

Bp. Buechlein presides at Chrism Mass

by Margaret Nelson

Most Reverend Daniel M. Buechlein, O.S.B., new Bishop of Memphis, was the guest presider at the 1987 Chrism Mass at St. Peter and Paul Cathedral on Monday, April 13. Indianapolis Archbishop Edward T. O'Meara presided over the renewal of priestly commitment and the blessing of oils.

Bishop Buechlein, president of St. Meinrad College and School of Theology until he received his Memphis appointment in January, said that it was very appropriate that the faithful have been anointed with oil at baptism. He said that the baptized were sealed with the power of the same Holy Spirit as was Jesus and so are joined with Christ. He added that they are configured with Jesus in his love of the Father and set apart as holy persons—initiated in a holy life.

Of the priests renewing their vows, Buechlein said, "We are anointed to yet another configuration to Christ—the configuration to Christ the High Priest—the head of the body. As ordained priests, my brothers, you and I are called to serve as the bond between Christ the pastor and the community of believers."

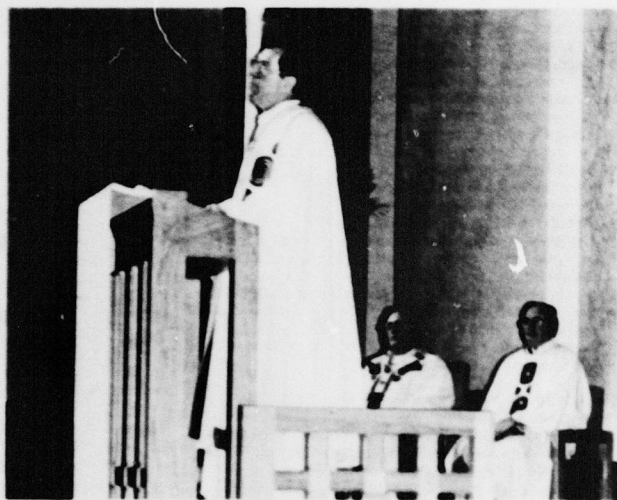
Bishop Buechlein added that by imitating Jesus, the priests are called to be servants of his body, to serve in a ministerial priesthood. "Far from being mechanical instruments—a flat photo—of Christ as pastor, we must achieve a communion of behavior with the one we serve. We must unite as closely as possible to the heart of the priesthood of Jesus. It is the giving of all of himself—body and blood."

"Unless our lives are to be a lifeless echo of what others say about the Word of God, we must have a personal communion with Jesus as the self-emptying servant. It is a difficult challenge, but it is also a charism, the grace of orders," he continued. The bishop said that none are perfect, but "when we are careless, as surely as the body of Jesus was wounded, a new sister or brother is left with a lifeless echo." He added, "We are weak men called to serve."

To the congregation, Bishop Buechlein said, "We want to serve Christ, not only for you, we want to serve Christ in you and with you. We truly want to live a little more like Jesus. By God's grace you might see a little more of the face of Jesus in us. We ask your help, your prayers, as we seek the face of God in you. Your priests love you. I hope you truly love them. That is the crucial way that your priests can know, and maybe even feel, that God loves them."

After Archbishop O'Meara blessed the chrism oils, he presented them to representatives from each parish in the archdiocese who attended the Chrism Mass. This group led the procession into the newly renovated cathedral and formed a block of the congregation at the front of the church. A choir representative of many of the parishes throughout the archdiocese sang during the liturgy. Besides the approximately 200 priests who renewed their vows, Catholics came from throughout the archdiocese to show support for their service.

Archbishop O'Meara introduced the three deacons to be ordained for the archdiocese in June: Daniel Atkins, Sacred Heart, Jef-



NEW BISHOP—Memphis Bishop Daniel Buechlein (left) presides at the Chrism Mass and Archbishop Edward T. O'Meara blessed the oils and led the profession of priestly commitment.

ersonville; Adolph Dwenger, St. Ann, Hamburg; and Robert Green, St. Mary, Greensburg. And Bishop Ambrose Pinger, who concelebrated the Mass, received a standing ovation when the archbishop explained that Bishop Pinger will celebrate his 50th anniversary as a bishop this year.

Special section on EASTER
see pages 13-28

Seven to be invested in Order of Holy Sepulchre



William A. Brennan, Jr.



Dr. Frederick H. Evans



Shirley R. Evans



Eugene E. Henn



Joanne Sullivan



James L. Wells



Philip J. Wilhelm

by John F. Fink

Five men and two women from the Archdiocese of Indianapolis will be invested as knights or ladies of the Equestrian Order of the Holy Sepulchre of Jerusalem next Sunday, April 26. The investiture will be in

Milwaukee, Wis., at the Cathedral of St. John the Evangelist.

Those to be invested as knights are William A. Brennan, Jr., Dr. Frederick H. Evans, Eugene E. Henn, James L. Wells, and Philip J. Wilhelm. Shirley Richardson Evans and Joanne Sullivan will be invested as ladies of the order.

The Order of the Holy Sepulchre is an ancient order of knighthood in the Catholic Church, dating back to the first crusade in 1099. Today the order recognizes distinguished bishops, priests and lay men and women for demonstrated fidelity to the church and generous readiness to serve its needs. Its particular mission is to help preserve a Christian presence in the Holy Land, primarily by building Catholic schools there.

The new investitures will bring to 27 the total of living persons from the archdiocese who have now received this honor. One of them, John W. Ryan, president of Indiana University, will be promoted to the rank of knight commander during the ceremonies in Milwaukee. He will join Archbishop Edward T. O'Meara, Robert J. Alerding and John F. Fink in that rank.

William A. Brennan, Jr. is president of W. A. Brennan, Inc., commercial and industrial realtors. Among the numerous religious and civic positions he has held are: past presi-

dent of the board of trustees of St. Mary of the Woods College, member of the advisory boards of both St. Vincent Hospital and St. Augustine Home, member of the board of the Catholic Cemeteries Association, and founding president and member of the board of Brebeuf Preparatory School. He is a member of Immaculate Heart of Mary Parish, Indianapolis, where he was founding president and member of the parish council.

Dr. Frederick H. Evans, a doctor of medicine who specializes in ear, nose and throat, is a member of the board of Fatima Retreat House and a former board member of St. Mary's Child Center and Catholic Ministries. A member of the Indianapolis Serra Club, Archdiocesan Black Catholics Concerned and the National Council of Catholic Men, he is a past grand knight of the Knights of Columbus and a Eucharistic minister at the Cathedral of St. Peter & Paul. He has also been involved in civic organizations and as a member of the board of trustees of Vincennes University.

Shirley Richardson Evans is a member of the board of trustees of Marian College, a past president and board member of St. Elizabeth's Home, and vice president of the archdiocesan Liturgical Commission. She organized Archdiocesan Black Catholics Concerned in 1972 and served in various capacities in that organization. She currently

is active in 25 organizations. At the Cathedral of St. Peter & Paul she serves as a Eucharistic minister, lector and member of the choir.

Eugene E. Henn is vice president, counsel and secretary of Bank One. One of the three. (See SEVEN, page 3)

Looking Inside

From the editor: Meditating on why Jesus died as he did. Pg. 3

Annual Appeal: Many services have been added since its inception. Pg. 3

Charismatics: What is meant by the gifts of the spirit? Pg. 3

General Assembly: Fate of two welfare bills still undecided. Pg. 3

To the editor: Consultation planned on the permanent diaconate. Pg. 3

Today's Faith: Every Christian is called to be a reconciler. Pg. 3

Youth: More than 600 young people got "high on life" at archdiocesan CTO conference. Pg. 3

Pope's trip: He stressed human rights in Chile and Argentina. Pg. 4

the criterion

Serving the Archdiocese of Indianapolis

from the editor

Meditating on why Jesus died as he did

by John F. Flink

Although you might not be reading this column until later, the date of this issue of *The Criterion* is Good Friday, so it seems entirely appropriate to write about Jesus' death on the cross. Much of this issue is about Easter, which seems to be a more popular feast, but we must not overlook Good Friday.

I happen to be starting this column on the feast of the Annunciation, which has something in common with Good Friday: Neither feast is a holiday of obligation despite the fact that they celebrate two of the greatest mysteries of Christianity—the Incarnation and the Redemption. "The Word was made flesh" at the Annunciation when Mary accepted God's will, and Jesus redeemed us on Good Friday with his death on the cross. Although many people do go to church on Good Friday, neither feast receives the attention it should have.

More people go to church on Easter than go on Good Friday. Yet Good Friday is the day on which we commemorate our redemption. The reason Christ came into the world was to redeem us, or, to put it another way, the purpose of the Incarnation was the Redemption.

