

Itzhak Perlman

"An Easier Step To Take"

"Have you ever heard of a concert violinist who hates steps? I do. Because they can limit the attendance at my concerts by people with disabilities. And because steps limit my own attendance at artistic and cultural events.

"Are there barriers in your community excluding or limiting citizens from taking part in daily life? Barriers aren't just bricks and mortar like steps. Attitudes that deny 37 million people access to all aspects of American life are barriers, too.

"If you believe, as I do, that people with disabilities should have more opportunities to participate in all that America offers...and if you want to know how you can get involved to improve things for disabled people and for everyone in your community, just call this toll-free number."

Ten reasons for a simpler lifestyle

We hereby steal the following list of reasons for simplicity from the *Catholic Bulletin* of St. Paul, Minnesota, who stole it in turn from the *Prairie Catholic* of New Ulm, Minnesota:

1. *An act of faith.* Trust that your efforts will mean better sharing of the world's resources.
2. *An act of self-defense.* Protect yourself from overconsumption that pollutes the mind and body.
3. *An act of withdrawal.* Resolve to avoid the stresses that come with pressure to overachieve.
4. *An act of solidarity.* Join with your fellow humans most of whom have no choice about their lifestyle.
5. *An act of sharing.* Return to humanity what unjust social and economic programs have usurped.
6. *An act of celebration.* Delight in creative, spiritual, community efforts with others.

1-800-248-ABLE

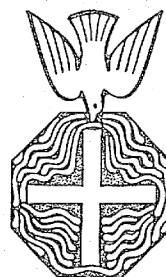
A public service of
NATIONAL ORGANIZATION ON

DISABILITY

7. *An act of provocation.* Arouse curiosity and stimulate dialogue with others about your lifestyle of simplicity.
8. *An act of anticipation.* Look ahead to the day when the underprivileged rebel and force new ways of thinking and acting on all of us.
9. *An act of advocacy.* Urge legislation for better methods of production and consumption.
10. *An act of the will.* Use your purchasing power to redirect production toward services that meet genuine social needs.



Special Congratulations New Catholics!



THE CHRISTIAN COMMUNITY

gathered at

SACRED HEART CHURCH
University of Notre Dame

WELCOMES

Matthew Colin Azer
Johnathan David Baker
Cynthia Anne Redding
Stephanie Lynn Tolstedt

Through the Sacraments of Initiation

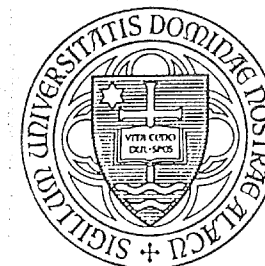
CELEBRATED AT THE EASTER VIGIL

on

Saturday, March 25, 9:00 p.m.

at

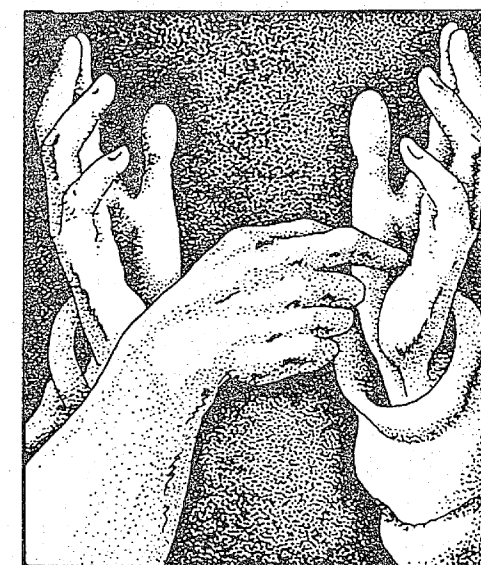
SACRED HEART CHURCH



Volume V
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Notre Dame Religious Bulletin

Peace be with you!
Take your finger and examine my hands.
Put your hand into my side.
DO NOT PERSIST IN YOUR UNBELIEF,
BUT BELIEVE!



Second Sunday
of Easter
April 2, 1989

Happy are those who have not seen,
and believed.

My Lord and My God!



Easter People - Church People

Are you Church?

What is your Church?

Who is your Church?

