

The

Criterion

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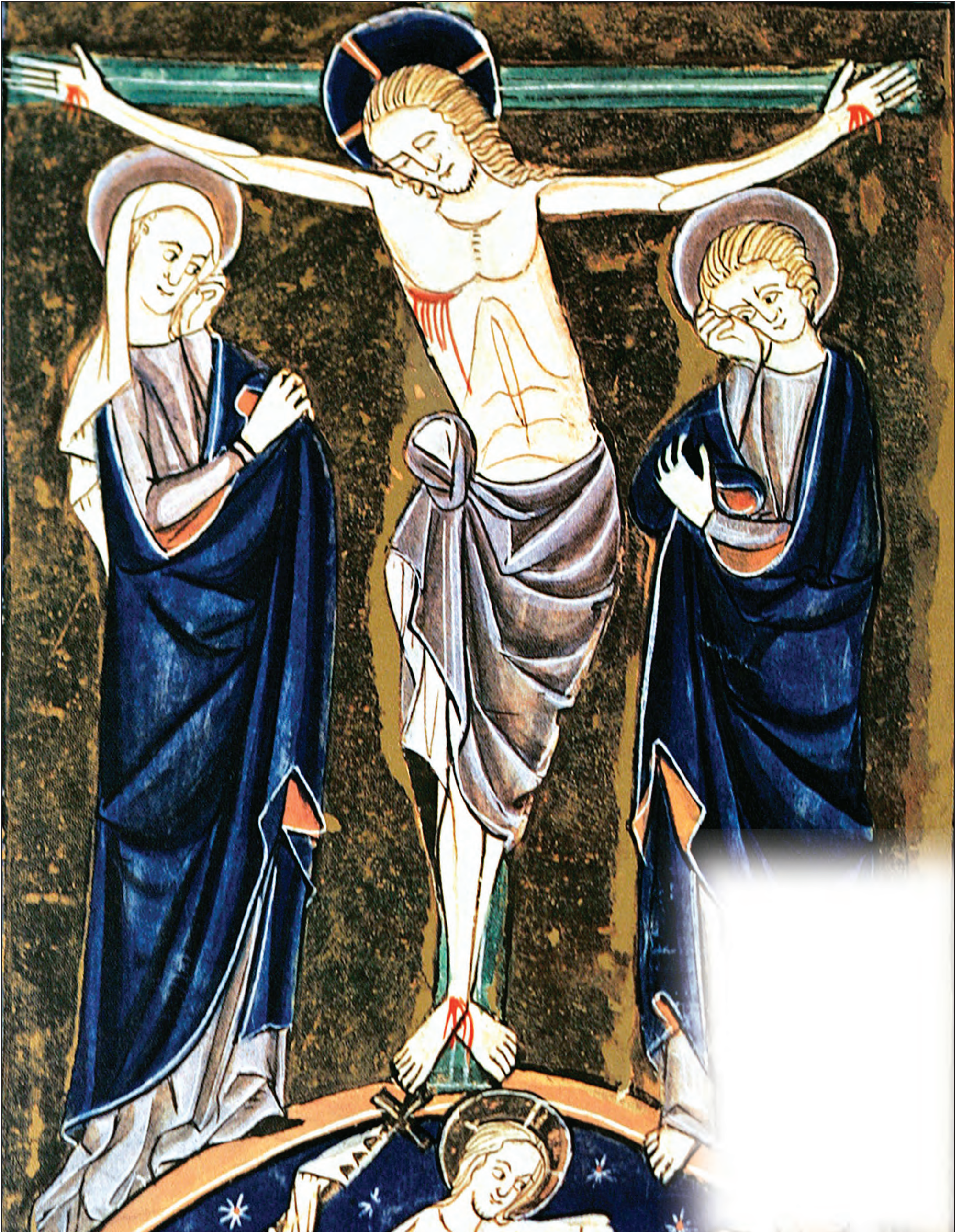
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April 14, 2006

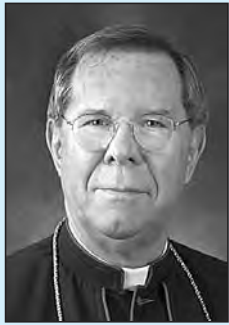
Vol. XLVI, No. 26 75¢



Our newspaper plays a key role in the life of the Church

Dear Sisters and Brothers in Christ:

A blessed and joyful Easter to you all!



This Easter edition of *The Criterion* is being sent to all households in the archdiocese, including those that don't normally receive the newspaper.

If you are not a regular reader of *The Criterion*, I hope you will take the time to look

over the many important news stories and features offered, and to discover for yourself that we are fortunate to have one of the finest diocesan newspapers in the country.

Not long after I was made a bishop by the late Pope John Paul II, he remarked to me that a bishop should first pray the words he teaches. That's why I like to write my weekly "Seeking the Face of the Lord" column immediately after my hour of morning prayer.

My first column appeared in *The Criterion* on Sept. 18, 1992, and I have never missed a week. As you can see, I take my responsibility of writing this column seriously, because it is the

primary means I have each week of communicating with all of the faithful of the Archdiocese of Indianapolis.

Publishing a weekly newspaper is an expensive undertaking, but one I believe is worthwhile. Our Catholic weekly plays an important role in carrying on the mission of the Church in central and southern Indiana by informing, educating and evangelizing. More simply put, it can help you live your life more fully as a Catholic.

We live in a time when we are bombarded by around-the-clock news reports. It can be difficult to make heads or tails out of complicated issues, such as medical bioethics or the political responsibil-

ity of Catholics. A Catholic weekly such as *The Criterion* can help you to better understand Church teaching on issues such as these.

To all of you who already subscribe to *The Criterion*, I thank you, and to those of you who don't regularly receive it, I hope you will spend some time with this issue of the paper and consider receiving it each week.

Sincerely yours in Christ,

+ Daniel M. Buechlein

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

Father Richard Terrill served in archdiocese for 36 years

By Mary Ann Wyand

Father Richard F. Terrill, a retired diocesan priest and former pastor of St. Nicholas Parish in Ripley County, died on March 28 in Newaygo, Mich. He was 85.



Fr. Richard F. Terrill

The Mass of Christian Burial was celebrated on April 3 at St. Bartholomew Church in Newaygo. Father Thomas Boufford, St. Bartholomew's pastor, was the principal celebrant. Twelve diocesan

priests concelebrated the funeral liturgy. Burial followed at Newaygo Cemetery.

Bishop Walter A. Hurley of the Diocese of Grand Rapids, Mich., said in a letter dated March 31 that he is "grateful for Father Terrill's priestly service in the diocese during his retirement years."

Father Terrill "assisted as he was able," Bishop Hurley said. "May Father Terrill now rest in eternal peace and enjoy the fullness of the glory of the Lord he so faithfully served. Let us continue to remember him in our Masses and prayers."

Father Dennis Morrow, archivist for the Diocese of Grand Rapids, said Father Terrill "served honorably in retirement for over 15 years."

Father Morrow said Father Charles Brown, "who had come to know Father Terrill as a worthy mentor, preached the [funeral] homily at Father Dick's request."

The archivist said "the esteem in which Father Dick was held by the priests of the Grand Rapids Diocese was underscored by the presence of numerous concelebrants from near and far."

Richard Francis Terrill was born on May 2, 1920, in Marcellus, Mich., to Elmer and Charlotte (Robinson) Terrill. He graduated from Newaygo High School in 1938, then attended St. Mary College

in St. Mary, Ky., and Saint Meinrad Seminary in St. Meinrad.

He was ordained a deacon on May 2, 1953, his 33rd birthday, by Archbishop Paul C. Schulte, then ordained to the priesthood for the Archdiocese of Indianapolis on May 3, 1954, by Archbishop Schulte.

His first assignment was as assistant pastor of the former Holy Trinity Parish in New Albany. In 1956, he was named assistant pastor of St. Christopher Parish in Indianapolis. Five years later, he was appointed assistant pastor of Holy Cross Parish in Indianapolis and served as a high school instructor.

In 1964, Father Terrill was named pastor of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ Parish in Paoli. In 1971, he returned to Indianapolis to serve as pastor of St. Philip Neri Parish.

He began his pastorate at St. Nicholas Parish in Ripley County on Jan. 14, 1978, and served there until his retirement on July 5, 1990, when he moved home to

Newaygo and continued his priestly ministry in the Diocese of Grand Rapids.

He was a member of the American Guild of Organists and the Newaygo County Ministerial Association.

Surviving are one brother, Bus Terrill of Clearwater, Fla.; three sisters, Inez Eckert of Newaygo, Joyce Anderson of Sparta, Mich., and Maxine Terrill of Marcellus; and several nieces and nephews.

Memorial gifts may be sent to St. Bartholomew Parish, 599 Brooks St., Newaygo, MI 49337 for the parish or the Newaygo Area Emergency Food Pantry. †

About page 1

The Crucifixion is depicted in an illumination from an Italian Bible. The Passion and Crucifixion are commemorated on Good Friday, which is April 14 this year. The cover photo was taken by Nancy Wiechec of Catholic News Service in Washington, D.C. †

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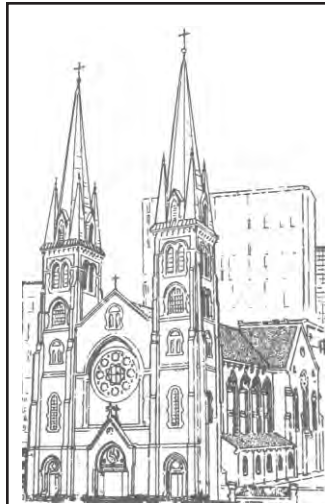


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Thousands participate in march for immigration reform

By Mike Krokos

Dressed in white to show solidarity, they lined up for blocks on downtown Indianapolis streets, waving miniature American flags and carrying placards.

"God Bless America," "The Dream continues," "Immigrants make good Americans" and "Immigrants are Hoosiers" read some of the signs.

Others in the crowd of more than 20,000 people displayed bilingual posters: "Somos todos inmigrantes," one read in Spanish; "We are all immigrants," in English.

As part of a national "Day of Action for Immigration Justice," similar scenes played out in cities across the country as hundreds of thousands of rallygoers urged lawmakers to help an estimated 12 million immigrants settle legally in the United States.

Indiana rally participants spanned generations; there were infants in strollers,

toddlers, parents and grandparents. Hispanic rallygoers were joined by Anglos and others who used simple words to express themselves, but the message shared by the group was a powerful one: Immigration reform is something many Indiana residents support. On Monday, April 10, they let their voices be heard on the matter.

"I really believe immigrants need our respect," said Sara Spalding, who attended the rally with her 4-month-old daughter, Mariana Spalding-Price, and her 2-year-old son, Miguel.

"I really believe immigrants need our respect," said Sara Spalding, who attended the rally with her 4-month-old daughter, Mariana Spalding-Price, and her 2-year-old son, Miguel.

Spalding, who is a 1995 graduate of Brebeuf Jesuit Preparatory School in Indianapolis, said the social justice lessons she learned in high school shape the person she is today.

"It was really empowering to learn [those things]," said Spalding, who is a tutor and also teaches English as a Second Language. "It is our responsibility to work to make things better. I feel it's really important to others in our community."

"Some people are not being recognized as full human beings," she added. "Everyone is God's child."

Juan Escamez, pastoral associate to the Hispanic community at St. Philip Neri Parish in Indianapolis, attended the rally with 50 other supporters of immigration reform. He said St. Philip Neri's Sunday Spanish Mass is always packed, and added there are currently 500 to 600 Hispanic families who worship there.

"I think it's important to stand up for the rights of people," said Escamez, a native of Spain who moved to the United States with his family 25 years ago.

"It is important to defend the poor, the oppressed, the outcast," he added. "That's why we're here."

Lisa Guerrero, who works with the

youth at St. Philip Neri Parish, has been married to her husband, Rene, a native of Mexico, for seven years. She said many Hispanic immigrants are Catholic, and they are made to feel welcome at the parish.

"They have dreams," she said. "They're very good people, down to earth, but a lot of them are so scared here."

Some, like Ismael Aguilar, embrace the chance to begin a new life here.

The rally, said the native of Mexico who moved to Indiana two years ago, was "a way we can show we're here."

"We're humans, too," said Aguilar, who works with Hispanic youths at St. Patrick Parish in Indianapolis. "We want to better our lives."

As a Church made up of immigrants, the Catholic Church teaches its members to welcome the stranger, said Archbishop Daniel M. Buechlein in a prepared statement.

"Our nation has always welcomed immigrants, refugees and exiles fleeing oppression and seeking the opportunity to achieve a full life," Archbishop Buechlein wrote. "We must ensure that our immigration policy fulfills this precedent for recent immigrants and not only those in the past."

The archbishop said we need an immigration policy that protects human dignity and promotes the common good.

Franciscan Father Tom Fox, who ministers to Hispanic Catholics at St. Lawrence Parish in Indianapolis and St. Joseph Parish in Shelbyville, said the Indiana rally was a wonderful demonstration.

"We were definitely happy to see all the people," Father Tom said.

He emphasized that participants had an important message: Immigrants are real people, with families, who want a life here.

"Being an immigrant is not a disgrace," Father Tom said.



More than 20,000 people marched in downtown Indianapolis on April 10 to voice their support for immigration reform.



Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis, left, and Franciscan Father Arturo Ocampo, pastor of St. Patrick Parish in Indianapolis, right, were among those who took part in the immigration reform march.

It's now up to politicians to get the immigration situation resolved, Father Tom added.

While Congress continues its debate on Capitol Hill in Washington, D.C., the Church will stand in solidarity with its immigrant brothers and sisters in Christ, Father Tom said.

It is, after all, a fabric of our faith, one shared in a joint migration statement issued in 2002 by the U.S. Conference of Catholic Bishops and the Mexican bishops' conference, Father Tom noted.

"I think it's because the immigrant needs to be welcomed," he said of the Church's support. "That's Jesus' message to us." †

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Editorial



Benedictine Father Bede Cisco lights the Easter Candle outside of Our Lady of Lourdes Church in Indianapolis at the start of the parish's Easter Vigil on March 26, 2005. Thousands of men and women enter into the full communion of the Church each year during Easter Vigil liturgies.

Welcome to our new brothers and sisters in Christ

Holy Week marks a special time for us as Catholics.

We are only days away from Easter, the chief feast in the liturgical calendars of all Christian Churches.

The Triduum leads from the upper room where Jesus celebrated the Last Supper with his Apostles to Calvary, where Jesus gave his life for us, to the empty tomb that showed forth his glorious resurrection.

We celebrate this paschal mystery on Holy Thursday, Good Friday and Holy Saturday. And it is during the Easter Vigil on Saturday night that tens of thousands—including many in the archdiocese—will enter into the full communion of the Church.

Catechumens—people not yet baptized—will be baptized, confirmed and

receive their first Communion at the Easter Vigil. Candidates, who are already baptized Christians, will enter the full communion of the Church by making a profession of faith, being confirmed and receiving their first Communion.

As believers who emulate Christ's example of hospitality, we know other Church members will offer a warm welcome to our new brothers and sisters in Christ, who are joining us on the journey to the kingdom this weekend.

The Catholic Church has been criticized for various things over the years, but one thing we do right is build community.

May that practice continue this Easter and beyond.

— Mike Krokos

Lessons on death and suffering not forgotten

They died within days of each other last spring, but the way Pope John Paul II and Terri Schiavo lived—and died—continues to influence how many people view suffering and death.

Our late Holy Father's witness—his acceptance of his failing health and his public suffering in his last days—offered an example of him humbly picking up his cross and carrying it for all the world to see.

His successor, Pope Benedict XVI, may have recently best summed up his predecessor's last days, when "the Lord gradually stripped him of everything." Even in his weakness, John Paul II was teaching us about suffering in silence, Pope Benedict said. Some have even called it John Paul II's "last catechesis."

Only days before John Paul II passed away in early April 2005, Terri Schindler Schiavo died in Florida, about two weeks after her feeding tube was disconnected.

The severely brain-damaged woman had been in what doctors defined as a persistent vegetative state since 1990, when her brain was deprived of oxygen and her heart stopped beating.

Her parents, Bob and Mary Schindler, fought with her husband, Michael Schiavo, for years over the right to make medical decisions for her. Michael said his wife had told him she would not want to be kept alive artificially. Catholic leaders supported her

parents' effort to provide Terri Schiavo with food and nutrition.

