



**The**

# Criterion

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CNS photo of Vincent van Gogh's *Pieta* (1889) courtesy National Gallery of Art

**Christ became obedient unto death, even death on a cross**



# Saint Meinrad receives \$27 million in bequests from two estates

By Sean Gallagher

Throughout 2004, the monks of Saint Meinrad Archabbey are celebrating the 150th anniversary of the founding of their monastic community. Such an anniversary is a turning point, a time to be grateful for the blessings of the past and to look forward in hope to the future.

But in this present moment they are experiencing the graciousness of God in an unprecedented way through the announcement of two historic bequests totaling nearly \$27 million.

The gifts, each in excess of \$13 million, were received from the estates of Virginia Basso and Bernice Davey, both of Indianapolis. Basso died on July 30, 2003, at age 91. Davey passed away earlier this year, on Jan. 6, at age 90.

"These generous gifts are a tremendous vote of confidence in Saint Meinrad and our work for the Church," said Benedictine Archabbot Lambert Reilly. "What a blessing to receive these magnificent gifts as we celebrate our 150th anniversary this year."

In addition to aiding the work of priestly formation at Saint Meinrad School of Theology, these gifts will also be used in the Archabbey's comprehensive capital

campaign.

With the funds raised in the campaign, the monks hope, among other things, to build a new guesthouse and retreat center. This project was a particular hope of Basso, who designated \$4 million of her bequest to it.

Benedictine Father Tobias Colgan, prior of Saint Meinrad Archabbey, also sees a close connection between the meaning of the community's anniversary celebrations and the giving of these bequests.

"The 150th is a time to look back with gratitude and forward with hope. And the timing of these gifts, the nature of these gifts and the reason for these gifts ties into both aspects," said Father Prior Tobias, who is second in leadership to Archabbot Lambert at the monastery.

"These women looked back on their life with gratitude for God's blessings to them. [They also] looked forward with hopefulness to the future," Father Prior Tobias said. "They bequeathed their resources where their hope could be realized. And both of them found that in Saint Meinrad."

Although the occasion of the announcement of such bequests can be a time of rejoicing, Father Prior Tobias also sees it as an opportunity for a strengthening of

humility, a prime Benedictine virtue.

"Humility is a proper sense of self in a universe of wonders," Father Prior Tobias said. "We need to maintain that proper sense of who we are in the universe of God's wonder that we pray about every day without fail.

"In that context of humility, we have the obligation not only to use our personal gifts, but, likewise, to use the other gifts that come our way that other people graciously bestow on us."

It is also humility that leads the monks of Saint Meinrad to be thankful for all of the gifts they receive, not just the large ones.

In the midst of them learning about these two bequests, the monks also received a small gift from a seventh-grader.

"He was sending us a tittle of what he had saved from his allowance," Father Prior Tobias said. "That gift, from a young person, a much smaller gift, had just as much impact on us as these much larger gifts."

Over the course of the past three decades, Basso and Davey both received many gifts from their connection to Saint Meinrad.

They often came for visits and retreats, for the quiet and spiritual insights they

could find there. Davey, who especially enjoyed coming to celebrate Holy Week with the monks, had called Saint Meinrad her "home away from home."

Basso and her late husband, Raymond, had hoped to have a son ordained a priest. Although they were never blessed with children, they were clearly blessed in other ways.

"Now their legacy will help prepare future priests for the Church for generations to come," said Archabbot Lambert.

Basso and Davey were both members of the monastery's Einseideln Society and Abbot Martin Marty Guild, two donor recognition societies. Additionally, Davey was also a 12-year member of the Archabbey's Oblates of St. Benedict, a lay organization of men and women with a spiritual bond to the monks of Saint Meinrad.

The monks have not yet determined how all of the funds from the bequests will be used. They hope to do this over the coming months.

"These bequests will allow Saint Meinrad to continue and strengthen its work and ministry for the Catholic Church," Archabbot Lambert said, "which is what Virginia Basso and Bernice Davey wanted." †

# Gerald Wilkinson to retire as president of Providence Jr./Sr. High School

By Sean Gallagher

CLARKSVILLE—Gerald Wilkinson is a significant person in the history of Our Lady of Providence Jr./Sr. High School.

He was a student there soon after it was founded in 1951. He returned to the school in 1988 as an assistant principal, became the principal in 1990 and began his service as president in 1995.

At the end of the academic year, he is retiring, some 50 years after beginning his association with Providence.

Looking back over his involvement in the school's history, Wilkinson hopes that he has set the school on a good footing for the future.

"I see what I've been doing as trying to perpetuate and ensure the continuation of

the school in a very quality way, to serve well the people here in the New Albany Deanery," Wilkinson said. "And, hopefully, I'll leave the school a little bit better because of my tenure."

Annette "Mickey" Lentz, executive director of Catholic education for the archdiocese, thinks that Wilkinson is leaving behind a significant heritage for the Providence community—the gift of faith.

"I think that his legacy is that of, first and foremost, creating a school model," Lentz said, "where not only academics, but the spiritual dimension exists.

"He has instilled and has continued to plant that seed of Catholic identity and the Catholic culture of the community. Without that, [Providence] is no different than any other school there, she said."

Like Lentz, Wilkinson also believes that his focus on the role of the Catholic faith in the life of the school is of central importance in distinguishing Providence from the many good public high schools in the New Albany area.

"We are different in our nature as a school, what we are trying to accomplish," Wilkinson said. "There is no other school in the deanery where you can inject faith and religion into the learning process."

Lentz said Wilkinson's effectiveness in his work at Providence has been amplified because of his multifaceted connection to the school.

"Because he has the history and has the tradition and truly knows what Our Lady of Providence Jr./Sr. High School represents, he can carry that message to the public, to the community, to business," Lentz said.

The school and the archdiocese's Office of Catholic Education are implementing a search for Wilkinson's replacement.

A search committee that has various tasks has been created. It will seek to create a vision of where Providence should be in the coming five years. It also will craft a profile of the person that would best fit the role of president for the school, and it will assist in the evaluation of the various candidates for the position.



Gerald Wilkinson, president of Our Lady of Providence Jr./Sr. High School in Clarksville, will retire at the end of the academic year.

The person who will replace Wilkinson at Providence will have the opportunity to build upon the firm foundation that he has helped to create there.

As Wilkinson prepares to leave Providence, he plans to take many good memories with him.

"There will be a lot of things that I won't miss," Wilkinson said. "But it boils down to the people and the activities we do here every day to educate our kids. I'm sure I will miss a lot of that."

Still, having also been a parent of Providence students, Wilkinson also looks forward to the possibility of being a grandparent of students as well. This, in turn, would give him opportunities to return to the school in a less formal capacity.

Wilkinson is looking forward to the future as Providence prepares to move into a new period in its history.

"It's been such a great privilege and honor to serve in this capacity," Wilkinson said, "to make this school a better place as we look to the next generation." †

## Corrections

The obituary for Father Joseph F. Dooley, a retired diocesan priest who died suddenly on March 29 at the St. Augustine Home for the Aged in Indianapolis, was incomplete at the time the April 2 issue of *The Criterion* went to press on March 30. Father Dooley was survived by a sister, Alice Dooley, and two brothers, Paul and James Dooley. During 59 years in ministry, Father Dooley also earned a Ph.D. from the University of Ottawa in Canada. He served the Deaf Apostolate in the archdiocese and also volunteered on the national level with sign language organizations. He also provided occasional

sacramental services at the U.S. Penitentiary in Terre Haute. He was a member of the Priestly Secular Institute of the Heart of Jesus, and a member of its world federation. He also was a pioneer in ministry to Hispanic Catholics in central Indiana.

The last line was accidentally dropped from a letter to the editor published on page 4 of *The Criterion's* April 2 issue. The letter, written by Ada Kukurisas of Brazil, praised Cathedral High School students for helping build a Habitat for Humanity house in Indianapolis for a single mother and her five children. †

## Editor's note

The third part of "The Mystery of Creation" series by *Criterion* reporter Brandon A. Evans will continue in the April 16 issue. †

**The Criterion** 4/09/04

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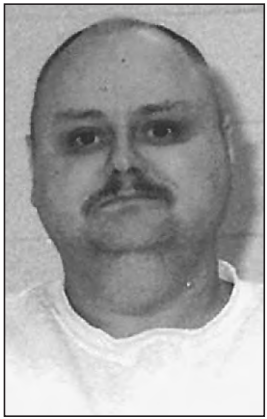


# Federal Death Row inmate David Paul Hammer prepares for June 8 execution

By Mary Ann Wyand

Federal Death Row inmate David Paul Hammer's Lenten journey is helping him to prepare for his June 8 execution at the U.S. Penitentiary in Terre Haute.

Providence Sister Rita Clare Gerardot of Saint Mary-of-the-Woods, who has served as one of Hammer's two spiritual advisers since March 2000, said he dropped his final appeals during a Feb. 5 hearing in Lewisburg, Pa., and is ready to die after being incarcerated in several prisons



David Paul Hammer

for the past 26 years.

"He's at peace with his decision," Sister Rita Clare said. "He is physically, emotionally and mentally worn out."

She said Hammer, who is 45, has struggled with complications from diabetes and high blood pressure in recent years.

Sister Rita Clare said Hammer told her that his decision to end the appeal process was "a personal decision made after careful thought and consideration."

She said Hammer also told her that incarceration is "like a slow death in a cage."

In a recent statement shared by the Providence sister, Hammer said, "It is my hope that protests against capital punishment will be loud and vocal on the day before I am killed—not for me, but rather for the thousands of men and women still fighting against overwhelming odds for justice in their respective cases. There is no justice in capital punishment. It is revenge, pure and simple."

Hammer was sentenced to die for the 1996 murder of Andrew Marti, his cellmate at the Allenwood Federal Penitentiary near Williamsport, Pa.

At the time of Marti's murder, Hammer was serving a federal sentence at the Pennsylvania penitentiary for escaping from an Oklahoma state prison in the early 1980s, where he was incarcerated for convictions of kidnapping and attempted murder.

Hammer will be the fourth Death Row inmate executed by chemical injection at the U.S. Penitentiary in Terre Haute since the federal government reinstated capital punishment in 2001. The federal death penalty was suspended for 38 years.

Sister Rita Clare said Hammer's diabetes requires insulin injections three times a day and he also needs medication for high blood pressure.

"He has completed two of the things that he really wanted to do," she said, "and that was to finish his autobiography, *The Final Escape*, the bulk of which he wrote in solitary confinement in another prison, and *Secrets Worth Dying For*, the book that he and [federal Death Row inmate] Jeff Paul wrote about [Oklahoma City bomber] Timothy McVeigh with material that McVeigh shared with them."

In March, Hammer was transported to Oklahoma by government officials to testify in the federal trial of Terry Nichols, who is facing charges as McVeigh's accomplice in the April 19, 1995, bombing of the Alfred P. Murrah Federal Building in Oklahoma City, which killed 168 people.

Sister Rita Clare said Hammer, who was abused as a child, is pleased that his paintings for Christmas cards have raised money for several ministries that help at-risk children, including youth at the Gibault School for Boys in Terre Haute.

She said Hammer also is happy about his confirmation as a member of the Catholic Church by Archbishop Daniel M. Buechlein in October 2000 at the Terre

Haute penitentiary.

"That meant a lot to him," Sister Rita Clare said. "David and Jeff Paul both said they had never experienced such a deep peace as they felt that day. Both of these men have written letters to Archbishop Buechlein, and he has written letters to them. That's been a great consolation to them."

Hammer often prays for Marti, she said. "Early on, after he murdered this man, he wrote a number of letters to [Marti's] parents asking for their forgiveness. He has never heard from them, but he did try more than once to express his sorrow for what he did."

Sister Rita Clare said Hammer is "a very spiritual man who prays from his heart and loves the Prayer of St. Francis."

In recent years, Sister Rita Clare and Mercy Sister Camille D'Arienzo of Glendale, N.Y., have served as Hammer's spiritual advisers. They plan to visit him often in the weeks leading up to the execution.

"David told me he has lived his life in prison through letters and photographs that have been sent to him because he's never seen a lot of what people talk to him about," Sister Rita Clare said. "Hundreds and hundreds of people have written to him from all over the world." †

## National Black Catholic Convocation is April 18-22 in Indianapolis

By Mary Ann Wyand

Black Catholics from throughout the United States will gather in Indianapolis on April 18-22 for the 2004 National Black Catholic Convocation.

Reservations are still being accepted for the annual convocation, which is affiliated with the National Black Catholic Congress held every five years.

Father Kenneth Taylor, director of the archdiocesan Commission for Multicultural Ministry and pastor of Holy Trinity Parish in Indianapolis, said keynote addresses and workshops on the convocation theme of leadership are scheduled at the Embassy Suites Hotel downtown.

Bishop John H. Ricard, of the Diocese of Pensacola-Tallahassee in Florida, is the principal celebrant for the opening Mass at 5 p.m. on April 19 at SS. Peter and Paul Cathedral, 1347 N. Meridian St. The liturgy is open to the public.

Father Taylor said St. Rita Parish will

host a revival, also open to the public, at 7 p.m. on April 20 in the church located at 1733 Dr. Andrew J. Brown Ave.

Valerie Washington, executive director of the National Black Catholic Congress based in Baltimore, said the conference will offer many opportunities for personal catechesis, religious conversion and renewal in apostolic fervor.

"In light of the increasing shortage of priests and religious," she said, "the need for the laity to assume their full responsibility for building up the Body of Christ, for evangelizing and for witnessing to the marvelous deeds of the Lord is ever increasing. The Lord is calling his people to rise up and fight the good fight of faith according to their specific vocations and states of life."

(For registration information, call the National Black Catholic Congress at 410-547-8496 or log on to the organization's Web site at [www.nbccongress.org](http://www.nbccongress.org).) †

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## Editorial



Jim Caviezel portrays Christ with his cross in a scene from the movie *The Passion of the Christ*. The film, produced and directed by Mel Gibson, is a vivid depiction of the last hours of the life of Jesus.

## The Passion of Christ (II)

Last Sunday, we listened to the reading of the Passion of Christ as told in Luke's Gospel and today (Good Friday) we listen to John's account. As we said last week, as we hear those readings, images of scenes in Mel Gibson's movie *The Passion of the Christ* will probably come to the minds of those of us who have seen the film.

Since its release on Ash Wednesday, this movie has been both praised and criticized. Members of various Christian congregations have met to discuss it, and the conclusions reached in those discussions will, naturally, reflect the beliefs and viewpoints of participants.

This was certainly true of one such discussion, one open to the public at Marian College in Indianapolis. It was different because two of the participants were Jewish rabbis, and they saw anti-Judaism in the film that most Christians do not see. Other participants on the panel criticized the film as being historically inaccurate.

It soon became apparent, though, that the panelists were not criticizing the movie as much as they were disparaging the Gospel accounts of Christ's Passion and death. The movie is faithful to the Gospels, but with considerable embellishment, and it was the Gospels that the participants thought were historically inaccurate.

One of the panelists stressed that the Gospels were written 40 to 70 years after the events and that the authors weren't eyewitnesses, so what they wrote reflected the theology of the places where they wrote. He and the other panelists were emphatic that it was surely the Romans, and not the Jews, who put Christ to death. Pilate, they said, was a ruthless procurator and Caiaphas would not have had to urge him to have Jesus crucified, as depicted in the Gospels and the movie. Since there were no eyewitnesses to the events after Jesus was arrested, he said, all we know for certain is that the Romans crucified Jesus.

There were other criticisms of the movie: that Jesus carried a whole cross while the two men crucified with him had only the horizontal beams; that

only Jesus, and not the other two, was mutilated by scourging; and that there was no mention that the Romans crucified thousands of other Jews, to mention only a few of the criticisms.

It is not being anti-Judaic to state that the discussion would have taken a completely different turn if there had not been Jews on the panel. The movie wasn't made for Jews; it was made for Christians. And Gibson wasn't trying to make theological statements; he meant to make a devotional movie, an extended Way of the Cross. We think that, for most viewers, he succeeded.

Not that we should take the possibility of anti-Judaism lightly. We non-Jews must be sensitive to what the Jews see in this film. And it's true that portions of the Gospels put the Jews in a bad light precisely because they were written after the Jews expelled the Christian sect from the synagogues because, as the Jews saw it, the Christians were preaching that there are three Gods.

As we said, *The Passion of the Christ* is a devotional movie, based on the Gospels, the Stations of the Cross and the sorrowful mysteries of the rosary. Gibson has said, too, that he was influenced by the visions of German mystic Anne Catherine Emmerich. It's expected that she will be beatified early next year. She lived from 1774 to 1824 and received the stigmata, the wounds of Jesus, on her hands, feet and side in 1802.