WHY DID JESUS have to die such a cruel death as a crucifixion? He was God, after all, and could have avoided all that suffering. As a start toward meditating on that question this weekend of Holy Week, I suggest that you read the Letter to the Hebrews, a richly doctrinal writing in the New Testament and the best attempt by the early church to understand the meaning of Christ's death. The 13 short

chapters only take about 10 pages in most Bibles. If you're too busy for that, at least read chapters 6 through 10 which explain Jesus' eternal priesthood and eternal sacrifice.

During this Holy Week we have read or heard the Gospel accounts of Jesus' crucifixion and death. They tell us the facts surrounding his death, but not why he died as he did. You can imagine the early Christians puzzling about that. That's why the Letter to the Hebrews is so important. Written sometime between the years 80 and 90 by an unknown author, it explains the meaning of Christ's death and the harmony between the Old and New Testaments.

IT IS IN THE Letter to the Hebrews that we get the concept of Jesus as a high priest who offered sacrifice to God. But he was not only the priest, but also the victim. He sacrificed himself for our sins. It was a bloody sacrifice just as the sacrifices of animals under the laws of Moses were bloody. Blood from animals was a very important part of Jewish sacrifice. (John's Gospel calls Jesus the "Lamb of God," since lambs were often sacrificed, "who takes away the sins of the world" through his sacrifice.)

The letter spends considerable space explaining that Jesus was a priest "after the order of Melchizedek," the priest of the Old Testament who blessed Abraham and who received tithes from him. God designated Jesus as a high priest and it was God's will that Jesus should sacrifice himself for us. Yet Jesus did so willingly when, in the Garden of Gethsemani, he prayed, "Not my will, but yours be done."

Because Jesus was the Son of God, his sacrifice was a once-and-for-all sacrifice; it was a perfect sacrifice that secured an eternal redemption for us.

Ever since Adam's sin mankind needed reconciliation with God. His sin, a grave sin of pride and disobedience and

ingratitude, affected all his descendants and put a barrier between God and humans. When there's a dispute, often a mediator is required and Jesus was the perfect mediator between us and God because he, and only he, was both God and man.

Redemption required a human to atone for Adam's sin. But not just any person could represent the human race. This is the reason God sent his Son to reconcile us with his Father, to act as the mediator between God and us. Since he was both human and divine, he was the perfect mediator, the perfect high priest, the perfect sacrificial victim. His sacrifice of himself on the cross was more meritorious than all the sacrifices offered by the Jewish high priests during the Old Testament.

THROUGH HIS DEATH Jesus also established a new covenant—a New Testament—between God and his people. But not just any person could represent the human race. This is the reason God sent his Son to reconcile us with his Father, to act as the mediator between God and us. Since he was both human and divine, he was the perfect mediator, the perfect high priest, the perfect sacrificial victim. His sacrifice of himself on the cross was more meritorious than all the sacrifices offered by the Jewish high priests during the Old Testament.

Hebrews expatiates over and over that Christ offered himself once for all, not like every other priest who "stands ministering day by day, and offering again and again those same sacrifices." But Jesus offered one sacrifice for sins and took his seat forever at the right hand of God.

There are, of course, many other passages in the New Testament that refer to Christ's sacrifice on the cross for our sins—particularly in the Epistles of Paul, Peter and John. So it wasn't an insight only of the author of Hebrews. But if, as a meditation starter, you're looking for an extended explanation of the why of Christ's death, there is no better source than the Letter to the Hebrews.

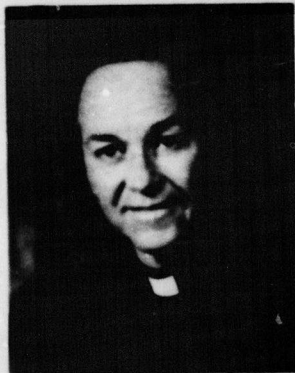
Conference planned for the divorced

The fourth annual "Day of Re-Creation" for separated and divorced Catholics in the Archdiocese of Indianapolis will be held Saturday, April 25, beginning at 8 a.m. at the Catholic Center, 14th & Meridian, in Indianapolis.

Benedictine Father Guy Gau, retreat director of Blus Cloud Abbey, South Dakota, will keynote the all-day conference, speaking on "Reconciliation and Hope." Father Gau is a marriage and family counselor, has served as director of Catholic Family Services for the Diocese of Sioux Falls, and was national executive director of Beginning Experience from 1981 to 1986.

Conference participants will be able to choose three of 18 workshops. Among topics scheduled are: "Learning to Live in a Blended Family," "Case for Nullity—How and Why," "Coping When You Are Not a Twin," "Keeping Trust Alive and Well," and "Your Family of Origin Patterns: Heirlooms or White Elephants?"

The day will begin at 8 a.m. with registration, coffee and donuts, a welcome at 8:45 and the keynote address at 9 a.m. Following



Father Guy Gau

the program, Mass will be celebrated and a wine and cheese party at 5 p.m. will conclude the day.

Persons wishing to attend from outside the Indianapolis area will be provided overnight hospitality by members of the sponsoring groups—Separated, Divorced and Remarried Catholics (SDRC) and Beginning Experience (BE).

Conference cost, including lunch, is \$20 with advance registration. For further information or registration forms, contact the Family Life Office at (317) 226-1588.

Neophyte Mass will welcome new Catholics

The annual "Neophyte Mass" will be held on Sunday, April 26, at 4 p.m. (EST) at the Cathedral of St. Peter & Paul, 14th & Meridian Sts. in Indianapolis. Archbishop Edward T. O'Meara has invited all Catholics of the archdiocese to join him in welcoming all new Catholics at this Mass.

This is the sixth year for the Neophyte Mass. The term "neophyte" applies to anyone over 18 years old who was baptized, confirmed or received into the Catholic Church during the past 12 months. These new Catholics, along with their families, sponsors, and catechists, will be special guests at the Mass.

The archbishop will personally greet the neophytes at a reception in the assembly hall of the Catholic Center following the Mass.

Priestly vocation development

The Easter collection is for priests of today, tomorrow

by John F. Flink

The money that Catholics in the Archdiocese of Indianapolis contribute on Easter Sunday in the regular collections is for priestly vocation development in the archdiocese. It is to support the priests of today and tomorrow.

For the priests of tomorrow, the collection provides for the cost of seminary training (room, board and tuition) at the theology and pre-theology levels and financial help for summer ministry programs. It supports the Vocation Office which prepares religious vocation awareness programs, interviews prospective priest-candidates, and provides liaison with seminarians.

For today's priests, the collection enables the archdiocese to continue priests' education through workshops, sabbaticals, and, sometimes, advanced studies. It provides funds for retreats, monthly support groups, and opportunities for spiritual direction.

The collection also supports the Priests' Personnel Office, health and physical fitness programs for priests, and care for priests who, because of severe illness or multiple health problems, are disabled and unable to

continue an active ministry. The collection makes it possible to provide disabled priests with some income until they reach retirement age.

This year's collection is projected to bring in \$427,000 which will be distributed as follows: Seminary fund, \$120,000; Vocation Office, \$76,000; priests' disability, \$62,000; graduate studies, \$40,000; Priests' Personnel Office, \$43,000; Ministry to Priests Office, \$33,000; sabbaticals, \$28,000; and wellness program, \$17,000.

There are 280 diocesan priests serving the archdiocese's 281,000 Catholics. There are 24 seminarians studying in five different seminaries.

A brochure explaining the Easter collection was distributed throughout the archdiocese last weekend.

Jewish group helps Cathedral Food Kitchen

MAZON, an interdenominational Jewish organization dedicated to combating world hunger, has put 53,333 pounds of food into area soup kitchens during April, including 3,000 pounds for the Cathedral Food Kitchen.

Pamela Altmeyer-Bennett, executive director of Gleaners Food Bank of Indiana, Inc., and Rabbi Sandy and Dennis Siano of Congregation Beth-El Zedeck made the announcement to recipient agencies.

On Yom Kippur morning, the rabbis urged congregants to contribute to MAZON amounts equal to what they would have spent on food during their Yom Kippur fast. \$6,430 was donated to the food bank.

Other programs sponsored by the congregation have included hands-on projects where youth and adults in outreach programs serve the needy with other organizations. Recently a group of young people preparing for Bar/Bat Mitzvah ceremonies joined their parents in serving meals at the Harbor Mission of the Salvation Army.



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Much has been added since inception of AAA

by Margaret Nelson

Since the Archdiocesan Annual Appeal (AAA) began in January 1981, something new has been added to the service of the archdiocese. In fact, many new ministries have been added.