Cardinal William H. Keeler of Baltimore, chairman of the U.S. bishops' Committee on Pro-Life Activities, cited comments made by Pope John Paul II the year before. "The administration of food and water, even when provided by artificial means," should be considered morally obligatory as long as it provides nourishment and relieves suffering for the patient, the pope said.

Life issues, of course, are something the Catholic Church embraces and takes to heart daily. From the pope's very public suffering and death to Schiavo's much-debated treatment and death, there is a constant: We value all life.

Yes, our doctrine teaches us that every life is sacred—from conception to natural death.

Archbishop John C. Favalora of Miami reiterated that after Schiavo's death last year. He added that her case demonstrated the need to have "laws that protect life from conception in the womb to natural death," without exception.

A year after these two very public deaths, we still remember the lessons taught to us.

And as people of faith, we continue to pray that society takes those lessons to heart.

— Mike Krokos

Parish Diary/Fr. Peter Daly

Priest is committed to helping legal and illegal immigration

According to my father, I am descended from illegal immigrants—at least on my father's side.



My father's family was from Ireland. His father was a Daly. His mother was a Murphy. (You can't get much more Irish than that.)

Both families, Dalys and Murphys, came into the States via Canada. In those days, Ireland was part of the British Empire. So was Canada. Evidently, it was fairly easy for the Irish to get a ship to Canada, which they could enter legally. From there, they could make their way across the northern U.S. border to Irish communities in Boston or New York. They had no papers. Nobody was checking. When they got here, they got lost in a sea of their countrymen. Some were legal, and a great many were here illegally.

Five generations later, some descendants of the same people who came here—sometimes illegally—from Ireland, Germany, Scandinavia and Italy want to slam the door on others, especially Mexicans.

Mexicans are not the first people to enter the United States illegally in large numbers. After all, the epithet hurled at Italian Americans for years was "WOP," an acronym for "without papers."

In the 19th century, when many Irish immigrants arrived by the boatload, there was a xenophobic movement in this country. (Xenophobia is the "fear of foreigners." "Xeno" in Greek means "stranger" or "foreigner.")

These xenophobes had a nickname: Know Nothings. They even became a political party for a while. They existed to keep out the tide of immigrants, mostly Catholic, that threatened the way of life of mostly Protestant America.

Today we have new xenophobic groups, like the Minutemen. They are the spiritual heirs of the Know Nothings. Like their spiritual ancestors, they know just about nothing about history, culture, reli-

gion, justice and economics.

Ever since people migrated across the Bering Sea and down from what is now Canada thousands of years ago to become what we call Native Americans, people have been coming to this hemisphere. Migration cannot be stopped. It can only be channeled.

Our goal should be to create a legal way for people to enter our society without criminalizing their quest to improve their lives.

The Pew Research Center conducted a poll of residents of the Washington, D.C., region by telephone and in English. Some 54 percent of the area's people favor government-supported labor centers. More than one-third of those surveyed (37 percent) would let illegal immigrants stay permanently. Another 28 percent of Washington-area residents would create a temporary "guest worker" program. Only 21 percent were in favor of deportation.

In other words, two-thirds of the people around Washington think illegal immigrants should be given some kind of legal status.

An immigration bill that recently was passed by the U.S. House of Representatives would make it a felony to hire or assist anyone who is in the United States illegally.

Our parish, like many other Catholic parishes, has been helping immigrants for many years. We do not ask if someone is here legally or illegally. Most of these people are from Mexico or Central America or the islands of the Caribbean. Most are probably illegal.

We are not going to stop our assistance. That would violate God's law to welcome the stranger.

I hope the House bill does not become law. If it does, I will just have to commit civil disobedience.

I owe it to the hardworking, good, gentle people who come to my door. I also owe it to my ancestors, who came here the same way.

(Father Peter Daly writes for Catholic News Service.) †

Letters to the Editor

Cardinal Mahony's words send wrong immigration message

In response to the article in the March 10 edition of *The Criterion*, Cardinal Roger M. Mahony of the Archdiocese of Los Angeles lashes out at anti-immigration feelings in the United States, and asks Catholics to dedicate their prayers and practices to help immigrants.

Cardinal Mahony should know that Catholics don't have a problem with immigrants—Catholics have a problem with illegal immigrants.

Nowhere does Cardinal Mahony use the word "illegal." He is quoted in *The Tidings* newspaper that "anyone who does anything else for someone here who doesn't have documents would be a felon under this bill." That was in reference to a bill being considered by Congress.

When I was in grammar school, the nuns told us that it is a sin to break the laws of the United States. Currently, in California, hospitals must maintain a staff of 140 different language translators since the illegal immigration has gotten out of hand. In these hospitals, the patients can't speak English.

One ploy of destitute parents is to cross the border in time to have their baby delivered in the United States, since medical care is free, and then remain in the United States to take care of their baby since their

baby is now a U.S. citizen. That would be the only "humane" thing to do. I'm sure Cardinal Mahony would agree.

Cardinal Mahony does not agree with the Minutemen on the border to help the Border Patrol. I fail to see his objection. The Minutemen are unarmed. The National Guard should be on the border to help the Border Patrol.

Finally, Cardinal Mahony compares the influx of the Irish and Italian immigrants, at the turn of the last century, to the present day rise in the mostly Hispanic population. Nothing could be further from the truth.

The Irish and Italian immigrants were here of legal status and did assimilate. The mostly Hispanic population which has come across our borders are not of legal status and do not assimilate.

Thomas Brown, 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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ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The mystery of Easter holds out promise for everyone

Easter is called the feast of feasts, the solemnity of solemnities. It is the first feast the Church ever celebrated. We wish each other a Happy Easter.

What do we mean when we say Happy Easter? Are we rejoicing because Lent is over and we no longer have to abstain from meat on Fridays? Or is it because now we don't have to keep Lenten resolutions for another year? Does Happy Easter mean Happy Spring? Let's feel good because another gray winter is behind us!

There is probably some of all that and much more in Happy Easter. I feel sorry for those among us for whom this is just another Sunday in April. There will be thousands of people roaming our streets and roads looking for something to do on this feast of feasts, perhaps more annoyed than usual because many shops and stores are closed. They will be looking for something worthwhile in life, for someone who cares.

The truth is that the mystery of Easter holds out promise for everyone. But even if those lonely and bored folks were to walk into our churches on Easter Sunday, it would not be easy for them, as it is not easy for us to understand the tremendous gift of Easter for

our human family.

We say Jesus won a great victory over death. We believe it, but maybe a bit haltingly. We don't understand death—and what we do understand frightens us. So we don't let ourselves think about it too much. It is far off, we think. Maybe it is not.

I dare say those among us who have brushed face-to-face with death feel more strongly the impact of what it means that Jesus conquered death once and for all. For the moment, most of us have to believe it in our minds.

Yet, common sense moves us to stop and think. If this life is the end of everything, if our existence ended with death, there really would not be enough to live and work and suffer for. Sure, we have fun, and there are so many joys in life. But they are always here today and gone tomorrow. There is always the letdown of the morning after. And we want more.

The Resurrection of Jesus Christ means that after you and I walk through the vestibule of this life and go through the door of death, as we all will, then life just begins. Joy beyond all imagining, unending happiness and peace of heart just begin.

Our first parents locked the door of death. Christ, by his incredible suffering

and death, in love, opened the door. He broke the lock of sin and death. That was his Easter. And we celebrate it each year and every Sunday. We have been set free. We are no longer hopelessly locked in the darkness of death.

And now, you and I can wait for our Easter with peaceful minds and hearts. Rather than live with incredible dread that all is for nothing in the end, rather than live in fear that death is a locked door for us, we have sure hope in a beautiful life to come. Christ gave us this gift of hope. Christ won freedom for us which no one can take away. Christ put us back in touch with God, the almighty, Creator of heaven and earth, who can do anything. And has! That is why we say Happy Easter!

And on Easter Monday, when we return to workaday life, will we return with a little more faith and a lot more love? Or will it be a return to living on the surface of life? Holy Week and the Triduum ending with the Easter celebration give us a glimpse of a deeper

reality. As the Son of God, Jesus shattered the power of death and sin.

His death tells of powerful love, and his Resurrection is a call to deeper faith and hope. We have found a hope stronger than superficial history and a love mightier than death. Do we believe that?

On Easter Sunday, we renew our baptismal promises and we are sprinkled with the holy water of Easter as a reminder that we have entered a deeper reality of life. We believe we were made sisters and brothers in the baptismal womb of Mother Church.

In baptism, we passed with Jesus from death into a deeper reality of life, which does not end with death. We may not understand birth and death; we may not understand rebirth and resurrection. Yet, like Peter, as he stooped to look into the empty tomb, we can only be amazed.

Thank God for the gift of our faith! There is more to life and reality than meets the eye! †

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.

El misterio de la Pascua encierra una promesa para todos

La Pascua se conoce como la fiesta de las fiestas, la solemnidad de las solemnidades. Es la primera fiesta celebrada por la Iglesia. Nos deseamos una Feliz Pascua.

¿Qué queremos decir cuando deseamos una Feliz Pascua? ¿Acaso nos alegramos porque la Cuaresma terminó y ya no tenemos que abstenernos de comer carne los viernes? ¿O es porque ya no tenemos que mantener promesas sino hasta el año siguiente? ¿Feliz Pascua es sinónimo de Feliz Primavera? ¡Alegrémonos de haber dejado atrás otro invierno gris!

Probablemente "Feliz Pascua" significa eso y mucho más. Siento pena por aquellos de nosotros para quienes es simplemente otro domingo en abril. Habrá miles de personas deambulando por las calles y carreteras buscando qué hacer durante esta fiesta de las fiestas, quizás más irritados de lo normal porque muchas tiendas y establecimientos se encuentran cerrados. Buscarán algo que valga la pena en la vida, alguien que los tome en cuenta.

La verdad es que el misterio de la Pascua encierra una promesa para todos. Pero aun si esas personas solitarias y contrariadas entraran en nuestras iglesias el domingo de Pascua, no les sería fácil, al igual que no es fácil para nosotros entender el enorme obsequio de la Pascua para nuestra familia humana.

Decimos que Jesús conquistó una gran Victoria frente a la muerte. Creemos en ello, pero tal vez de modo vacilante. No

entendemos la muerte y todo aquello que no entendemos nos atemoriza. Así que no nos permitimos pensar mucho en ello. "Está muy lejos," pensamos. Tal vez no.

Me atrevo a decir que para aquellos de nosotros que nos hemos topado cara a cara con la muerte el impacto de lo que significa que Jesús haya conquistado la muerte para siempre cobra otro valor. Mientras tanto, la mayoría de nosotros debe creerlo en sus corazones.

Sin embargo, el sentido común nos hace detenemos para reflexionar. Si esta vida es el fin de todo, si nuestra existencia culmina con la muerte, realmente no hay mucho por lo cual vivir, trabajar y sufrir. Ciertamente nos divertimos y en la vida existen muchas alegrías. Pero siempre vienen y se van. Siempre está la desilusión de la mañana siguiente. Y deseamos más.

La resurrección de Jesucristo significa que después de que usted y yo caminemos por el pasillo de esta vida y crucemos la puerta de la muerte, como de hecho lo haremos, entonces la vida apenas empieza. Apenas comienza la alegría más allá de todas las imágenes y la alegría y paz espiritual infinitas.

Nuestros primeros padres cerraron la puerta de la muerte. Cristo, a través de su increíble sufrimiento y muerte en el amor, abrió esa puerta. Rompió el candado del pecado y de la muerte. Esa fue su Pascua. Y la celebramos todos los años y cada domingo. Hemos sido liberados. Ya no nos encontramos desesperadamente encerrados en la oscuridad de la

muerte.

Y ahora, usted y yo podemos esperar la Pascua con tranquilidad en nuestras mentes y nuestros corazones. En vez de vivir con el terror de que al final, todo es en vano; en vez de vivir con miedo de que la muerte sea una puerta cerrada para nosotros, tenemos la certeza de una nueva y hermosa vida por venir. Cristo nos entregó este obsequio de esperanza. Cristo conquistó una libertad por nosotros que nadie puede arrebatarnos. Cristo nos volvió a poner en contacto con Dios, el todo poderoso, Creador del cielo y de la tierra, quien todo lo puede. ¡Y lo ha hecho! ¡Y por eso decimos, Feliz Pascua!

Y el lunes de Pascua, cuando volvamos a la vida laboral cotidiana, ¿acaso volveremos con un poco más de fe y mucho más amor? ¿O será un regreso a vivir la vida superficialmente? La Semana Santa y el Triduum que finaliza con la celebración de la Pascua nos permiten echar un vistazo a una realidad más profunda cuando el Hijo de Dios, Jesús, destruyó el poder de la muerte y del pecado.

Su muerte nos habla de un amor poderoso y su resurrección es un llamado a una fe y una esperanza más profundas. Hemos encontrado una esper-

anza más fuerte que la historia superficial y un amor más poderoso que la muerte. ¿Acaso creemos en ello?

El domingo de Pascua renovamos nuestras promesas bautismales y se nos rocía con el agua bendita de la Pascua como recordatorio de que hemos entrado en una realidad más profunda de la vida. Creemos que se nos ha hecho hermanos y hermanas en el vientre bautismal de la Iglesia Madre.

En el bautismo pasamos con Jesús de la muerte a una realidad aun más profunda de la vida que no culmina con la muerte. Tal vez no entendamos la vida y la muerte; tal vez no entendamos el renacimiento y la resurrección. Sin embargo, al igual que Pedro cuando se inclinó a mirar en la tumba vacía, tan solo podemos sentirnos asombrados.

¡Gracias a Dios por el obsequio de nuestra fe! ¡La vida y la realidad encierran muchas más cosas de las que podemos ver! †

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!

Events Calendar

April 14
Calvary Cemetery, 435 W. Troy Ave., Indianapolis. **Stations of the Cross**, noon. Information: 317-865-1549.

Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis. **Stations of the Cross**, 2 p.m., **Prince of Peace Mausoleum, dedication and groundbreaking**, 3 p.m. Information: 317-574-8898.

St. Athanasius Byzantine Church, 1117 S. Blaine Ave., Indianapolis. **Burial Vespers and Mystery of Penance ceremony**, 7 p.m. Information: 317-860-7887.

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **Rosary and Stations of the Cross**, rosary, 7 p.m., stations, 7:25 p.m. Information: 317-283-5508.

St. Mary Parish, 415 E. Eighth St., New Albany. Hispanic Ministry, **outdoor Via Crucis**, 6:30 p.m. Information: 502-494-3264.

April 15
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 be blessed. Information: 317-485-5102.

Holy Trinity Church, 2618 W. St. Clair St., Indianapolis. **Blessing of the first foods of Easter**, 5:30 p.m. Information: 317-631-2939.

April 16
MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Easter Sunday Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

April 17
Our Lady of Perpetual Help Parish, Parish Center, St. Joseph Room, 1752 Scheller Lane, New Albany. **Catholics Returning Home series**, 7:30-9 p.m. Information: 812-945-3112 or 812-949-7685.

April 18
Providence Cristo Rey High School, 75 N. Belleview Place, Indianapolis. **Information session for prospective students and families**, 6-8 p.m. Information: 317-236-1535 or e-mail scampo@providencecristorey.org.

Indianapolis Civic Theatre, Marian College, 3200 Cold Spring Road, Indianapolis. **"Romance Without Regret: An Evening with Jason Evert,"** Jason Evert, presenter, 7:30 p.m. Information: 317-236-1478.

April 19-21
Marian College, Peine Theatre, 3200 Cold Spring Road, Indianapolis. Department of Performing and Visual Arts, **"The Wit of the Leprechaun and Other Tales of Irish Lore,"** school day shows, 10 a.m., Fri. 10 a.m. and 1 p.m. Information: 317-955-6588.

April 20
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Saint Meinrad School of Theology, 200 Hill Drive, St. Meinrad. **ELM formation workshop**, "Liturgical Presiding." Information: 812-357-6721 or 800-334-6821.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Our Lady of Fatima Retreat House and Catholic Youth Organization benefit for CYO**, "Building a Champion," 6:30 p.m., \$40 per person, \$300 table of eight. Information: 317-545-7681 or e-mail rwagner@archindy.org.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. Visiting Nurse Association, **meningitis clinic**, 9 a.m.-1:30 p.m. Information: 317-872-7050.

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Catholic Professional and Business Club meeting**, "Hope for the Culture and the Marketplace," Msgr. Joseph F. Schaedel, presenter, 6:30 a.m., Mass, breakfast and speaker, 7:10 a.m., reservations due April 19. Information: www.cpcb-ld.org.