Her visions were more like eyewitness accounts of events in the Old and New Testaments, and she supplied information and details missing from the biblical accounts. Clemens Brentano took down the words she spoke. Nine years after her death, Brentano published a 350-page book called *The Dolorous Passion of Our Lord Jesus Christ After the Meditations of Anne Catherine Emmerich*, and it's that book that influenced Gibson.

We continue to hope that most people who see the movie will come away with feelings of sorrow for their sins and an understanding that Jesus died for all humanity because that was his Father's will.

— John F. Fink

## Letters to the Editor

### Series tries to explain the unexplainable

The "Big Bang," a theory on the origination of our solar system has been compared by some as similar to placing the parts of a 1957 Chevy on the ground and waiting for them to assemble. The series "The Mystery of Creation" by Brandon A. Evans (*The Criterion*, March 26) is an effort to explain creation in terms "man" can prove.

It is difficult for us to imagine many things about our faith: a God who always was ... the creation of the earth, man and his mate in six days. There are numerous occurrences that are a part of our faith, which cannot be proven as man seeks proof.

The explanation of creation opens some other questions. What about the flood, fire on Abraham's sacrifice, destruction of Sodom, Lot's wife turned to salt ... conception of Jacob and Esau, opening of Rachel's womb, the flaming bush, transformation of Moses' rod, the plagues of Egypt, the pillars of cloud and fire, passage of the Red Sea, appearance of manna and quail, water from the rock, Aaron's rod buds?

Or the fall of Jericho, the sun and moon stand still, Balaam's ass speaks, Samson's strength, deliverance of Shadrach, etc., of Daniel, Jonah from the belly of the whale? How about the conception of Elizabeth, the virgin birth, the star?

Then there are the many examples of the actions of Jesus. Was he with God when creation occurred known as "The Word"? Did Jesus really change water to wine, heal the demoniacs, Peter's mother-in-law, cleanse lepers, heal paralytics, restore the withered hand, heal the centurion's servant, raise the widow's son, still the tempest, raise the daughter of Jairus, raise Lazarus?

And did he really feed 5,000 with a few loaves ... and have baskets left over? Did he walk on the sea, feed another 4,000, restore 10 lepers? And did the tongues of fire descend on the disciples, did Peter, Paul, James, Philip, et.al, speak languages that all could understand?

Perhaps we need to ask why Jesus chose fishermen and the like rather than Ph.D.s to feed the sheep. Faith like a child's allows us to accept the Triune God, the Resurrection, the Ascension and the promise of the heavenly home Jesus is said to be working on for us right now.

Psalms notes that the beginning of wisdom is a fear of God. As we try to make sense of God's work, perhaps we need to humbly accept this Word as inspired from the God who notes the fall of a sparrow. Where do we stop explaining the Word? If it must make sense as man understands, then we can despair. Few of the miracles of the Bible can stand the "scrutiny" of the intellectual. The thought of a Savior born of the Virgin and arisen from the grave ... must they have a scientific explanation? Where do you draw the line?

Thank you for the intellectual exercise the series provides. As for me, I think I'll keep it simple.

Jim Galt, Indianapolis

### Dietitian urges prayer before making nutrition and hydration decisions

As a registered dietitian working in long-term care facilities, I read with much interest the article "Pope says patients must get nutrition, hydration as long as possible" (*The Criterion*, March 26).

I'd like to share my thoughts and some personal experiences regarding this very difficult decision as it relates to persons with advanced dementia and the terminally ill.

Dr. Eugene F. Diamond was quoted in the article as saying "if people were asked

if they wanted to starve to death," their responses would have been different than a poll that revealed most people would not want "life-sustaining" treatment if they had no chance of recovering consciousness.

In my working experiences, I have learned that God, in his mercy and wisdom, not only programmed us for life, but for death as well. When people stop eating, such as in dementia or end-stage disease, chemical changes happen in the body that trigger the release of endogenous opiates (our own internal pain-killers). This not only lessens pain, but can bring about euphoria. People no longer experience hunger. In fact, eating or drinking is often uncomfortable.

I was happy to see that Dr. Diamond clarified the issue with regards to those who are "imminently dying and unable to benefit from the treatment," in which case the pope would not expect tube-feeding to be initiated. Studies on tube-feeding in advanced dementia patients show that it does not prevent aspiration pneumonia, pressure ulcers, infection and does not improve functional status, patient comfort or even survival.

I implore people not to misjudge the intent of those who want to discontinue feedings in loved ones living in this state, thinking that they just want to relieve themselves of a "burden." Often, they feel that tube-feedings are "unnatural" and are only prolonging the suffering of a loved one. The emotional pain can be crushing, and continue to be so even years after the situation began. Unceasing compassion and understanding from family and friends is absolutely paramount throughout the duration of the patient's life, not just in the initial stages.

The greatest dilemma is determining if a patient is "imminently dying." When I ask families if they want to consider a tube-feeding, sometimes they ask me if that will make them better. If it won't, then they don't want it.

Unfortunately, I can't answer that question. Only God can. I've seen people taking what appear to be their last gasps of air one day and sitting up, talking and eating the next. The best advice I can give is to discuss it with family members and a priest or pastor. But, most importantly, pray to God and ask him to guide you so that his will may be done.

Kathleen Tierney, M.S. R.D.  
Indianapolis

### Priest appreciates story about necrology update

Thank you for publishing Sean Gallagher's article regarding the Supplement to the *1992 Necrology of Priests* who served in the archdiocese. I appreciate the appeal for someone to succeed me in this important effort.

There is a curious quotation in paragraph nine, which seems to be out of context or suffering from an omission. I suspect the "terrible thing to imagine, but happened" was an attempt to express the idea that the project conceived by me in 1949 was a terribly ambitious one, but somehow it came to be accomplished with much work and research done by myself and my colleague, Father Jack Porter.

Father W. F. Stineman, Indianapolis

### 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.

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

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# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### In Christ, God showed that man was worth suffering for

I received the following inquiry on the Internet: "Why do we need redemption?" This question and my reflection might serve as an Easter meditation.

"Dear Archbishop Buechlein, I am trying to understand about redemption. God is a God of love, who sent his only son so that we could be redeemed from our sins. But why does God require redemption, a ransom to be paid before our sins are forgiven? As a father, I love my son, but if he betrays me, do I require that he pay a price or that a price be paid for him before I forgive him? Maybe so, but the way I see it, that's because I'm human, petty and imperfect, and not completely able to live up to the standards of the "Our Father," forgive us our trespasses as we forgive those who trespass against us. God is a God of perfect love who set the standards in the "Our Father." If he cares for us and wants nothing but the best for us, why did he require a ransom before forgiving our sins? Why isn't a sincere sorrow for screwing up enough? Thank you for your help ... Mike"

Dear Mike,

The relationship between God and us has a long history, beginning with Adam and Eve. Recall, our original parents weren't satisfied with their relationship

with God; rather, they chose to seek the knowledge of good and evil that might make them like God. By disobedience to God, Adam and Eve lost their innocence and became enslaved to sin and death. They reaped those consequences for all their descendants.

As a merciful father, God decided to rectify the plight of his sons and daughters. Again and again through the ages, he made a covenant with people like Noah and Abraham and Moses: "They will be my people, and I will be their God." Again and again, our ancestors (like us) broke the covenant. Yet, God, who cannot be unfaithful, continued his commitment to his covenant promise of love even to the point of giving himself—much as a loving father would for his son or daughter.

Can you see that it isn't because God wanted to require a ransom as much as he was driven by faithful love to help us out of our slavery of sin and death? St. Irenaeus once wrote: "When Christ became incarnate and was made man, he recapitulated in himself the long history of mankind and procured for us a 'short cut' to salvation, so that what we had lost in Adam, that is, being in the image and likeness of God, we might recover in Christ Jesus. For this reason Christ expe-

rienced all the stages of life, thereby giving communion with God to all men" (*Adversus Haereses*, as cited in the *Catechism of the Catholic Church*, #518).

Cardinal Joseph Ratzinger once reflected: "How, we ask, should God suffer for man? How should he die? How can he link his fate to a promise made to an Israelite? The answer is this: the suffering and crucified Christ. It was in Christ that the unthinkable became a reality. In Christ, God showed that man was worth suffering for. He revealed his faithfulness to man by letting his Son lose his life ... God does not play with us. He has linked his fate to his faithfulness and in this way he has linked his fate to ours ... Can any power in the world seriously threaten us if he loves us so much?" (Joseph Cardinal Ratzinger, *Seeking God's Face*, Franciscan Herald Press, 18982, p. 26).

So, what is the answer to your question, Mike? "Why does God require redemption, a ransom to be paid before our sins are forgiven?" The answer is that

in God's case, the love of a father for his son or daughter is taken to *divine depths*. The Father, being perfect love, feels bound to his faithful promise. And we descendants of Adam and Eve needed nothing short of divine help to keep our side of the bargain, the historic covenant between God and us. Hence, he sent his Son to be our redeemer. "Greater love has no one than to lay down his life for his friend."

Could God have helped us in some less painful way? Surely. But isn't it awesome that God the Father and his Son, Jesus Christ, want us to know that they understand the suffering that is part of our lot as children of Adam and Eve? Jesus knows our suffering like no other—and yet he won for us the "Kingdom where every tear shall be wiped away."

Easter names the sacrificial victory of Jesus driven by the divine depths of the love of a Father who is like no other father.

Happy Easter! †

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

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

### En Cristo, Dios nos demostró que valía la pena sufrir por los hombres

Recibí la siguiente inquietud por Internet: "¿Por qué necesitamos la redención?" Esta pregunta y mi reflexión quizás sirvan como meditación para la Pascua.

"Estimado Arzobispo Buechlein:

Estoy tratando de entender qué es la redención. Dios es un Dios de amor, quien envió a su único hijo para que nos redimiera de nuestros pecados. Pero, ¿pero por qué nos exige Dios la redención, como una cuota a pagar antes de que puedan perdonárse nos nuestros pegados? Como padre, amo a mi hijo, pero si me traicionara, ¿le exigiría que pagase un precio o le cobraría antes de perdonarlo? Tal vez, pero desde mi perspectiva esto se debe a que soy humano, mezquino e imperfecto y no totalmente capaz de vivir bajo los preceptos del Padrenuestro: perdona nuestras ofensas como también nosotros perdonamos a los que nos ofenden. Dios es un Dios de amor perfecto que sentó los cánones en el Padrenuestro. Si Él se preocupa por nosotros y no quiere otra cosa más que nuestro bien, ¿por qué nos exige una cuota antes de perdonar nuestros pecados? ¿Por qué no basta un arrepentimiento sincero por haber metido la pata? Gracias por su ayuda ... Mike"

Querido Mike,

La relación entre Dios y nosotros tiene un historial extenso que comienza con Adán y Eva. Recordemos que nuestros primeros padres no estaban satisfechos con su relación con Dios. En

consecuencia, escogieron buscar el discernimiento del bien y el mal que tal vez los llevaría a ser como Dios. Por su desobediencia a Dios, Adán y Eva perdieron su inocencia y se volvieron esclavos del pecado y la muerte. Cosecharon dichas consecuencias para todos sus descendientes.

Como un padre misericordioso, Dios decidió rectificar la falta tan grave de sus hijos. Una y otra vez durante siglos realizó pactos con personas como Noé, Abraham y Moisés: "Ellos serán mi pueblo y yo seré su Dios." Una y otra vez nuestros ancestros (al igual que nosotros), rompieron estos pactos. Sin embargo Dios, que no puede ser infiel, continuó con su compromiso al pacto de amor, al punto de entregarse a Sí mismo, tal y como lo haría un padre amoroso con su hijo o hija.

¿Te das cuenta de que no se trata de que Dios quisiera exigir una cuota sino que guiado por su amor fiel quiso sacarnos de nuestra esclavitud de pecado y muerte? San Ireneo escribió en una oportunidad: "Cuando se encarnó y se hizo hombre, recapituló en sí mismo la larga historia de la humanidad procurándonos en su propia historia la salvación de todos, de suerte que lo que perdimos en Adán, es decir, el ser imagen y semejanza de Dios, lo recuperamos en Cristo Jesús. Por lo demás, ésta es la razón por la cual Cristo ha vivido todas las edades de la vida humana, devolviendo así a todos los

hombres la comunión con Dios." (*Adversus haereses*, cita del *Catecismo de la Iglesia Católica*, #518).

En una ocasión, el Cardenal Joseph Ratzinger reflexionó: "¿Cómo – nos preguntamos – puede sufrir Dios por el hombre? ¿Cómo puede morir? ¿Cómo puede vincular su destino a la promesa hecha a un israelita? He aquí la respuesta: el Cristo padeciente y crucificado. Lo inimaginable se hizo realidad en Cristo. En Cristo, Dios nos demostró que valía la pena sufrir por los hombres. Él reveló su fidelidad al hombre dejando que su Hijo perdiera la vida... Dios no juega con nosotros. Ha vinculado su destino a su fidelidad y de este modo, ha vinculado su destino al nuestro ... ¿Puede acaso alguna fuerza en el mundo amenazarnos seriamente si Él nos ama tanto?" (Cardinal Joseph Ratzinger, *Seeking God's Face [En busca del rostro de Dios]*, Franciscan Herald Press, 1898, p. 26)

Así que, ¿cuál es la respuesta a tu pregunta, Mike? "¿Por qué nos exige Dios la redención, como una cuota a pagar antes de que puedan perdonárse nos nuestros pegados?" La respuesta es que en el caso de Dios, el amor de un padre por su hijo o hija ha trascendido a nivel

divino. El Padre, como amor perfecto que es, se siente obligado bajo su promesa fiel. Y nosotros, como descendientes de Adán y Eva no necesitamos nada menos que la ayuda divina para cumplir con nuestra parte del trato: el pacto histórico entre Dios y nosotros. De ahí que enviara a su hijo para ser nuestro redentor. "Nadie tiene mayor amor que el que da su vida por sus amigos."

¿Podría habernos ayudado Dios de algún otro modo menos doloroso? Ciertamente. Pero ¿acaso no es impresionante que Dios Padre y Su Hijo Jesucristo, quieren que sepamos que ellos entienden el sufrimiento que forma parte de nuestra suerte como hijos de Adán y Eva? Jesús conoce nuestro sufrimiento como ningún otro, y conquistó por nosotros "el Reino donde se enjugará toda lágrima de sus ojos".

La Pascua marca la victoria del sacrificio de Jesús guiada por el profundo amor divino de un Padre sin igual.

¡Feliz Pascua! †

Traducido por: Language Training Center, Indianapolis

#### La intención del Arzobispo Buechlein para vocaciones en abril

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



## Check It Out . . .

**New Stations of the Cross will be dedicated** at noon on April 9, Good Friday, at Calvary Cemetery, 435 W. Troy Ave., in Indianapolis. There will also be a **Way of the Cross** led by Msgr. Joseph F. Schaedel, vicar general. For more information, call 317-784-4439. Msgr. Schaedel will also lead the Way of the Cross at 3 p.m. later that day at Our Lady of Peace Cemetery, 9001 N. Haverstick Road, in Indianapolis. For more information, call 317-574-8898.

The 13th annual Susan G. Komen Breast Cancer Foundation/Indianapolis **Race for the Cure®** will take place on April 24 on the grounds of Indiana University-Purdue University Indianapolis. The opening ceremony will be at 7:30 a.m. The 5K run and 5K walk begin at 9 a.m., and a one-mile family fun walk will start at 9:30 a.m. The Komen Indianapolis Race for the Cure organizers hope to raise more than \$1.2 million for breast cancer research, education, screening and treatment. The majority of the proceeds remain in Indiana, with the balance going to the Komen Award and Research Grant Program. Registration is from 7-8:30 a.m. on the day of the race, but with 40,000 participants expected, pre-registration is encouraged. Registration is available at [www.komenindy.org](http://www.komenindy.org) or by calling 317-638-2873.

The Mercy Foundation Inc. of Indianapolis will launch its first annual **"Walk with Me" 5K walk and Easter Egg Hunt** at 9 a.m. on April 10 at Military Park in downtown Indianapolis. The family-centered event will emphasize nutrition and exercise in a community effort to fight childhood obesity. The registration fee is \$10. On-site registration for the event will begin at 7:30 a.m. on the day of the walk, or can be done ahead of time by logging on to [www.mercyfoundationinc.org](http://www.mercyfoundationinc.org). The Mercy Foundation is a non-profit organization founded in 2003 by Dr. Mercy Obeime, a family physician at St. Francis Hospital and Health Centers. For more information, call 317-818-0017.

