sermon on the message of Divine Mercy and Benediction.
- St. Luke Church, 7575 Holliday Dr., Indianapolis—April 6, Chaplet and Benediction following the 5:30 p.m. Mass.
- Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood—April 7, 2 p.m. Benediction and Chaplet.
- St. Bartholomew Church, U.S. 31 and Home Ave., Columbus—April 7, 2:30 p.m. Mass followed by procession with image and veneration, adoration of the Blessed Sacrament, Chaplet and Benediction.

- St. Teresa Benedicta of the Cross Manger Church, 23670 Salt Fork Road, Bright—April 7, 2 p.m. exposition of the Blessed Sacrament, Chaplet and silent prayer.
- St. Gabriel Church, 232 W. Ninth St., Connersville—April 7, 1 p.m. exposition of the Blessed Sacrament, Chaplet and Benediction.
- St. Vincent de Paul Church, 4218 E. Michigan Road, Shelbyville—April 7, 2 p.m. Benediction, Chaplet and blessing of the image.
- St. Joseph Hill Church, 2605 St. Joe Road West, Sellersburg—April 7, 2 p.m. presentation, exposition of the Blessed Sacrament, opportunity for sacrament of reconciliation; 3 p.m. Chaplet followed by Mass.
- St. Patrick Church, 1807 Poplar St., Terre Haute—April 7, confession, Chaplet and veneration of the image after 9 a.m. and 11:30 a.m. Masses.

in the past."

Braier said the devotion also helps him to think more about the Lord's mercy and Jesus dying on the cross for sinners.

Robin Cook, a member of Immaculate Heart of Mary Parish in Indianapolis, said the devotion is comforting "with all that is going on in the world.

"This helps us be aware and pray and

take heart," Cook said.

As a mother of young children, she said the rosary and the Divine Mercy Chaplet play a large role in her family's prayer life.

"I've been hearing more and more about Divine Mercy," Cook said. "I think the whole thing about seeing God's mercy is so great." †

## DISCIPLES

continued from page 2

and prayers were designed so that parishioners who were not able to attend the sessions could participate in the Disciples in Mission program.

Each participant received a small-group booklet, compiled by the Paulist National Catholic Evangelization Association (PNCEA). Before each group gathered, participants read the next Sunday's readings from the Old Testament, Psalms, Epistles and Gospels.

Most members of the small groups had little experience finding Scripture passages in the Bible. Some participants are converts to the Catholic faith.

Parishioner Bob Hebenstreit said a Catholic grade school teacher, who was a nun, warned him against using "the Good Book" on his own. He told the Thursday group it was the first time that he had opened a Bible.

"This was a real eye opener," Hebenstreit said.

Other participants shared similar stories, but they all found the readings quickly by the second week.

"It shows you're not too old to learn," said his sister-in-law, Anne Hebenstreit.

At the conclusion of the Lenten program, Helen Devine said, "We're going to miss this."

Members of the group discussed how to find the Sunday readings in *The Criterion* so they can continue on their own after the Lenten sessions.

Each member of the Thursday group brought his or her own copy of the Scriptures.

Parishioners John and Marge Martin have an old family Bible from 1950. They couldn't find 1 Samuel because their copy had four books of Kings, the first two of which were the Samuel books.

And the group found that the readings for the fifth Sunday of Lent, from John 11, had a wide variety of words used for Lazarus' condition when Jesus arrived at the tomb.

The Disciples in Mission guidebooks encouraged those who gathered to talk about how the Scripture messages tied

in with their lives in today's world.

The weekly guides include inspirational biographies of people who were outstanding in spreading the Good News. The books also listed discussion questions so members of the group could compare their relationship with God to those described in the Scripture readings.

The group leader followed the guide to help participants talk about ways they could take action during the next week. Each session began and ended with prayer.

The volunteer leaders, as diverse in age and cultural background as the participants, were trained after they agreed to coordinate the small-group Scripture sharing sessions. Most of the volunteers were relieved to know that their responsibilities ended with Holy Week.

One Disciples in Mission group leader is a young woman who was educated at St. Andrew School and came back to the parish as an adult. Another group leader is a New Orleans native who was one of the first parishioners to coordinate a parish religious education program after Vatican II. A recently retired psychiatrist hosts a group in her home, and a physician leads the Sunday group that meets in the parish school while his daughter gathers with the teens. The parish director of religious education, also a graduate of St. Andrew School, leads two groups and meets with the parish staff when they gather to discuss the readings each week.