April 20-23
Cathedral High School, 5225 E. 56th St., Indianapolis. **Musical, "Seussical,"** Thurs., Fri., Sat. 7:30 p.m., Sun. 3 p.m. and 7 p.m., \$15 reserved seats, \$10 general admission. Information

and ticket line: 317-968-7436.

April 21
Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316.

Knights of Columbus, 2100 E. 71st St., Indianapolis. Catholic Business Exchange, **Mass**, 6:30 a.m., buffet breakfast and speaker, \$10 per person. Information: www.catholicbusinessexchange.org.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. **Catholic Charismatic Renewal**, Mass, praise, worship, healing prayers, 7 p.m. Information: 317-797-2460.

April 22
Indiana Convention Center, 500 Ballroom, 100 S. Capitol Ave., Indianapolis. Third annual **Catholic Women's Conference**, "Treasuring Womanhood," 8 a.m.-4:30 p.m., \$35 per person, reservations due April 19. Information: 317-924-3982 or 317-888-0873.

April 22-23
St. Mary Church, 415 E. Eighth St., New Albany. League of Nocturnal Adorers, **adoration of Our Lord**, Sat. 9 p.m.-Sun. 7 a.m. Information: 812-246-2252.

April 23
St. Simon the Apostle Parish, 8155 Oakland Road, Indianapolis. **"Uncovering Your Treasure: Making a Difference for God,"** Jason Kotecki, presenter, 6 p.m., no charge. Information:

317-826-6000, ext. 151.

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"Apologetics from A-Z,"** sessions for children 4 years and older, sessions for adults, 11:15 a.m.-11:55 a.m. Information: 317-636-4478.

St. Mary Parish, 311 N. New Jersey St., Indianapolis. **Natural Family Planning (NFP) class, Spanish-only**, 10 a.m.-noon. Information: 317-637-3983.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Divine Mercy service**, adoration of the Blessed Sacrament, 2 p.m., prayer service, 3 p.m., Msgr. Joseph F. Schadel and Father Varghese Maliakkal, presiders. Information: 317-926-1963.

Christ the King Church, 1827 Kessler Blvd., Indianapolis. **Divine Mercy Eucharistic Adoration and Prayer service**, 2-3 p.m. Information: 317-255-3666.

St. Mary Church, 720 N. A St., Richmond. **Divine Mercy Sunday services**, reconciliation, 12:30 p.m., Divine Mercy services, 2:30-3:30 p.m. Information: 765-886-5503.

St. Bartholomew Parish, Home Ave. and National Road, Columbus. **Divine Mercy Sunday services**, 3-4 p.m. Information: 812-378-2941.

Our Lady of the Greenwood Church, 335 S. Meridian St.,

Greenwood. **Divine Mercy Sunday**, exposition of the Blessed Sacrament, homily, Divine Mercy Chaplet, eucharistic procession, Benediction, veneration of the Divine Mercy image and relic of St. Faustina, reception following service, 2 p.m. Musician Annie Karto will sing and present testimonial. Information: 317-888-2861.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Divine Mercy celebration**, adoration and Divine Mercy chaplet, 3 p.m. Information: 812-623-2964.

St. Joseph Hill Church, 2605 St. Joe Road, Sellersburg. **Divine Mercy Sunday**, exposition of the Blessed Sacrament, homily, Litany of Divine Mercy, reception following service. Information: 812-246-2512.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Divine Mercy Sunday**, holy hour, 2:30 p.m., Mass, 3:30 p.m., healing service, with Father Elmer Burwinkel, pitch-in dinner. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

Marian College, Mother Theresa Hackelmeier Memorial Library Auditorium, 3200 Cold Spring Road, Indianapolis. **Herron High School, charter school, open house**, 2-5 p.m. Information: 317-472-2050, ext. 305. †

Regular Events

First Fridays

Holy Name Church, 89 N. 17th Ave., Beech Grove. Mass, 8:15 a.m., **eucharistic adoration** 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. Information: 765-647-6981.

St. Michael Church, 519 Jefferson Blvd., Greenfield. Mass, 8:15 a.m., **exposition of the Blessed Sacrament** after Mass until Benediction, 5 p.m. Information: 317-462-4240.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Caregivers support group**, 7-8:30 p.m., monthly meeting sponsored by Alzheimer's Association. Information: 317-888-2861, ext. 29.

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.

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

St. Mary Church, 212 Washington St., North Vernon. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m. Information: 812-346-3604.

St. Joseph Church, 113 S. 5th St., Terre Haute. **Eucharistic adoration**, 9 a.m.-5 p.m., rosary, noon, holy hour for vocations and Benediction, 4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Holy Angels Church, 740 W. 28th St., Indianapolis. **Exposition of the Blessed Sacrament**, 11 a.m.-noon. Information: 317-926-3324.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Apostolate of Fatima holy hour**, 2 p.m. Information: 317-357-8352.

St. Michael Church, 519 Jefferson Blvd., Green-

field. **Communion service**, 9 a.m., rosary, meditation on the mysteries. Information: 317-462-4240.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Devotions, Mass**, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass**, 8:35 a.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Mass**, praise and worship, 8 a.m., then SACRED gathering in the school. Information: 812-623-2964.

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 Drive, 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 Drive E., Indianapolis. **Holy hour** for priestly and religious vocations, 7 p.m. Information: 317-259-4373.

Oaklawn Memorial Gardens. Our Lady of Miraculous Medal Chapel, 9700 Allisonville Road, Indianapolis. **Monthly Mass** (except December), 2 p.m. Information: 317-849-3616.

Second Fridays

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316.

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. Drive, Indianapolis. **Exposition of the Blessed Sacrament**, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Knights of Columbus Mater Dei Council #437, 1305 N. Delaware St., Indianapolis. **Breakfast**

buffet, 10 a.m.-1 p.m., adults \$5, children under 12 \$2.50. Information: 317-631-4373.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, St. Mary-of-the-Woods. **Mass**, 11 a.m., sign-interpreted. Information: 812-535-3131, ext. 434.

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. Francis Home Health, 438 S. Emerson Ave., Greenwood. **Cancer support group meeting**, 6-8 p.m. Information: 317-257-1505.

St. Francis Hospital, 1201 Hadley Road, Mooresville. **Cancer support group meeting**, 6-8 p.m. Information: 317-257-1505.

Mary, Queen of Peace Church, Blessed Sacrament Chapel, 1005 W. Main St., Danville. **Divine Mercy Chaplet**, 7 p.m. Information: 317-745-5640.

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

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 and Coleman 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. Vincent de Paul Church, 1723 I St., Bedford. **Catholic Women in Faith meeting**, 7-9 p.m., open to women 18 years and older. Information: 812-275-6539.

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 for Pro-Life Ministry, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction. (No Mass or rosary on April 15.)

Fourth Tuesdays

Marian Center of Indianapolis, 3356 W. 30th St., Indianapolis. **"12-Step Spirituality"** tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.. †

VIPs...

Edward and Constance (Roell) Ortman, members of St. Mary-of-the-Rock Parish in Batesville, will celebrate their 50th wedding anniversary on April 21. The couple was married on April 21, 1956, at St. Michael Church in Brookville. They have seven children: Paula Ingle, Jill Moorman, Susan Ortman-Leffingwell, Kathy Roth, Bob, Rick and Tony Ortman. They also have 20 grandchildren. †



New leadership team

The Congregation of the Sisters of the Third Order of St. Francis elected a new leadership team for a six-year term during their Chapter of Elections meetings held from March 23-April 2 in Oldenburg. Leadership team members elected are, seated from left, Franciscan Sisters Bernice Stenger, Barbara Pillar and Christa Franzer, and, standing from left, Franciscan Sisters Miriam Kaeser and Margaret Maher.

Youths spend spring break rebuilding homes and lives

By Katie Berger

Special to The Criterion

Take typical spring break ingredients: sandy beaches, warm weather and refreshing water. Mix them with work clothes, a gym floor and prayer. What do you get?

A not-so-typical spring break for 110 young people from the archdiocese.

When students and chaperones from Indianapolis went to Mississippi on April 2-8 for spring break, they did more than rebuild homes in an area devastated by Hurricane Katrina last August. They also renewed hope for many of the people they served there.

In return, the students, from 16 high schools in the Indianapolis area, learned to value the blessings in their own lives.

While the devastation in New Orleans

has received much of the focus in the months following the hurricane, the Mississippi coast was also heavily damaged, including some areas where entire neighborhoods were destroyed.

In Pascagoula and Biloxi, the youths spent their days working on jobs that ranged from removing debris from yards and beaches to helping with homes that hadn't been touched since the hurricane. Seemingly small tasks took on huge importance to many of the residents of the two Gulf Coast cities.

"The people in the Gulf Coast are so exhausted that even just cleaning up their yard is a big help," said Peter Marshall, a seminarian for the Archdiocese of Indianapolis.

Scenes of the hurricane's destruction are still obvious on the Gulf coast. Blue tarps, boarded windows and piles of

rubble dot the streets as a visible reminder of the destruction. Yet they also serve as a sign of progress.

Many archdiocesan youths were inspired by the hope of the families they had served.

"What really changed my perspective was the fact that what was an easy job to me was a burden off her shoulders," said Stephanie Gray about a woman her group had helped.

Many of the youths had similar experiences as Stephanie, a junior at Cardinal Ritter Jr./Sr. High School in Indianapolis and a member of St. Thomas More Parish in Mooresville.

"People can see God in the midst of Pascagoula and Biloxi because of you," Father Jonathan Meyer told the youths in a homily. Father Meyer is the archdio-

See YOUTHS, page 20



Emily Ardelean, a member of St. Malachy Parish in Brownsburg, bows and closes her eyes during morning prayer on April 4 in the Resurrection High School cafeteria.

April 21 concert to benefit youth ministry projects in El Salvador

By Mary Ann Wyand

Internationally known Catholic musician and speaker Jesse Manibusan will perform a concert to benefit youth ministry projects in El Salvador on April 21 at the Indiana State Fairgrounds in Indianapolis.

Manibusan, who lives in Grapevine, Texas, "shares from his heart the love of Christ and the call to live out our baptism in every aspect of life," according to publicity promoting the

8 p.m. concert at the Farm Bureau Building on the fairgrounds at East 38th Street and Fall Creek Parkway.

He describes himself as a Catholic lay evangelist who uses music, comedy and stories to connect with people.

Dr. Stafford and Clara Pile, members of St. Pius X Parish in Indianapolis and board members of the Tamarindo Foundation Inc., which is sponsoring the Salvadoran fundraiser, said proceeds from the concert will benefit educational assistance, youth ministry and sports programs coordinated by John Guiliano in Guarjila, El Salvador.

St. Pius X Parish has supported the nearby community of Portillo for nearly 20 years through prayers, donations, and medical and dental mission trips. Guiliano has facilitated their El Salvador Outreach

Project. Dr. William Tellman and several other St. Pius parishioners traveled to Portillo on Feb. 11-18 to treat more than 480 patients at a dental clinic.

In addition to coordinating cycling, inline skating and other activities for youth, Guiliano also volunteers as the coach of the El Salvador National Inline Hockey Team.

Stafford and Clara Pile said Guiliano "uses sports to promote the education of young people," and encourages youth to attend school and stay in El Salvador to help improve their country.

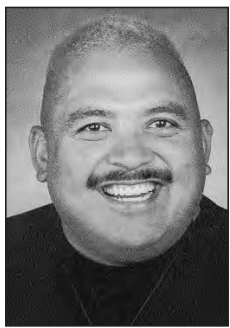
They said the Tamarindo Foundation was incorporated on Jan. 4, 2005, as a 501(c)(3) public charity with a mission statement that focuses on "providing opportunities for education, spiritual growth and athletics in order to promote

the well-being of Salvadoran youth and to improve economic conditions in disadvantaged areas of El Salvador."

Guiliano has never had a regular salary, they said, and "has existed financially only on contributions, speaking tours, hosting high school and college groups for school credit and other unpredictable arrangements."

They said members of the Tamarindo Foundation think Guiliano and his family—as well as the impoverished people of Guarjila and Portillo—"deserve better" through support of these faith-based and educational programs.

(Tickets for Jesse Manibusan's concert on April 21 at the Indiana State Fairgrounds in Indianapolis are \$10 per person and can be purchased by calling 317-547-6684.) †



Jesse Manibusan

LEGACY FOR OUR MISSION:

For Our Children and the Future

REVITALIZED OUR LADY OF FATIMA RETREAT HOUSE

ST. PIUS X PARISHIONER NANCY LEE OF INDIANAPOLIS REMEMBERS HER FIRST EXPERIENCE AT OUR LADY OF FATIMA RETREAT HOUSE. It dates back to 1980, when fellow St. Pius members Helen Jongleux and Cathy Farney invited Lee to attend a weekend Lenten retreat for women.

The weekend left such an impression on Lee that she's been a regular since she attended that first retreat led by Father Jim Farrell, now pastor of St. Barnabas Parish in Indianapolis and a frequent retreat leader at the center.

What's more, Lee has also contributed her time and talent over the past 26 years by serving as a volunteer and in recent years on Our Lady of Fatima's advisory board. It's the least she can do, she says, to support a ministry that has given her so much.

"Fatima is a hidden jewel in the middle of the city," Lee says. "It's wonderful because our location is so accessible to everybody. But once you go up that driveway, you're in the middle of so many acres of woods where you can walk the grounds and visit the Stations of the Cross. It's a place of peace and quiet where people can go away and recharge their batteries—not just spiritually, but also physically."

The center has been alive as a retreat ministry since 1950. That's when it opened its doors as a women's retreat center at the Convent of the Good Shepherd on the near-south side of Indianapolis. (A facility named Alverna served as the men's retreat center). Groundbreaking for the current facility on the city's northeast side took place on May 13, 1963, the feast day of Our Lady of Fatima. The facility later opened its doors to men in 1967.

Today Our Lady of Fatima provides spiritual renewal programs for more than 7,000 people every year. Rick Wagner, director since 2004, believes the ministry is growing after weathering several difficult years during which it surpassed fiscal hurdles along with a perception that it was preparing to close.

"There has been a revitalization of the ministry," Wagner. "Group sizes for our weekend retreats and days of reflection are



"Fatima is a hidden jewel in the middle of the city."

growing, and there seems to be a real desire to take advantage of the programs and serenity that Our Lady of Fatima offers."

The center has also enjoyed revitalized financial and volunteer support. Recent gifts have funded paint work for common areas of the retreat house. Contributions also helped pave the center's driveway, add driveway lighting and purchase new dining room tables.

Wagner credits the center's advisory board, its staff and numerous volunteers for providing energy and leadership behind the rejuvenation. New marketing efforts are further supporting this revitalization effort, and the center advertises its ministries more frequently in The Criterion. It's also extending a proactive outreach to archdiocesan parishes to spread awareness about retreat opportunities. And initiatives such as a growing e-mail database—thanks to the time and talent contributed by a volunteer—enables Our Lady of Fatima to send monthly messages

to more than 600 contacts. A quarterly newsletter also reaches 8,000 households.

Our Lady of Fatima is seeing the results generated by efforts to reach young people in archdiocesan parishes as well as Catholics from the neighboring Lafayette Diocese. And to serve more people who are interested in retreat opportunities, the center added evenings of reflection and monthly Sunday Night 101 sessions on topics such as the sacraments, the liturgy, the rosary and other building blocks of Catholicism. Mornings for Mom gatherings (formerly called Leisure Days) have been restored for mothers of young children; these sessions draw more than 40 mothers and nearly 50 children, Wagner said.

The *Legacy for Our Mission* campaign will help Fatima continue the renewal of its facilities. The center needs an elevator and accessible restroom facilities as well as a new heating and cooling systems. The to-do list includes renovating guest rooms with new lighting, carpeting, bathroom sinks and other items.

Those challenges can be daunting, Wagner said, but they affirm the center's future. The drive of volunteers such as Lee and the center's staff are another indication that Our Lady of Fatima is energized as an archdiocesan agency. And through past support and future contributions to the *Legacy for Our Mission* campaign, Wagner said, it will continue to evolve.

"The ministry of spirit-driven renewal continues to expand as more and more people are feeling the need for renewal and looking to Our Lady of Fatima to help provide this renewal," Wagner said. "We need the help of the community to 'renew' the retreat house so that we can continue to renew the community."