St. Matthew Parish, 4100 E. 56th St., in Indianapolis, will

present an ongoing series called **"Catholics Returning Home"** at 7:30 p.m. on six consecutive Tuesdays starting on April 20. The sessions are for non-practicing Catholics who are seeking answers to questions about returning to the Church. There will be an informal sharing and an update of the Catholic faith. For more information, call Melinda Fihe at 317-257-7435.

There will be a **"Christian Coffeehouse"** at 7 p.m. on April 23 at SS. Francis and Clare Parish, 5901 Olive Branch Road, in Greenwood. The coffeehouse series is an evening of thanksgiving, praise and reflection through music. A variety of musical talent is featured with each coffeehouse, and it is an ecumenical event. Admission is free. For more information, call 317-859-4673.

Michaela Farm, on the grounds of the motherhouse of the Sisters of St. Francis of Oldenburg, will sponsor a **"Family Farm Day"** from 4:30 p.m. to 6 p.m. on April 15. The day, titled "A Celebration of Spring," will allow families the chance to learn about the homes and habitat needs of the varied animals that live on the farm. The cost is \$4.50 per person. For more information, call the farm at 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, will offer **"Women: No Longer Second Class"** from 7 p.m. to 8:30 p.m. on the first Tuesday of each month beginning on May 4. The sessions

will focus on the way that Jesus esteemed women, and the vital role they played in his life, death, burial and resurrection. Participants are asked to bring their Bible. Registration is required by April 20. For more information, call 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com) or log on to [www.benedictinn.org](http://www.benedictinn.org).

Jack Carew, founder and chief executive officer of Carew International in Cincinnati, will speak about "Our Heroes Are You" at the **monthly meeting** of the Indianapolis chapter of **Civitas Dei** on April 15 at Meridian Hills Country Club, 7099 Spring Mill Road, in Indianapolis. The event will be a special joint meeting with Legatus. The meeting will begin with a Mass at 5:45 p.m. in the chapel on the grounds of St. Vincent Hospital, 2001 W. 86th St., in Indianapolis, and will continue at the country club, where Carew will speak at 7 p.m. There will be a dinner at 8 p.m. Confessions will also be heard immediately before Mass. Reservations for the dinner are needed by the end of the day on April 9. For more information or to make a reservation, call Marigrace Bailey at 317-253-1678.

The Hispanic Ministry of the New Albany Deanery is organizing an **outdoor Via Crucis** at 7 p.m. on April 9, Good Friday, at St. Mary Parish, 415 E. 8th St., in New Albany. The ceremony will be in Spanish. For more information, call Franciscan Father Thomas Smith at 502-494-3264. †



### Crosses of the world

These crosses were made by students at Our Lady of Perpetual Help School in New Albany. The crosses were created as part of a Lenten research project in which students looked at different types of crosses from around the world then either made a cross, a collage of crosses or put together a PowerPoint® presentation.

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

- Dogville** (Lions Gate)  
Rated **O (Morally Offensive)** because of nihilistic view of society, several scenes of rape and forced prostitution, brief nudity and some brutal violence. Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).
- Home on the Range** (Disney)  
Rated **A-II (Adults and Adolescents)** because of some brief mild rude humor and innuendo, as well as some cartoon violence. Rated **PG (Parental Guidance Suggested)** by the MPAA.
- The Prince and Me** (Paramount)  
Rated **A-III (Adults)** because of some crude language and humor, mild sexual situations and a casual attitude toward student drinking. Rated **PG (Parental Guidance Suggested)** by the MPAA.
- Walking Tall** (MGM)  
Rated **L (Limited Adult Audience)** because of recurring violence, an implied sexual encounter, drug content, a striptease scene, crude language and humor. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

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# Parishes and schools receive aid from home mission fund

By Brandon A. Evans

Twelve parishes and schools from six deaneries in the archdiocese in need of help recently received financial assistance—from other archdiocesan parishes.

The parishes and schools were awarded a total of \$71,500 in grants from the secondary allocation of the Saint Francis Xavier Home Mission Fund.

The fund is supported each year by the generosity of parishes that exceed their United Catholic Appeal goal and opt to donate the money to the archdiocese instead of keep it.

The money is used for those parishes and schools that are “home missions,” as Archbishop Daniel M. Buechlein has explained in the past, that are in “areas that need to be where they are because there are people there who need us there, but they cannot on their own support themselves.”

Sometimes the need is because parishes find themselves in a temporary bind; for others, especially in today’s economy, it is more serious.

The fund has two allocations each year: one larger and one smaller. The secondary allocation is usually smaller, and is specifically designed for unforeseen difficulties. For 2003-04, a total of \$347,000 was awarded to parishes and schools.

The fund is a way for the archdiocese, through its own members, to reach out to those members that are in need.

Oftentimes, almost ironically, the parishes that receive money are those that have given donations to the fund in the past.

St. Mary-of-the-Rock Parish in Franklin County is one of those parishes.

Franciscan Sister Patricia Campbell, parish life coordinator, said that the stained-glass windows in the church, after 97 years, were in danger of falling out.

“We know we can’t do all of it,” she said. When the first set of windows was fixed, more damage was found that had to be dealt with. The roof is also leaking.

The parish received \$2,000 to go toward fixing the windows and roof, along with other funds that the parish will try to raise for repairs.

Sister Patricia said that the people in the parish are serious about saving the windows, and that they are grateful for the money.

“For a long time, they felt like the diocese didn’t even know they existed,” she said. “These things have all helped them to see, you know, we are important to the total diocese.”

Pamela Rader, business manager at St. Gabriel Parish in Connersville, said that they have received home mission grants before, and the grants are “always a relief” and an “answer to a prayer.”

“It’s nice knowing that our brothers and sisters are helping us,” Rader said.

This year, the parish, which is in an area particularly hard hit by unemployment, received a \$6,000 grant to help offset an operational deficit for this year.

The parish will hold an auction—an annual event—to help offset the gap between decreased Sunday giving and rising utility and healthcare bills.

St. Paul School in New Alsace received a grant for \$8,000 to upgrade their fire alarm evacuation system.

The money will enable the school, among other things, to install a display in the office that would tell firefighters and anyone else exactly where a fire was



## Saint Francis Xavier Home Mission Fund grants

Twelve parishes and schools in the archdiocese received grants from the Saint Francis Xavier Home Mission Fund totaling \$71,500.

Following is a brief description of what each parish or school received and what their need was:

- Holy Angels School in Indianapolis, \$5,000 to pay debts.
- Holy Cross Central School in Indianapolis, \$5,000 to support the cost of operation of the school.
- Holy Trinity Parish in Indianapolis, \$8,000 to replace boiler; deal with heating, plumbing and electrical problems; pay bills; and repay archdiocese for mold remediation of Mary Carl Hall.
- St. Philip Neri School in Indianapolis, \$6,000 to assist in paying teacher salary shortfall.
- St. Therese of the Infant Jesus (Little Flower) School in Indianapolis, \$6,000 to hire a licensed second-grade teacher during a maternity leave.
- Annunciation School in Brazil, \$5,000 to support school and Kennedy Crossing Preschool after unexpected drops in enrollment.
- St. Gabriel Parish in Connersville, \$6,000 to offset projected operational deficit for the current fiscal year.
- St. Paul School in New Alsace, \$8,000 to upgrade their fire alarm evacuation system.
- St. Mary-of-the-Rock Parish in Franklin County, \$2,000 to repair stained-glass windows and church roof.
- Sacred Heart of Jesus Parish in Terre Haute, \$10,500 to pay back a loan from the archdiocese to cover unexpected expenses in heating and cooling.
- St. Andrew & St. Rita Catholic Academy in Indianapolis, \$5,000 to relieve budget deficit.
- All Saints School in Indianapolis, \$5,000 to replace the Home and School fund-raising account and a tuition shortfall. †

located in the building, said Diane Raver, principal.

“The safety of our children is our top priority,” she said. “We really do appreciate the generosity, and it has allowed us to do some things” that otherwise would not have been possible.

In a letter sent to the 12 parishes and schools that received aid, Msgr. Joseph F.

Schaedel, vicar general, asked God to bless the ministry they are doing.

He also acknowledged that it was through the generosity of parishioners across the archdiocese that all the grants were possible.

“I pray that this call to generous stewardship of our financial resources continues to grow,” he wrote. †

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# Three Catholic schools win state sports titles

By Brandon A. Evans

Three Catholic high schools in Indianapolis recently won state athletic titles.

The Brebeuf Jesuit Preparatory School girls' basketball team beat Fort Wayne's Bishop Luers High School team on March 6 to win the state 3A championship.

Also, the combined Cathedral-Bishop Chatard Blues hockey team defeated the Carmel Icehounds to claim the state 5A title.

The Blues took the 3A title last year, but didn't play Carmel. The last few times they had played Carmel, they lost by one goal. One of those games was for the 2002 championship.

"Carmel's always had a lot of players, and a lot of good teams," said Charlie Skjodt, the Blues' coach. "There's just a natural rivalry between those two teams."

This year, when they played Carmel, things turned out differently—they beat the Icehounds 4-2.

Nevertheless, Skjodt said that he never took the game for granted. Two goals is not enough of a lead to be completely safe.

"That game could have went either way," he said. Of course, it only went one way, and Skjodt credits the team's chemistry.

"There was really not one kid that didn't get along with another kid," he said.

On top of that, he said that he could count on every one of the players, and said there was "not a chance" he could pick an MVP.

The combined hockey team was formed about a decade ago because neither high school had enough players for a team. Now, almost all of the players are from Cathedral High School, though two

are from Bishop Chatard High School.

One of the students from Chatard, Nathan Lloyd, a senior, has been on the team for three years. The defenseman said that the team camaraderie took some time to form.

"At the start of the season, it wasn't the best," he said. "After winter break, we all clicked and the team fell into place."

Having teammates from two different schools didn't matter much, either, he said.

"It was one team, just representing two schools," he said.

The Brebeuf girls' basketball team not only enjoyed a victory over the Bishop Luers team—stopping them from receiving their fifth straight title—but also earned the team's very first state championship.

Kendall Kreinhagen, the coach, said that the girls were excited to have left their mark on the history of the school.

Her team beat Bishop Luers 54-38.

Kreinhagen said that with about six minutes to go, a strong lead and the other team looking tired, the girls begin to realize that they had the game and title.

It was the idea that they were a team that was what made them the champions, Kreinhagen said.

"They just really took the whole word 'team' and really just ran with that," she said. The team also had six seniors that provided strong leadership.

Kreinhagen said that three of her players were also a part of another historic team this school year.

The girls' volleyball team, coached by Brian Murray, won a four-game match against Fort Wayne's Concordia High School on Nov. 8.

It was the first state title for the volleyball team, and their first victory in the sectionals since 1993.

For their team as well, Murray cites



Members of the 5A State Champion Cathedral-Chatard Blues hockey team pose for a picture during the Indianapolis Athletic Club's annual St. Patrick's Day parade on March 17 in Indianapolis. The Blues beat the Carmel Icehounds 4-2 on Feb. 29.

good teamwork as the key to their victory.

"We had a ton of exceptional athletes, but I think it was the way that kids treated one another," he said.

They respected each other, and also had exceptional leadership from the senior players, he added.

Even though their first goal was simply to get to the sectional final, Murray said that from the beginning the team also kept in mind the state title.

Their eventual victory, he said, was a big deal to them.

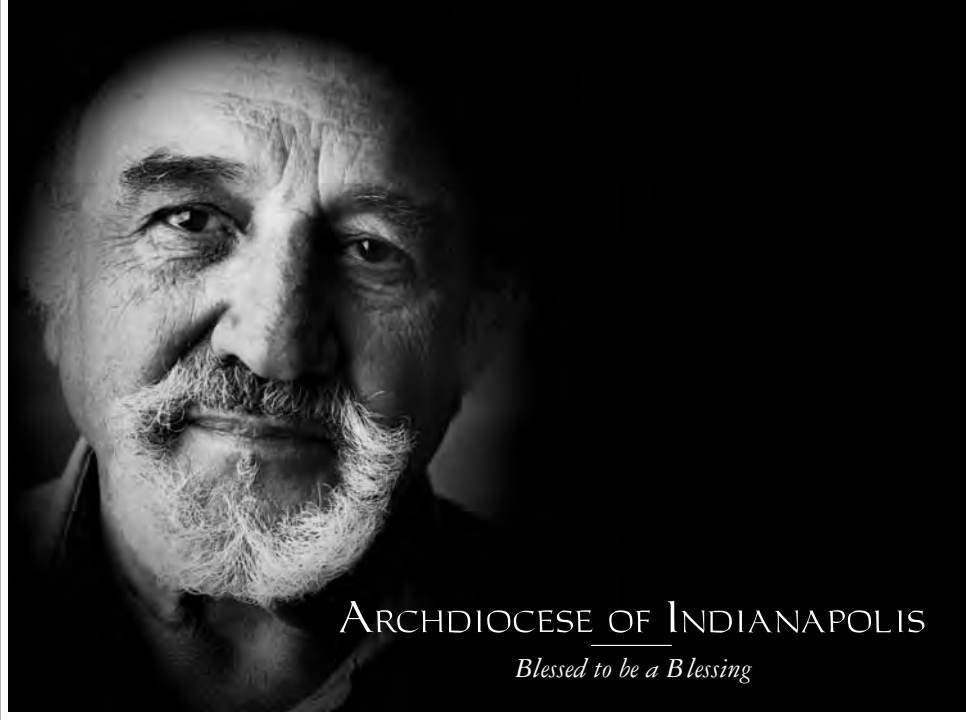
Nathan said that the hockey team's state victory gave them a chance "to prove that we were the best team."

He also affirmed that the team had its eyes on the title from the very beginning of the season.

Skjodt told his players to enjoy the championship, and to savor it, because they don't come along every day. †

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## About the cover:

This photograph of a bourse for a corporal was created from 1852-61 in Verona, Italy, by Istituto G. Mazzo. The liturgical bourse is a special pocket of embroidered cloth designed to contain the corporal, a square of white linen that is placed on the altar beneath the chalice and paten, to catch any particles of the consecrated host. The corporal symbolizes the shroud in which the body of Christ was wrapped for burial.

The embroidered scene on this liturgical bourse, from the Vatican's pontifical sacristy, shows a rock-carved tomb from which the resurrected Christ has just emerged as two alarmed Roman guards look on. The distinction between the divine and earthly is captured by the delicate needlework of gold and silver thread that give the effect of light coming from within the figure of Christ.

The bourse is part of the "Saint Peter and the Vatican: The Legacy of the Popes" exhibit at the Cincinnati Museum Center at Union Terminal until April 18.



# James helped build up the Church following the Resurrection

By John F. Fink

After Jesus was crucified in the year 30, it appeared that another religious firebrand was a complete failure. He and his teachings would have been completely forgotten if it weren't for something that happened after he was placed in a tomb.

He rose from the dead!

About the year 55, Paul wrote about Jesus' resurrection. He was in Ephesus, in modern Turkey, and he wanted the Christians in Corinth, Greece, to recall some of the appearances that Jesus made after his resurrection.

Among those appearances, "He appeared to Peter, and then to the Twelve. After that, he appeared to more than 500 brothers at the same time, (most of whom are still living, though some have fallen asleep). Then he appeared to James, then to all the Apostles" (1 Cor 15:5-7).

Who was James, and why did Paul give special emphasis to him? He was not one of the Apostles, or he would have been included among "the Twelve." And Paul obviously considered others besides the Twelve to be apostles—perhaps Barnabas or others close to Jesus.

James was the man that Paul called "the brother of the Lord" (Gal 1:19). The Gospels According to Mark and Matthew list the brothers of Jesus as James, Joseph (or Joses), Judas and Simon (Mk 6:3, Mt 13:55). Those Gospels also note Jesus' sisters.

Since the Catholic Church teaches that Mary, Jesus' mother, remained a virgin all her life, how could Jesus have brothers and sisters? Those who deny this doctrine claim that Jesus was Mary's oldest child and that Mary also had six other children.

The answer is that the Semitic language applied the terms "brother" and "sister" to half-brothers and half-sisters. It's common usage in America, too. Children of blended families (his, hers and theirs) are considered to be brothers and sisters.