Members of the Sunday youth group shared their ideas about the gatherings.

Susan Wright said, "I enjoy reviewing the Scriptures in depth and hearing different points of view."

Brenda Irvin said she also likes the "different opinions and perspectives."

Desmond Hightower said, "The teacher breaks down the Scriptures so we understand."

Ejimofo Oruche said he likes to be able to express his ideas and thoughts about the Sunday readings.

Youth group leader Dawn Cole said the teens' sharing helped her more than she helped them.

Theresa Kulczak, a member of the Monday morning session, said at first she thought Disciples in Mission sounded like a fundamentalist program.



Group leader Dawn Cole (left) and Bishop Chatard High School senior Arinze Oruche, members of St. Andrew the Apostle Parish in Indianapolis, talk about the Sunday readings as part of a Disciples in Mission youth group that met after Mass on Sundays during Lent.

But when there seemed to be "an imperative by the Church leadership," she decided to have faith and support the effort.

Kulczak said the meetings were joyful, spiritual and educational.

"I have gotten a lot out of our faith discussions and in the sharing of our individual stories," she said. "We have had spirited discussions in our group, and I have wanted to continue discussing my faith with others throughout the week."

Kulczak said one woman in her group made her "realize the blessing it is to attend church in a multiracial community."

Her fellow parishioner, who distributes the Eucharist to Catholic patients at an Indianapolis hospital, told the group, without resentment, how she has had some patients refuse the sacrament because of the color of her skin.

Expressing her shock that a Catholic could reject the Body of Christ for this reason, Kulczak said, "We should have made more progress by now."

Parishioners will be invited to St. Andrew's Disciples in Mission Reflection Day on May 19. Young and

old will gather for a single Pentecost Sunday Mass at 10:30 a.m. before fellow parishioners entertain them with a "Glory Train" skit.

Participants will have lunch in the parish social hall before they gather in small groups to discuss how to share their faith with their neighbors. The children will have time for supervised play on the school playground while the adults talk. Then all the participants will gather for a short session in the church to discuss ideas for future growth in the parish.

The PNCEA Disciples in Mission program is based on the U.S. bishops' evangelization document titled "Go and Make Disciples."

A parish team of volunteers, coordinated by Marvin and Marcia Johnson, plans Disciples in Mission activities at St. Andrew Parish.

By studying the Scriptures, parishioners will grow in their faith so they will be better able to welcome new members to the parish.

(Margaret Nelson, a member of St. Andrew the Apostle Parish, is a freelance writer for *The Criterion*.) †



# 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.

**BARTH, Eugene**, 77, Holy Family, Richmond, March 9. Husband of Norma Barth. Father of Sheila Gosselin, Theresa Little, Mary, Darren, Kenneth, Rick and Wayne Barth. Brother of Elizabeth Morton, Imelda Ramsey, Bernadette, Joan and Joseph Barth.

**BARTLEY, Edward W.**, 79, St. Philip Neri, Indianapolis, March 12. Father of Helen Dawson. Grandfather of four. Great-grandfather of three.

**BEACH, Alice**, 89, Holy Spirit, Indianapolis, March 6. Mother of Nancy Kelly. Sister of Rosemary Cleveland. Grandmother of eight. Great-grandmother of 10.

**BRESTER, John L.**, 64, Mary, Queen of Peace, Danville, March 18. Husband of Marilyn (Pritchett) Brester. Father of Mark and Michael Brester. Stepfather of Brian and Kevin Hornick. Brother of Fred and Dr. James Brester. Grandfather of seven.

**CARRIER, Gerald M.**, 84, St. Michael, Indianapolis, March 14. Husband of Mary (Dot) Carrier. Father of Martha Sue Ashton, Nancy O'Hara, Dan, Gerald, Jim, John, Rick and Tom Carrier. Brother of Helen Roach. Grandfather of 22. Great-grandfather of four.

**CHANDLER, Charles**, 93, Holy Angels, Indianapolis, March 7. Husband of Audrey M. (Bundrant) Chandler. Father of Clifford and Richard Wright. Stepfather of Michael Branaugh. Grandfather of nine. Great-grandfather of two.

**CLANCY, John L.**, 86,

St. Lawrence, Indianapolis, March 19. Husband of Gertrude E. (Sangiaco) Clancy. Father of Sara Clancy Sells, Marilyn Soulsburg, Jack and Tom Clancy. Grandfather of two.