Legacy for Our Mission, the archdiocese's capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Our Lady of Fatima Retreat House. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will be allocated to ministries such as Our Lady of Fatima Retreat House.

Israel's Peres says pope would like to visit Holy Land in 2007

ROME (CNS)—Former Israeli Prime Minister Shimon Peres said Pope Benedict XVI told him he would like to visit the Holy Land in the first half of 2007.

Peres, who held a press conference in Rome on April 6 after his 40-minute meeting with the pope, said he renewed the Israeli government's standing invitation for a papal visit and expressed his hope that it would take place "as soon as possible."

"The pope has indicated that he may do it in the first part of next year," Peres said.

In an official statement published after the meeting, the Vatican acknowledged the invitation, but gave no indication that the pope accepted it or had discussed the timing of the visit.

Peres told reporters, "I do believe his visit could have a positive impact on the peace process."

Asked whether Pope Benedict might postpone the trip while the radical Hamas organization leads the Palestinian government, Peres said that he doubted that Hamas would

be in power next year.

While Hamas easily won the Palestinian elections in January, he said, "They cannot govern." Hamas is not a political party, but a group of people operating out of a specific interpretation of Islam, he said.

A religious organization cannot govern because "politics is based on compromise, but religion is uncompromising," Peres said.

The former prime minister said during his meetings with the pope and later with Cardinal Angelo Sodano, Vatican secretary of state, they discussed the still-uncompleted Vatican-Israeli agreements regarding the taxation of Catholic property in Israel and other legal issues.

While Peres assured the pope and Cardinal Sodano that Israel would "raise the level of negotiations" and finalize an agreement soon, he did not think it would delay a papal trip.

"The late pope did not wait until all the problems were solved" before he visited in 2000, Peres said. †

Catholic Choir of Indianapolis to present free Mozart anniversary concert

To mark the 250th anniversary of the birth of Wolfgang Amadues Mozart, the Catholic Choir of Indianapolis will perform some of Mozart's finest music at its 13th Journey Concert at 3 p.m. on Sunday, April 30, at St. Pius X Parish, 7200 Sarto Drive, Indianapolis. A reception will follow.

Mozart (1756-91) is among the most significant and enduringly popular composers of European classical music, concert organizers said. His works are widely acknowledged as pinnacles of symphonic, chamber, piano, operatic and choral music. Many of his works are part of the standard concert repertoire and are widely recognized as masterpieces of the classical style.

The Catholic Choir of Indianapolis was incorporated in 1997 as a not-for-profit organization. The all-volunteer, unpaid choir members are from Indianapolis-area parishes.

The group is dedicated to the preservation of sacred classical music with a repertoire in excess of 500 pieces. They sing in Latin, Italian, French, Spanish, German and English. Any donations collected at performances are earmarked for the paid professional choir director and accompanist.

Carolina Gamboa-Hoyos, who is pursuing a doctor of music degree at Indiana University, will serve as artistic director for this performance. A native of Bogota, Columbia, she has extensive experience with choirs and operatic productions, and in teaching and conducting.

Wayne Lundberg, who will serve as principal accompanist in both organ and piano, is the music director at East 91st St. Christian Church in Indianapolis. He has performed with the Philadelphia Orchestra and Symphonic Choir, and recorded a 21-track CD titled "Reflections in Praise."

(Admission to the concert is free, but donations are appreciated. New choir members are welcome. The choir is available for funerals, weddings, Masses, festivals and concerts. For information, call 317-255-6486 or 317-849-7684.) †



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Christ is Risen



CNS photo/Nancy Wehner

The Resurrection is depicted in an illumination from an Italian Bible. The Easter season begins with the celebration of the Resurrection, which is April 16 this year in the Latin Church.

Jesus' rising confirmed all that he had done and taught

By John F. Fink

Why did Jesus rise from the dead? The fact that he did is a basic doctrine of Christianity. But have you ever asked yourself why he rose? Another basic doctrine is that the Son of God, the second person of the Blessed Trinity, assumed a human nature in order to redeem humanity. He did that through the Incarnation and then by his Passion and death by crucifixion. With that, his mission on earth was complete and he could return to heaven, where he lived for all eternity.

So, was the Resurrection really necessary? When phrased like that, we'd have to say that no, the Resurrection wasn't strictly necessary for God to accomplish our redemption. So why did Jesus rise from the dead? Basically, it was to prove that he is God and to confirm all that he had done and taught. Before his death, he claimed that he was one with the Father, that he had power to forgive sins (which only God could do), that he existed before Abraham and several other claims to be God. Now, by rising from the dead, he proved it for anyone who might doubt it. He had predicted his resurrection, but the Gospels indicate that even his Apostles didn't take him seriously. They didn't understand what he meant by rising from the dead. They didn't even realize that he was about to be arrested and put to death. When that happened, they were completely demoralized.

We can imagine the conversations that took place in that upper room where the Apostles had gathered after Jesus' crucifixion: "Well, I guess it's all over. It looks like Jesus really wasn't the Messiah as we thought he was. We might as well go back

to Galilee and get on with our lives." What else could they have been thinking? Even when they began to hear from Mary Magdalene and the other women that the tomb was empty and they had been told that Jesus was raised, they didn't believe it. Thomas wasn't the only Apostle to be skeptical about the Resurrection. It's just that he was the only one who wasn't present when Jesus appeared to the other 10 Apostles. The others had also doubted the report of the women.

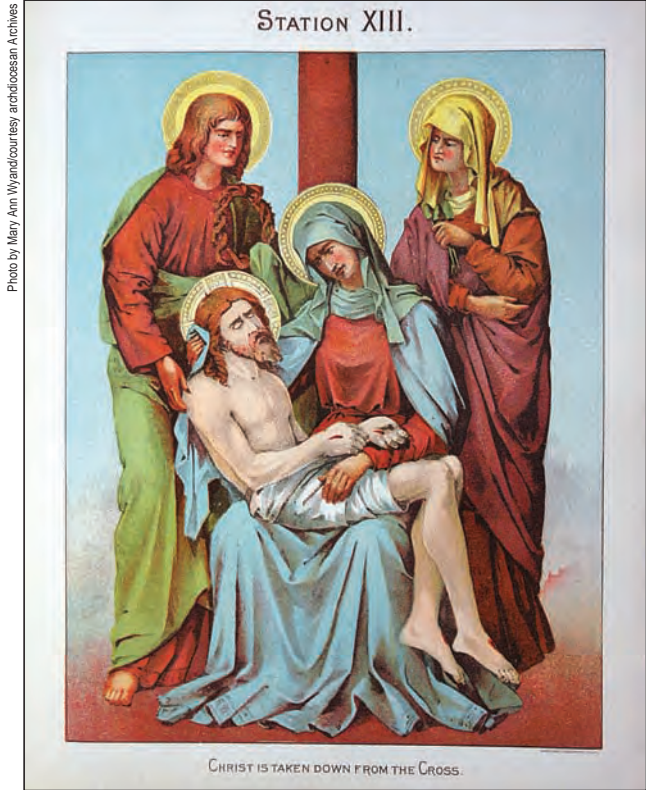
Now, of course, Jesus' resurrection changed everything! God the Father had raised his Son from the dead! That meant that all that Jesus had been teaching was true. What he had said about the Father glorifying him had come to pass.

Now it was possible to look more deeply into the meaning of Jesus' death. He had said that he had the power to lay down his life and to take it up again, and now he had done so. But exactly why had he done so?

We believe that he died to atone for our sins. St. Paul's letters are full of expressions that say that Jesus took our sins upon himself so he could take them away. John's Gospel says that he is the Lamb of God who takes away the sins of the world.

Before his death, Jesus prayed that he might somehow be spared from undergoing his passion and death—that the "cup" might pass from him. But then he accepted his Father's will because that was God's plan for our redemption.

It wasn't that God was punishing Jesus on our behalf. As the great theologian Hans Urs von Balthasar wrote in *You Crown the Year With Your Goodness*, "Nor can we say that God the Father 'punishes' his suffering Son in our place. It is not a question of punishment, for



This depiction of Station XIII, titled "Christ is taken down from the Cross," is part of the Stations of the Cross printed in a Douay Bible, dated after 1865, that was donated to the archdiocesan Archives by Mary Hurt of Beech Grove in September 2005. The Bible belonged to her uncle, Al Coppola of Indianapolis.

the work accomplished here between Father and Son with the cooperation of the Holy Spirit is utter love, the purest love possible."

John's Gospel says it best: "For 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" (Jn 3:16).

This act of redemption could only be done by God. No mere human could accomplish it. However, if redemption was to be accomplished through death, God cannot die. That is why the second person of the Trinity became human. He could, and did, die as a man while remaining alive as God.

St. Augustine explained it this way: "He had no power of himself to die for us; he had to take from us our mortal flesh. This was the way in which, though immortal, he was able to die." He went on to say, "He effected a wonderful exchange with us, through mutual sharing: we gave him the power to die, he will give us the power to live."

That's what he accomplished on Good Friday. Who would have known that, though, if he had not risen from the dead on Easter Sunday? That's why Jesus rose from the dead.

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

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Embrace the paschal mystery as it unfolds in daily life

By H. Richard McCord
Catholic News Service

"I keep reminding myself that life is changing, not ending," a friend said recently when he described how he was dealing with some difficult situations in his family and work.

Looking through the eyes of faith, he was trying to see and embrace the paschal mystery unfolding in his life.

Oblate of Mary Immaculate Father Ronald Rolheiser, in his book *The Holy Longing*, presents the paschal mystery as a process of transformation that begins with suffering and death then moves to new life.

He uses the Church's journey from Good Friday to Pentecost as a way to unfold the paschal mystery. He sees it as a five-step process:

- "Name your deaths" (Good Friday).
- "Claim your births" (Easter).
- "Grieve what you've lost and adjust to the new reality" (40 days after Easter).
- "Do not cling to the old; let it ascend and bless you" (Ascension).
- "Accept the spirit of the new life you are living" (Pentecost).

This process is a key that opens a door to meaning. Without it, we'd remain locked in a room that grows increasingly dark as suffering and loss accumulate in our lives.

The longer we live, the more loss we suffer—the deaths of family and friends, the gradual dying of dreams, the loss of innocence, idealism and youth. Denial of these deaths will not help. Naming them is the beginning of new birth.

Something is always dying in life, perhaps a cherished relationship or a plan to start a new business or maybe to retire early.

Because a hope or plan does not work out doesn't mean that we've reached the end. God can make a way for us out of darkness. Sometimes it takes effort for us to dispel the shadows and glimpse the tiny buds of new life. To do so is to begin claiming the birth, the resurrection.

The process might not be easy. Whatever we lost could have been so important that we must grieve and struggle to accept what has replaced it.

When my family moved to an unknown place after 23 years spent in comfortable surroundings, it was difficult to see any meaning in the death of the old. The new life, at first, didn't seem all that desirable.

Here the process reaches a crossroad. We can let the loss overwhelm us. Then the death will be terminal. Or we can properly grieve the loss. Then the death becomes paschal, as Father Ronald points out.

Failure to grieve and move on is like

Photo by Joan Wyand for The Criterion



This crucifix made from scrap metal is displayed in front of the St. Julian Retreat and Conference Center in a rural area near Nairobi, Kenya, in East Africa. The longer we live, the more loss we suffer—the deaths of family and friends, the gradual dying of dreams, the loss of innocence, idealism and youth. Denial of these deaths will not help. Naming them is the beginning of new birth. Faith leads us from the grief of Good Friday to the hope and new life of Easter.

the Apostles clinging to Jesus and trying to prevent him from ascending to heaven. Only when Jesus ascends can he bless them and send the Holy Spirit, who strengthens them for their new life.

With this, the paschal mystery is

complete. But in our daily Christian lives, the cycle will happen again and again—if we have eyes to see it.

(H. Richard McCord is director of the U.S. bishops' Secretariat for Family,

Pope Benedict XVI to preside over Holy Week, Easter liturgies

VATICAN CITY (CNS)—Just days before the first anniversary of his election, Pope Benedict XVI will preside over a full schedule of Holy Week and Easter liturgies at the Vatican and in Rome.

The pope will celebrate his 79th

birthday on Easter, April 16, and mark the first anniversary of his election on April 19.

The Vatican's Holy Week and Easter schedule released on April 4 included:

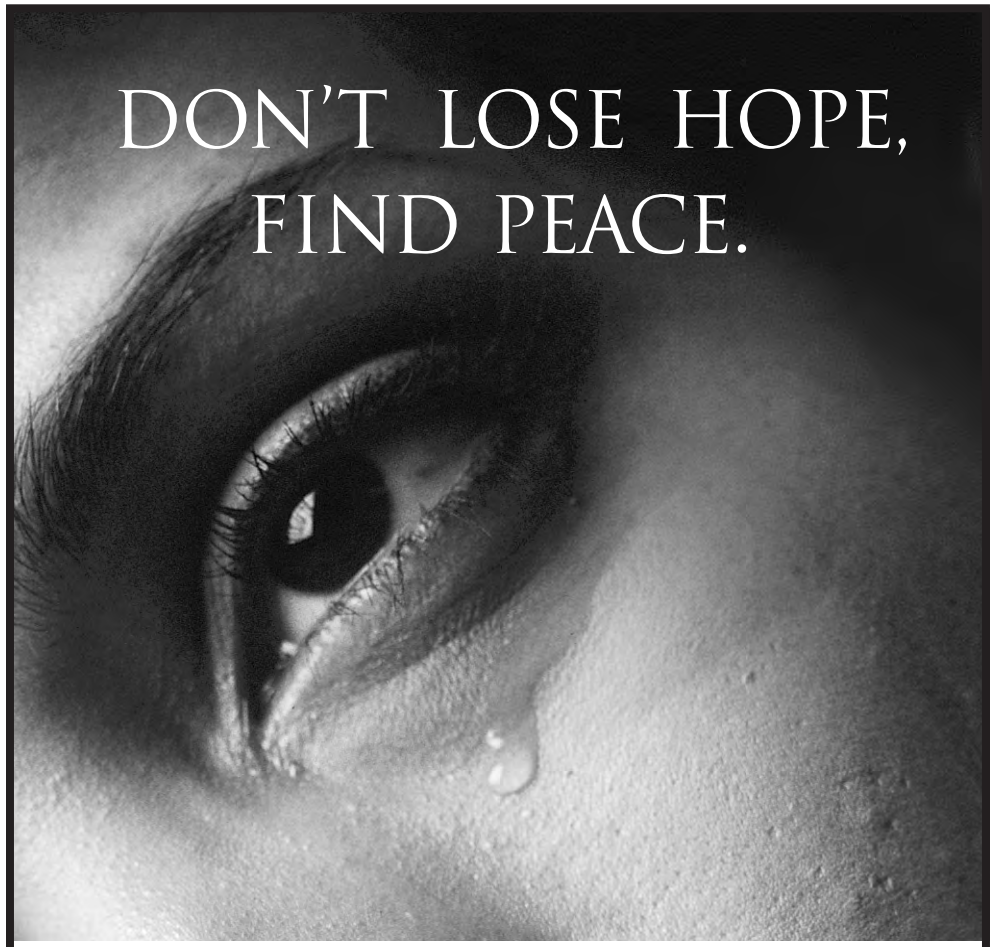
- Good Friday, April 14—The liturgy of the Lord's Passion will be celebrated at

St. Peter's in the late afternoon. In the evening, Pope Benedict will preside over the Way of the Cross at Rome's Colosseum. The pope has asked Archbishop Angelo Comastri, his vicar for Vatican City State, to write the meditations for the event.

- April 15—Celebration of the Easter Vigil at St. Peter's Basilica at 10 p.m.
- April 16—Celebration of Easter Mass at St. Peter's Square, followed by the papal blessing "urbi et orbi" (to the city of Rome and the world). †

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A Gulf Coast Easter

Return to normalcy is 'resurrection' area residents seek

By Shirley Henderson
Catholic News Service

Some days, I am surprised to hear myself humming "From the ashes of disaster, grow the roses of success!"—a little ditty from the movie *Chitty Chitty Bang Bang*.

Those are good days. On other days, I keep thinking of the phrase "waiting to exhale."

Post-Katrina, I feel my own body tense for days at a time. Then I say to myself, "Breathe, breathe." And then I can stop and breathe, stop and exhale.

Like me, so many people living in communities on the Mississippi Gulf Coast still are wallowing in "ashes."

We have been covered in ashes and sackcloth, living six months of a forced Lenten period—forced to do without the living accommodations, food, clothing, recreation and comfortable lifestyles that we enjoyed pre-Katrina. And we have so very far to go.