Thus it was in Jesus' case. According to the earliest traditions about Jesus' family, Joseph was a widower with six children. The second-century *Protevangelium of James* tells how the chief priests selected Joseph to be Mary's husband. He was an older man who considered himself to be Mary's protector and supporter, and he was willing to accept her vow of virginity.

Yes, it's possible that there were seven children in the family of Joseph and Mary. But rather than being the oldest child in the family, according to this ancient tradition, Jesus was the youngest. Technically, they would not even have been half-brothers and half-sisters, since Jesus wasn't Joseph's son. But surely the townspeople of Nazareth would have considered them all brothers and sisters.

So the James to whom Jesus appeared after his resurrection was probably Joseph's oldest son, thought to be Jesus'

oldest brother.

Paul singled him out in his letter to the Corinthians, but another ancient writing went into detail about Jesus' appearance to James. There were many gospels written before the Church selected the ones that now appear in the Bible, and one of them was called *The Gospel According to the Hebrews*.

In the early fifth century, St. Jerome translated that gospel, as he also did those that were part of the Bible. Here is what he wrote in his book *De Viris Illustribus* about Jesus' appearance to James:

"The gospel that is called 'According to the Hebrews,' and which I recently translated into Greek and Latin ... reports after the resurrection of the Lord: 'The Lord went to James and appeared to him. For James had made an oath to eat no bread after he had drunk the cup of the Lord until he saw him risen from those who sleep.

" 'Shortly thereafter the Lord said to him: Bring a table here with bread.' Right after that, it adds: 'He took the bread, spoke the blessing and gave it to James the Just and said to him: My brother, eat your bread, for the Son of Man is risen from those who are asleep.' "

Apparently, from this apocryphal text, James had been convinced that he would see Jesus again after the Crucifixion. He vowed not to eat bread until that time. So Jesus appeared to him and, perhaps in a humorous tone of voice, told him that he could now eat his bread again.

We don't know when James was converted to faith in Jesus. It wasn't always such. When Jesus had first started his preaching, Mark's Gospel reports that his mother and brothers "set out to seize him, for they said, 'He is out of his mind'" (Mk 3:21). We can imagine James and his brothers trying to take their youngest brother back home with them for his own good.

But, obviously, James came to believe. We can picture the meeting of James and Jesus after Jesus' resurrection, reclining together next to the table with bread as they once did as they were growing up in Nazareth.

Paul, though, singled out James for more important reasons. James became the leader of Jesus' followers in Jerusalem. Another of the non-canonical gospels of the early Church, *The Gospel of Thomas*, is a collection of sayings of Jesus, many of them similar to those in the Gospels of Matthew, Mark and Luke.

Included in this gospel (#12) is this dialogue: "The disciples said to Jesus, 'We know that you will depart from us. Who is to be our leader?' Jesus said to them, 'Wherever you are, you are to go to James the Just, for whose sake heaven and earth came into being.' "

When Paul was explaining to the Galatians his connection with the leaders of the Christian Church, he told them that, after 14 years of preaching, he went to



Pilgrims process around what is believed to be the tomb of Christ in the Church of the Holy Sepulcher in Jerusalem. The tomb is generally accepted as the place where Jesus was placed after his crucifixion.

Jerusalem and described to the leaders what he had preached to the Gentiles. "When they recognized the grace bestowed upon me, James and Kephas and John, who were reputed to be pillars, gave me and Barnabas their right hands in partnership" (Gal 2:9).

James also seems to have presided over what is called the Council of Jerusalem, when it was determined that the Gentiles did not have to be circumcised and observe the Mosaic Law. After listening to Peter tell the Apostles and presbyters that the Gentiles were saved through the grace of Jesus in the same way as the Jews, James said, "It is my judgment that we ought to stop troubling the Gentiles who turn to God" (Acts 15:19).

However, James continued to believe that Jews who accepted Jesus as the

Messiah were still bound by the Mosaic Law. Paul complained that James sent spies to see what Paul was teaching. In Chapter 21 of Acts, Paul returned to Jerusalem and checked in with James. At a meeting with James and the presbyters, they told Paul frankly that the Jews had "been informed that you are teaching all the Jews who live among the Gentiles to abandon Moses and that you are telling them not to circumcise their children or to observe their customary practices" (Acts 21:21). Shortly after that, Paul was arrested.

James continued to lead the Jewish Christians of Jerusalem until the year 62, when he was martyred.

(John F. Fink is editor emeritus of The Criterion.) †

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# Easter liturgies in Rome attract pilgrims from many countries

By John Thavis

Catholic News Service

Easter in Rome unfolds in liturgies celebrated against a historic backdrop.

For pilgrims from around the world, it is an unparalleled opportunity to participate in ceremonies that reflect the Gospel accounts of Christ's last week on earth.

For Pope John Paul II, this is the year's busiest time. He presides over a taxing series of events at the Vatican and at historic places such as the Colosseum, where tradition holds early Christians were martyred.

Holy Week begins with a Palm Sunday morning Mass in St. Peter's Square. The pope—on foot or in a jeep, depending on his health—leads a procession through the packed square and blesses the palm fronds and olive branches held up by the faithful in remembrance of Jesus' triumphal entrance into Jerusalem a week before his death.

The two-hour Mass also marks the annual celebration of World Youth Day. So an international delegation of young people joins the pope on the altar.

After Palm Sunday, pilgrims use the first half of Holy Week to visit Rome's major basilicas, which include Santa Croce in Jerusalem, where a relic of the true cross is said to be preserved.

Holy Thursday marks the start of the "sacred triduum," and it brings two important liturgies.

In the morning, the pope celebrates a Chrism Mass in St. Peter's Basilica with local cardinals and bishops. Preserving an ancient tradition, the pope blesses the sacramental oils used in the Diocese of Rome throughout the year for baptisms, confirmations, priestly ordinations and the anointing of the sick.

Later on Holy Thursday, the pope celebrates an evening Mass in commemoration of Christ's institution of the Eucharist at the Last Supper. The Mass usually is held at the Basilica of St. John Lateran, but in recent years the pope's ill health has forced him to celebrate it at the Vatican.

During the liturgy, the pope or his aides washes and kisses the feet of 12 local priests, recalling how Christ washed the feet of his Apostles the night before he died.

On Good Friday, the pope goes to St. Peter's Basilica in the late morning to hear confessions for an hour or longer—a tradition he began in 1980. Catholics from around the world line up early in the morning to be among those confessing to the Holy Father.

Later that afternoon, the pope returns to St. Peter's for ceremonies marking Christ's death. The Passion is chanted by seminarians and members of the Sistine Choir during the liturgy.

Perhaps the most picturesque event of Holy Week occurs after dark on Good Friday when the pope presides over the Stations of the Cross at the Colosseum.

Spotlights illuminate the service, which is attended by tens of thousands of people, many holding votive candles. Different authors are asked to write the station

CNS photo from Reuters



A cross lighted by a flame stands above Rome's Colosseum during the Way of the Cross on Good Friday last year. Pope John Paul II traditionally observes the Good Friday stations at the ancient Roman monument.

meditations each year, and they have included poets, journalists and an Orthodox patriarch. This year, the Holy Father asked Trappist Father Andre Louf, a hermit and former abbot living in southern France, to write the meditations for the Way of the Cross service.

On Holy Saturday, the pope leads a dramatic Easter Vigil prayer service. Entering a darkened St. Peter's Basilica, he blesses the Easter fire and lights a paschal candle, then moves down the main aisle as thousands of smaller candles illuminate the church. During Mass, he baptizes adults from various continents.

On Easter Sunday, pilgrims pack St. Peter's Square

for a papal Mass to celebrate the Resurrection.

Afterward, the pope delivers his "urbi et orbi" ("to the city and to the world") talk. Nowadays, the world follows the event via a satellite broadcast beamed to more than 100 countries.

As the Easter crowds break up, the pope does what most Romans and pilgrims do—heads for an Easter lunch that typically features lamb and the *colomba*, a traditional sweet bread in the shape of a dove.

(John Thavis is the Rome bureau chief for Catholic News Service.) †

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# The light of Christ's resurrection illuminates the darkness

By Fr. Lawrence Boadt, C.S.P.  
Catholic News Service

The Bible opens with the magnificent scene of a primeval world in which everything was "chaotic and empty," and power was in the unrestrained ocean that was itself under the control of darkness (Gn 1:2).

God's spirit swept over this scene, and God's voice was heard to speak its authority: "Let there be light!" (Gn 1:3). From this command, all creation begins to unfold with the order and beauty of God's intentional design.

The authors of Genesis, like all their ancient contemporaries, believed that light, above every other quality, was the quality of the divine. One could not look on a god directly because the numinous rays of divine light surrounding that god would kill a mere human creature. Ancient pictures of Assyrian gods and goddesses often show light rays shooting out all around them.

If pagan gods were so awesome, how much more did Israel believe the same was true of the one God, who alone created all things. The fact that God bestowed light on the world as the first act of creating meant for them that this world shared in the very life-force and being of God. Not only were humans to be in the image and likeness of God, but every created thing shared in its small way in God's image.

It was Israel's profound belief that her very existence was dependent on God's favor, care and light, and that God had entered into an intimate relationship with his people.

Of course, this always is qualified by an equally deep awareness that we mortal creatures can never hold ourselves



Pope John Paul II takes in the view from Mount Nebo on March 20, 2000. Tradition says Moses first glimpsed the Promised Land from the mountain in Jordan.

equal to God.

Moses, certainly God's hero, asks outright in Exodus 33 to see the glory of God directly and is told that he can behold the light from a safe distance but may never look on God's face lest he die.

The light of God makes present the power of the divine. In the pillar of cloud and fire, God's light leads the people to salvation, while at the same time it blocks and blinds the Egyptians.

Light also expresses the power and insight of the Torah, God's Word. When

Isaiah cries out, "Let us walk in the light of the Lord," he means, "Let us live by the Book of the Law."

In a similar way, dawn symbolizes the coming of light by which we can see our way and escape the paralysis of the dark. Isaiah 8:20 and 9:2 express hope that God will come as the dawn to bring an end to the darkness of captivity, or oppression, or death.

The great promise of Isaiah is that if Israel is faithful to the Torah, it will become the light for the Gentiles by

which they will live and see and come to know God (Is 49:6; 51:4; 60:3).

No wonder the New Testament so often speaks of Christ as the sum of all the Old Testament hopes for God's light, coming to Jew and Gentile alike. John 1:4-5 states it clearly: "And that life was the light of the world, and the light shone in the darkness."

(Paulist Father Lawrence Boadt is the publisher of Paulist Press in Mahwah, N.J.) †

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# Easter offers hope that God will resolve our earthly cares

By Patricia Kobielus Thompson  
Catholic News Service

Five years ago, a dear friend, who happened to be my pastor, suffered for four months with a near-fatal bout of pancreatitis. His return, during Holy Week, gave the parish a sign of restored life in very tangible form.

A reciprocal sign for him came in the form of several bags full of cards and letters laden with prayers from parishioners for his recovery. To this day, it remains one of his most profound memories, and he still has the bags in his attic.

The realities of Easter are not easily understood in a throwaway society. The agony in the Garden, the scourging, and the humiliation and pain endured by Jesus are not events that we wish to dwell upon.

It is much more appealing to enter into the Christmas spirit, all baubles and happy gifts, than to trudge through Lent trying to act penitential and failing ourselves through unrealistic expectations, only to arrive at Holy Week thinking that we flubbed it up once again—rather like liturgical New Year's resolutions.

But by shifting our perspective a bit, we may just see what actually carried Jesus through it all—not his own power, but a deep life-in-communion with the Father.

We do not easily understand this concept. Aren't we supposed to be independent, self-made individuals? Our bookstore shelves are lined with "self-help" manuals, and our TV shows tout "self-realization" as a prime key to happiness.

This is a far cry from the spirit of Lent, Holy Week and Easter! Surrender is not appealing. But it is exactly what the season calls for. Are we prepared for it?

While sitting still and letting silence

CNS photo by John Pele



Christ carries his cross in this detail of a fresco of the Passion. Good Friday, the day on which the Passion and death of Jesus are commemorated, is April 9 this year.

creep into our schedules, we may fidget, thinking that we must "do" something to remain valid. But the depth of the Easter mysteries lurks behind this silence.

Through our awareness of God's pull upon our hearts, drawing us closer and helping us over the hump of discouragement, we are able to make the final leap into God's arms.

There we allow God's strength to fill us. We release, we surrender, we journey through Holy Thursday, Good Friday,

Holy Saturday and, with God's grace, find ourselves at Easter with a depth of understanding we did not think possible.

Only through this process are we made whole in the mystery of Jesus' Passion, death and resurrection. Of course, society today fears death, staves it off at all costs, even the cost of truly being human.

Having sat at many deathbeds in my time as a hospice nurse, I know the sense of seeing life depart from this world and enter into God. Peacefully, going home,

we release our souls into God and are finally able to know the life we have sought all along.

Easter is, to me, a realization of this release, with the hope that, in God, all our earthly cares are finally resolved and that, like Jesus, we have come home.

(Patricia Kobielus Thompson, a former certified hospice nurse, is an adjunct faculty member at Duquesne University in Pittsburgh.) †

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# Doubting Thomas is the Easter witness for these times

By Stan Konieczny

Catholic News Service

"I can't say that I fully comprehend what happened on that first Easter Sunday morning in the garden with the empty tomb, but I certainly feel that over the years I have stood right next to Thomas the next Sunday evening in that Upper Room," Peggy quietly explained.

Although soft-spoken with a slight drawl, Peggy usually commanded the attention of everyone in her Scripture-study class. Her fellow parishioners had come to rely on the retired nurse to share some special insight. Peggy had a gift for drawing parallels between Gospel truths and everyday experiences.

"Thomas was blessed," she said. He was able "to see God in life's wounds."

And, she said, "Thomas gives me hope that you are never too late to find Jesus."

Peggy said that she liked to think that Thomas may have "missed the first Easter because he was somewhere working the night shift. Who knows, Thomas may have been folding sheets or emptying bedpans in some ancient hospital because, as I am always telling you, there are no holidays for health-care workers!"

Bill interrupted the group's laughter. He asked, "So you harbor a fondness for 'Doubting Thomas'?"

An attorney by trade, Bill had a knack for seemingly cross-examining members of the faith-sharing group.

"I don't really care for the nickname 'Doubting Thomas,'" Peggy replied. "It almost seems that Thomas had a flawed character, when, in fact, I think Thomas' questioning and probing made him the most credible of the Apostles. He may even be the Easter witness for our times."

It was no secret in this circle of parishioners that Peggy had struggled with her

faith over the years. She confronted serious questions headlong. But doubts and lack of understanding did not drive her from the Church. Rather, they led her to seek growth opportunities such as ongoing religious education and even spiritual direction.

"You all have heard my story. If I did not have questions, if I had not been a 'Doubting Peggy' over the years, I would not be sitting with you here this evening," she said. "And you know that questioning can be a grace. When we thirst to better know God, we are growing in holiness."

"I can say that I am so happy that I have been able to follow in the footsteps of Thomas," she said. "My work has allowed me to see and touch the wounds in so many beautiful followers of Christ."

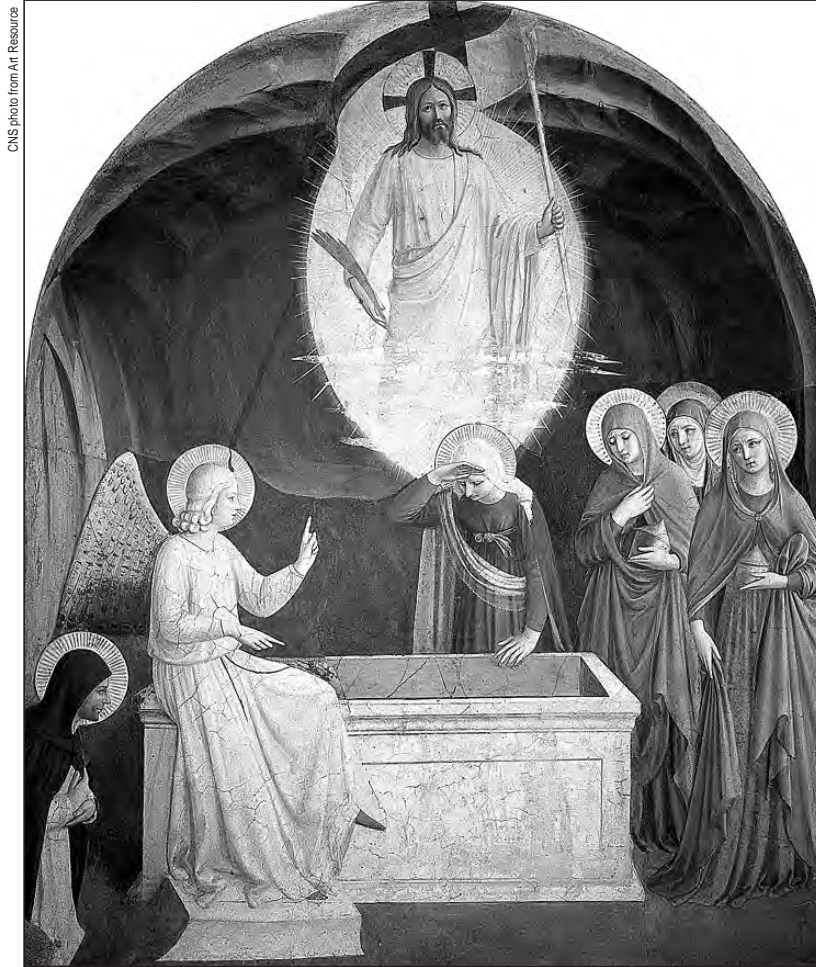
Peggy sat quietly and could almost see the wounded witnesses to Jesus that she had met over the years. There were so many patients—women, men and children—who faced cancer, heart disease and other life-threatening illnesses with courage and dignity. More than a few of her co-workers and friends had struggled to overcome various dependencies and substance abuse.