First came the Office of Evangelization in April, 1981. Father Clarence Walden was appointed director, and under his leadership, most parishes now have evangelization committees. The members of these committees work to educate their entire parish communities to spread the "good news" and to actively minister to the unchurched and the alienated.

Because Father is nationally recognized as a leader in evangelization, the fourth annual conference of the National Council for Catholic Evangelization (NCEE) will be held in Indianapolis this June. Every year, the Office of Evangelization sponsors a special "neophyte Mass" for the hundreds received in the church within the previous year.

In March, 1982, the Office for Pro-Life was established. When he was appointed director, Father Larry Crawford said that he wanted the work to be "the implementation of the 1975 American bishops' Pastoral Plan for Pro-Life Activities by public information and education programs as well as legislative and public policy efforts." Having worked on these goals for these five years, Father Crawford points to the bishops' 1986 reaffirmation of the pastoral. His office continues to dedicate itself to concerns of "safeguarding and enhancing the quality of all human life," working with many projects and agencies throughout the archdiocese.

Then in June of 1982, the Family Life Office was established to "implement the pastoral plan of the church on family life," according to Archbishop Edward T. O'Meara, as he appointed Valerie R. Dillon its director.

The Family Life Office develops and coordinates

a variety of programs and services which strengthen families, including marriage preparation, newly-married ministry, parenting, ministry to the widowed and divorced, sexuality education, natural family planning instruction, marriage enrichment and golden wedding celebrations.

The Office of Development manages the AAA. The office also offers stewardship materials that support the increase of parish offertory income. Those 38 parishes which have used these programs since the office began helping at a local level have realized average increases of 35 percent in collections. Cathy Verkamp, director, said, "If I don't have an answer for parish questions, I try to find someone who can help."

The Urban Parish Cooperative was

organized in 1984 and receives support from the AAA. A group of 14 inner-city Indianapolis parishes, the cooperative coordinates personnel, programs, and resources to assist these parishes that face rising costs of upkeep, while their registered members have decreased.

The new Office for Pastoral Councils supports existing parish councils by offering workshops to train newly elected members. The workshops include instructive presentations, audio-visual aids and small group discussions. The office also facilitates the creation of new parish councils. And steering committees are now working toward the establishment of deanery and, eventually, archdiocesan consultative structures.

Most of the new offices mentioned were

established with AAA funds. Now they submit budgets with all of the other archdiocesan offices and receive about 65 percent of their funds for continuing development from AAA, with the remainder coming from parish assessments. The services of many of the existing offices have also been greatly expanded.

Several deanery projects have been started through resources from the annual appeal, including religious education resource rooms in Connorsville, Batesville, and Bloomington; crisis pregnancy hotlines in Batesville and Greensburg; religious education for the mentally retarded in Batesville; deanery pastoral planning in Connorsville; and youth ministry projects in Connorsville and Bloomington.

Indiana General Assembly

Fate of two welfare bills still uncertain

by Ann Wadell

Two important public welfare bills have been approved by both chambers of the Indiana General Assembly but both are headed to conference committees. Their ultimate fate is uncertain.

HB 1348, which would increase AFDC benefits for the first time since 1979, was approved by 44-3 vote. Maximum payment for a single parent with three children would go from \$316 to \$386.

HB 1347 was passed 47-3. That bill would establish a work/training program to benefit certain two-parent families where the breadwinner is unemployed. The latter is the legislature's response to the call of Catholic and other religious leaders throughout the state to end the anti-family bias of the current public welfare system by expanding AFDC to help two-parent unemployed

families with minor children. Under current law, only one-parent families are eligible.

The public welfare bills are two of many bills, including the Orr-Evans education bill and the biennial budget bill, which have been assigned to conference committees to rectify differences between House and Senate versions.

According to Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference, the public welfare bills were purposely amended in the Senate to force them into conference committee. Senate Finance Chairman, Lawrence Bost (R-Indpls) said that the conference committee action would put the bills on hold until revenue enhancement bills have been approved. Without new state money, Bost predicted that those and several other bills would not be funded.

Rep. George Schmid (R-Indpls) is credited with guiding the public welfare bills

through the '87 session and is expected to be assigned to the conference committees. Two members each from the House and Senate make up the committees. Depending on the issue, lobbying pressure from all sides can be intense and substantive changes can be made. Advocates and lobbyists follow action carefully, not an easy task as conferees meet whenever and wherever their particular schedules allow.

All four conferees must sign the final report but a recalcitrant member can be replaced with an agreeable one at the discretion of the leadership. The final report returns to both chambers for approval, although consideration of changes is often hurried as legislators eye the calendar and the mandatory cut-off date.

According to the current schedule, the last possible session day—the 61st—would be April 23. But additional recess days could push that date closer to the end of the month.

Catholic Charismatics among us

Charismatics and the presence of gifts of the spirit

by Richard Cain

Second in a three-part series

The word "charismatic" comes from a Greek word meaning gifts. The word is appropriate. One of the most visible signs of Charismatics is the presence of gifts of the spirit.

The best known among these gifts are prophecy and speaking in tongues (ecstatic speech in an unknown language under the influence of the Holy Spirit).

However the Bible lists many others. According to the New Catholic Encyclopedia, eight different lists of these gifts appear in various places in the New Testament including in Paul's letters to the Romans, First Corinthians and Ephesians and in Mark and the First Letter of Peter. Chapters 12-14 of First Corinthians provide the fullest discussion found in the Bible of spiritual gifts and their role in the life of a Christian.

These gifts may be loosely divided into three groups. The teaching gifts include those of apostles (traveling missionaries), evangelists (preachers of the gospel), prophets (those who speak in God's name under the inspiration of the Holy Spirit) and teachers.

Additional teaching gifts include exhortation (motivating people to live out their faith), speaking, hymnody (praising God with music), words of knowledge (supernatural insight into human affairs) and words of wisdom (supernatural insight into divine affairs).

The serving gifts include gifts for governing and guiding the church community, giving, mercy, and helping others.

The miraculous gifts include healing, miracles, faith (such as would "move mountains"), exorcism (casting out evil spirits), immunity from harm (such as from a bite by a poisonous snake), prophecy (what it includes revelation, reading of hearts or predicting the future), discernment of spirits (the ability to tell between true and false spiritual things), speaking in tongues and interpreting tongues.

According to the Bible, these gifts are

a sign of the full outpouring of the spirit which accompanies the time of the month. According to Paul, these gifts are not given to the individual for his or her own use, but for the purpose of building up the whole church.

Charismatics often first experience their gifts through what is known as the baptism of the Holy Spirit. This baptism should not be confused with the sacrament of baptism where a person receives Christ's spirit, according to Trinity Father Tom Shepanich, a chaplain at St. Francis Hospital in Beech Grove and spiritual advisor to the Channel of Peace Charismatic Community in Indianapolis. "It's a release of the spirit that's already there," he said.

The way in which this happens varies from person to person. The role of the Holy Spirit in the Christian life is first explained. Then if the person wants, others pray with the person that he or she may receive the power of the Holy Spirit, or that the power of the Holy Spirit would be released in his or her life. At this time some people may speak in tongues. Others experience nothing extraordinary.

But those receiving the baptism of the Holy Spirit do experience two things, according to Mike Gaal, past overall coordinator of Channel of Peace and a leader of the prayer group at St. Monica in Indianapolis. They develop a thirst to read the scriptures and they experience "a peace and joy within that's different than any you've ever known," he said. "It deepens your faith tremendously."

For example, when Father Shepanich finally allowed himself to be prayed over for the release of the spirit, there was no emotional high or spontaneous speaking in tongues. "It wasn't lights going off," he said. "But I knew something was happening. It's very deep. I had no idea where this was going to lead. I was just trying to say, 'OK, Lord. (I'm) going to let go. It's going to be OK.'"

Contrary to some popular idea, Charismatics are not all highly emotional. More often, the Charismatic life consists of a

deliberate choice and continual effort to be really open to God and to grow, according to Gaal.

Gaal said his gift of tongues came only through practice. "At first I had only a couple of words," he said. "But because I exercised my gift, it grew."

Gaal said he has also seen the same with the gift of prophecy. At first, he said, the prophecies he spoke were given to him word for word. Now "I know what he (God) wants to say, but I've got to come up with the words."

How does one know if he or she really has a prophetic? "It's up to the community to discern," Gaal said. He gave as an example a woman he once knew in a prayer group who liked to sound like a prophet. "We listened very politely and accepted it with a block of salt," he said. "Because we know she's not a prophet."

Some people try to exercise gifts they do not have. But often others are afraid to use

the gifts they do have. "People are afraid of losing control," Gaal said. "If I go to that prayer meeting, maybe I will really start speaking in tongues and then what will people think?"