**DUNKELBERG, Margaret (Eckstein)**, 86, St. Jude, Indianapolis, March 15. Mother of Clara Jane Dunkelberg Coombs, David and Mark Dunkelberg. Sister of Mildred Schrott, Gerald, John and Raymond Eckstein. Grandmother of five.

**DOWNTON, Mark R.**, 56, St. Anthony, Indianapolis, March 14. Father of Glenn Downton. Son of Helen (Sweeney) Downton. Brother of Helen Dolder, Bill, Frank, George, Larry, Paul, Richard and Steve Downton.

**DUITZ, Albert Morgan**, 64, Our Lady of Perpetual Help, New Albany, March 12. Husband of Sue Nell (Potts) Duitz. Father of Elizabeth Gerry and William Duitz.

**FARMER, Lena Katherine**, 83, St. Anne, New Castle, March 16. Wife of Cleo C. Farmer. Mother of Milly Sellers, Randy and Stephen Farmer. Grandmother of two.

**FENOGLIO, Louis Joseph "Joe,"** 71, Sacred Heart, Clinton, March 10. Husband of Fran Fenoglio. Father of Laura Brewer, Joann Groves, Janet Waldrop, Gene and Paul Fenoglio. Brother of Andrew Fenoglio. Grandfather of four.

**GETTELFINGER, Olivia**, 95, St. Mary-of-the-Knobs, Floyds Knobs, March 19. Mother of Marcella Krueger and Raymond Gettelfinger. Grandmother of eight. Great-grandmother of 16. Great-great-grandmother of one.

**GILLILAND, Beth Ann**, 59, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 11. Daughter of Mildred Gilliland.

**GOSS, Jean**, 67, St. Agnes, Nashville, March 15. Mother of Mary Arnold, Kim Garner,

and at Our Lady of Perpetual Help School in New Albany and St. Louis School in Batesville.

She also taught at St. Anthony School in Evansville and at Catholic schools in Ohio and Missouri.

Sister Judith Ann retired in 1988 and was active in community service at the motherhouse in Oldenburg.

She is survived by a sister, Barbara Bosse of Cincinnati, Ohio.

Memorial contributions may be made to the Sisters of St. Francis of Oldenburg, P.O. Box 100, Oldenburg, IN 47036. †

## Franciscan Sister Judith Ann Wimmers taught in archdiocese

A Mass of Christian Burial for Franciscan Sister Judith Ann Wimmers was celebrated on March 25 at the motherhouse chapel of the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg.

Sister Judith Ann died on March 21. She was 79.

Born in Covington, Ky., the former Dorothy May Wimmers entered the Oldenburg Franciscan community in 1940 and professed her final vows in 1946.

In the archdiocese, Sister Judith Ann taught at Little Flower School and St. Michael School, both in Indianapolis,

## Holy Cross Brother Liguori Dinier taught at Cathedral High School

Holy Cross Brother Liguori Dinier died on March 15 at Dujarie House at the University of Notre Dame in Notre Dame, Ind. He was 95.

Born on March 9, 1907, in Cincinnati, Ohio, the former Clarence Dinier joined the Congregation of Holy Cross and made his first profession on Feb. 2, 1930.

He served on the faculty of Cathedral High School in Indianapolis in 1933 and 1959. He also taught at Catholic high schools operated

by the congregation in Wisconsin, New York, Ohio and Illinois.

From 1937 until 1947, Brother Liguori taught at two Holy Cross secondary schools in East Bengal.

He moved to the Holy Trinity Faculty House in Chicago, Ill., in 1979, then moved to Columba Hall at the University of Notre Dame in 1990. In 1997, he became a resident of the Dujarie House at Notre Dame. †



## Way of the Cross

Catholics in Bethlehem mark the Way of the Cross March 22, stopping to pray at 13 places where someone was injured or killed or something was destroyed in recent incursions by Israeli soldiers. The procession began at the ruins of a Palestinian police station, seen in the background. Holy Week began in the Holy Land following the most deadly violence in the Middle East this year.

Kathy Manker and Mike Truax.

**HOPPER, Faye B.**, 96, St. Philip Neri, Indianapolis, March 11. Mother of Alice Dye. Grandmother of one. Great-grandmother of one.

**HUTER, Margaret M. (Murphy)**, 87, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 14. Mother of Donna Clifford. Stepmother of John and Thomas Huter. Sister of Ruth Murphy. Grandmother of four. Great-grandmother of three.