As a divorced mother and grandmother, Peggy knew the special challenges of surviving while working hard to nurture a loving, single-parent home.

"The scars remain, but they only add to the beauty," Peggy concluded softly.

Mary, who was fresh out of college and was the group's youngest member, spoke next. She said that while Peggy was speaking, she had turned to John's account of Thomas meeting the risen Christ.

"I loved Thomas' prayer that he must have whispered in awe as he touched Jesus' wounded side," Mary said. "'My Lord and my God' were the only words he managed to utter. For me, that is



CNS photo from Art Resource

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

indeed a profession of faith filled with wonder, but it is also very focused."

"How's that?" Bill asked.

"Well, Thomas was overwhelmed by so many doubts and questions and feelings of distrust," Mary said. "He was all over the place, asking questions and almost making demands. Thomas was very much like so many of us in these crisis times. Yet, face to face with Jesus, he came back to the essence of faith. Thomas

brought us all back to that which remains the most fundamental: 'My Lord and my God.'"

Peggy nodded in agreement.

"The poking and the probing and the questioning and the griping are just a bunch of aggravation," she said, "if they don't bring you down to your knees."

(Stan Konieczny is a student at Mundelein Seminary in Mundelein, Ill.) †


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# Christ pushes back the darkness in our lives

By Scott J. Rutan

Catholic News Service

How does the Easter Vigil model an adult faith journey?

The vigil begins in darkness, at night. There is a sense of loss, abandonment.

Every adult's faith journey also starts there, with confusion, lack of clarity and security, in the face of the truly difficult questions.

"What is right and good?"

"What is sinful?"

"What really happens when I die?"

"What am I supposed to do about this world's injustice?"

At the Easter Vigil, a light shines in the darkness. First, it is just a new fire, giving off warmth—like that of a distant but

treasured memory. Then, a new flame arises from it. A candle is held aloft, and we look up.

"Christ our Light!" the deacon sings.

We respond, "Thanks be to God!"

As adults, we "begin" to remember that it is Christ who enters the darkness of our lives, bringing a sense of clarity, calmness and hope that did not exist before. In the Easter Vigil, his light is rekindled in us.

And then the "story" of faith—salvation history—is broken open through the proclamation of the Word. The familiar Scripture stories remind us that we are created by and for God, that all are delivered from sin, that our lives are a perpetual sacrifice and that we will return to God.

This cycle of life, death and

rebirth/resurrection is at the heart of Easter faith. It is also how we move into authentically mature faith.

With Christ's light pushing back the darkness and God's Word filling our hearts, we who gather for the Easter Vigil move together toward the baptismal water of new birth. We fearfully, yet joyfully, renounce evil and profess faith in the Triune God.

We also support those now coming to the baptismal font for the first time. Entering as sinners, they emerge as saints.

That's why baptism is the perfect metaphor for adult faith that goes deeper into the mystery of Christ's saving power and rises to greater life.

The Easter Vigil next takes each adult to the eucharistic meal-banquet-sacrifice-

thanksgiving. All eyes finally are open. Our Lord and Savior is made real, whole and entire. Our "Amen!" is the boldest of faith statements: "Let it be that you and we become one!"

Finally, we hear with new ears: "Go in peace, Alleluia! Alleluia!"

And our "Thanks be to God, Alleluia! Alleluia!" is the only possible response of an adult Church that has just journeyed toward the light, encountered the Word, been cleansed by the water and fed at the table.

And mission is how we, God's Easter People, are now called to live.

(Scott J. Rutan is the coordinator of adult and family faith formation at St. Patrick Parish in Victor, N.Y.) †

# Symbols and Easter foods break the Lenten fast

By Mary Medland

Catholic News Service

My mother, now 90, recalls that, when she was a child growing up in a small Pennsylvania mill town, her Ukrainian-born mother would take a basket of horseradish, pickled beets, hardboiled eggs, cold sausage and a bread rich in eggs (*paska*) to the church to be blessed on Holy Saturday.

These were the foods that would break the fast of Lent. The centerpiece of the dinner itself was often ham, although it sometimes included a lamb that her father slaughtered himself.

My mother eventually left the small town and her Russian-language home for the big city and married someone whose heritage was distinctly non-Eastern European. Nevertheless, she continued many, but not all, of her childhood Easter traditions.

Slaughtering animals would have been frowned upon in the suburbs of Alexandria, Va., and, as the Eastern European population in that part of the

country was small, there were no Ukrainian parishes or Ukrainian pastors to bless the food that would break the fast.

Nevertheless, my Easters had a different flavor from those of other children my age. I can remember my mother sitting on a stool beside the stove in our house. She would take a sturdy wooden match, dip it in a pan of melted paraffin and slowly and painstakingly paint a design on an egg, which then was dipped into a dye.

After the egg dried, it was a matter of scraping off the paraffin with one's fingernail. The end result of this method of decorating eggs, which is said to hark from southwestern Ukraine, could be pretty impressive, even though it doesn't rival the more elaborate *pysanki* eggs of Ukraine.

The choice of foods for Easter was rife with symbolism. Lamb, not surprisingly, represented Jesus, and was said to be the one animal that Satan would not impersonate. It was also the symbol of the impending spring—and hope for

rebirth. Sometimes the main meat for Easter was ham rather than lamb, but ham is an Indo-European symbol of good luck.

This hope for good luck was also symbolized in some ways in the hard-cooked and colored eggs—the shells a symbol of the rocky tomb from which Christ rose and, with a nod to pagan rituals, a talisman of fertility. The eggs were also a reminder of celebration because we were forbidden to eat eggs during Lent.

The horseradish was said to represent the painful suffering of Christ, as well as the bitterness of sin, while the beets were a reminder of the blood that Christ shed.

These days, I seem to be the one who has inherited the responsibility for Easter dinner. And, yes, it always

includes *kielbasa*, horseradish, beets, *paska* (courtesy of my mother), lamb and eggs.

But, recently, I've added my own Easter twist.

Several years ago, as a result of the remarkable *pysanki* eggs that my mother's sister had crafted, I took a chance and decided to teach myself how to make them. The results have been mixed—beautiful eggs broken at the last second, with others falling victim to an unsteady hand. A few, however, have turned out very well.

(Mary Medland is a freelance writer in Baltimore, Md., whose work has appeared in The Christian Science Monitor, Chronicle of Philanthropy, Baltimore Magazine, Hopkins Medical News and many other publications.) †

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so distress you  
that you forget the  
joy of the Resurrection*

• Mother Teresa

Father Eric, OSB

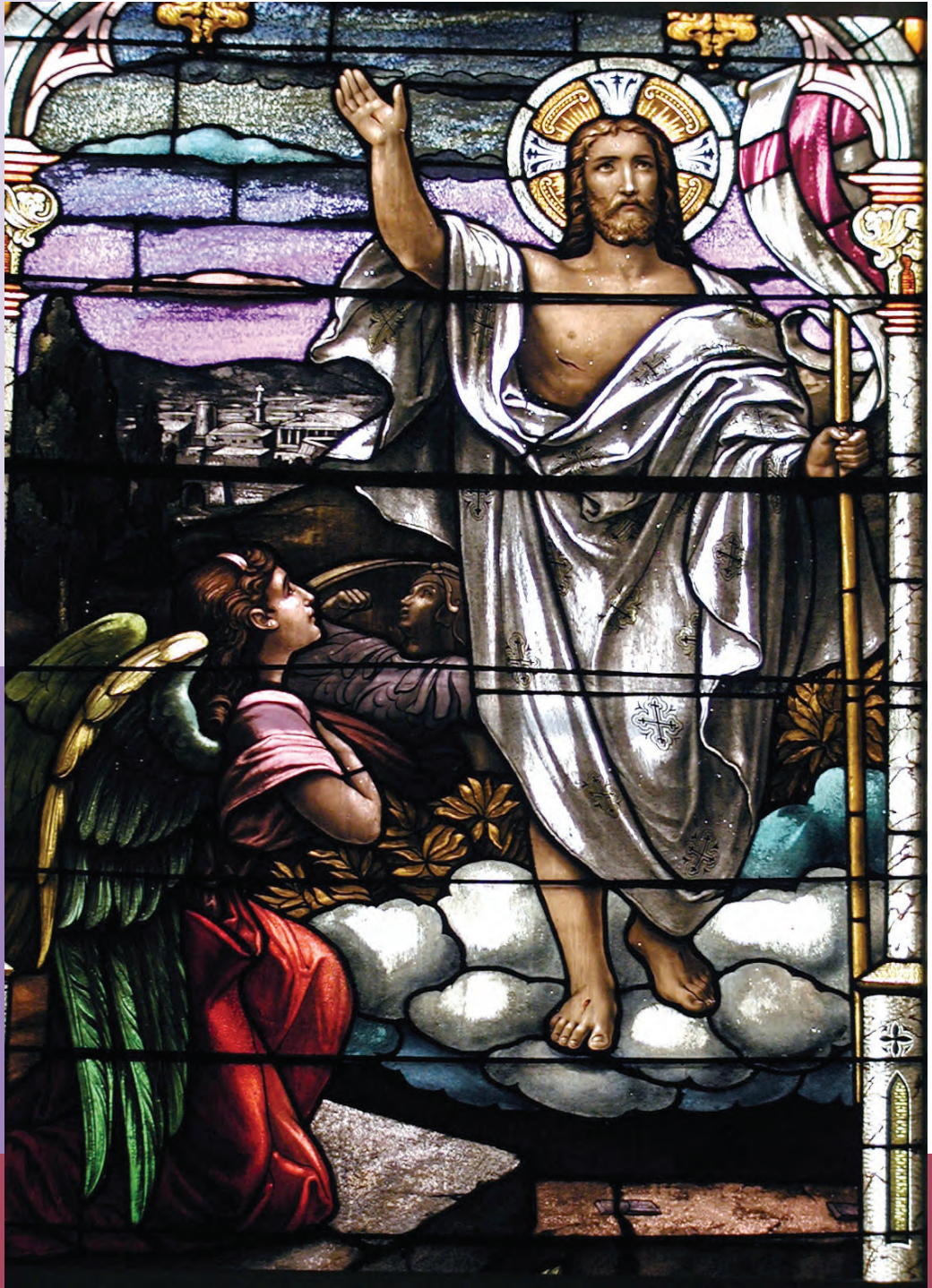


Photo by Mary Ann Wyzard

This stained-glass window depicting the resurrection of Jesus Christ is at the right of the altar at St. Michael Church in Brookville. Benedictine Father Eric Lies of Saint Meinrad created the calligraphy renditions of the Gospel of John passage (Jn 11:25) and the quotation from the late Mother Teresa of Calcutta.

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## Jesus Christ is the Light of the world

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

We know that a flood of light soon will inundate the world around us when we see the first rays of light at dawn. The clear, dark nighttime sky quietly and quickly will become azure.

The first appearance of light at dawn each day reflects the consequence of God's command on the first day of creation in Genesis 1: "Let there be light."

This light came forth even before God created the sun (an event in the Genesis account that happened later, on creation's fourth day).

As his first act of creation, God seems to have made light a spiritual reality with qualities reflecting his own being. Light makes its presence felt immediately by its capacity to penetrate and to envelop things. It not only illuminates and reveals, but also promotes good order and peace.

In the Gospel of John, Jesus identifies himself as "the light of the world" (Jn 8:12). He gives life and guidance to those who receive him.

The birth of Jesus in this world created controversy. Those who did not want his light to reveal their collusion with darkness rejected him (Jn 3:19-21). A battle between light and darkness was fought on a field where the determining force was the power of choice. Those who accepted him were empowered to become children of God (Jn 1:12).

This battle between light and darkness has continued down through the generations in the hearts of those who encounter Christ (1 Thes 5:5; Eph 5:8; 1 Jn 1:5-7). Vital as this battle is to the salvation of individuals and their communities, the outcome of the battle on a cosmic level already has been determined: Christ won the victory. His light has banished the powers of darkness (Col 1:15-20; 2:15).

We humans, caught in the struggle between the forces of light and darkness, need to be transformed by Christ's light.

At the Transfiguration, Peter, James and John were overcome by the sight of the glorified Jesus: "His face shone forth like the sun and his clothes became white like light" (Mt 17:2). Jesus allowed these three privileged disciples to see beyond the appearance of his human form to catch a glimpse of his divine nature. They fell to the ground, overcome with awe.

This type of encounter with the glorified Christ as overpowering light also happened to St. Paul on his journey to Damascus (Acts 22:6-9).

The light of the glorified Christ illumined these Apostles at the heart of their being so as to guide and strengthen their minds and their wills.

The Israelite people, whose very identity rested on the presence of the Lord among them, yearned to see the light of God's face (Ps 4:7). They expressed this yearning by going to the temple to offer sacrifices of thanksgiving and praise. There, they could find their lives renewed through communion with God.

Such communion also was expressed in terms of light: "In your light we see light" (Ps 36:10). God's life-giving presence cannot be contained in a place, an object or an idea. It engulfs. There is nowhere to take cover from this God. The psalmist proclaims that when God is near

"the night becomes bright like day; darkness becomes like light" (Ps 139:12).

This pervasive presence of God is a source of life and consolation for those who seek God. But the prophet Amos challenged his contemporaries, who stood in need of reform, to recognize that the Lord's appearance for them would be a day "of darkness, not light" (Am 5:18, 20).

God's light penetrates to the depths of the heart, challenging his people to remain true to the covenant relationship.

When Israel underwent deportation and lost its land to the Assyrians in 721 B.C., the prophet Isaiah tried to lift their sights beyond this devastating experience of judgment to see that the Lord would act again on their behalf. "The people walking in darkness have seen a great light; upon those sitting in a land of deep darkness a light has shone" (Is 9:1).

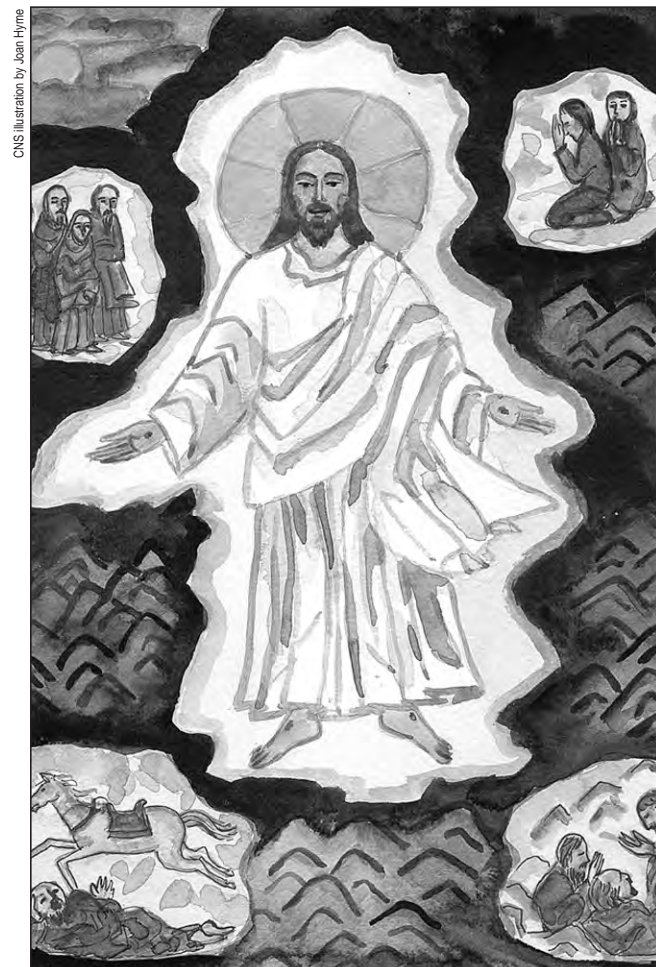
Matthew quoted this passage when he introduced Jesus' ministry in Galilee with the call, "Reform, for the kingdom of heaven is near" (Mt 4:17).