Seeking and using spiritual gifts requires openness and humility. "Am I willing to make myself vulnerable—to be so freed up that if the spirit wants me to say something, I say it?" asked Father Shepanich.

In exercising spiritual gifts, one comes into direct contact with the mystery of the God within him or herself. "There's something in that of surrender to the grace of God and something you don't understand that well," said Clint Benta, a member of the pastoral team for the Channel of Peace Charismatic Community. "Through that (surrender) you learn how the grace of God moves in your life."

(Next week: Local Charismatic group charts new course.)

Seven Holy Sepulchre investees

(Continued from page 1)

member Finance Council for the Archdiocese of Indianapolis, he is a past president and director of the St. Thomas More Society and former president of the parish council at St. Thomas Aquinas Church. He presently is a member of St. Luke Church, Indianapolis, where he was general chairman for construction of the church in 1981 and 1982.

Joanne Sullivan is co-president of the women's club at St. Luke Church, Indianapolis, a member of the parish council and house committee, Eucharistic minister and coordinator of the parish newsletter. She is past president of the St. Augustine Guild that benefits St. Augustine's Home for the Aged, and has been involved in various civic activities. She is the wife of Arthur J. Sullivan, who was invested as a Knight of the Holy Sepulchre last year.

James L. Wells was sheriff of Marion County for eight years. A member of the Secular Franciscan Order since 1972 at

Sacred Heart of Jesus Church in Indianapolis, he has long been active in Catholic organizations. He was recognized for this by being named Catholic Layman of the Year by the Indiana Knights of Columbus in 1977. He has also received the President's Award of the Ancient Order of Hibernians and the Monsignor Albert Binsard Award for outstanding service to the CYO. He is a member of Holy Name Church in Beech Grove, where he is a Eucharistic minister.

Philip J. Wilhelm is vice president of the F. A. Wilhelm Construction Co. and president of Southeastern Supply Co. He is chairman of the board of trustees of St. Joseph College, Remondore, has been chairman of the Faith, Family & Football dinner for four years, has been president of the CYO archdiocesan board of directors, and active in support of Secunia High School. He has been an active member of the parish councils of both Our Lady of Lourdes and St. Matthew Churches in Indianapolis.

COMMENTARY

The rare spectacle of civility in public debate

by Mgr. George G. Higgins

Theologian Father Richard McBrien concludes his excellent new book, "Cinema's Crisis: Religion and Politics in America," with a brief postscript on the need for civility in the ongoing debate about the role of religion in American public life.

Quoting the late Jesuit Father John Courtney Murray, Father McBrien notes that "civility dies with the death of dialogue." We are either "locked together in argument" or "locked together in combat." Father Murray thought that the former was "a rare spectacle."

Father McBrien's book is such a spectacle—a classic example of civility in the public debate about controversial issues



(e.g., abortion, prayer in the schools, conscientious objection) in the area of public policy. One would be hard put to find a single tendentious or uncivil word in this timely study.

In Father Murray's view, argument ceases to be civil when "dialogue gives way to a series of monologues, when the parties to the conversation cease to listen to one another, or hear only what they want to hear, or see the other's argument only through the screen of their own categories."

In my experience, this is a good description of much of the U.S. literature on Latin American liberation theology. With exceptions that prove the rule, books and articles pro and con on this subject tend to be monologues, with both sides hearing only what they want to hear or seeing the other's arguments only through the screen of their own categories. In Murray's language, they tend to be locked together in combat.

One example will suffice. Howard Wiarda, a scholar and author, called liberation

theology "a living fossil" in the museum of "bad ideas" at a recent press conference introducing Michael Novak's new book on liberation theology, "Will It Liberate?" "I'm ready to conclude," he said, "that liberation theology's time has already passed. As a theory of economic development it really is quite silly and amateurish."

Such patronizing rhetoric violates all Father Murray's rules of civility. Though obviously to promote the new book, it runs counter to Novak's purpose in writing it.

To his credit, Novak calls for a civil dialogue on liberation theology. This, he says, "will require each participant in the debate to 'cross over' into the point of departure of the other's point of view, both with sympathy and alert skepticism, but in the end with a painstaking desire to understand."

Novak has met this challenge reasonably well. He takes his subject seriously and comes to the dialogue with a willingness to listen as well as to talk. I say this even though his "alert skepticism" comes through more clearly, to me at least, than does his "sympathy."

Novak concludes that, whatever its strong points, liberation theology will not liberate. A leading proponent of U.S.-style democratic capitalism, he argues that "liberal democracy with a heavy dose of capitalism will do more for Latin America's poor than social futures conceived by liberation theologians." Other U.S. critics of liberation theology have reached the same conclusion but with much less civility.

By happy coincidence, Philip Berryman's book "Liberation Theology" has been published concurrently. Berryman doesn't agree with Novak, but he takes his arguments seriously, addresses them one by one with



The tree that reaches from earth to heaven

civility and, at least on some issues, is willing to concede Novak may have a point.

Berryman and Novak are still ideologically miles apart; yet the simultaneous publication of their complementary volumes is encouraging. It suggests that we may have reached the point where it is possible to dialogue about liberation theology instead of indulging in a counterproductive series of monologues. John Courtney Murray would be pleased.

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Behind the headlines

Detroit is preparing for the pope's coming visit

by Dick Dowd

Detroit is delighted that the pope will come and visit. The Michigan Catholic newspaper is filled with happy faces of Detroit folks who will welcome the pope in September.

"Motor City Bound" was the first headline when the news broke. It was followed up with "Archdiocese Gears Up for Papal Visit" that included an engaging story about the pope's cousin, 75-year-old John Wojtyla.

The American Wojtyla (an immigration official changed the 'l' to 'a' to 'e') are famous in their own right, we discover. John



was a city councilman in Hamtramck, the 2.5-square-mile Polish enclave which surrounds Detroit, for more years than he likes to remember.

He attended the papal installation in Rome in 1978 and his daughter Barbara's husband was a former mayor of Juneau, Alaska and a member of the welcoming committee when the pope visited Anchorage on a previous U.S. trip.

Without giving it a second thought, the happy retiree told The Michigan Catholic reporter that he and his wife of 39 years "will find room for any relative who wants to come to Detroit" to catch a glimpse of their famous cousin. "This is a once-in-a-lifetime opportunity for the city of Detroit and our family—we plan to make the most of it."

Editor Margaret Cronin, a world traveler herself, tells of meeting the pope in Ireland, Australia, and on his last visit to the U.S. She

guarantees that she won't miss him this time.

I'm cheered by the coverage and the unalloyed joy of the banter which resulted in the mayor of Detroit, Coleman Young, holding a joint press conference with Detroit's Archbishop Edmund Szoka.

"What about cost?" one reporter wanted to know. The archbishop didn't know—everything was so tentative with the final details not likely to be nailed down until mid-summer. "The church will pay whatever costs need to be paid," the archbishop said.

Mayor Young wouldn't let it go at that. "Whatever the church doesn't pay for, we'll pay for," he said. The mayor also congratulated Archbishop Szoka for his "persistence" in obtaining the addition of Detroit to the papal tour.

It was the "persistence" of the archbishop, a long-time friend of the pope, which

won the day. Archbishop Szoka, you may remember, was called to Rome in March 1981 when he was named archbishop of the motor city, with the pope making the announcement in person. A far cry from the usual formal Tuesday announcement by the Vatican pro-nuncio in Washington.

Michigan is celebrating its sequentennial and the governor told the archbishop he considers the visit a "birthday" present for the state.

There is some good news for deacons as well in the added stop. Previously only 1,500 seats had been reserved in New Orleans for deacons and wives to meet with the pope. In Detroit there will be 2,800 seats available. That means one out of every eight deacon (and wives) will be able to be with the pope at Detroit's Ford auditorium.

It's great to see Catholics happy about things, isn't it?

View from the pew

Reminder of what a treasure a Catholic school is

by Richard F. Seiber

It is an old-line inner-city parish, founded in the early years of this century to serve families of a particular ethnic descent. The ethnic character there is still strong and vibrant, even though the parish exists in a changing neighborhood, and new ethnic strains are blending with the original.

This parish runs a first-class grade school. Like many inner-city parish schools, it serves not only the descendants of its founding families, but the families of the surrounding neighborhood. Some 30 percent of the students are not Catholic. Black and Hispanic students are a growing part of the school's enrollment, a credit both to the parents of the minority students, and to the people who are part of the original ethnic base of the parish.

I was to meet the pastor, an old friend, for lunch that day. When I arrived, he said he had a surprise for me. There had been a funeral that morning and we were invited to share a meal with the family in the school.