The 80-mile Mississippi coastline from Alabama to Louisiana, which is part of the Diocese of Biloxi, is a heavily populated Catholic area—more than 40 percent Catholic, according to a U.S. Census.

Ten diocesan churches were destroyed—gutted during Hurricane Katrina. Ten other churches were severely damaged. Six schools were destroyed—not even one desk was recovered among the rubble of those six schools, and another six school buildings sustained major damage.

With Easter upon us, we look to a "resurrection" period.

I would like to think that the people of the Gulf Coast could proclaim their

resurrection on Easter this year, but that calendar date is only seven and a half months after Katrina.

We really won't feel like we've resurrected from the devastation. Right now, we are working toward "resuscitation." We need to be "revived."

The word "normalcy" is the new buzz word for the people of the Mississippi Gulf Coast. To return to it is the resurrection we all long for.

Last Thanksgiving was truly an emotional time for everyone living on the coast and for all those who were here lending a helping hand. We all had something to be thankful for because we had survived the hurricane.

But what a melancholy time it became for many people as they gathered at folding tables instead of the family dining table, and ate from paper plates instead of from the family china.

Christmas found many people torn about "how much" to celebrate. Some decorated their FEMA trailers and their yards. They needed some "Christmas spirit." Others even hosted Christmas parties—the normal thing to do during the Advent season.

Mardi Gras usually is celebrated in grand style here. Again, we faced a moral dilemma. Could we, should we, have balls and parades for Mardi Gras when so many people were still homeless, even trailer-less?

So an unspoken compromise was reached from state line to state line. There would be no balls, but some small gatherings as well as fewer and smaller parades.

These efforts and many others have been small milestones of growth—of returning to "normal," whatever that



Students hang out together during their lunch break outside St. Clare School in Waveland, Miss. The parish church and school buildings were destroyed by Hurricane Katrina last year. Seven months later, the parish and school are still operating in temporary quarters set up in large tents and trailers. Normalcy is the new buzz word for the people of the Mississippi Gulf Coast. To return to it is the resurrection longed for.

proves to be. Even when some of our high schools had no school building and no classrooms, football players still competed on the gridiron. Athletes worked all day cleaning up debris and gutting houses then gathered for football practice late in the day. Normally, they would have been in school and playing football through the fall months. Parents have begun to sign up their children for soccer this spring. And a parish festival that usually runs for a three-day weekend in the fall will be held for just one day this spring. The effort may actually only be an excuse to get together with parish friends as in years past to experience something that was normal in their lives. Never again will we take God's blessings for granted. (Shirley Henderson is the editor of the Gulf Pine Catholic, the newspaper of the Diocese of Biloxi, Miss.) †

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Easter hope

Family traditions during season strike a spiritual cord

By Louise McNulty
Catholic News Service

Ask a half-dozen Catholics what they do to make Easter a special day and they may give you a blank stare. They may expand on that facial expression with comments like, "Well, we go to Mass as a family. We hide Easter eggs for the children. We have a nice dinner and take the children to see their grandparents."

At least no one mentions the Easter Bunny. Let those same Catholics chat a little, however, and you find out that it is the combination of Lent, Holy Week and Easter that strikes their spiritual chord.

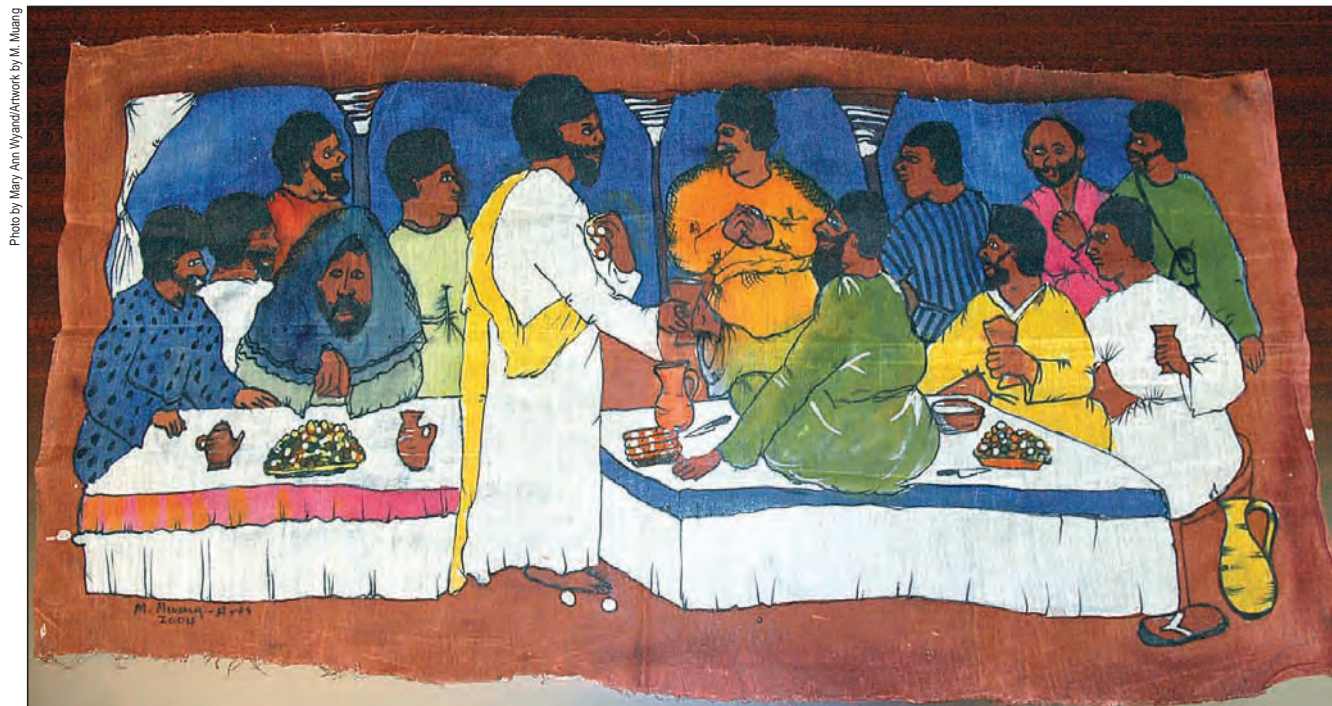
Three Ohio families typify that spiritual view. Mike and Pat Bedell of Akron have six children, ages 12 to 26, and two grandchildren. For the past 20 years, usually on Holy Saturday, they have had a Seder meal, not only with their own children and another family, but often with classmates of their college-age children, who come home for the holiday in time for the meal.

He explained that "Seder" means "order," so there's a special order to how prayers and rituals are followed, which takes about 40 minutes before the meal. They follow the steps in a booklet called *The Christian Passover Seder*, praying and asking the children what they remember about God delivering the Israelites from Egypt.

"The symbolic connection between the Passover lamb and Jesus, the sacrificial lamb, is made clear," he said. "It shows the Jewish roots of the Mass and the fulfillment of the Old Testament promises. Comparing God delivering the Jews from bondage, and Christ delivering us from sin by his death on the cross and resurrection, helps to clarify and give more meaning to Easter."

Kathy Rubio of Solon, a widow since her now 28-year-old daughter was a baby, hopes her daughter will pass on the Hungarian traditions that Kathy's mother, Eleanor Varga, taught her as a child.

"We always go to church on Holy Saturday to have food blessed," she said. "We cook a ham, Hungarian *Kolbasz* and eggs, and make a special sweet Easter cheese out of eggs, sugar and milk. We have a meal of the blessed



Jesus talks with the Apostles in this Kenyan artist's depiction of the Last Supper. The batik was created by M. Muang in 2004. Holy Thursday commemorates the Last Supper, the institution of the Eucharist.

food on Saturday evening and then again, with my brother and his family, on Sunday.

"We eat together and celebrate the risen Christ, who is the center of our faith because he died for us and rose again," she said. "Easter is the culmination of Holy Week. I think Holy Thursday is most important because it's the source of the Eucharist."

Maryann and Jim Darcy of Fairview Park are retired and have five grown children and seven grandchildren. They take part in Lenten parish missions or lecture series, and attend all the Holy Week services.

"We've reached the time in life when Easter is more of a quiet time for us," she said. "It's almost a retreat time when we can attend Mass undistracted and think about the

homily. That's important because you have to feed your spirituality, like you feed your body, for it to grow.

"As a family, we usually get together for Easter brunch at a restaurant and we see all the grandkids," she said. "It's good to be with our adult children and see their kids, and how the faith and tradition that was handed down from our parents and through us to our children is being handed down to their children, who we think will pass it on. We're not just celebrating Easter, but the joy that comes after sacrifice."

If you talk to a half dozen Catholics about Easter, it gives you hope.

(Louise McNulty is a free-lance writer in Akron, Ohio.) †

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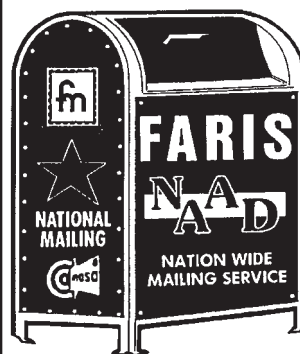
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Today's Easter meal is similar to earlier feasts

By Margo MacArthur
Catholic News Service

At Easter, Christians sit down with family and friends to eat special foods that people have enjoyed for centuries.

Although recipes have changed to suit modern tastes, today's Easter meal is often amazingly similar to earlier Easter feasts, and its roots are often more ancient than most of us would imagine. Eating eggs, lamb, ham and ornamented breads in particular is a modern tradition with very old roots.

In pre-Christian times in Persia, eggs were symbols of spring. Back then, people marveled that new life could emerge from seemingly dead objects.

In the early Christian era, eggs became symbolic of the stone tomb from which Christ was resurrected.

Because eating eggs used to be forbidden during Lent, early European Christians painted eggs in vivid hues, had them blessed and gave them to friends as gifts to celebrate the end of the Lenten season.

During the Middle Ages, King Edward I of England had 450 eggs boiled, dyed and covered with gold leaf, which he then distributed to members of the royal household on Easter in 1307. Thus began the tradition of the Easter egg.

Because Jesus was described as the "Lamb of God," eating lamb on Easter can also be traced far back.

Benedictine monks blessed lambs in the seventh century. In the ninth century, the main feature of the pope's Easter dinner was a roasted whole lamb, which later popes replaced with smaller pieces of meat.

Today's cooks often prepare roast leg of lamb for Easter dinner. Small stuffed lamb toys are given to young children on Easter, and a lamb molded from butter and sugar may be found on many Easter tables.

At Easter, smoked or cooked ham has been eaten throughout Europe since ancient times and is often

the main course of a traditional Easter meal in America as well.

The meat of the pig—in the forms of roast pork and baked ham—has been the center of both Christmas and Easter meals in many cultures.

Bread, too, has stood the test of time as an Easter food.

Distinctive Russian Easter bread is cooked in a square mold. In Germany and Austria, Easter bread dough is braided and baked in an oblong pan. In Poland, many breads are sweetened with honey then filled with fruit and nuts before being baked in pans fluted to resemble a woman's skirts. And in Hungary and Transylvania, breads may be used to wrap a baking ham or meatloaf of pork and spices.

Throughout Europe in past centuries, Easter foods were blessed during Holy Week, then displayed for several days to show a village's or a family's abundance.

Among Germans, Austrians, Poles and Ukrainians, the entire Easter feast of cooked meats and sausages, cheeses, breads and pastries, spices and fruit was decorated with garlands and clusters of leaves, flowers and herbs.



CNS photo/Nancy Wiehock

In the early Christian era, eggs became symbolic of the stone tomb from which Christ was resurrected.

Today, with refrigeration and ready access to virtually all foods, modern families of all ethnic backgrounds have infinite possibilities to choose from when planning their Easter menu. Yet lamb, ham, eggs and all the rest of the traditional foods we take for granted continue to connect us to Christians throughout the ages.

(Margo MacArthur is a freelance writer in Andover, N.J.) †

Holy Trinity Parish continues longtime Slovenian tradition

By Mary Ann Wyand

The blessing of food for Easter is a longtime Slovenian tradition that has been carried on at Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis since its founding 100 years ago.

Sue Ann Yovanovich, the pastoral associate at the Indianapolis West Deanery parish, said food will be blessed at 5:30 p.m. on Holy Saturday, April 15, in the church, and the public is welcome to join parishioners for the ceremony.

"It is the custom of the Slovenians to take symbolic foods to be blessed in church, which is then the first to be eaten, breaking the 40-day Lenten fast," she explained. "The food which is blessed will be the food used for breakfast on Easter Sunday morning."

Special foods are placed in a basket with a handle and covered with a white linen cloth.

The basket is filled with meat—ham, pork or beef—to symbolize the body of Jesus, she said, as well as sausage, which is usually homemade and represents the ropes that bound Jesus as he was taken from Golgotha.

Potica, a Slovenian nut-roll bread baked in a round shape, is also placed in the basket to depict the crown of thorns placed on Jesus' head, she said. Horseradish is added to the basket to represent the nails used to crucify Jesus on the cross, and an orange is included as a symbol of the sponge that was offered to Jesus with a bitter drink.

"The priest opens the ritual with a

greeting and a hymn," Yovanovich said. "He then proceeds to extend his hands over the food and prays a special blessing for each type of food. He then walks down the aisle and sprinkles each basket with holy water."

After this blessing, the priest asks the children to come forward with their Easter baskets then he blesses them, she said. The ritual ends with a hymn.

Yovanovich said several Slovenian legends are associated with the blessing of food on Holy Saturday.

"There is a legend that the young girls race out of church to see who will get home first," she said. "The winner of this race is assured, by legend, that she will be married that year."

In some villages, she said, "the baskets are placed outside the door of the house or on the windowsill to be accessible to the 'Pope's Blessing' that comes airborne from Rome and is supposed to keep the family safe all year long."

Another Slovenian legend involves carrying baskets of blessed food to orchards, she said, then touching the baskets to the trees, which is believed to make them produce more fruit that year.

"The blessing of food is a beautiful and meaningful Slovenian tradition which is continued by families of Slovenian heritage at Holy Trinity Church every Easter," Yovanovich said. "The tradition encourages family participation in its preparation and finally in consumption of the food—all the while reminiscing on the religious meaning of this holy day of Christ's resurrection." †

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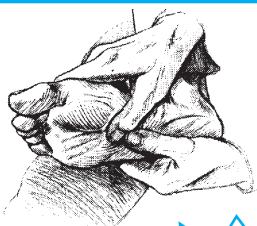
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Paschal mystery centers on Christ's passage from death to life

By Fr. Stephen D. Ryan, O.P.

Catholic News Service

When we refer to the paschal mystery, we speak of something at faith's core. The Church uses the term "paschal mystery" primarily to refer to Christ's passion, death and resurrection.

These events took place at the time of the Passover (Hebrew "pesach" and Aramaic "pascha"). The word "paschal"—derived from the Greek "pascha" and Latin "pascha," also forms of the word "Passover"—recalls this ancient rite.

But what does "mystery" mean in "paschal mystery"?

The biblical sense of the word is found in the Gospel of Mark (Mk 4:11). Jesus tells the Apostles they have been given the "secret" (in Greek, "mysterion") of God's kingdom. The paschal mystery is the secret hidden at the heart of all human history.

The passion, death and resurrection of Christ are called a mystery because their meaning and power are the secret hidden in the depths of all human life.

Consider the ancient roots of this mystery and how this secret is present in our lives right now.

When God led Israel out of slavery in Egypt in the 14th century B.C., he did so in springtime, the time when nomadic shepherds moved their flocks from winter to summer pastures. It was customary then to celebrate spring's arrival and the change of pastures with a festive meal.

God used this ancient custom in establishing a new rite in Israel. The blood of the Passover lamb was used to mark the homes of Israelites so they would be spared—"passed over"—during the 10th and final plague that God

used to set his people free (Ex 12:13). This Passover lamb, and specifically the blood of the lamb, became a symbol of God's deliverance of Israel, their passage from slavery to freedom, from death to life.

When Christ began his own "passing over" from the world to God, he did so precisely at the time of the Jewish Passover. John's Gospel suggests that Christ's crucifixion took place at the moment the Passover lambs were being slain (Jn 19:14, 31). Christ, St. Paul tells us, became our Passover (1 Cor 5:7).