Those who accept this good news of the coming of God will find that the light of Christ within makes them "the light of the world" (Mt 5:14). Jesus exhorts his disciples to let their light shine forth before others.

Just as the dawning light seems to arise from a region beyond the horizon, so the light of Christ that rises within us brings us into communion with the eternal life of God. The glorified Christ filled St. Paul with the conviction that he had overcome death.

The destination of those illumined by the light of Christ is not the dark, gloomy region of Sheol, but the new, heavenly Jerusalem. This heavenly city has no need of the sun or the moon because Christ himself constantly gives light to it (Rv 21:22-24).

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



The battle between light and darkness has continued down through the generations in the hearts of those who encounter Christ. The outcome of the battle on a cosmic level already has been determined: Christ won the victory. His light banishes the power of darkness.

## Paschal candle symbolizes light of Christ

By Fr. Lawrence E. Mick

In Christian worship, fire generally is used for light rather than warmth. Worshipers gather around the Easter fire, kindled in Holy Saturday night's darkness. The fire's light overcomes the darkness and honors God.

From this paschal fire, we light the paschal candle—a strong symbol of Christ as the light of the world. This candle then leads our way from the fire outside into the church, where we celebrate the Easter sacraments.

Reference to a special paschal candle first appears in papal ceremonies in the late 11th century. Much earlier, in the fourth century, St. Jerome was asked to compose a song for the candle. St. Augustine apparently composed a similar hymn in North Africa around the same time.

The practice of cutting into the candle a cross and the first and last letters of the Greek alphabet (alpha and omega) appears in a seventh-century Spanish liturgical book. Venerable Bede in England (seventh or eighth centuries) writes about inscribing the date on the candle.

The paschal candle clearly is intended as a symbol of

the risen Christ, who is the light of the world and whose resurrection destroyed the darkness of sin.

As the presider at the liturgy cuts the cross, the alpha and omega, and the date into the candle, he proclaims: "Christ yesterday and today, the beginning and the end, Alpha and Omega; all time belongs to him and all the ages; to him be glory and power through every age forever. Amen." As he lights the candle from the new fire, the presider says, "May the light of Christ, rising in glory, dispel the darkness of our hearts and minds."

Those who are baptized are given baptismal candles lit from the paschal candle, symbolizing the light of Christ they are to carry in their lives and linking them to the Easter celebration of baptism. When a parishioner dies, the paschal candle serves as a reminder of the promise of resurrection that flows from baptism into Christ.

Christ lights the way from beginning to end. He is truly the light of the world.

(Father Lawrence Mick serves in Cincinnati, Ohio.) †

### Discussion Point

## Families enjoy Easter traditions

### This Week's Question

Describe an Easter custom in your family.

"My family does an Easter egg tree, and we put religious symbols on the eggs." (Kathy Schealler, Madrid, Iowa)

"We begin Easter weekend by attending the Easter Vigil. On Sunday, we get together with our family and close friends, enjoy a meal and thank God for each other." (Pasillas family, Haltom City, Texas)

"We prepare a basket of food and have it blessed at church. We also 'pick' eggs at home. Here, family members hold their favorite egg in their hands,

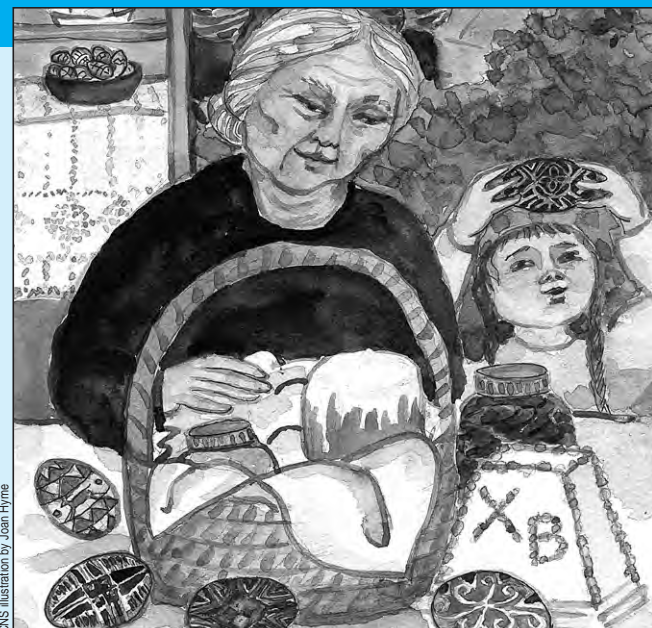
exposing just the tip or butt of the egg, and try to break other family members' eggs being held the same way." (Pat Kenny, Linthicum Heights, Md.)

"We go to Mass, have dinner, then have an Easter egg hunt." (April Dickens, Owensboro, Ky.)

### Lend Us Your Voice

An upcoming edition asks: Can lay people really bring faith to bear in the "marketplace"?

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

## John's account of Jesus' Passion and death

Fourth of four columns

The past three columns made some observations about the accounts of the Passion and death of Jesus in the Gospels of Mark, Matthew and Luke. This week, it's the Gospel According to John, the narrative the Church always proclaims during Good Friday services. John's Gospel, much more so than the others, emphasized Jesus' divinity, including during his narrative of Jesus' Passion.

It is the only one that reports on the raising of Lazarus from the dead, and John sees this episode as forcing the decision of the Jewish leaders to kill him (Jn 11:47-53). The high priest Caiaphas didn't know how right his words were when he said that it would be better for one person to die for the people. Indeed, he would die for the salvation of all humanity.



That is the meaning that John sees to Jesus' Passion and death—that his death was the source of eternal life for all who believe in him.

Now that Jesus' "hour" has arrived, in John's Gospel he remains in complete control of events. He lays down his life; it is not taken from him. When he asks the soldiers whom they are looking for and they reply, "Jesus the Nazorean," he replies with the expression of divinity, "I AM" (Jn 18:5), and repeats it a second time (Jn 18:8).

Only John records that Jesus, while hanging on the cross, gave Mary to "the disciple whom he loved" (presumably John) as his mother. The Church has interpreted this scene in light of the wedding feast at Cana—the only other mention of Mary in John's Gospel. Both times Jesus calls Mary "woman" and both times he refers to his "hour." Should Mary here be considered a symbol of the Church and given a role as the mother of Christians, personified by the beloved disciple?

John records two more of Jesus' last "words." First he says, "I thirst"

(Jn 19:28). Then, after drinking wine from a sponge, he says, "It is finished" (Jn 19:30). He has accomplished the mission his Father sent him to earth to do. He then "handed over the spirit" (Jn 19:30).

John's Gospel is the only one to report that a soldier pierced Jesus' side with a lance. John wanted to emphasize that Jesus really did die.

The other Gospels reported that Joseph of Arimathea asked Pilate for Jesus' body so that he could bury him. John records that Nicodemus also contributed, bringing a mixture of myrrh and aloes, and the two men buried Jesus in accordance with Jewish custom. Nicodemus was the Jewish Pharisee who came to see Jesus at night.

It was to Nicodemus that Jesus said, "God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him" (Jn 3:16-17).

And that is what John believes that Jesus accomplished through his death. †

Cornucopia/Cynthia Dewes

## Easter is just the start of anticipation

Are we there yet? Has the Easter bunny come? Can we eat the jellybeans now?



It's always something. Anticipation is what keeps us going.

One of the reasons children are so charming is because they're in a constant "Oh ... state of anticipation. With babies, it's "Oh goody, here comes

Mommy with my food," or "yippee, I'm going to get a clean diaper!"

Later, they look forward to riding somewhere on errands with Daddy or getting to lick the spoon when Mom makes brownies. It's a cheerful wait for the dog to have her puppies, for *Finding Nemo* to come out on video or for an uncle to come home from Iraq.

Clever parents try to keep kids hopeful while achieving a positive goal. "Be good for the doctor and we'll have a treat on the way home." "Hurry and clean your room so we have time to play Clue." "Better not cry, better not pout, Santa Claus is coming to town." As a result, childish enthusiasm is often downright contagious for the rest of us.

Children look forward to going to

kindergarten with the "big kids," to graduating from elementary school to high school and from there to college. Young adults can't wait to start the new job or date the new person. They anticipate owning their first car that will lead to a string of others, just as older folks hope for that first of many grandchildren.

This is not to say that we're not disappointed now and then when the anticipated object, event or person doesn't appear. We can't always have what we think is our heart's desire. Sometimes we don't get what we want because our expectation was unrealistic or even impossible. Sometimes it's just bad luck or bad timing. And sometimes it turns out to be the best thing that could've happened.

You might think that Easter would be the culmination of spiritual anticipation. Christmas started the whole process, with the advent of Christ as the first step in our redemption. Now, in Christ's death and resurrection, the promise is complete. So what else is there to look forward to?

Well, the rest of the redemption story, for one thing, what we might call Ordinary Time. Christ did his part, and now it's our turn. This is not an

unpleasant prospect, and it certainly should not be an anti-climax.

The Good News of Easter, while triumphant, still comes with hope attached because we still have that final triumph to look forward to. Every day from now on is a time for freely sharing what's been given freely to us, for putting into practice the insights and joy we've found by traveling through Lent and Easter with our Lord.

It's no accident that Spring is the season chosen for Easter, since it's the most hopeful of all. In nature, anticipation is everywhere, with flowers budding and baby animals appearing, seeds sprouting, grass greening.

We, too, can grow and thrive in the spirit as nature does in the flesh. We can search for the good in all things and try to serve it. We can be open to the emotional and spiritual beauty God provides us through others, and try to return it.

We can even try to love as God loves us, without reservation. We can dispense with judgments and selfishness and anger, at least for now. We can be Easter people.

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

Faithful Lines/Shirley Vogler Meister

## Refreshing our spirits during the Easter season

With the passing of Lent and the entry into the Easter season with all of God's creation bursting with life, I'm reminded of one spring Sunday about a dozen years ago. At Mass, I gloried in the beauty of the sanctuary, the sunshine beaming through windows, the feeling of renewal and hope, and the music. I felt so alive.



Walking home, I noticed every blossom on ground and trees, reveling in the sweet scents wafting toward me. Later that day, I quietly sat alone outdoors, watching and listening to all of Mother Nature. Then, impulsively and spontaneously, I arose and danced around the front yard, whirling and twirling as the squirrels and birds scattered. If my family or neighbors were watching, they probably wondered what was wrong—or right—about me. I'm usually more reserved.

I thought about this recently when an acquaintance, Mary Jane Carter, shared an experience she'd had while attending a seminar for teachers given by Dr. William Purkey of the University of North Carolina at Greensboro. He asked who among them could sing or dance. Only two raised hands. He pointed out that when children are asked this, most of the time all of them raise their hands. He said that unfortunately, they lose that freedom of spirit when someone (normally an adult) comes along to tell them they can't do what they think they can do.

Purkey ended his session with the following:

*Dance like no one's watching  
Sing like no one's listening.  
Love like you've never been hurt.  
Live like it's heaven on earth.*

Mary Jane said she'd never heard this before or after. She also claims that Purkey became the most influential person in her life, personally and as a teacher and a counselor. Most of us can

remember similar positive and defining experiences—those that stay with us throughout life whether they were in childhood or adulthood. I'd say one of mine was that beautiful springtime Sunday.

I also recall a time when a family member pointed out how I no longer hummed and sang around the house. I realized I was harboring resentments. Once I "let go" through prayer and forgiveness, I was spirited again. Of course, such times still crop up. If I recognize my low spirit, I let music help heal me, belting out songs at the top of my lungs when my vocal cords cooperate.

During the Easter season, it's easy to dance like no one's watching or sing like no one's listening. The root of Easter is life and pure joy. If having a joyful heart isn't easy, then it helps to extend love to someone.

"Live like it's heaven on earth."

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

Research for the Church/

James D. Davidson

## Religious commitment and public policy

One hopes there is a connection between Catholics' religious commitment and their views on public policy issues. But, is there any such connection?



One aspect of religious commitment is the extent of Catholics' identification with the Catholic faith. About 80 percent of Catholics say being a Catholic is a very

important part of who they are. About two-thirds say they cannot imagine being anything but Catholic. Two out of three also say there is something special about being Catholic that one cannot find in other religions. Fifty to 60 percent say Catholicism contains a greater share of the truth than other religions.

Another aspect of commitment is attachment to the institutional Church. Sixty to 70 percent say they would never leave the Church. Two-thirds are registered parishioners. Just over 40 percent say the Church is the most important part, or among the most important parts, of their lives. A similar percent attend Mass at least once a week.

Now, let's turn to public policy. A majority of Catholics embrace the broad principles of the Church's social teachings and the Church's stance on many specific issues. For example, most Catholics say helping the needy is an important part of their religious beliefs. About three-quarters say economic decisions that increase poverty are immoral. Catholics are more divided on other social issues. About half say one cannot be a good Catholic without donating time or money to help the poor. Half also believe that Catholics have a duty to try to close the gap between the rich and the poor. Catholics tend to disagree with the Church on capital punishment, with a majority favoring stiffer enforcement of the death penalty.

Catholics are also sharply divided on the issue of homosexuality. About half of Catholics believe homosexual behavior is always immoral; the other half say it is completely up to the individual to decide. About one-third say abortion is always wrong, one-third say it is usually wrong but acceptable under certain circumstances, and one-third say it is strictly up to the individual. Only one-quarter say pre-marital sex is always wrong, and even fewer (about 10 percent) say artificial birth control is wrong.

Finally, there is a clear connection between religious commitment and agreement with Church teachings on public policy matters. The more highly committed Catholics are, the more their views on both social issues and sexual-reproductive issues coincide with Church teachings. Highly committed Catholics are about 10 times as likely as those who are low in commitment to agree with Church teachings on sexual and reproductive issues. They are about twice as likely to accept the Church's social teachings as are Catholics who are low in commitment. Disagreement is greatest among people who tend not to identify with the faith and are least attached to the Church.

The good news for Church leaders is that the Church makes a difference in Catholics' lives. It affects the way laypeople think about matters of public policy. The bad news is that this connection is not as tight as many Church leaders would like it to be. If leaders want a closer alignment between Church teachings and the views of the laity, they need to promote Catholic identity and attachment to the Church.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *Lay Ministers and Their Spiritual Practices*, published by Our Sunday Visitor Books, 2003.) †



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

Msgr. Owen F. Campion

**The Sunday Readings**

Sunday, April 11, 2004

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

This weekend, the Church celebrates the greatest of Christian feasts—Easter, the feast of the Resurrection of the Lord. Several possibilities for biblical readings occur, depending upon the time of the celebration.

These readings are for the celebration of Mass on Easter morning.

First among the readings is a selection from the Acts of the Apostles.

Acts will be read at Mass often during the Easter season. This reading involves one of the earliest Christian sermons recorded in the New Testament, other than the remarks of Jesus, of course.

As Peter preaches this sermon, he gives a capsulized version of Christian belief.

Beyond the specifics in Peter's message, two other points furnish important lessons for us.

Our faith—as well as the visible community called the Church—stand on the belief and loving missionary effort of the Apostles. As Jesus planned, they brought the Gospel to people in places and at times never visited by the Lord. Their legacy continues today as we hear these words.

The Apostles link us with Jesus. Historically, and theologically, there is no other connection.

Second, Peter always is the spokesman for the Apostles and for the community of believers. Later, in Acts, Peter judges disputes. There is no doubt that he was the head of the Christian community.

The second reading is from the Epistle to the Colossians.

It bears a theme very much a part of Paul's vision of Christianity. Those who love the Lord share the Lord's life. Since the Lord's life is eternal, glorious in the Resurrection, so, too, will be the lives of those who are loyal to Jesus.

St. John's wondrous Gospel supplies the last reading.

It recalls the arrival of Mary of

Magdala upon the scene of the empty tomb. She hurried to tell Peter of her discovery. (Note that she went to Peter, again a reference to his place at the head of the Apostles.)