As we left the rectory, the children of the school immediately gathered around the pastor, chatting with him, asking him questions, the younger ones hugging him, afraid to show their love for him openly. He was able to call them all by name, ask about their parents and their families. The bond between this busy priest and the children was a joy to behold, and it was evident whether the children were black, white or brown, Catholic or not. Love truly had no color here.

"A lot of these kids who aren't Catholic would like to serve Mass," the pastor told me. "I can't let them, of course, but once in a while they get to serve Stations of the Cross." I heard some of the Catholic boys ask the pastor about the priesthood, some of the girls about the sisterhood. Obviously, this priest's honest satisfaction with his own vocation had sparked some interest in these young people's minds. It was just as obvious that his open attitude toward all the children had raised some interest about Catholicism in the minds of students not of the Catholic faith.

What I got was a glimpse of an unconditional love.

Dinner with the bereaved family was just as rewarding. The people were delighted to see their pastor there, and were equally happy to welcome me. I learned, talking to

one family member, that the pastor, not of their ethnic background, had taken the trouble to learn enough of their language to be able to give part of his family in that language at the funeral. They knew he cared.

It set me to thinking about the powerful influence a priest can have on the lives of the people he serves, especially if his love for them and interest in them is as honest and unaffected as this pastor showed.

I thought, too, about the importance of a Catholic school, not only to the families of the parish, but to the surrounding community. Where else can the needs of faith find such fertile ground in which to grow? Where else can children from families of other faiths, or of no particular faith, experience the reality of Catholicism, not just in the classroom, but in the open, caring attitude of people who maintain the school and those who staff it? Where else can youngsters experience the joy of people who have chosen the priesthood and religious life?

The experience reminded me what a treasure a Catholic school is, how it is uniquely equipped to instill the faith in future generations, and how a school such as this one can at least shed some light of faith on those who do not share that faith. It is a giant step toward understanding.

It was good to be reminded there are schools like this scattered in cities across the land, and that there are people, both lay and religious, selfless enough and secure enough in their faith to support and staff these establishments.

After this brief visit, I thought about how we abandon much more than a pile of bricks when we turn our backs on a Catholic school.

the criterion

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TO THE EDITOR

Consultation on the diaconate being planned

We would like to respond to the letter that appeared in the April 10 issue of *The Criterion*. It dealt with the need to address the issue of instituting the permanent diaconate in our archdiocese.

The impression of the letter was that, since the archbishop has not taken a position in allowing the permanent diaconate in this archdiocese, nothing was being done to address this question. This is not the situation.

We would like to respond to the letter by addressing two areas:

1. The statement made concerning the appointment of deacons as temporary administrators of parishes when an unplanned vacancy arises. This is the normal procedure the archdiocese and personnel office have followed for some time. It is not related to the shortage of priests. Until a permanent administrator can be named, the local dean is placed as temporary administrator of the parish. The naming of Fathers Borchertmeyer and Geis as temporary administrators to parishes that became unexpectedly vacant was in accordance with normal archdiocesan procedure.

2. The question of the permanent diaconate in our archdiocese. This topic has been addressed several times by the Priests' Senate and the Council of Priests over a period of 15 years. Each time it has surfaced the general consensus has been that the archdiocese would be better served by developing a broader sense of ministry, among both men and women. (The permanent diaconate, as a clerical office, is reserved to males.)

In October 1986, a group of archdiocesan priests approached the Council of Priests for "time" on the November agenda for members of the Chicago permanent diaconate program to make a presentation. This was supposed to be a "listening" session with no obligation for the council to reopen the question of whether a recommendation should be made to the archbishop to approve the permanent diaconate in our archdiocese.

This session took place in November. At the December meeting council members gave their reactions to the previous month's presentation. Among the comments and questions discussed were: What will the impact of the permanent diaconate be on women in ministry in our archdiocese? How is the diaconate experienced in other dioceses? Is it experienced primarily as a liturgical ministry? Would the permanent diaconate adversely affect lay ministry?

Council members felt that they alone should not answer these concerns. A broader consultation process was needed that would include men/women Religious, priests and lay people of the archdiocese.

Subsequently, an ad hoc committee has been formed to put together this consultation process that would outline the strengths and weaknesses of a permanent diaconate program in our archdiocese. The goal of this process would be to gain a clear assessment of what the people of the archdiocese thought about this program. Conclusions drawn from this consultation would be used by the Council of Priests as they make recommendations to the archbishop.

While it will be the archbishop who makes the final decision on whether or not to allow the permanent diaconate to function in the archdiocese, we are grateful that he has chosen to make this decision in a collegial manner, gaining input from all who will be affected by this decision. That is what is presently happening through the Council of Priests.

We ask these interested priests to work with the council and encourage all people of the archdiocese to participate in the upcoming consultation process, so the archbishop can make a prudent and just decision concerning the permanent diaconate as it

relates to the ministry needs of the archdiocese.

Executive Committee,
Council of Priests
Father Martin Peter
Father James Farrell
Father Stephen Banet

Assessment has been decreased

Virginia Winchell of New Albany, in her letter to the editor of Feb. 13, raised some questions about teacher salaries and the burden of high school assessments on local parishes. While not wishing to call up again the points at issue in her letter, I feel a clarification or two might still be of value.

To my knowledge there is no "local priest" (who) was left a large sum of money to retire the assessments for Providence High School. However, it is true that two local parishes, St. Augustine and Sacred Heart of Jeffersonville, were the recipients of large sums of money from the estate of Owen Voigt, a Jeffersonville businessman. These two parishes have agreed to take upon themselves that portion of the high school assessment which would go to pay off the mortgage on Providence High School, a sum of approximately \$80,000 per year. As a result of their generosity the high school assessment for every parish in our deanery has been substantially decreased.

Fr. Stanley J. Herber
Dean, New Albany Deanery

Defends dance at youth rally

I am responding to the recent letters written to *The Criterion* which condemn dancing in the church, in particular the dance performed at the youth rally in New Albany. In their opinion the dance was "tied in with love, diversion, profaneness, and unbending of the senses." You'd think we were doing tribal incantations with conga drums in the background! My question to that person is this: How can you form an idea about something which you obviously didn't see? For if you had been at the youth rally and watched the dance, I'm sure your attitude would be much different.

I am a 17-year-old Catholic who attended the rally in early February. For those who can't remember what it's like to be 17, let me tell you that many times religion doesn't come easy. I don't think I'm alone when I say that often Sunday Mass is a burden. The strict, traditional ceremony rarely offers material aimed toward youth, a major portion of the parish. As a result, I sometimes feel alienated to the teachings of God. Let me assure you, however, that my love for him is just as strong as anyone's.

It's hard to describe a youth Mass or a rally to someone who has never been to one. They are a special experience where the youth have a chance to worship God without the rigid formality of a normal Mass. And, yes, we did have a dance during the liturgy of the rally. It wasn't performed to heavy metal satanic songs; the girl didn't jump around in a skin-tight leotard. She merely did a slow, moving dance to show God her true colors. It was a beautiful expression of her love for God. It touched me personally and hundreds of other teens watching. If something can touch that many people, and bring them a little closer to God, how can it possibly be called unjust?

I am aware of the guidelines regarding dancing in the church. I realize this is a thing that is strictly forbidden. This dance might not have adhered to the statements of the Sacred Congregation for the Sacraments and Divine Worship, but was it really that wrong? Is trying to praise the Lord in a different way such a grave sin?

Emilie 15-20 reads: "So Mary the pro-

phetess, the sister of Aaron, took a timbrel in her hand; and all the women went forth after her with timbrels and with dances, and she began the song to them saying: Let us sing to the Lord, for it is gloriously magnified." Mary didn't intend for her dance to be a sin and neither do we. In a land of freedom, I find it hard to believe we are so closely restricted in the way we worship. I would think that's where our freedom should abound the most.

So, for anyone offended by the dance, I personally apologize, not for the fact it was done, but because you weren't there to see how wonderful it really was. It may never be done again, and I think it's our loss. But if it affected one person watching it; if it started one person thinking about God or if it brought one person back to the church, we have accomplished something. Isn't that what church is really all about?

Danny Phillips

Lanesville

Real dancing done in heaven

Two letters to the editor have been printed regarding the picture of a young lady doing a "dance" during the closing liturgy at the New Albany Deanery Mid-Winter Youth Rally (Feb. 13 issue). It was suggested in the letters that this activity was inappropriate according to regulations laid down by the Sacred Congregation on Liturgy and Worship. The picture was actually that of

"liturgical gesture and movement" which is permitted by the Vatican documents.

I have a hunch that the real dancing was being done in heaven by our God who would be rejoicing at the enthusiasm and love that was shared among nearly 700 youth as a community of faith during that Mass. I hope that as an "Easter people," who are called to rejoice in the Resurrection, we will always be filled with such joy.