The paschal mystery centers on Christ's passage from darkness to light, from death to life, from this world to the next—transitions beginning with suffering, but ending with joy.

The Holy Week rites likewise begin with great solemnity, but end in a markedly joyful celebration. God's victory over suffering and death, revealed in the paschal mystery, is the source of Christian joy.

The Church celebrates the saving events of the paschal mystery each year at Eastertide and every day in the Mass. It is primarily in the liturgy that these saving events are made present.

Uniting ourselves to Christ in the liturgy, we are made contemporary with the paschal mystery of Christ. We step out of time and into the divine eternity.

We are also invited to see the basic pattern of Christ's paschal mystery in our daily lives—in ourselves and in our world. Participating actively in the liturgies of the Church can help us understand our own daily sufferings, our small daily deaths and resurrections, as expressions of the paschal mystery of our Lord being brought to completion in us.

As St. Augustine said, "With his

CNS photo/Crosses



God's victory over suffering and death, revealed in the paschal mystery, is the source of Christian joy.

Passion, the Lord passed from death to life, and thus he opened the way for us who believe in his resurrection also to pass from death to life."

(Dominican Father Stephen D. Ryan teaches Scripture at the pontifical faculty at the Dominican House of Studies in Washington, D.C.) †

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Creating a crucifix

At Easter, children can ponder the story behind the cross

By Janaan Manternach
Catholic News Service

A big wooden crucifix hangs on the center wall of the living room in Miguel's home. His mother brought it with her from El Salvador when she came to the United States. It was made by his grandfather, an artisan who cuts crosses from local wood and decorates them with religious images and symbols.

For the first time since Miguel was 5, his family was planning to go back to El Salvador for Holy Week and Easter.

Suddenly, Miguel found himself studying the crucifix because his grandfather had told him that during their visit he would help him make and decorate a cross.

Until then, Miguel hadn't been all that interested in the crucifix. It was just part of the other paintings and photographs on the wall. Now, looking at it, he noticed that a man hangs limply on the cross. Three women are standing beneath the cross. Nails hold the man's hands to the wood. His feet are crossed one over the other, and there are nails in them.

On the man's head is a crown of thorns. But, mysteriously, one thorn is a huge lily. The man is clothed in a glorious flowing white gown. His arms are stretched upward, and the sky above him is a burst of color. Light is all around him.

It kind of took Miguel's breath away. As his eyes moved to the left arm of the cross, he noticed a table. On it is a loaf of bread and a cup. Around the table is a blur of faces, except one face that stands out. It is this same man's face.

Then Miguel looked at the right arm of

the cross, and there he saw a long stone box that is empty. A lid leans against it and a white cloth hangs off to one side. Two angels stand near the box. Miguel knew that it is the man's tomb, and he liked the way his grandfather shaped it.

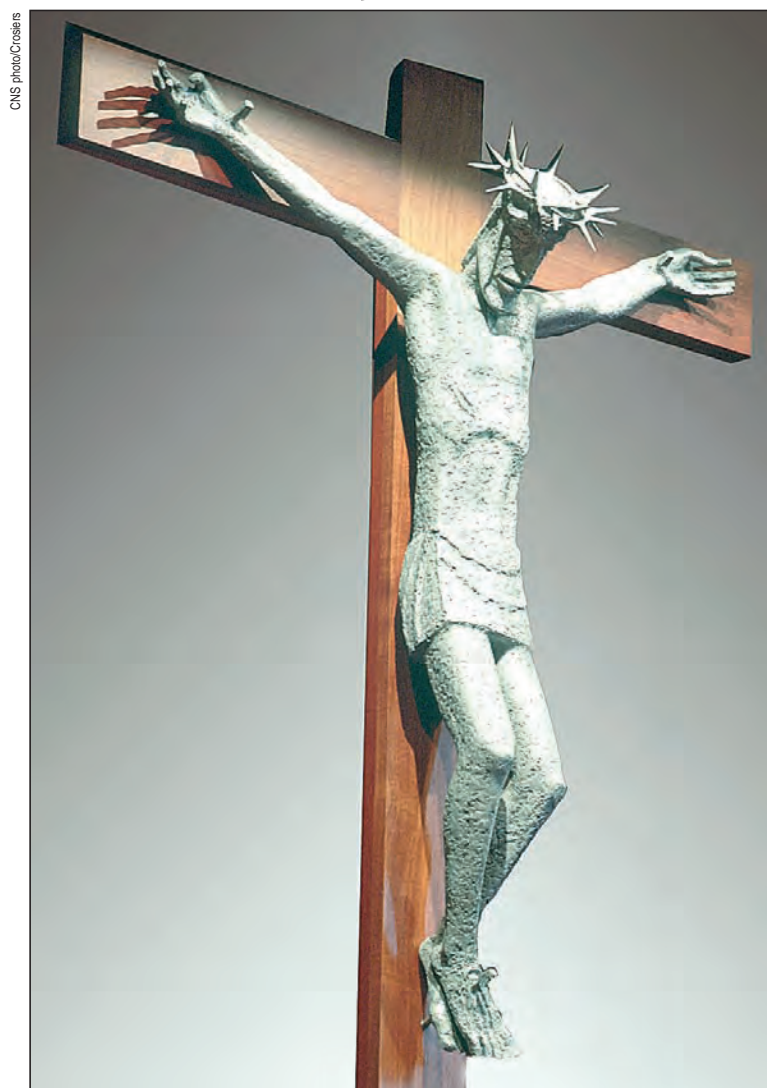
Miguel is 10 now. All his life he has heard about this man. He has heard about him from his parents, from his teachers in religion classes and at Mass. But as he gazed at the cross in their living room, he suddenly realized that this man is more than just a story.

Now he could hardly wait to see his grandfather. He wanted to hear what his grandfather would say about the Last Supper, Jesus' death and resurrection, the empty tomb, and the men and women who were with Jesus during that time.

As Miguel continued to look at the cross, he felt something about Jesus that he had never felt before. In those feelings was an eagerness to create a cross. This feeling surprised him because he had not been all that excited when his grandfather told him that he would help him make one.

Miguel also felt that it would be different from his grandfather's crucifix. But he wasn't worried about that. Somehow, he knew that when he and his grandfather work on his cross, what he wants to say about Jesus will happen.

The greatest surprise for Miguel in all this is that he found himself talking to Jesus—something he had never done before. It wasn't praying the way he prays with his parents or during religion class or at Mass. It was like talking to a friend, someone who knows him, someone who understands. This, more than anything



Miguel is 10 now, and all his life he has heard about this man. But as he gazed at the cross in their living room, he suddenly realized that this man is more than just a story.

else, is what he wants people to feel when they ponder the story of Jesus that he will tell by creating a crucifix.

(Janaan Manternach, a veteran catechist and free-lance writer in Arlington, Va., wrote this fictional story for children.) †

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Through the paschal mystery, God ‘made all things new’

By Fr. Gerald O’Collins, S.J.

Some years ago, when ending a course on the Resurrection, the students joined me for a eucharistic liturgy. At the presentation of the gifts, they each brought to the altar a gift symbolizing the Easter mystery.

At the end of the line came two tall students, Mimi and Matthew. When they walked up with nothing in their hands, I wondered whether they would produce something from their pockets.

Mimi stopped and then stepped out of her shoes. “They are brand-new shoes,” she told us. “The Resurrection lets us walk in new ways.”

Matthew turned toward the congregation and said, “As my Easter gift, I have a new song to teach you.”

Mimi and Matthew were right. The Resurrection does put new shoes on our feet and a new song in our mouths. By rising from the dead, Jesus empowers us to walk in new ways and to sing his new song of joy, “Alleluia!”

We often hear and sometimes use the term “paschal mystery”—the wonderful, life-giving reality of our redemption, which the divine love brought about through the suffering, death and resurrection of Jesus.

By calling this reality “paschal,” we recall the deliverance from the bondage of Egypt celebrated in the Jewish feast of Passover. In other words, the “paschal mystery” is the marvelous truth of our being saved from sin and evil, and set free to live new lives.

Through Good Friday and Easter Sunday, God has truly “made all things new” (Rv 21:5).

To be sure, it is tempting to join the classical pessimist of the Scriptures, Qoheleth, who assures us “there is nothing new under the sun” (Eccl 1:9).

At times, our lives can look so gray, dull and unchangeable that we feel there can be nothing new for us under our sun. The reasonable thing is to join the three holy women who remember the huge stone locking Jesus’ body away in darkness and anxiously ask themselves, “Who will roll away the stone for us from the door of the tomb?” (Mk 16:3).

Any of us can feel so dead and locked up that any exit seems impossible. Who will solve my great difficulty and roll away my persistent problem?

The Easter news, however, is that Jesus is risen. God has done the impossible and brought the dead Jesus to new, transformed life!

We too are set free from bondage to sing our new songs and live in new ways. That is the message conveyed by many symbols in the Easter Vigil liturgy.

There is a new Easter candle to be blessed, lit and carried solemnly into the sanctuary. We bring fresh cloths and new flowers to the altar. The celebrant blesses fresh water for baptism and consecrates new hosts.

Christ is risen from the dead, and all things are made new.

We learn to love through being loved by Christ and letting ourselves be loved by him. Jesus opens our hearts

and enables us to give him and others the only thing he wants—our love.

Yet sooner or later, the questions force themselves on us.

“Is death the end of everything we have experienced through the love we receive and give?”

“But do we love each other only to have our hearts broken at the end?”

What the resurrection of Christ promises us is that the world to which we go is no gray haunt of ghosts, it is a richly satisfying experience in which we shall know the glorious Christ and all our dear ones, and be known by them.

We have the Lord’s promise. He said, “If I go and prepare a place for you, I shall come again and take you to myself, so that where I am you also may be” (Jn 14:3).

Easter is the wonderful morning after the terrible night of the cross.

On Good Friday, evil did its worst. It seemed the end of all things. Christ, the most loving and lovable person we ever had on earth, died a brutal death as a criminal. His end killed the hopes of his friends. With his burial, what was left?

But death could not hold him. He returned, wonderfully transformed, from beyond the grave. He showed himself gloriously alive to those who had known him and seen him die. He met them in the old, familiar places, and talked with them about the work he wanted them to do. He taught them to trust him and believe in his presence, even when they no longer would see him visibly.

We too enjoy the promise: “I will be with you all days, even to the end of the world” (Mt 28:20).

Easter is the wonderful morning that will never end. The paschal mystery has everything to do with our lives, here and hereafter.

(Jesuit Father Gerald O’Collins teaches at the Gregorian University in Rome. His most recent books include *Catholicism*, published by Oxford University Press, and *Easter Faith*, published by Paulist Press.) †



An angel appears at Christ’s empty tomb in this church window depicting the Resurrection. The Easter news is that Jesus is risen. God has done the impossible and brought the dead Jesus to new, transformed life!

Christianity is life-giving and liberating

By David Gibson

If you subtracted Easter from Christianity, you’d have an entirely different religion from the one the world has known for the past 2,000 years. The life, you might say, would go out of it.

I suppose that without Easter, Christianity still could have become a religion of wonderful teachings on how to live and of quite amazing insights that could have stood the test of time.

Still, without Easter, death, it seems, would have been the end of the road.

Without Easter, the tone of Christianity would have been so different, certainly less joyful.

With Easter factored in, Christianity is life-giving. Because the death and resurrection of Christ are liberating, Christianity represents much more than a body of teachings and insights.

Christianity is a religion about life in Christ—about Christ’s life in us.

Do we talk about Christ’s death and resurrection so often that we begin to take them for granted? Maybe the real risk isn’t so much of subtracting Easter from Christianity as of virtually overlooking its significance.

With his death and resurrection, Christ’s life is shared; Christ’s life courses through our veins.

(David Gibson edits Faith Alive!) †

Discussion Point

Easter means Mass with family

This Week’s Question

Do you have memories of an Easter Sunday that you hope never to forget?

“My Nana would come from Ireland every year to spend Easter with us. When I was about 7 or 8, Nana brought my mother’s sister, her husband and five boys, ages 1 to 13. We had a wonderful Easter with all those people in our small house, and we took up a pew and a half in church.” (Roisin Viens, White River Junction, Vt.)

“In my country, Haiti, ... we cut the palm trees only for Palm Sunday. ... We can eat the inside of the tree, which we cook like a vegetable. Also, I had a daughter on Good Friday, and we got out of the hospital on Easter Sunday, so we named her Pascale.” (Yolanda Jean Jacques, Norwich, Conn.)

“My father-in-law’s birthday once fell on Easter so we celebrated with his whole family. We went to

church together and did a group reading of the Gospel later. It was so neat to celebrate Easter and the birthday because my husband’s dad was such a wonderful example of a good father.” (Nancy Dewey, Moorehead, Minn.)

“The [Easter] Vigil when I became a Catholic a couple of years ago was one of the most exciting days in my whole life. ... I’m now on the RCIA team.” (Rob Rhinehart, Baltimore, Md.)

Lend Us Your Voice

An upcoming edition asks: What do you think society most misunderstands about parenthood?

To respond for possible publication in an upcoming edition, send your response to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo/Crosiers of artwork at St. Pius X Church in Lourdes, France

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: He was crucified

See Matthew 27:33-66, Mark 15:22-47,
Luke 23:33-56, John 19:17-42



The evangelists don't go into detail about the horrors of the Crucifixion. They say simply, "They crucified him." Their readers knew full well what this method of execution entailed and Mel Gibson's movie *The Passion of the Christ* doesn't exaggerate it.

The Gospels report seven things that Jesus said while hanging on the cross. Mark's Gospel says that it was 9 o'clock when Jesus was crucified and he died at about 3 o'clock, although John's Gospel says that Pilate condemned Jesus to death at noon.

The first three of Jesus' last words show that he was still thinking of others: "Father, forgive them, for they know not what they do." He was asking forgiveness not only for the soldiers who had nailed him to the cross, but also for our sins for which he was dying.

"Today, you will be with me in Paradise," he told one of the men dying with him, thus giving hope to everyone that it is never too late to repent.

"Woman, behold your son," he said to his mother, referring to John, and, "Behold your mother" to John. This scene has been interpreted both literally, as Jesus' concern for his mother, and symbolically with Mary as a symbol for the Church. If Jesus was just concerned about his mother, he could have made arrangements for her at any time, not waiting until he was on the cross. Mary was given as the mother of all of us.

As Jesus hung on the cross, the mockery continued: "He saved others but can't save himself," and, "Let him come down from the cross, and we will believe in him." How strong the temptation must have been to do exactly that!

"My God, my God, why have you forsaken me?" Jesus prayed in the opening words of Psalm 22. How accurately the psalm described what was happening: "They have pierced my hands and my feet," and, "they divide my garments among them."

I thirst," he said, still echoing Psalm 22. "My throat is dried up like baked clay, my tongue cleaves to my jaws."

"It is finished," he said. His mission on earth was complete. He had accomplished what his Father had sent him to do. He had redeemed us by his death.

"Father, into your hands I commend my spirit," he prayed, part of still another psalm (Ps 31:6). And lowering his head, he died.

To make sure he was dead, a soldier thrust a lance into Jesus' side and, John's Gospel says, "Immediately blood and water flowed out," indicating that death really had occurred. (There might also have been a symbolic reference to the Eucharist and baptism.)

The women who had long accompanied Jesus witnessed all of this, allowing Mary and others closest to Jesus to have some measure of privacy at the foot of the cross.

Then Nicodemus and Joseph of Arimathea arrived to bury Jesus, while Mary Magdalene and the other women left to prepare spices and perfumed oil for his anointing. †

Cornucopia/Cynthia Dewes

We shouldn't be casual about 'Casual'

Remember the annual Easter parade? Remember Easter hats? Remember hats at all or—for that matter—remember dressing up for Church?



These things seem quaint now, right? We live in an age of "Casual"—casual dress, casual speech, casual ethics. If we got any more casual, we'd be dead. Which brings me to the point I'd like to make: I think it's time to examine the not-so-casual influence of "casual" in our lives.

Easter is a good time to consider this because Easter is definitely not a casual occasion. Easter is the greatest Christian feast of the year, the day on which our Lord rose from the dead, illustrating the divine glory in which we're invited to share. That's why we used to dress up for it. Duh.

Anyway, Easter is a passionate time (no pun intended). Jesus was a radical, his message was revolutionary and the results of his life have influenced the world in a major way ever since. We should remember our intense beginnings and get over

whatever apathy and indifference have crept into our lives—along with sloppy dressing.