The Synoptic Gospels state that the women who followed Christ found the empty tomb. Matthew's Gospel adds that Jesus appeared to these women.

John's Gospel names Mary of Magdala, although in reporting her experience to Peter, Mary says that "we" found the empty tomb, not "I." So perhaps John also presents the story and its details as found in the Synoptic Gospels.

Alerted by Mary, Peter and the Beloved Disciple (who is never named in this Gospel but traditionally is assumed to have been John) go to the tomb and see for themselves.

Actually, Mary's arrival on the scene is more dramatic. She is the first person to find the tomb empty. However, the Gospel concentrates on the visit by Peter and the Disciple to the tomb. It reports their reactions.

Again, as in Acts, the experiences of the Apostles are critical.

**Reflection**

This weekend, the Church celebrates the grandest of its days of worship and instruction, the commemoration of the Lord's Resurrection.

Two of the readings, namely those from Acts and from St. John's Gospel, report the event commemorated in this feast. Jesus rose from the dead!

However, while stressing the historical fact of the Resurrection, the basis of Christianity, the Church in these readings reminds us that Easter is no past event. It is now, and it involves all who love the Lord at this moment in time.

The power of the Risen Lord envelops all who love God. In Jesus, all who love God will live forever, because they possess the very life of Christ.

Still, living day by day on earth means continually renewing the commitment to Christ. It means loving God at each moment, in each decision. This requires strength, support and guidance, and all this comes from the Church, visible as a living community of people, with Peter visible as their head. †

**Daily Readings**

Monday, April 12

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

Tuesday, April 13

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

Wednesday, April 14

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

Thursday, April 15

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

Friday, April 16

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

Saturday, April 17

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

Sunday, April 18

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

**Question Corner/Fr. John Dietzen****Priest may withhold absolution for confession of criminal act**

**Q** I'm a recent convert to Catholicism, but am stymied by one aspect of the sacrament of reconciliation. A priest, explaining the procedure on television, said he once had to refuse absolution because the penitent wouldn't promise to "come clean" with the law about a crime that he committed.

Though I haven't committed any crime, I'd still like to know whether a priest in confession can require, as a condition of absolution, a promise that some incriminating action must be taken by a penitent who has gotten himself into trouble. Could I have misunderstood? (Pennsylvania)

**A** Normally, a person who has committed a sin, which is also a crime punishable by law, is not required to confess that crime to civil authorities to obtain absolution.

If the usual requirements for sacramental absolution (sincere contrition and firm purpose to avoid sin in the future) are present, absolution should be given.

If the priest has good reason to do so, he might suggest that the penitent "come clean," as you say, but that would not be required. Processes of discovery and prosecution of the offender are left in the hands of the proper civil authorities.

The situation changes drastically, however, if someone else, an innocent person, is being punished for the crime. One condition for genuine contrition in the sacrament is that the penitent is not planning, or is not in the process of doing, something that is, in fact, another serious sin.

Let's suppose a person commits a crime, the sentence for which is a long prison term. If another innocent person is charged with the crime and sentenced to prison, the real offender would be seriously obliged to confess to the appropriate authorities or in some other way save the innocent person from suffering for the crime he himself committed.

Not to do so, to simply walk away and ignore the terrible injustice to someone else, would be a serious sin against charity.

If such an offender goes to confession and deliberately intends to allow another person to suffer imprisonment for the sin he himself committed, he has by his own admission the intention to remain in mortal sin, a sin against the virtue of charity. A priest would be correct to withhold absolution until that intention changes.

All these circumstances, and possibly other circumstances of the case, must, of course, be weighed by both the priest and

the penitent carefully, honestly and compassionately at the time of the celebration of the sacrament.

Perhaps this is the kind of confessional experience the priest you heard was referring to.

**Q** What is a basilica? Is a church built as such or is it designated as a basilica later? (Wisconsin)

**A** A basilica (the word comes from Greek for a royal hall) is simply a church that has been so designated because of its historical, liturgical or cultural significance. A variety of spiritual privileges (indulgences, special blessings, etc.) are granted to pilgrims and other visitors to basilica churches.

Some ancient governmental Roman structures were built in a distinctive "basilica" style, which has since been adopted in many Christian churches.

The exact status of many basilicas is confusing, but among those that are called "major" basilicas are St. Peter's, St. Paul's on the Ostian Way, St. Mary Major and St. John Lateran, all in Rome; and the church of St. Francis in Assisi, where St. Francis is buried.

Popes have named hundreds of "minor" basilicas around the world, approximately 45 of them in the United States. The most noted, the Basilica of the Immaculate Conception in Washington, is the largest Catholic church in North and South America. It was designated a basilica by Pope John Paul II in 1990.

(A free brochure answering questions that Catholics ask about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).)

**Readers may submit prose or poetry for faith column**

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Please include name, address, parish and telephone number with submissions. Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or by e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

**My Journey to God****Salvation's Sand**

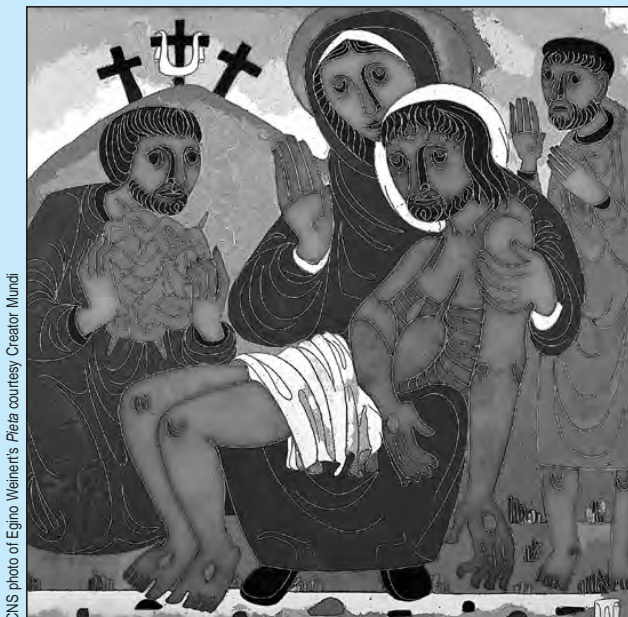
The bloodstained sand  
On Calvary:  
The final gift  
That set us free.

The bloodied sand  
Beneath the cross  
Marked victory,  
Though seen as loss.

Redemptive sand  
Windswept, blown far  
Changed what we were  
To what we are.

Calvary's sand  
So cruelly stained  
Sees Paradise  
At last regained.

By Dorothy M. Colgan



ONS photo of Eginio Weinert's Pietà courtesy Creator Mundi

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. In this contemporary enamel work by German artist Eginio Weinert, Mary holds the crucified Jesus. Weinert's depiction of the Pietà also shows Joseph of Arimathea, holding the crown of thorns, and the Apostle John looking on. Good Friday is April 9 this year. It commemorates the Passion and death of Jesus Christ, and is the second day of the Easter Triduum that culminates in the celebration of the Resurrection.) †



## The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday 1 week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), [mklein@archindy.org](mailto:mklein@archindy.org) (e-mail).

### April 8-11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Holy Week Triduum silent retreat, registration deadline on March 25. Registration: 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org).

### April 9

Calvary Cemetery, 435 W. Troy Ave., **Indianapolis**. Dedication of new Stations of the Cross and Way of the Cross led by Msgr. Joseph F. Schaedel, vicar general, noon. Information: 317-784-4439.

Our Lady of Peace Cemetery, 9001 N. Haverstick Road, **Indianapolis**. Way of the Cross led by Msgr. Joseph F. Schaedel, vicar general, 3 p.m. Information: 317-574-8898.

Father Michael Shawe Memorial High School, Pope John cafeteria, 201 W. State St., **Madison**. Parent-Teacher Organization fish fry, 5-8 p.m., \$5 per person, children in kindergarten and younger, free.

St. Joan of Arc Church, 4217 N. Central Ave., **Indianapolis**. Rosary, 7 p.m., Stations of the Cross, 7:30 p.m. Information: 317-251-7653.

### April 10

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Blessing of the First Foods of Easter, bring an item or small basket of food to have blessed. Information: 317-485-5102.

### April 11

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Vespers service, 5 p.m., Father Rick Ginther, pastor, "Reflections on the Scripture." Information: 317-634-4519.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Schoenstatt Spirituality," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

### April 15

Atrium Banquet Hall, 3143 E.

Thompson Road, **Indianapolis**. Indianapolis South Deanery Parishes' Lecture Series, "Mary Mother of Christ, Mother of the Church," 7-9 p.m., \$5 per person. Information: 317-638-5551.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Catholics Returning Home program, session 1, 7-8:30 p.m. Information: 317-831-4142.

Michaela Farm, **Oldenburg**. Family Farm Day, 4:30-6 p.m. \$4.50 per person. Information: 812-933-0661.

### April 16

St. Francis Hospital South Campus, 8111 S. Emerson Ave., **Indianapolis**. Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 7-9 p.m. Information: 317-865-5554.

### April 16-17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Quilting retreat, no sewing required. Registration: 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org).

### April 16-18

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "A Man for All Seasons: Blessed Pope John XXIII—For Our Times," Benedictine Father Noël Mueller, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### April 17

Marian College, Bishop Chartrand Memorial Chapel, 3200 Cold Spring Road, **Indianapolis**. "Raising Great Kids" conference, Dr. Ray Guarendi, presenter, 1-4:15 p.m., \$20 advance, \$25 at the door. Registration: 317-849-9821.

St. Maurice Parish Hall, 8874 N. Harrison St., **Napoleon**. Spring smorgasbord, 4:30-7 p.m., adults, \$7, children 7-12, \$3, children, 3-6, \$1.50.

### April 18

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Divine Mercy Sunday, adoration of the Blessed Sacrament, 2-3 p.m., Divine Mercy Service, 3-4 p.m., Archbishop Daniel M. Buechlein and Father Tony Volz, presiders.

Information: 317-926-1963.

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Divine Mercy Sunday, adoration of the Blessed Sacrament, 1:30 p.m. Information: 812-246-2252.

St. Vincent de Paul Church, 4218 E. Michigan Road, **Shelbyville**. Divine Mercy Sunday, 2 p.m. Information: 317-398-4028.

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's video series, "A Closer Look at Christ's Church: Answering Common Objections," continues with "Mary, Ark of the Covenant," 11:45 a.m. Information: 317-283-5508.

St. Bartholomew Parish, 1306 27th St., **Columbus**. Deacon Formation Program, information session, 1 p.m. Information: Benedictine Father Bede Cisco, 317-236-1490 or 800-382-9836, ext. 1490.

### April 20

St. Matthew Church, 4100 E. 56th St., **Indianapolis**. Catholics Returning Home program, session 1, 7:30 p.m. Information: 317-257-7435.

### April 21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. National Secretary's Day retreat. Registration: 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org).

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Civitas Dei meeting, Mass, 4:45 p.m., college chapel. Reservations: 317-253-1678.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization meeting, 7 p.m. Information: 317-784-4207.

### April 22

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's video series, "A Closer Look at Christ's Church: Answering Common Objections," continues with "Mary, Ark of the Covenant," 5:30 p.m. Information: 317-283-5508.

### April 22-25

Cathedral High School, 5225 E. 56th St., **Indianapolis**. "Jesus Christ Superstar," Thurs., Fri., Sat., 7:30 p.m., Sun., 3 p.m. Ticket line: 317-968-7436.

### April 23

SS. Francis and Clare Parish, 5901 W. Olive Branch Road,

**Greenwood**. Christian coffee-house series, thanksgiving, praise, reflection through music, no admission charge. Information 317-859-4673.

### April 23-24

Marian College, Fisher Hall, Peine Theatre, 3200 Cold Spring Road, **Indianapolis**. "The Frog Prince," Fri., 7 p.m., Sat., 2 p.m. and 7 p.m., \$3 per person. Reservations: 317-955-6588.

### April 23-25

Saint Mary-of-the-Woods College, St. Mary-of-the-Woods. Vocation discernment weekend. Information: 812-535-3131, ext. 124, or [www.SistersofProvidence.org](http://www.SistersofProvidence.org).

### April 24

Indiana Convention Center, 100 S. Capitol Ave., **Indianapolis**. Catholic Women's Conference, "Treasuring Womanhood," 8 a.m.-4:30 p.m., \$30 per person, lunch not included. Information: 317-924-3982.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Spa day for women. Registration: 317-788-7581 or [www.benedictinn.org](http://www.benedictinn.org).

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club, party, 8 p.m. Information: 812-284-4349.

### April 25

Marian Building, 1011 E. St. Clair St., **Indianapolis**. SS. Peter and Paul Cathedral Parish 2004 Inaugural Gala Fund-raiser, \$25 per person. Information: 317-634-4519.

Harrison County Fairgrounds, **Corydon**. St. Joseph School, auction, noon-4 p.m. Information: 812-968-3902.

### Weekly

#### Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

#### Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.



Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

#### Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests, prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

#### Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael

Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests, prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 6 p.m. Information: 317-831-4142.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., **Indianapolis**. Bible Study on the Passion and Resurrection narratives, 8:45 a.m. Registration: 317-359-6075.

#### Thursdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

—See ACTIVE LIST, page 21



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St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.



The Active List, continued from page 20

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

**Fridays**

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Church, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

**Saturdays**

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid," holy hour, 3:30-4:30 p.m.

**Monthly**

**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**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

**Second Thursdays**

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

**Second Saturdays**

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

**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.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

**Third Mondays**

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

**Third Tuesdays**

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

**Third Wednesdays**

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

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 Pregnancy and Adoption Services, 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.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

**Third Fridays**

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

**Third Saturdays**

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

**Fourth Wednesdays**

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

**Last Sundays**

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478.

**First Sundays**

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

**First Mondays**

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

**First Tuesdays**

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 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.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

**First Fridays**

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat. morning, reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction.

Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until 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.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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 5:45 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. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mick-

ley 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.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

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

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# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**BAYENS, Charles E.,** 55, Sacred Heart, Jeffersonville, March 21. Husband of Mary Ellen Bayens. Father of Lauren and Kent Bayens.

**BOHLAND, Esther D.,** 87, St. Michael, Brookville, March 10. Mother of Thomas Bohlend. Grandmother of four. Great-grandmother of six.

**BURGET, John R., Jr.,** 66, St. Benedict, Terre Haute, March 2. Husband of Fran (Tennis)

Burget. Father of Polly Knight, Anne and J.J. Burget. Son of Mildred (Rassel) Burget. Brother of Sally Jones, Providence Sister Ann Brendan Burget and Conventual Franciscan Father Joel Burget. Grandfather of four. Foster grandfather of one. Great-grandfather of one.

**CARR, Butler,** 96, St. Mary, New Albany, March 23. Husband of Loraine (Wiseman) Carr. Father of Gary, James and William Carr. Grandfather of nine. Great-grandfather of 13.

**FEIST, Francis X.,** 74, St. Lawrence, Indianapolis, March 29. Husband of Margaret (Morgan) Feist. Father of Susan Arena, Paula Smith and Timothy Feist. Brother of Pauline Shaw. Grandfather of five.

**GARDNER, Raymond W.,** 88, St. Mark, Indianapolis, March 21. Husband of Eugenia (Latendresse) Gardner. Father

of Charles and Gene Gardner. Brother of Catherine Parshall, Mary and Robert Gardner. Grandfather of six. Great-grandfather of two.

**HOFER, Michael F.,** 58, Our Lady of Lourdes, Indianapolis, March 14. Husband of Deborah (York) Hofer. Father of Lori Harwood. Stepfather of Grace Ann Wiley and Jason Shoffner. Brother of Andrea Carter, Franciscan Sister Marilynn Hofer and Louise Pierce. Grandfather of three.

**JINDRA, Edward J., Jr.,** 75, Holy Trinity, Indianapolis, March 19. Husband of Marian Jindra. Father of Beth Applegate, Jennifer McCoy and Robert Jindra. Son of Elizabeth Jindra. Brother of Leonard and Richard Jindra.

**KLENE, Mary Agnes,** 85, St. Mary, Greensburg, March 19. Mother of Judith Ann Forest, Harriet, Michael and Ronald Klene. Sister of Stella Bronner. Grandmother of 13. Great-grandmother of 14.

**KLINE, John A.,** 91, St. Ann, Jennings County, March 22. Husband of Mildred (Yux) Kline. Father of Agnes Hill-Hammersley, Marjorie Koons, Betty Wooldridge and Donald Kline. Grandfather of 10. Great-grandfather of eight.