Jerry Finn

New Albany

Is peace the prime objective?

Once we prayed after every Mass for the conversion of Russia. We don't do that any more. One doesn't hear it in the petitions either. Instead, we pray for peace.

But if there were no communist party in control of the Soviet Union there would be no wars in Afghanistan, Central America, and Ethiopia. Peace would come to much of the world with the overthrow of communist regimes.

Praying only for peace for ourselves seems selfish in the light of the suffering of hundreds of millions of people oppressed by communist regimes, and millions of others who have had to flee their homes because of communism. If peace were the prime objective, we could become conditioned to one day surrendering to the Soviet Union.

John F. Geisse

Indianapolis

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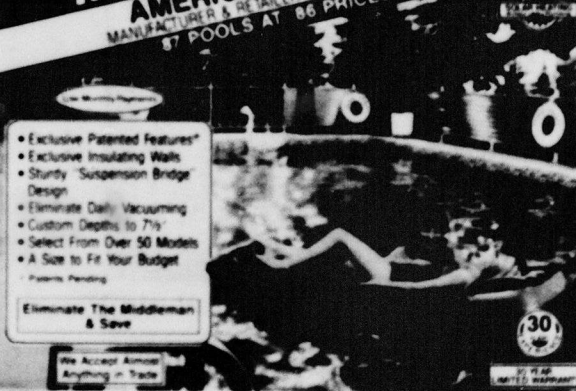
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How was our Lent?

by Alice Dailey

Does this, the threshold of Easter, find us carefully soul-searching as to how Lent fared with us? Did we just endure it grimly? Ignore it altogether? Or did we really make a stab at amends for our meanness?

Creatures of emotions and sensitivities that we are, did cold, sodden days make it easier to relate to the shivering, feverish Christ on a cross? Counterwise, did bright, balmy days obscure any thought of atonement?

Each of us knows deep down whether Lent was merit or waste. Whatever our response, this particular Lent is over and cannot be re-lived.

But even as Easter is ushered in amid lilacs and lilies, rejoicing and alleluias, other chances at "victoria continue. Splinters of the redeeming cross, in forms of pain and trials, keep pricking away at us.

No one is immune. Not the brilliant political analyst whose considerable knowledge cannot change one what of his cherished son's disability. Not the glamorous star who was never denied anything she yearned for except a child of her own.

For most of us, the less highly placed, crosses, from annoying to harrowing, dot our path and we don't see them for what they are, stepping stones to perfection.

We complain, "I just got rid of one set of troubles and now here's another. Lord, when will it stop?"

At such times it is reassuring to remember that the Redeemer himself treaded his own ordeal so much as to beg for deliverance. But he did come to grips with his cross and shouldered it the whole stumbling way.

If only we could scratch the grey covering of a particular trial much as we scratch the grey surface of giveaway cards we just might find a prize waiting there.

The compassionate Lord doesn't make us

go it alone on our own via dolorosa. He sends the Veronicas to lend their cloths of mercy. He nudges the Simons who help, if grudgingly, to lighten our load on the hard, bumpy road.

And when we're driven to asking, "Will things ever get better?" he scatters answers all about, in the lacy loveliness of trees once stripped bare. In the artistry and aromas of spring after winter's desolation. And in the glory of Easter, the happy end to Good Friday.

check-it-out...

✓ Kevin Barry Division #3, Ancient Order of Hibernians will hold its **Spring Dance** beginning with cocktails at 7:30 p.m. and dinner at 8 p.m. on Saturday, Apr. 25 in St. Philip Neri community rooms. Music by the Jack Brink Orchestra. \$10 per person. For reservations call 329-7147 or 763-9441.

✓ The Retreat League of Fatima Retreat House will present its 12th annual luncheon/fashion show, "**Spring Into Summer**," beginning at 11:30 a.m. on Saturday, May 2 at the Knights of Columbus hall, 71st St. near Keystone Ave. Fashions by Boutique of Northview (formerly Boutique of North Willow), across from North Central High School. Tickets are \$12 by reservation only. Program sponsorships available at \$5, \$10 or \$25. Call 345-7881 for information.

✓ The National Council of Catholic Women (NCCW) will hold a **Spring Luncheon** on Wednesday, May 13 at the Holiday Inn, Terre Haute. Style show by Mena. Tickets are \$7. Contact altar society presidents in your parish for information.

✓ A free public lecture on "**Dealing With Death in Today's Society**," sponsored by the Indianapolis Church Federation and Planner and Buchanan Mortuaries, will be presented by Dr. Earl A. Grollman at 7:30 p.m. on Thursday, Apr. 23 in North Central High School auditorium, 1801 E. 88th St. Dr. Groll-



man is known for pioneer work in the field of pastoral counseling and crisis intervention in death and bereavement. A luncheon meeting for clergy featuring Dr. Grollman speaking on "Good Grief—The Role of the Clergy" will be held at 11:30 a.m. the same day at Sheraton Meridian, 2630 N. Meridian St. Call 925-9871 or 923-2310 for information.

✓ St. Michael School Class of 1982 will hold an organizational meeting to plan a 25-year reunion at 7 p.m. on Friday, Apr. 24 in the Knights Cove room of the Westside K of C. Anyone having information on classmates and teachers may call Susie Beck Watson at 925-3996.

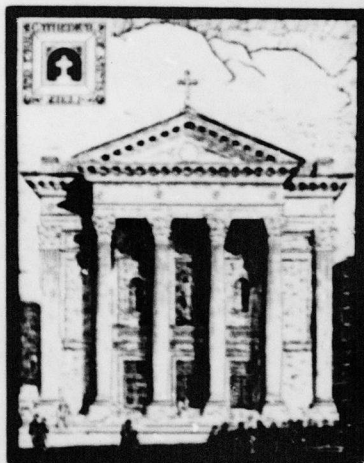
✓ Adoptive Parents Together (APT), an adoption support group, will sponsor an adult seminar on "Detection and Coping with Child Sexual Abuse" presented by Indianapolis police detective Sgt. Terry Hall from 9 to 11 a.m. on Saturday, Apr. 25 in basement room #3 of the English Foundation Building, 613 N. Alabama St. Child care will be available during the meeting. Reservations are required due to limited space. Call Kaye Roane at 251-7364, Roberta Decker at 881-7977 or Kay

Kavanagh at 291-9487 (after 5 p.m.) for reservations.

✓ St. Vincent Hospital and Health Care Center and St. Vincent Carmel Hospital seek men and women of all ages, backgrounds and abilities to **volunteer time and talents in patient and non-patient areas** on flexible schedules suited to their own needs. Volunteer abilities will be assessed and utilized in areas such as information desks, nursing units and clerical support. Interested persons may call Faye Deputy at 871-2268 to volunteer for work at St. Vincent Hospital and Health Care Center; or Sue Yeskie at 573-7200 to volunteer at St. Vincent Carmel Hospital.

✓ Central Indiana Marriage Encounter will present a **Marriage Encounter Weekend** on May 1-3 at Fatima Retreat House, 5353 E. 56th St. For information call Ann Miller at 788-0274.

✓ The World Apostolate of Fatima (The Blue Army) will begin publication on May 1 of a new Catholic magazine for teens. (Continued on page 7)

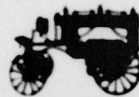


SS. Peter & Paul Cathedral

Holy Week

Archbishop Edward T. O'Meara will preside

April 16 — Holy Thursday Mass 5:30 p.m.
April 17 — Good Friday Service 2:00 p.m.
April 18 — Easter Vigil Mass 8:30 p.m.



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Rosalie Kelly happy to help families

by Margaret Nelson

"What's important is my relationship with families, because families are the basis of communities," observed Rosalie Kelly, new member of the Office of Family Life staff in the archdiocese of Indianapolis.

Rosalie received 16 years of Catholic education in Dayton, Ohio. She is a graduate of the University of Dayton, which is operated by the Marianist order. "Family" has meant different things during her life. The second oldest of six children, she was the

oldest daughter when she was 18 and her mother died. So she "took over the domestic scene."

Noting that she was "gifted with two wonderful children," Rosalie said that Dennis Ryan Kelly, Jr., 25, and Jennifer, 23, are living at home "trying to be artists." Obviously very proud of the two, she explained that Dennis Jr. will be having a photo exhibit at Clowes during the Romantic Festival.

Rosalie's husband, Dennis Ryan Kelly, Sr., teaches in the Marian College philosophy department, sings with the Indianapolis

Opera Co., and cantors at St. Michael the Archangel church, the family parish.