**KIPPER, Evelyn R.**, 84, St. Mary, North Vernon, March 16. Mother of Susie Davis, Jane Richart, Don, James and Leroy Kipper. Sister of Theresa Hill, Alvera Zink and Charles Shulthies. Grandmother of 17. Great-grandmother of four. Great-great-grandmother of two.

**LAKIN, Elmer C.**, 72, St. Philip Neri, Indianapolis, March 11. Husband of Carolyn Lakin. Father of Johanna, Mary, James and Joseph Lakin. Brother of Imoogens Boicourt, Ruth Booher, Zenal Darling, Mabel Dillon, Florence Kelm, Esther Kraft and James Lakin.

**LEE, Mary Marguerite "Marge,"** (Tex), 99, St. Luke, Indianapolis, March 14. Mother

of Marianne Kirkhoff, Patricia Mattick, Gary, John, Michael, Richard, Robert and Thomas Lee. Grandmother of 25. Great-grandmother of 32. Great-great-grandmother of three.

**LETT, Lucille G.**, 100, Christ the King, Indianapolis, March 11. Aunt of one.

**MASSING, Leo Anthony**, 78, Sacred Heart of Jesus, Indianapolis, March 13. Husband of Kathryn (Bumen) Massing. Father of Paula Curseaden, Sarah Himes, Anna LaBaw, Mary Sturm, John, Joseph and Leo Massing. Brother of Ruth LaPine and Cecelia Law. Grandfather of seven. Great-grandfather of three.

**MEER, Leonard A.**, 81, Holy Family, Oldenburg, March 18. Father of Julie Harper, Rita Miller, Mary Paulson, Edith Stirn, Chuck and Dick Meer. Grandmother of 10. Great-grandmother of 14.

**MEYER, Sylvester J. "Boop,"** 84, St. Paul, Sellersburg, March 10. Husband of Matilda (Rothbauer) Meyer. Father of David, Donald, Joseph and Paul Meyer. Brother of Benedictine Sister Mary Celine Meyer, Anna Schulte and Rosina Stengel. Grandfather of 11.

Great-grandfather of 18.

**NIEDENTHAL, Carl**, 85, St. Jude, Indianapolis, March 16. Father of Carla Schlenz, Rose Turner, Betty Walda and Robert Niedenthal. Brother of Rosemary McCallister. Grandfather of 16. Great-grandfather of 20.

**RAY, Philip Davis**, 50, St. Rita, Indianapolis, March 18. Husband of Joyce (Brooks) Ray. Father of Aaron Ray. Son of Carrie Elery Ray. Brother of Dorothy Ford, Nancy Linton, Mary Murphy, Martha Riley, Maxine Stovall, Bruce and Jerome Ray.

**SAMPLES, Alfred "Snookie,"** 71, St. Paul, Sellersburg, March 10. Husband of Juanita Samples. Father of Alan, Dale, Robin and Perry Samples. Grandfather of three.

**SCHEELE, Clara A.**, 99, Holy Family, Oldenburg, March 17. Mother of Clara Ann Becker, Alice Stenger, Irene Tebbe, Mary Catherine, Charles and Lambert Scheele. Grandmother of 25. Great-grandmother of 29.

**SNODGRASS, Louis**, 88, Holy Family, Richmond, March 13. Husband of Dorothy Snodgrass. Father of Dianne Barker, Sharon, Gary, Michael

and Ronald Snodgrass. Brother of Elizabeth Hinds, Maxine Woodward and George Snodgrass. Grandfather of five. Great-grandfather of two.

**SPARROW, Calvin N.**, 79, St. Simon the Apostle, Indianapolis, March 12. Father of Calvin, Christopher and Mary Frances Sparrow. Grandfather of five.

**VIEL, Helen L.**, 72, St. Augustine, Jeffersonville, March 15. Mother of Virginia and H. Joseph Viel. Grandmother of five.

**WAGNER, Mary L.**, 73, St. Luke, Indianapolis, March 15. Wife of Arnold Wagner. Mother of Francis, Michael, Paul and Phillip Wagner. Sister of Betty Ann DiPietro, Donald, James and Robert Wittig. Grandmother of nine.