Now, I'll admit that the sandals worn in Jesus' day seem pretty casual to us, even though they were worn in the synagogue and other important places. And those robes! But those things were appropriate apparel of that day, not carrying the message of "I can't be bothered" that some clothes do now.

The problem is that this casual attitude spills over into more than just dressing in a way that shows disrespect for a person or occasion. It seems to indicate that nothing—including a visit to the president of the United States or the pope or Christ in the Eucharist—requires a respectful demeanor.

Common good manners, which are simply behaviors that acknowledge the rights and feelings of others, have been largely done in by casualness. People carry on loud personal conversations in public places, both in person and on their cell phones. They drive cars aggressively and demonstrate road rage because it requires discipline to be patient. They walk down the center of the sidewalk and push ahead because they can't be bothered with the comfort of others.

Children pick up on the casual attitudes of their elders, resulting in poor sportsmanship, bullying and insolence to authority. Soon they graduate to using steroids or other shortcuts to success, including cheating and plagiarism now common in schools and universities. Casual learning results in an ignorant and even illiterate society.

The opposite of casual is formal, but this does not mean we need to wear high heels to the grocery store or send thank-you notes to the mail carrier. What it does mean is that we should restore common sense in showing respect for each other and for life events.

Of course we should be casual if the occasion warrants it, both in dress and behavior. Going to a picnic—even with the boss present—is a casual occasion. But, we must always keep in mind people's dignity as children of God and co-recipients of the Easter promise, and also acknowledge the importance of certain proceedings.

With that in mind, I wish you a blessed—not a casual—Easter!

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

Faithful Lines/Shirley Vogler Meister

Eastertide question: Why attend church?

In our heart of hearts, most adults could answer the above question quickly and easily. Yet, it pops up repeatedly in our lives, starting with early childhood and often increasing during the teen years.



When I was a child, I didn't balk at going to church because the practice was so normal in our family. I took this for granted.

However, children—especially teens—often challenge parents about Mass, perhaps preferring to do something else. Some youngsters—perhaps even some adults—might even acquiesce to Mass attendance with a "let's get it over with" attitude.

Recently, I received an e-mail from a Florida friend, Jack, who shared an anecdote about this very question, which I condense here:

Supposedly, someone who attended church regularly for decades finally

questioned this practice with a letter to a newspaper editor. He suspected that he had heard at least 3,000 sermons, yet he could not recall one of them.

"I'm wasting my time and pastors are wasting theirs," he wrote. This created a surge of mail both for and against attending church—until one reader wrote this:

"I've been married 30 years. In that time, my wife has cooked at least 32,000 meals, but, for the life of me, I cannot recall the entire menu for a single meal. They all nourished me, giving me the strength needed to do my work. If my wife had not done this, I could have been dead long ago. Likewise, if I had not gone to church for nourishment, I would be spiritually dead today."

This story might be apocryphal, but it is good, nonetheless. At least it urged me to ponder my own attendance at Mass.

True, sometimes my body is more in-the-moment than my mind or my spirit (especially when not feeling well), and sometimes I so diligently pray for something specific that I have trouble paying attention—or I am distracted for trite reasons.

However, I cannot recall any time I left church without feeling God's presence, resolving a problem, being uplifted, appreciating community spirit or internalizing the priest's homily. (Paul and I are blessed to have three excellent homilists at Christ the King Parish: our pastor, Father Tony Volz, as well as Father Tom Murphy and Father James Bonke.)

I am usually edified at church, whether in my parish or visiting another place of worship, Catholic or not. Recently, Paul and I attended Mass at St. Ann Parish in Cleveland Heights, Ohio. In the homily, the pastor, Father James E. Singler, explained four vertical Lenten-related script words on vertical sanctuary banners: spirituality, simplicity, service and solidarity.

May Christ in the Eucharist help us fulfill these goals in all seasons of the year, not just during Lent and the beautiful Eastertide.

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

Twenty Something/

Christina Capecchi

He's just so into you

(Editor's Note: With this issue, we begin a new monthly column, "Twenty Something," by Christina Capecchi, a journalism graduate student at Northwestern University in Evanston, Ill., and a Catholic Press Association award-winning writer.)

The little pink book called *He's Just Not That Into You* hit hopeful, female singles hard, delivering the truth about men



unflinchingly.

For my friend Staci, the truth set her tears free. Tauna, meanwhile, could hardly stand to read it: The authors described one red-flag behavior after another that her kinda sorta boyfriend had exhibited.

The unavoidable verdict? He was just not that into her.

We women have a history of being forgiving to a fault with the men we date. We'll justify their lapses and delays with the generosity of Mother Teresa. "Maybe he's out of town." "Maybe he lost my number." "Maybe he mistyped my e-mail address."

And our well-intentioned girlfriends fuel the delusion: He's busy, he's shy, he's intimidated. We brainstorm a slew of euphemisms to mask the painful reality: He's uninterested.

I once dated a guy who lost interest long before he bothered to tell me. As his contact grew more and more sparse, my excuses for him grew more and more creative. I was pretending to date him months after he had decided he was done.

My friends consoled me with the standard lines. "His loss." "Don't take it personally." But I still felt like the loser. And how could I not take it personally? It was personal!

That's when another paperback landed in my hands, delivering a truth that was much easier to swallow. In *The Sacred Romance: Drawing Closer to the Heart of God*, Brent Curtis and John Eldredge's words spoke right to me:

"In all of our hearts lies a longing for a sacred romance. It will not go away in spite of our efforts over the years to anesthetize or ignore its song, or attach it to a single person or endeavor."

God pursues us with greater ardor and more persistence than any human could, the authors point out, and receiving his love brings us complete fulfillment—the kind that doesn't snap with breakups and heartbreaks.

Here's the best part: God doesn't pursue you because you're skinny or sculpted or skilled, not because you can read fast or throw far or jump high—just because you're you. That's reassuring to any young adult who has been trained to identify achievements and list them on resumes.

"Could it be that we, all of us, the homecoming queens and quarterbacks and the passed over and the picked on, really possess hidden greatness?" Curtis and Eldredge ask. "In other words, we are the ones to be called Fought Over, Captured and Rescued, Pursued."

Admit it, girls: Isn't that how you've always wanted to feel?

And guys, God is relentlessly pursuing you the way you dream the Harvard president or the Google CEO would.

Rejection hurts, but as young adults it comes with the territory. We're trying to land a place on a team of choice, a date with a hottie of choice, a spot at a college of choice, a job at a company of choice. We're setting ourselves up for some degree of rejection.

That's why it's important to remember God's unwavering acceptance of you and his relentless pursuit of your heart. He's the founder and director of the universe, yet he deems you worthy of his full-time attention. He's just so into you. †

Feast of the Resurrection/Easter Sunday

Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 16, 2006

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

This weekend, the Church celebrates the greatest of its feasts, the Feast of the

Resurrection of the Lord, on Easter Sunday.

It is the greatest of feasts because it rejoices in the fulfillment of human salvation, finalized and completed when the Lord Jesus rose from death to new earthly life after having been crucified.

On Holy Saturday, after dusk, the Church presents its splendid liturgy of the Easter Vigil.

These reflections, however, focus on the readings proclaimed at Masses during the day on Easter Sunday.

The first reading is from the Acts of the Apostles.

Speaking on behalf of all the Apostles, Peter gives a capsulized version of the life and mission of Jesus. It is more than a biography. It is a testament of God's love for humankind, given in Jesus, and in the sacrifice of Jesus. It is an invitation to people to follow the Lord, and it is a reassurance that God is with us still in processes developed by Jesus.

For the second reading, the Church offers a passage from the Epistle to the Colossians.

This reading tells us, as it told its first audience, that we have been raised with Christ. We usually associate resurrection with death, in that resurrection is re-vivification after physical death. In the Pauline writings, resurrection also meant an event on earth while physical life is present. It is a resurrection over sin, voluntarily chosen by each disciple.

St. John's Gospel supplies the last reading.

It is the familiar story of Mary Magdalene's early morning visit to the tomb where Jesus had been buried after being crucified. She found the tomb empty. Immediately, she hurried to Peter and the

other disciples to give them the news.

At once, Peter and the others went to the tomb and saw for themselves that it was empty. The disciple whom Jesus loved also saw the tomb. He was not bewildered. He knew that Jesus had risen.

Reflection

The readings for this feast, as well as the feast of Easter itself, are overpowering in the richness and depth and breadth of their message. Jesus is the Savior! He lives forever!

In the Acts of the Apostles, it is clear that Peter and the Apostles were exercising a role given to them earlier by Jesus, a commissioning by the Lord documented in John and the other Gospels.

Salvation in Jesus did not end when Jesus ascended. It lives in the Apostolic credentials of the Church.

Colossians, the second reading, calls us clearly and firmly to turn totally to Jesus. We must drown our sins, and in this we too rise, even now and not only after physical death.

Sin is living death. If we do not repent, our sins are final. They doom us to death. Nothing good can ever come from sin, from rejecting God.

Volumes have been written about these verses from the Fourth Gospel. Two figures are very important. The first is Mary Magdalene. The second is the Beloved Disciple, assumed to have been the Apostle John, although the Gospel never identifies this disciple by name.

Common between them is their unqualified love for Jesus. Mary of Magdala is an example for us all, although much recently centers on the fact of her gender. She had much to lose by paying attention to the corpse of a condemned traitor.

The Romans always were looking for conspiracies, and the Romans played for keeps. Yet, unknowing about what she would find, Mary Magdalene went to the tomb.

The Beloved Disciple realized what had happened. The example for us is to trust in the Lord relentlessly. After all, we are limited as humans. We need Jesus. True commitment to Jesus brings wisdom and insight for living. †



Daily Readings

Monday, April 17

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

Tuesday, April 18

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

Wednesday, April 19

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

Thursday, April 20

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

Friday, April 21

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

Saturday, April 22

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

Sunday, April 23

Divine Mercy Sunday
Acts 4:32-35
Psalm 118:2-4, 13-15, 22-24
1 John 5:1-6
John 20:19-31

Question Corner/Fr. John Dietzen

Church prefers godparent to be confirmation sponsor

My grandson is preparing for confirmation and wanted his father to be his sponsor. The class was told that parents are not allowed to sponsor their children.



now? (Massachusetts)

I seem to remember confirmations when parents were not ruled out as sponsors.

What are the requirements for confirmation sponsors

The Rite of Confirmation expresses the preference that the godparents of baptism be confirmation sponsors or someone else may be chosen. It adds, "Even the parents themselves may present their children for confirmation" (#5).

In light of this, it was judged that parents may fill this role. The words don't say that, however. Parents may be "presenters," but not sponsors.

The 1983 Code of Canon Law requires confirmation sponsors to fulfill the conditions for sponsors at baptism (Canon #893). At least one baptism godparent must be baptized, confirmed, be a practicing Catholic receiving the Eucharist, be at least 16 years old, not be the father or mother of the one baptized, and be mature enough to support the parents in the Christian development of the person baptized (Canon #874).

In other words, as at baptism, confirmation sponsors are responsible for helping both the parents and the one confirmed in living an adult Catholic life. Having a parent as sponsor would obviously preclude that advantage.

The situation is somewhat confused because no confirmation sponsor is absolutely required in the first place. The confirmation ritual and canon law, respectively, specify that "ordinarily" and "insofar as it can be done" a sponsor should be chosen for the candidate. So there may legitimately be no sponsor at all.

At any rate, the present law of the Church for confirmation sponsors is the following:

- The baptism godparent is preferred.
- Another person may be chosen.
- In either of these cases, or if there is no sponsor, a parent may "present" his or her child for confirmation.

The History Channel recently spoke of a Gospel of Mary, written by Mary Magdalene. Why was Mary's gospel left out of the Bible? I never knew that she wrote anything. (Illinois)

The Gospel of Mary is one of dozens of apocryphal books written before Christ or sometime in the early centuries of Christianity, but for one reason or another never admitted to the "canon" of Scripture.

Some apocrypha espoused or defended early heretical Christian factions, particularly the Gnostics. Others proposed to satisfy curiosity about particulars in the young life of Jesus or details of his death and resurrection, and his risen life on earth.

Some are more than a little bizarre. One describes, for example, how the boy Jesus hit another boy and killed him then miraculously brought him back to life. Another narrative tells how Jesus once formed mud into a bird shape, brought it to life then had it fly away.

The Gospel of Mary is one of these, professing to fill in details that the authentic Gospel authors did not think relevant to the mission and message of Jesus. The work presents itself as revelation given privately by Jesus to Mary Magdalene after the Resurrection, including descriptions of conversations between Jesus and the disciples.

The author and time of writing of the Gospel of Mary are lost in history, but it never has been considered a work that should be included in the New Testament. Only one copy of the text exists today, written in the Coptic language.

(Catholic Q & A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen published by Crossroad Publishing Company in New York. It is available through bookstores for \$17.95. Questions may be sent to Father Dietzen at Box 5515, Peoria, Ill. 61612 or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Losing Me

By losing myself, I have found myself.
How can this be?
There was no purpose until my ego died.
The "One" found me.

What do you say? You speak in riddles.
Yes, it's true.
When "Other" becomes more important
than me,
Love grows anew.

Jesus gave his all, the model for you and
me.
He says, "Let go."
Don't look back when you fall.
Let His love flow.

"Listen with the ears of your heart.
Keep your eyes on me.
My way is narrow for those who seek.
I'm the Bridge, you see."

"Reach out, I'm here, closer than you
know."
Winter will soon pass.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. She wrote this poem last year after visiting Medjugorje, and asking Mary and Jesus to bless her writing. She said her poems are a special grace from her pilgrimage.)



CNS photo/Nancy Wiechec

Look for the Light; follow the Way.
Truth wins at last.

In losing me, I gain all.
Resurrection!
Spring flowers, buds bursting, new life.
Benediction. Alleluia!

By Sandy Bierly

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.

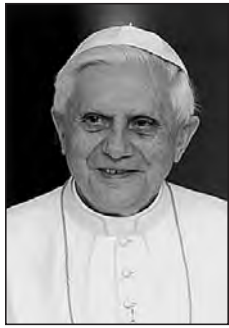
Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Terre Haute teens offer birthday greetings to Benedict XVI

By Mary Ann Wyand

Pope Benedict XVI will celebrate his 79th birthday on Easter at the Vatican. The pope is expected to receive birthday greetings by mail and e-mail from



Pope Benedict XVI

Catholics around the world this weekend. In his 1998 book titled *Milestones*, a collection of memoirs about the first 50 years of his life, the former Cardinal Joseph Ratzinger wrote that he was born in Marktl am Inn, Germany, on April 16, 1927, which was Holy Saturday that year, and was baptized that day in the newly blessed waters.

Last year, the former prefect of the

Vatican Congregation for the Doctrine of the Faith was elected the 265th pope on April 19—three days after his 78th birthday—and his inaugural Mass was held on April 24.

Three teenagers who are members of St. Benedict Parish in Terre Haute are among countless Catholics offering birthday greetings to the pontiff.

The teens are active in the combined St. Ann, St. Benedict and Sacred Heart of Jesus youth group in Terre Haute.

Terre Haute North High School senior Mark Elliott, whose family has been members of St. Benedict Parish for five generations, said he would like to wish Pope Benedict a happy birthday and “God’s blessings today and always.”

If he could, Mark said, he would remind the pope that, “God has given you this day. Receive it with eagerness. Treat it kindly. Share it with joy.”

He also would tell the pontiff that,

“God bless you at this happy time in his most gracious way, and send his gifts of love and joy to fill your heart today. You have such a special way of blessing others, shining for Jesus and being gracious. I pray the Lord sends all of that goodness into your life today, and I hope it’s only the beginning of another year filled with his blessings.”

Mark said the tri-parish youth group, coordinated by longtime youth minister Janet Roth of Terre Haute, has “done many [Church and community service] projects ... like food baskets for Thanksgiving and Christmas for the less fortunate around Terre Haute.”

Terre Haute North senior and St. Benedict parishioner Anna Claretto said “the best thing I could offer him would be to stay involved in my Church, stay committed with my youth group and continue helping others.”

St. Benedict parishioner Jenny Joy, a

sophomore at Terre Haute North High School, said when youths donate their time and talents to help others “it’s also a gift to God.”

If she could, Jenny said, she would give Pope Benedict the gift of knowledge to help him with all his responsibilities as the spiritual leader of the international Roman Catholic Church.

“It was hard replacing Pope John Paul II,” she said, “and he’s doing a great job. I hope he will have many more years.”