Active in parish work herself, Rosalie serves as vice president of St. Michael's parish council. With a master's degree in adult education from Indiana University in Bloomington, she spent 12 years as women's department director for the Young Women's Christian Association (YWCA). She also served as the director of a program for high school dropouts, sponsored by the Northeast Multi-Service Center.

Rosalie smiled, "I am happy to be bringing that experience to our community here. I expect to have fewer value decisions over issues like abortion." A "worklife consultant," she is interested in helping with the personal growth of individuals and families. She likes to work on "wellness" in family units, emphasizing the strengths of marriages and parent/child relationships to prevent some of the problems seen in families today.

Looking at the work in the Family Life Office as "an opportunity for growth," Rosalie has found her involvement in recent workshops for the Catholic Widowed Organization (CWO) and the Separated, Divorced, and Remarried Catholics (SDRC) to be interesting. She said she can't wait to use some of the tools that are employed in these programs to identify family systems. "When we



Rosalie Kelly

look at our own families, we see that patterns repeat. By recognizing them, we can change directions."

Rosalie Kelly observed that she can't help having the "funny feeling" that her husband's deceased uncle, Magr. Carl J. Ryan, who served for almost 40 years as superintendent of education in the Cincinnati diocese, "had something to do with" her being able to do this work that she loves so much for the Indianapolis archdiocese.

At any rate, his letter opener is in her desk at the Catholic Center.

more check-it-out

(Continued from page 6)

agers ages 14-16 entitled *Hearts Aligned*. The bi-monthly magazine will contain articles of special interest to teenagers on current events, music, sports, humor, peer pressure, pre-life and the world at large. Subscriptions are \$2 per year, three for \$5. To subscribe or receive a free sample copy, contact: The Blue Army, Washington, N.J. 07082, 201-686-1708.

✓ A Concert of Sacred Music will be sponsored by St. Rita Alumni Association (Society of Friends for Education) from 3 to 5 p.m. on Sunday, Apr. 26 at 1730 Martindale Ave. The featured singer will be Marabeth Gentry, who has appeared with Mahalia Jackson, Rev. Jesse Jackson, Ozzie Davis and others. Also featured are St. Rita's Gospel Ensemble, Choir, and Free Spirit Choir. A reception will be held afterward. The public is invited to attend.

✓ Singles' Sunday will be celebrated under the sponsorship of Catholic Alumni Club International on Saturday, Apr. 25 beginning with a 5:30 p.m. Mass at St. Andrew Church, 38th and Sherman. Dinner and dancing will follow at the Knights of Columbus Hall located at 1313 S. Post Rd. Reservations due by Apr. 19. For information or reservations call Dan at 942-0888, Marilyn at 788-7884 or Linda at 875-0838.

✓ St. John the Baptist Parish, Starlight will dedicate its new Parish Center to the memory of former pastor Father Richard Smith on Thursday, Apr. 23. Archbishop Edward T. O'Meara will celebrate Mass and bless the building at 7 p.m. EDT, followed by a reception in the Center. Everyone is invited to attend. A public Open House will also be held at the Center from 3 to 6:30 p.m. EDT. St. John the Baptist Parish lost Father Smith and two priest friends in a fire on Aug. 31, 1985.

✓ The Carmel-Northside Indianapolis chapter of Full Gospel Business Men's Fellowship International will hold its monthly dinner meeting for men and women at 6:30 p.m. on Friday, Apr. 24 at Captain Alexander's Wharf, across from Castleton Shopping Center. Featured speaker is Joe Stricklin, former rock musician and now minister to youth. Dinner is \$8.95; program at 7:30 p.m. free. Reservations due by Apr. 22. Call 773-3488 or 875-6883.

✓ A kick-off fundraising dinner for the benefit of Gifted School for Boys will be held

on Wednesday, Apr. 29 in the Country Club of Terre Haute. The school offers a residential treatment program to more than 100 boys ages 10 to 17 with identified behavior problems.

✓ The National Student Campaign Against Hunger will be held from 1 to 4 p.m. on Saturday, Apr. 25, with students cleaning and working in the Martindale area. Sponsors may donate money for hours of work. Half the proceeds will benefit USA for Africa, and half will be given to local hunger organizations. For information, call Mike Haigerty at 266-0488 or IUPUI and Butler University Newman Centers director, Father Jeff Godecker at 632-6378.

✓ The World Apostolate of Fatima will sponsor an Evening of Reflection on Monday, May 4 beginning with Mass at 5 p.m. at Fatima Retreat House, 3363 E. 36th St. Dinner at 6 p.m., featured speaker, Father John Maung, and Benedictine will follow. \$8.50 cost includes dinner. Write check to World Apostolate of Fatima and send to: W.E. Moody, 1210 N. Euclid Ave., Indianapolis, Ind. 46201. For more information call 356-5116 or 257-1581.

✓ The workshop on understanding the pastoral "Economic Justice for All," formerly scheduled for April 29 has been rescheduled for Wednesday, May 6 at the Catholic Center assembly hall, 1400 N. Meridian St. United States Catholic Conference staff member Ron Kristmeyer will present the program. \$10 registration includes lunch and a copy of the pastoral, which will be sent immediately. Call 256-1389 for more information.

VIPS...

✓ Providence Sister Catherine Alberta Kumbel will be honored by Fatima Retreat League at a public Farewell Reception from 2 to 4 p.m. on Sunday, Apr. 26 at Fatima Retreat House, 3363 E. 36th St. Sister has had charge of the kitchen and prepared meals at Fatima for 18 years. She will take a new assignment on May 14 working with retired sisters at the Sisters of Providence mother-house at St. Mary of the Woods.

✓ New officers for 1987-88 were elected by Ritter Parents' Club on April 8. They include: Peggy Lieberman, president, from St. Christopher Parish; Steve Forrest, vice-president, St. Gabriel Parish; Judy Lafuze, secretary, St. Michael Parish; and Mike Kambane, treasurer, St. Malachy Parish, Brownburg.



SEMINARIAN VISIT—Three seminarians from the Archdiocese of Indianapolis now studying at Sacred Heart School of Theology, Baker Campus, Wis., were visited by Father Paul Koether (right), archdiocesan director of vocations, and Fr. Thomas Sister Rita Hermon, associate director, during a meeting of 15 vocations directors from across the country. The seminarians are, from left, Bernard Cox, Anthony Bialder, and Roger Gombel. Speaker for the meeting this year was Father Eugene Henschel, director of research for the National Conference of Catholic Bishops and a regular columnist for *The Criterion*.

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St. Pius X institutes neighborhood renewal

by Margaret Nelson

Last weekend, some St. Pius X parishioners got to know their immediate neighbors better in a unique spiritual renewal program. This is the fourth area that the parish staff has worked with in the Neighborhood Renewal program it has formulated.

Since the parish has been divided into 25 neighborhoods of about 50 units each, it will take three years (excluding summers) to cover everyone.

The typical renewal begins Friday evening in a home within the renewal neighborhood. Different homes may become the meeting places on Saturday night, Sunday afternoon and for the closing liturgy on Sunday evening.

In the beginning, the parish staff encourages neighbors to discuss how people build up the body of Christ. Next, they discuss

ways their actions and words can do the opposite—breaking down the church. Finally, the group discusses ideas of what the neighbors can do to minister to one another and build a closer community. The whole program is made more meaningful by the involvement of all the neighbors.

Franciscan Sister Barbara Piller, pastoral minister, said that the staff has been very pleased with the previous renewals. For one thing, the staff does the input, which enables them to get to know more of the people better.

Each neighborhood group has developed its own style of following up on the original renewal program. One group decided to attend Mass together at the church. One group prays together regularly. Phone systems have been developed so that the newly acquainted neighbors can reach out to one another. Another has scheduled a home



NEIGHBORS—Father James J. Sweeney, pastor of St. Pius X, Church, Indianapolis, talks with a neighborhood renewal group at a Sunday night liturgy. (Photo by Margaret Nelson)

Mass to be followed by a pitch-in brunch. All have continued social contact. Two lay chairpersons from each area also follow up on the renewal by checking back with their neighbors periodically.

Each unit of St. Pius X parishioners that has made the renewal has developed its own special idea of how to build a closer Christian community. Sister Barbara calls this "a really beautiful thing."

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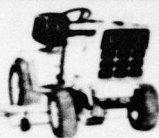
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Tell City Franciscan priest writes book on confession

by Peg Hall

Sitting on his porch in Tell City, Franciscan Father Thomas Rachtatter talked about what most Catholics call "going to confession" and admit they don't do very much any more. The church prefers the term "sacrament of reconciliation."