Regina Coll CSI

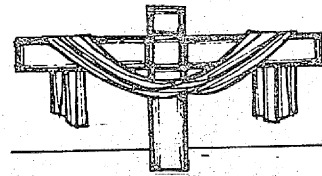
We readily understand that when people talk about Notre Dame they mean different things. When the football team won the National Championship the headlines blared, "Notre Dame does it again." When Father Malloy makes an announcement we read, "Notre Dame announces...." At graduation, singing "Notre Dame, Our Mother" reminds us that Notre Dame has still another meaning.

It is the same with the Church. We mean different things when we say "Church." Sometimes we mean the Pope, bishops and priests; sometimes we mean the community with whom we share our lives and worship. The Church is also understood as the announcer of the Good News, as a sign of God's presence and as a servant who heals redeems and liberates humanity.

There is another model, however, which includes all these meanings and which reminds us that the most important thing we can say about the Church is that it is called to be the disciple of Jesus Christ, called to follow Him and to live out his teachings. As disciple, the Church and each of us who make up the Church are called to follow Christ, to serve others, preach the Gospel and act in such a way that people will recognize God's presence in the world. As disciples, the Church and each of us are called to form a community that supports and encourages. Finally, as disciple the Church needs a structure to coordinate all these activities.

We, as Church, are called to discipleship - a discipleship of equals - in which all are called to a life of holiness. There is not a special private brand of holiness for priests and bishops and a lesser one for the rest of us. Nor is there a special private brand of responsibility for the Church that priests and bishops have and a lesser brand of responsibility for the rest of us. Each of us are called to be responsible for the Church. It is because we all share the same Baptism that we are all called to a life of holiness and of responsibility. By virtue of Baptism, we are the Church.

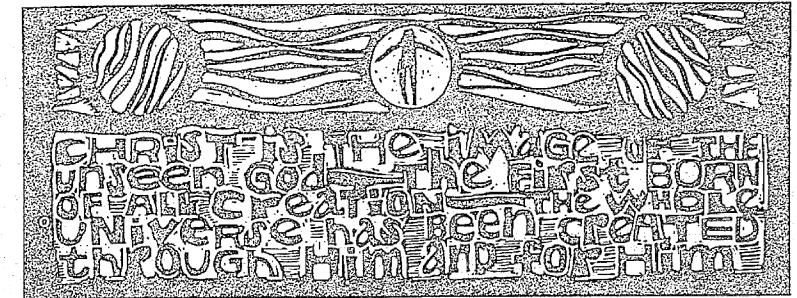
The next time you hear someone say "The Church ought to..." or "The Church should..." remember they are talking about you and about me.



"The Church spans the
centuries of fervor and
decline, of peace and
persecution, through the
continual presence of Jesus: "I
am the First and the Last and
the One who lives. I was
dead but now I live forever
and ever. I hold the keys of
death and the nether world'."

Carroll Stuhmueller, CP

A Thought for Eastertime



MEINRAD CRAIGHEAD

It is idle beyond words to lament that paradise which has vanished. The world is full of that lament. It is futile and self-pitying. For every regret that escapes our minds, there ought to be a cry of astonishment and delight — so far does the re-creation in Christ surpass the original divine creation in Adam.

Doubtless one of the reasons we are such dull, routine Christians and have so little effect on the world is that we have no sense of this, no sense of our newness in Christ. We are too much engrossed with the riddling effects of the first sin. We sense the collapse, not the restoration. We sense the fall, not the lifting up. We sense the ancient slavery, not the release into the new glorious freedom. . . .

Our thinking is so pre-Incarnation, if I may put it that way. We direct our attention to the lost paradise, rather than to the infinitely more wonderful, though immensely more difficult, world we now have. We live by sight rather than by faith, because that lost paradise is everywhere manifested, but the glorious world is in the realms of the invisible, the divine.

Because of this, Christianity is not the good news, the glad tidings that shall be to all the people. Because of this, Christianity has often come to seem a burden, not a joy; a constraint, not a liberation; a disadvantage almost, not an enrichment. We lack the tremendous sense of the newness which St. Paul says should have a decisive influence on ourselves, and for which the world hungers, never so much as now.

The late Rev. Msgr. Reinhold Hillenbrand, a priest of the archdiocese of Chicago, served as seminary professor and pastor and, in his time, introduced several generations of Chicago priests to the ministry of social justice.