**KORZEN, John Franklin,** 98, St. Vincent de Paul, Bedford,

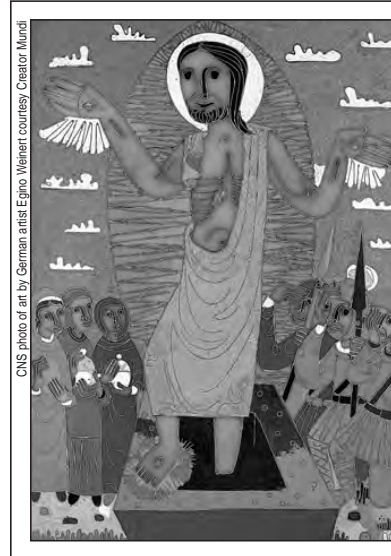
March 23. Stepfather of Harold Foster. Brother of Louisa Antoti.

**LIVA, Rita Ann,** 80, St. Leonard, West Terre Haute, Jan. 20. Mother of Madonna Engle, Elizabeth Reagan, Theresa Stewart, Rose Mary Walton and Robert Liva. Sister of Dorothy Jackson, Charles, Edward, John and Robert Gropp. Grandmother of 15. Great-grandmother of several.

**MCCORMICK, Paul B.,** 90, St. Mary, New Albany, March 25. Husband of Mary Rita (Broecker) McCormick. Father of Mary Ruth Lyskowski, Bruce, Chris and Marc McCormick. Brother of Michael and Robert McCormick. Grandfather of seven.

**MCCULLOUGH, Linda Martin (Brown),** 44, St. Mary, Greensburg, March 25. Wife of David McCullough. Mother of Elizabeth and Rebecca Brown. Stepmother of John and Kevin McCullough. Daughter of Henry and Marjorie Martin. Sister of Dr. Hank and Joseph Martin.

**McGARVEY, Elizabeth (Cooper),** 83, St. Matthew, Indianapolis, March 21. Mother of Margaret Albrecht, Rebecca Allen and Jenny Levensgood. Sister of Mary Jo Roberts and Ruth Souhrada. Grandmother of nine. Great-



## Easter morning

The Resurrection of Jesus Christ is depicted in a contemporary enamel work by German artist Egino Weinert. Easter, the feast of the Resurrection, is marked on April 11 this year. It is the oldest and most important Christian celebration.

grandmother of four.

**MEYER, Rosemary,** 79, St. Augustine, Jeffersonville, March 20. Mother of Kathleen Erskine, Rosemary Krueger, Charles, Mark, Michael and William Meyer. Sister of William Cunningham. Grandmother of 12. Great-grandmother of two.

**PIRTLE, Knofel L.,** 87, St. Mary-of-the-Knobs, March 24. Husband of Mary Rose Pirtle. Father of Mary Arntz, Jan Birdwell, Kathleen Fischer, Margaret Hersey, Sheila Missi, Ann Paris, Katie Wells, Joe, John and Tony Pirtle. Brother of Kathryn Zollman and Hazel Pirtle. Grandfather of 19. Great-grandfather of eight.

**PREFLATISH, Harry,** 69, Holy Cross, St. Croix, March 25. Husband of Vicky Preflatish. Father of Susan Davenport, Teresa Royer, Mary and Sharon Bary, Sarah and Steven Preflatish. Stepfather of David, Jim and Michael Tate. Grandfather of 15. Great-grandfather of five.

**REED, Helen Marie,** 78, St. Paul, New Alsace, March 25. Mother of Janice Kosidlo, Edith, Karen, Rosemary, Sharon, John and Richard Reed. Sister of Bill and Harvey Bowman. Grandmother of seven. Great-grandmother of nine.

**ROBIDEAU, Richard,** 80, St. Monica, March 31. Husband of Ruth C. (Peterson) Robideau. Father of Debra Price, Carol and Richard L. Robideau Jr. Brother of Patricia Hanson and James Robideau. Grandfather of five.

**SANDERS, Olive Mae,** 81, St. Benedict, Terre Haute, March 23. Wife of William R. Sanders. Mother of Mary Cahill, Judith Corley, Margaret Fischer, Kathryn Joyner, Brenda Rummel and W. Robert Sanders. Sister of Mary Steinger. Grandmother of 10. Great-grandmother of six.

**SHAMBAUGH, Nancy (Ragan),** 81, St. Matthew, Indianapolis, March 21. Mother of Stephen Shambaugh. Sister of Lois Scott and Richard Ragan. Grandmother of three.

**SHERLOCK, Matthew Harold,** 95, St. Lawrence, Indianapolis, March 27. Father of Cathe Fulcher, Barbara Wieser and Jim Sherlock. Brother of Katherine Ellis and Rita Steen. Grandfather of nine. Great-grandfather of 19.

**SPAULDING, Gary Dennis,** 56, St. Gabriel, Connersville, March 29. Son of Viola Spaulding. Brother of Jane Linderman, Carol Tague and Marvin Spaulding.

**THOMAS, Helen D.,** 79, St. Barnabas, Indianapolis, March 24. Mother of Jayne Branagan, Linda, Donald, James, Kenneth, Michael and Richard Thomas. Sister of Nellie Furtado, Jean White, Al and Arthur Furtado. Grandmother of 11. Great-grandmother of three.

**THORNTON, Ruth Nettle,** 97, Our Lady of Perpetual Help, New Albany, March 18. Mother of James Thornton. Grandmother of four. Great-grandmother of four.

**TURK, Albin,** 81, Mary, Queen of Peace, Danville, March 10. Husband of Elizabeth Turk. Father of Cathy Lowe and Benny Turk. Brother of Stephana Cerne and Joseph Turk. Grandfather of six. Great-grandfather of eight.

**UHL, Paul R.,** 65, Holy Family, New Albany, March 22. Father of Erik, Joseph and Thomas Uhl. Brother of Ruth Kaiser, Darrell and Harold Uhl. Grandfather of two.

**WALLACE, Rose Ellen (Mifflin),** 63, St. Philip Neri, Indianapolis, March 23. Daughter of John D. and Augustine (Spernoga) Mifflin. Sister of Betty Goodman, Maureen Parr and John Mufflin. Half-sister of Steve Legg. †

## Providence Sister Eleanor McAuliffe ministered as a teacher in six states

Providence Sister Eleanor McAuliffe, formerly known as Sister Joan Marie, died on March 29 in Mother Theodore Hall at Saint Mary-of-the-Woods. She was 90.

The Mass of Christian Burial was celebrated on April 2 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery at the motherhouse.

The former Nellie Bernadine McAuliffe was born on March 15, 1914, in Chevy Chase, Md. She entered the congregation of the Sisters of Providence on Aug. 18, 1932, professed first vows on Jan. 23, 1935, and professed final vows on Aug. 15, 1940.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in education and administration at The Catholic University of America

in Washington, D.C. She taught at Catholic schools staffed by the Sisters of Providence in Indiana, Illinois, Maryland, California, North Carolina, New Hampshire and the District of Columbia.

In the Archdiocese of Indianapolis, Sister Eleanor taught at the former Holy Trinity School in New Albany from 1935-40 and at the former St. Ann School in Terre Haute from 1963-65.

She also taught at St. John the Baptist School in Fort Wayne, Ind., from 1940-44 and at St. Simon School in Washington, Ind., from 1961-62.

Surviving are a brother, Thomas McAuliffe of Rockville, Md., and many nieces and nephews.

Memorial contributions may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

## Providence Sister Mary Helen Neff was a native of Indianapolis

Providence Sister Mary Helen Neff, a native of Indianapolis who was formerly known as Sister Marie Anthony, died on March 29 in Mother Theodore Hall at Saint Mary-of-the-Woods. She was 83.

The Mass of Christian Burial was celebrated on April 1 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery at the motherhouse.

The former Mary Helen Neff was born on Feb. 3, 1921, in St. Philip Neri Parish in Indianapolis. She entered the congregation of the Sisters of Providence on Feb. 2, 1943, professed first vows on Aug. 15, 1945, and professed final vows on Aug. 15, 1950.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in education at Indiana State University in Terre Haute.

Sister Mary Helen taught at Catholic schools staffed by the Sisters of Providence in Indiana, Illinois, California and the District of Columbia.

In the Archdiocese of

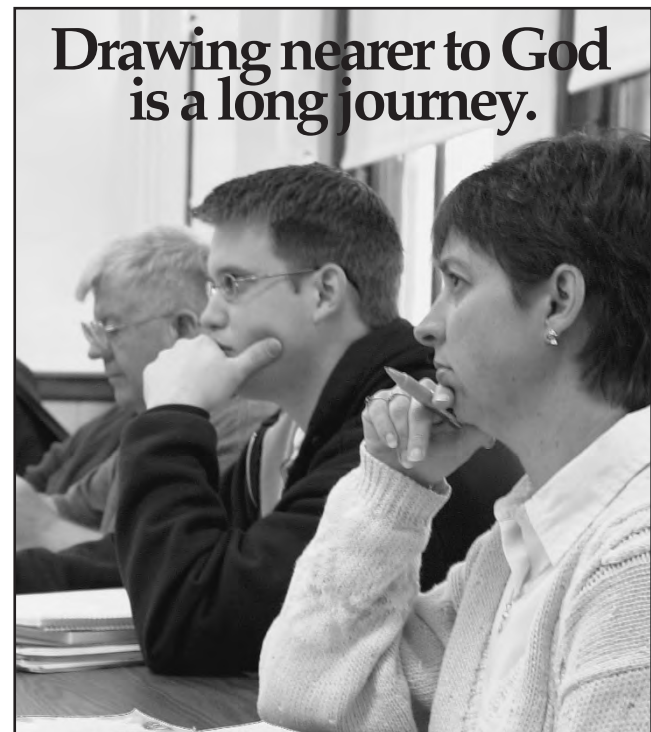
Indianapolis, she taught at St. Patrick School in Terre Haute from 1955-56 and at the former St. Bridget School in Indianapolis from 1956-59. She also taught at the former St. Joseph School in Indianapolis from 1964-67 and at St. Simon School in Indianapolis from 1969-72.

Sister Mary Helen ministered in the general business office at Saint Mary-of-the-Woods from 1975-79, then taught at St. Michael School in Greenfield in 1979 and at Our Lady of the Greenwood School in Greenwood from 1980-82.

She also taught at St. Jude School in Fort Wayne, Ind., from 1950-51 and at St. Joseph School in Jasper, Ind., from 1967-69.

Surviving are one brother, Anthony Neff, and two sisters, Bertha Neff of Indianapolis and Our Lady of Victory Missionary Sister Carolyn Louise Neff of Huntington, Ind.

Memorial contributions may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †



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# News briefs

## Local

### Grade school students learn about slavery through simulation

FRANKLIN—St. Rose of Lima School is taking eighth-grade students back in time to experience the horror of slavery. The students participated in a simulation of the Underground Railroad and took part in the Follow the North Star program at the Conner Prairie living history museum in Fishers, Ind. On April 13, the students will host a "talk show" in which students will portray five slaves and answer questions about their lives. Estelle Britner, social studies and religion teacher for grades six through eight, started the activities last year and said that both years they have been successful in teaching students that "treating people in any manner of trying to make them feel less than a real person is not OK." During the simulation of the Underground Railroad, students played the parts of slaves, conductors, patrols and bounty hunters. The "slaves" tried to make their way through the school and to the playground, which served as the destination of Canada.

### Cardinal Ritter athlete is school's first to reach state finals in three sports

INDIANAPOLIS—Sam Elmore, a senior at Cardinal Ritter High School, became the first Raider in the school's history to advance to the state finals in three different sports when he advanced to the state high school wrestling finals in February. Earlier this year, Elmore was a member of the school's state championship football team, and in 2001 he was a state qualifier in track and field in the discus.

### Saint Mary-of-the-Woods works to make college affordable for students

Saint Mary-of-the-Woods College President Joan Lescinski, a Sister of St. Joseph, recently announced that the college again will provide free room and board to all Twenty-First Century Scholar females, including freshmen and transfer students. The Twenty-First Century Scholars program, which began in Indiana in 1990 as a way of increasing education opportunities for students from low- and moderate-income families, aims to ensure that all Indiana families can afford a college education for their children. The requirements to be a scholar in the program are posted on [www.scholars.indiana.edu](http://www.scholars.indiana.edu). "Saint Mary-of-the-Woods College has supported the Twenty-First Century Scholars program since its inception, and we are pleased to announce that we will continue our strong support by offering free room and board to the female students in this program that are admitted to SMWC," Sister Joan said.

## U.S.

### Bishops' office doing studies on review boards, aid to victims

WASHINGTON (CNS)—Kathleen L. McChesney, executive director of the U.S. bishops' national Office of Child and Youth Protection, said her office is undertaking several studies to help bishops and dioceses deal with the clergy sex abuse crisis. This includes a study on models and best-practice standards for diocesan review boards, she told Catholic News Service on April 1. She said the study is expected to be finished in June. The main function of a diocesan review board is to advise the local bishop regarding allegations of child sex abuse made against clergy and on actions to be taken against priests facing

credible accusations. The board also reviews diocesan policies to prevent child sex abuse and offers suggestions for updating these policies. Other studies being done include how victims can be treated more pastorally by the Church after they come forward with an accusation how to better prevent child sex abuse and how to better prepare bishops to handle such situations, with victims' input.

### Religious education program benefits from its teen-age teachers

ELMONT, N.Y. (CNS)—Sister Peggy Fanning, director of religious education at St. Boniface in Elmont, believes young people have a lot to offer the Church. That's why the Sister of St. Joseph has about 40 teen volunteers who help out with religious education classes on Wednesdays, Saturdays and Sundays. They serve as teachers, teacher assistants and volunteers who substitute, collect attendance folders and translate for the parish staff. "There must be a way to make room for these kids besides on the bench [pew]," Sister Peggy told *The Long Island Catholic*, newspaper of the Rockville Centre Diocese. "They are worthwhile and need to be part of the body of Christ." Recently, Kevin Louimarre, a junior, told his class of fourth-graders that they are at the age when it's time to give up something for Lent. "My little sister doesn't have to give things up because she doesn't understand yet," he told them. "But you're at the age where you gotta participate more, OK?" The students nodded.

### More than 1,000 men proclaim their faith at Catholic conference

WORCESTER, Mass. (CNS)—As a young man, astronaut Charles M. Duke Jr. had everything he ever wanted. Duke, the lunar module pilot of the Apollo 16 mission in 1972, became one of only 12 men to set foot on the moon. He returned home to his wife and two children, and embarked upon a successful business venture. "By any measure of success in the world, I'd made it ... but I didn't have peace," he told participants on March 27 at the fourth annual Worcester Diocesan Men's Conference at the Centrum Centre. "Amazing Grace" was the theme of the conference. Duke said he gave no credit to God for his achievements. Years later, with his marriage and family life in turmoil, he said he began to seek Christ. His conversion occurred with a decision he made during a Bible study weekend in 1978 to invite Jesus into his life. "As an astronaut, it was hard to humble myself before God," he said. However, such humility came with rewards, including a renewed and improved relationship with his family. About 1,100 men and teens attended the daylong Catholic men's conference.

## WORLD

### Vatican official welcomes U.S. Unborn Victims of Violence Act

VATICAN CITY (CNS)—The new U.S. Unborn Victims of Violence Act is a "juridically and ethically" important law that finally recognizes the fact that a fetus is a human being, said Bishop Elio Sgreccia, vice president of the Pontifical Academy for Life. "I would say this is a law that has come a bit late," Bishop Sgreccia told Vatican Radio on April 2, the day after President George W. Bush signed the law recognizing an unborn child as the second victim when a violent federal crime is perpetrated against a pregnant woman. Bishop Sgreccia said that, until the new measure was enacted, U.S. law gave so much emphasis to a "woman's freedom" when pregnant that no room was left to offer any legal recognition of the life of a fetus. The new law, he said, recognizes "the other priority principle, which is that the fetus represents a human being who has juridical relevance and who must be respected as a human being." †

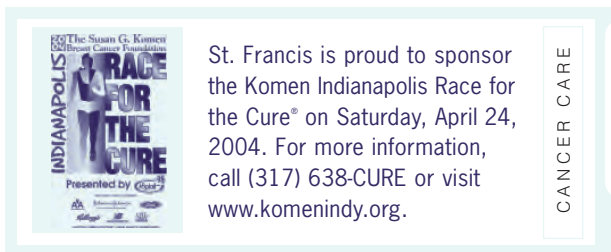


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