**WILKS, Beatrice**, 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 6. Mother of Marcia Bozic, Mary Ann Harwell, Maureen Nuss and Tom Wilks. Sister of Kathryn Monaghan and Helen Ryan. Grandmother of 11. †



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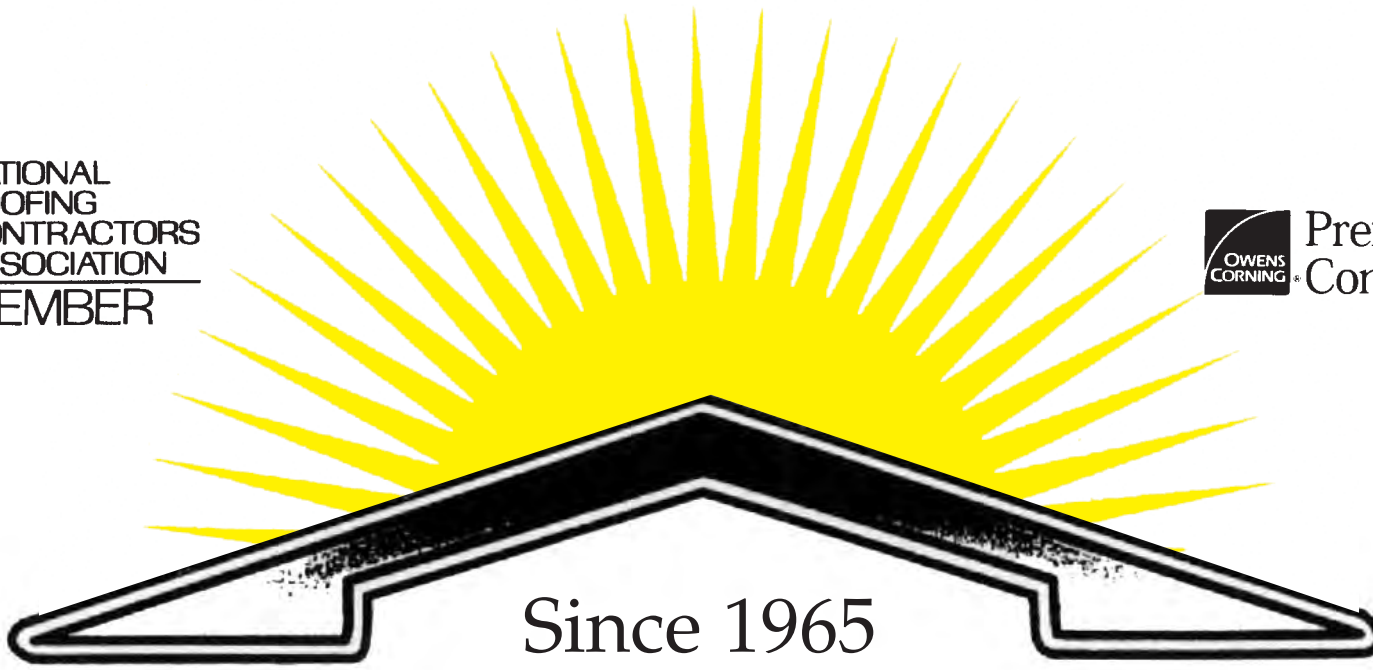
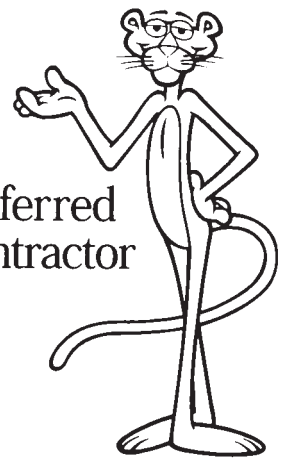
### PRINCIPAL Parish Elementary School

Saint Albert the Great Parish in suburban Kettering, Ohio is seeking a principal for our elementary school. ([www.stalbertthegreat.net](http://www.stalbertthegreat.net)) Our school is a faith-filled, active learning center founded on Catholic beliefs and values. The school is a vital component of the parish and has an enrollment of 600 students in Pre-School thru 8th grade with 40 professional teachers and support staff. The principal will lead a school of academic and religious excellence with the support of the pastor, faculty, staff, students and families. The principal will be an integral member of the Pastoral Management Team. Applicant requirements: practicing Roman Catholic, active in parish life, a dynamic leader with strong financial and managerial experience, successful teaching experience at the elementary level, Ohio State Principal Certificate, 3 years experience as a principal, certified Catechetical Leader in the Archdiocese (or willing to pursue certification). Please send letter of introduction and résumé by March 31, 2002 to:  
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 3033 Far Hills Avenue  
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### Director of Religious Education/Pastoral Associate

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