(William H. Sadlier Inc., the oldest family-owned publishing company in America, is sponsoring free electronic birthday cards for Pope Benedict XVI. The birthday greeting project is endorsed by the National Catholic Educational Association and National Conference for Catechetical Leadership. To send an electronic birthday card to the pope, log on to Sadlier’s Web site at www.webelieveweb.com.) †

YOUTHS

continued from page 7

cese’s director of youth ministry and the associate pastor at Our Lady of the Greenwood Parish, and helped coordinate the trip.

The group was housed in the gymnasium at Resurrection High School in Pascagoula, which also benefited from

many jobs completed on its grounds. After working each day, the volunteers returned to the gym for showers, dinner, a social event and Mass.

All-night eucharistic adoration took place in a small room that had been converted into a chapel. Many students took advantage of the opportunity to pray for people affected by the hurricane.

“There is a reason why we are bringing the Blessed Sacrament every single night

into that back chapel,” Father Meyer said. “We can rebuild their homes, we can paint their classrooms, we can pick up their debris, but it’s not going to bring the healing that’s truly needed. Christ is the only one who can heal this area of the world.”

Several times during the week, students from Indianapolis and the host school, Resurrection, gathered for Mass, prayer and fun, including a talent show with acts from both groups.

Many volunteers had a sobering experience as they walked through Mercy Cross High School, a Catholic school in Biloxi. Heavily damaged by Katrina, the school will never reopen in its current location.

“It’s been seven months and the library

still smells like books,” said Aimee O’Connor, a junior at Cardinal Ritter and member of St. Gabriel the Archangel Parish in Indianapolis.

The teens and adult leaders left these sights reflecting on many aspects of their faith. They also left with some questions.

“Where was Christ at the end of August, right when Hurricane Katrina hit this land? He was right there,” Father Meyer said.

The journey also served as a reminder to the youths of the gift their life is, said Joe Clady, a freshman at Roncalli High School in Indianapolis and member of Our Lady of the Greenwood Parish.

“I need to remember that I am blessed,” Joe said. †

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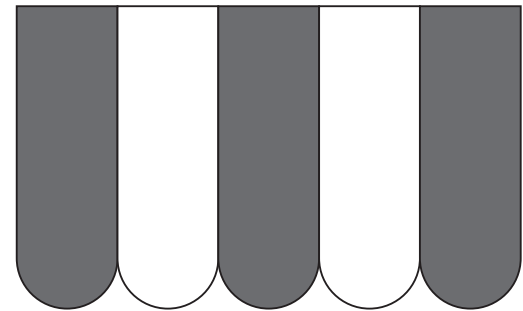
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Archdiocesan Katrina Fund continues to aid in hurricane relief

By Sean Gallagher

The enormity of the disaster wrought by Hurricane Katrina in late August last year inspired a massive response by archdiocesan Catholics.

In the weeks after the hurricane, nearly \$1 million was contributed to what became the Archdiocese of Indianapolis Hurricane Katrina Relief Fund.

The fund's money was given through second collections taken up in archdiocesan parishes and via individual donations.

Most of the funds contributed were unrestricted. But more than \$54,000 was dedicated to the relief of those displaced by Katrina who resettled in the archdiocese.

As of March 28, only slightly more than \$52,000 of the nearly \$1 million contributed remained in the fund.

David Siler, executive director of the archdiocese's Secretariat for Catholic Charities and Family Ministries, called the building of the Katrina Fund a "bright spot" for him.

He witnessed the great influx of contributions and helped determine how they were dispersed.

"To see such good come out of this tragic situation has been pretty inspiring," he said. "It just shows us the hearts of Catholics. When the need is known, people will respond."

Shortly after the donations started pouring in, Archbishop Daniel M. Buechlein established an ad hoc committee to recommend to him how the funds should be dispersed.

Large portions of the Katrina Fund were distributed last fall. More than \$615,000 from the fund was given to Catholic Charities USA. A donation of \$100,000 was given to the Archdiocese of New Orleans. Two gifts of \$25,000 each were given to the Catholic Church Extension Society and Catholic Charities of Jackson, Miss.

Support was also given from the Katrina Fund to relief trips sponsored by archdiocesan groups.

Valerie Sperka, development specialist for Catholic Charities Indianapolis and a member of Our Lady of the Greenwood Parish in Greenwood, recently spoke with *The Criterion* while she was a chaperone on a relief trip to Pascagoula, Miss., sponsored by the archdiocesan Office of Youth and Young Adult Ministry. The trip was supported by the archdiocesan Katrina Fund.

She is amazed by the ongoing interest and willingness of Catholics in central and southern Indiana to lend a helping hand.

"It has continued throughout," Sperka said. "We're seven and a half months out, and people are still willing to give of their time and give of their finances to help enable the rebuilding process taking place down here."

The Katrina Fund also awarded a \$25,000 grant for a trip sponsored by Our Lady of the Greenwood Parish last December to St. Anthony of Padua Parish in New Orleans. The dozens of people who made the trip south did work that allowed the parish's school to open up for the spring semester.

Dominican Father Ian Bordenave, pastor of the parish, spoke about the impact that the relief work has had on his faith community.

"Their generosity ... [has] helped to rebuild St. Anthony of Padua School," he said. "Families could not return to New Orleans if their children had no place to go to school."

Father Ian said that the public school system in New Orleans has, by and large, remained closed and that it is only private schools, such as those run by his parish, that are enabling families to return to the city.

The Katrina Fund has also aided those displaced by the hurricane who came to the archdiocese.

It has helped provide counseling, clothing, tools and other supplies for work, transportation and rent assistance.

David Bethuram, the director of Catholic Charities Indianapolis, has interviewed many of the people displaced by Katrina who are seeking aid here.

"It's just been a really humbling experience for me personally to be able to let these individuals come in and talk about their own experiences of what has happened to them," he said, "... and to really let them know that not only do I personally care, but we as a Church community care about what's happened to them."

Siler said he hopes the care extended by archdiocesan Catholics through the Katrina Fund will continue in the months to come because the need will continue to be great, both in the affected region and in the archdiocese.

He foresees the possibility that more second collections will be needed to replenish the Katrina Fund.

"I'd like to see it continue for as long as necessary," Siler said. "There's no way I can say how long that is because the rebuilding effort is going to take so long."

He also expressed his hope to establish an ongoing archdiocesan general disaster relief fund that would aid people in the archdiocese affected by tornadoes, house fires or other local tragedies.



Jacob Maze, a member of Our Lady of the Greenwood Parish in Greenwood, scrapes paint in a locker room at Resurrection High School in Pascagoula, Miss., in the Biloxi Diocese. Maze was a participant in a relief trip to the Gulf Coast during the first week of April. It was sponsored by the archdiocesan Office of Youth and Young Adult Ministry and supported financially by the Archdiocese of Indianapolis Hurricane Katrina Relief Fund.

"Obviously, the scale of this hurricane was unbelievable and unprecedented," Siler said. "But you can't say that to somebody whose home just got flattened last night by a tornado. It's as devastating to them as anything that's happened in New Orleans."

But whether it is coming to the aid of those affected by Hurricane Katrina or those struck by disasters closer to home, Father Ian is convinced that Catholics in central and southern Indiana are driven by their faith to respond.

"A spirit of mission to go out and help others must be a part of the Archdiocese of Indianapolis' blood," he said, "because we haven't seen other dioceses in the United States have an outreach like there seems to pervade [there]." †

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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.

ANAYA, Manuela, 67, St. Anthony, Indianapolis, March 23.

ALBRECHT, Thomas, 80, St. Joseph, Indianapolis, March 24. Husband of Ann Albrecht. Father of Marsha Konrad, Julie Shinn, Myra Jo, Chris and Thomas Albrecht II. Grandfather of 13. Great-grandfather of two.

BEIDELMAN, Robert F., 72, Holy Spirit, Indianapolis, March 17. Husband of Patricia Beidelman. Father of Kerry, Michael, Father Patrick and Stephen Beidelman. Brother of Martha Beidelman, Kathryn Pfeiffer and Rose Rudnici. Grandfather of six. (correction)

BLEDSON, Ruth A., 102, St. Joseph, Shelbyville, March 28. Sister of Warren

Chesser.

BYRLEY, William E., 76, Our Lady of Perpetual Help, New Albany, March 23. Husband of Sue H. Byrley. Father of Brenda Curl, Teresa Bierly and Tony Byrley. Brother of Janet Billow and Wilton Byrley. Grandfather of six.

GRANDE, Herbert F., Jr., 70, St. Anthony, Indianapolis, March 22. Husband of Melvina (Ellis) Grande. Father of Dawn, John and Shawn Grande. Stepfather of eight. Brother of Catherine Young. Grandfather of 21. Great-grandfather of 22.

HUFF, Karen S., 64, Immaculate Heart of Mary, Indianapolis, March 28. Mother of Laura Guntz and Elaine Skylar. Sister of Myrna Short. Grandmother of four.

KELLEY, Robert L., 82, St. Anthony, Indianapolis, March 23. Uncle of one.

KRUKEMEIER, Betty Marie, 85, St. Jude, Indianapolis, March 21. Mother of Diane Craig, Janet Green and Karen Sigler. Sister of Anna Belle Benjamin. Grandmother of six. Great-grandmother of two.

LANGFORD, Jack S., 82, Our

Lady of Perpetual Help, New Albany, March 2. Husband of Rose Langford. Father of Rhonda Marcum and Danny Langford. Brother of Jean Brown, Mary Huffman and James Langford. Grandfather of three. Great-grandfather of one.

LAUSTERER, Jeffrey A., 37, St. Mary-of-the-Knobs, Floyds Knobs, March 31. Son of Dennis and Priscilla Lausterer Sr. Brother of Jill Sisson and Dennis Lausterer Jr. Grandson of Neva Stiller.

MELTABARGER, Lois J., 75, Sacred Heart of Jesus, Indianapolis, March 16. Wife of Donald Meltabarger. Mother of Darlene Duvall, Daniel and Donald Meltabarger. Sister of Rosemary Wicker. Grandmother of three.

MILLER, Damien Emmanuel, 26, St. Augustine, Jeffersonville, March 23. Son of Giselle (Webb) Miller. Grandson of Howard and Patricia Webb. Brother of Lindsey Miller.

PETZL, Marie A. (McDonald), 92, St. Philip Neri, Indianapolis, March 25. Mother of Susan Blake, Helen Thomas, Rose, Arthur and John Petzl. Grandmother of seven. Great-grandmother of eight.

REUTER, Charles, 81, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 13. Father of Stacy Ann Hoffman and Timothy Reuter. Grandfather of six.

RIHM, Kay F., 63, St. Michael, Greenfield, March 30. Wife of Philip Rihm. Mother of Mary Rihm. Daughter of Ralph Hunt. Sister

of Juene Adams and Pamela Reichenbach.

SELLMER, Martine A., 63, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 9. Daughter of W.C. Sellmer. Sister of Jeanne Johns, Joe and Jim Sellmer.

SHEARD, Matthew, infant, St. Jude, Indianapolis, March 24. Son of Jimmy and Jennifer (Petronie) Sheard. Brother of Jacob Sheard. Grandson of Ed and Angie Petronie.

SMOCK, Julia, 66, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 19. Wife of Patrick Smock. Mother of Mary Baxter, Bridgit Finn, Christopher, Kevin, Patrick II and Steve Smock. Sister of Barbara Powers.

TIMBERMAN, Catherine Pearl, 78, St. Mark, Indianapolis, March 22. Sister of Dorothy Bush and Mary Ganterbein. Aunt of several.

THRASHER, Clifford, 88, St. Michael, Greenfield, March 26. Husband of Mercedes (McGuire) Thrasher. Father of Theresa Wagner. Stepfather of Albert, Gary and Jeffery Heredia. Brother of Dave and William Thrasher. Grandfather of 11. Great-grandfather of three.

WHITSETT, William, 91, St. Anthony, Indianapolis, March 22. Father of Kathleen Matthews and Rosanne Proffitt. Grandfather of eight. Great-grandfather of 15. Great-great-grandfather of two. †



Rose honors late pope

Jackson & Perkins, a U.S. gardening and outdoor company based in Medford, Ore., has unveiled this hybrid tea rose in honor of the late Pope John Paul II, who died a year ago April 2. The Vatican chose the pure white rose, which creators are calling luminous. The company will give 10 percent of sales to the Vatican, and church officials have already decided it will go to aid poor people in sub-Saharan Africa.

Providence Sister Angela Rose Halpin ministered as a teacher and principal

Providence Sister Angela Rose Halpin died on March 12 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 94.

The Mass of Christian Burial was celebrated on March 17 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Winifred Mary Halpin was born on Jan. 26, 1912, in Chicago.

She entered the congregation of the Sisters of Providence on Aug. 20, 1929, professed first vows on March 1, 1932, and professed final vows on Aug. 15, 1937.

During 76 years as a Sister of Providence, she served as a teacher or principal for 40 years at schools staffed by the sisters in Indiana, Illinois, North

Carolina and the District of Columbia.

In the archdiocese, Sister Angela Rose ministered at St. Joan of Arc School in Indianapolis from 1932-34, Holy Cross School in Indianapolis from 1937-46 and the former St. Agnes Academy in Indianapolis from 1960-61.

From 1972-76, she served as coordinator of an experimental retirement facility. In 1996, she retired and began her ministry of prayer at Saint Mary-of-the-Woods.

Surviving are a sister, Eleanor Miley of Sebring, Fla., and several nieces and nephews.

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

Benedictine Sister Eileen Price was a music teacher and music minister

Benedictine Sister Eileen Price, a founding member of Our Lady of Grace Monastery in Beech Grove, died on March 21 at St. Paul Hermitage in Beech Grove. She was 83.

The Mass of Christian Burial was celebrated on March 24 at Our Lady of Grace Monastery Chapel. Burial followed at the sisters' cemetery.

The former Ellen Elizabeth Price was born on March 31, 1922, in Vincennes, Ind.

She entered the Monastery Immaculate Conception in Ferdinand, Ind., in 1938 and made her perpetual monastic profession in 1940. She transferred to Our Lady of Grace Monastery in 1955 and was a founding member.

Sister Eileen studied music at the former St. Benedict College in Ferdinand, the University of Indianapolis and St. John

University in Minnesota. She earned a master's degree in music at the University of Notre Dame in 1965. In 1969, she attended the Academy of Music in Vienna, Austria.

She taught music at Catholic schools for 39 years.

In the archdiocese, she taught at the former St. Paul School in Tell City and the former Our Lady of Grace Academy in Beech Grove.

Sister Eileen also served in music ministry at parishes in Clarksville and North Carolina.

Prior to her retirement in 1990, she ministered at St. Paul Hermitage.

Surviving are several cousins.

Memorial gifts may be sent to the Sisters of St. Benedict, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †

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Positions Available

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- Adult Faith Formation
- Small Church Communities
- Rite of Christian Initiation of Adults

Applicant must exhibit a strong Catholic identity, be able to work well with staff and volunteers. The person should have good communication and organizational skills and be supportive of a strong adult spiritual formation methodology.

A master's degree in theology, religious studies or a related field is preferred. Five years experience in pastoral work is desired. This is a full-time position with flexible work hours. Salary will be commensurate with experience and full archdiocesan benefits are provided. Please send résumé to:

Dede Swinehart
St. Monica Parish
6131 N. Michigan Rd.
Indianapolis, IN 46228
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Catechetical Associate for Evangelization and Adult Formation

The Diocese of Joliet, Illinois, is seeking a Catechetical Associate. The position provides service and direction for parish leadership in matters of adult faith formation, with a particular attention to evangelization, parish renewal and the implementation of the *National Directory for Catechesis*.

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A job description and application are available at www.dioceseofjoliet.org.

For questions, please contact:

Michael A. Svach
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Director of Liturgical Music Ministries

St. Pius X Parish in Indianapolis, Indiana is currently seeking a full-time Director of Liturgical Music Ministries. This position is responsible for effective preparation, coordination, performance and leadership of music within the liturgical celebrations of the parish.

This position requires:

- at least 3 years experience as a pastoral musician—preferably in a music director role
- proficiency in keyboard accompaniment (both piano and organ)
- strong knowledge of Roman Catholic liturgy

An important part of the Director's role is to personally accompany and/or direct various music groups in the parish, in addition to handling recruitment, formation and supervision of all music ministers.

The successful candidate will have strong organizational and collaborative skills. A formal degree in music is highly desirable.

Please send résumé by 4/19/06, to:

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