A publication of the U.S. Catholic Conference has revealed that 35 percent of active American Catholic parishioners go to confession once a year, and six percent go once a month or more. Among volunteer parish leaders, 15 percent never go to confession, and neither do 30 percent of active parishioners under 30.

Father Tom has said all of the above in his book, "The Reconciliation of Penitents: A Study of the Structural Elements of the Rite of Penance," which is planned for fall publication. The book is designed as a study guide for parishes and liturgical committees to plan reconciliation rites that will have meaning for the Catholics in the pews.

It contains history, such as the fact that there is no record of the sacrament of penance for the first three centuries after Christ. There are suggestions for rituals to use, thoughts to reflect on and questions to respond to.

The author said, "It's important not to make the same mistakes as in other historical periods." One error, he said, was that "in recent experience penance has been



Father Thomas Rachtatter

considered private rather than a full liturgical celebration of the community. In the new rite the community is the minister of reconciliation," because the community is wounded by sin, he said.

As a teacher at St. Meinrad School of Theology, he said, "The need for today is not just to train priests on how to hear confessions and give absolution, but to train them in how to form reconciling communities."

Interfaith Housing buys homes for families to repair

Community Interfaith Housing has been trying to tackle the housing problems of the poor since 1984. Now the non-profit agency is buying homes for families willing to help repair them. And this month, it purchased 15 lots on which to build new homes, with the help of the future buyers.

The first Home of Hope was completed in Nov. 1985 and a \$20,000 interest-free mortgage was obtained for the family that spent over 600 hours scraping, sanding, and painting to rehabilitate the house. Without the self-help program, the family would still be living in sub-standard housing.

According to Katharine Gardner, development coordinator for the group, "Federal funding to house the poor has virtually dried up while the need for affordable, safe, low-income housing has increased. The Indianapolis religious community and Interfaith Housing have responded to this challenge." She said that funding has come entirely through private sources, mostly churches.

A duplex was recently purchased by the group. Families with incomes as low as

\$10,000 a year may participate in the Home of Hope project. The new owners are offered counseling for the term of the mortgage.

Another project of Interfaith Housing involves the recent purchase of the 15 lots at Oxford Terrace. Besides corporate contributions, Local Initiative Support Corporation (LISC) is providing a \$100,000 low-interest loan for the self-help construction of 15 homes. Payments from future owners will become part of a revolving capital fund.

Interfaith Housing, Inc. provides rental apartments to over 800 families, handicapped persons, and senior citizens with a median income of \$4,272 annually. By using available government funds, the group has the oldest and largest home repair service for needy home owners in Indianapolis.

Besides financial contributions, the group needs skilled and unskilled volunteers to work with the families on these construction projects. Those wishing to help or to make application for the program should call Barry Keisler, program director, 317-922-1413.

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Today's Faith

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An evening in Israel

Every baptized person has a role in bringing Christ's reconciliation and peace to all people

by Fr. Eugene LaVerdiere, SSS

Every Christian is called to be a reconciler. Jesus himself was a reconciler. His whole life was aimed at reconciling human beings to one another and to God.

His mission continues today in the life of the church. It affects all of us, not just passively as people who need to be reconciled, but actively as men and women who need to reach out to others with Christ's gift of reconciliation.

In modern times, our role as Christian reconcilers often drops far into the background. We think of ourselves as patients in need of healing and reconciliation. We forget that we are also agents of reconciliation.

We think of the priest as the church's special minister of reconciliation. But we forget that every baptized person has a role in bringing Christ's reconciliation and peace to all peoples.

I would like to illustrate Christ's reconciling mission with a favorite story. The setting for the story is Israel. The time is around 1972, a few years after the Six-day War. The story involves Christians, Jews and Moslems.

We were working on an archaeological site called Tel Keisan, which is situated in a large fertile plain in the northern part of Israel between Haifa and Acre. Most of our group was French, but a few were Americans, all working side by side on a small excavation conducted by the French Biblical

and Archaeological School, a school of the Dominican order in Jerusalem.

There was nothing unusual in all this except that our group also included a few Palestinian Arabs from the West Bank, and we were excavating in an area which had been part of Israel for 25 years.

After a few weeks on the site, the French and the Americans were invited for a meal at the home of the mayor of Acre. The problem was that the Palestinians, who had worked for many years for the French school, were our friends. They were also Moslems. Our invitation came from an Israeli. He and his family were Jewish. It did not occur to him to invite our Palestinian friends.

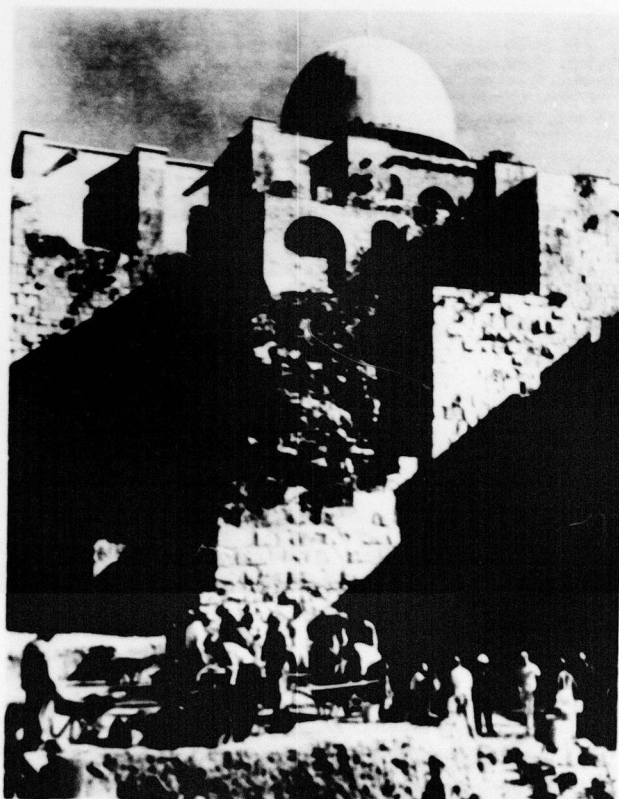
We wanted to accept the invitation, but how could we go without them?

We persuaded our Jewish host to invite the Arabs with us, and we persuaded the Arabs to accept the invitation. They came and all went well.

Fears run deep, but little by little they discovered one another as persons. They began to remember people and events from "the old days" before the hostilities began, when Jews and Arabs, Christians and Moslems, lived as neighbors in peace. They remembered how wonderful it was to be friends.

As the evening progressed, the conversation between them grew livelier and livelier. Had those of us who were Christians left, our absence probably would not have been noticed.

We had not planned it that way, but



ISRAEL—Archaeologists dig for artifacts around the Temple Mount in Jerusalem during the early 70s. (NC photo from Israeli Tourist Office)

that evening we had fulfilled our role as Christian reconcilers. We had made a little contribution to Christ's work of peace.

This rather extraordinary event is a good example of what Christians are asked to do at work, at home, even in a

crowded parking lot coming out of church on Sunday morning.

To do it, we need first to be aware of our role in Christ's reconciling mission and to have the common sense to recognize when we can make a contribution.

(See EVENING, page 11)

Holy Week brings drama to church year

by Theodore Hengesbach

Holy Week is the most dramatic period in the church's liturgical year. It draws us into the last days of Jesus' life. We are invited to wave palms in procession on Sunday, participate in foot-washing ceremony on Thursday, shout our responses as spectators to the crucifixion on Friday and help spread the new light from the Easter candle through the darkened church on Saturday.

The events of Holy Week are engaging because they are a reminder that the struggle against darkness and pain,

and the need for reconciliation are part of the adventure of every life.

A similar challenge can be found in every era of God's people.

For instance, the opening chapters of Genesis have all the elements of an "edge-of-the-seat" drama. What is going to happen next, we might ask, as the world begins to take shape. Adam is left to cope with his environment and his companion Eve comes on the scene.

The idyllic life of paradise seems too good to be true. And it is. An enemy makes a proposition that the couple can't refuse and the relationship between husband and wife is strained.

Later a moment of prayer by two brothers ends in Abel's senseless murder. Cain refuses to accept responsibility and is banished.

Finally, in retaliation for human wickedness, a cleansing flood obliterates all living things except for a faithful few tossing about the sea in a home-made vessel with a precious cargo of animal pairs. We watch with Noah as he sends out a dove to check for land.

The first chapters of Genesis make for fascinating reading because they tell of a real human drama and invite us to participate in it.

Like Adam and Eve, we are given

the task of tending our own private "garden" and working to establish a peaceful environment with spouse and family; we are asked to do our part to establish a world of mutual friendship and communion.

But shirking responsibility, heaping blame on others, seeking a way oblivious to the needs and legitimate requirements of others—these rule today as they did before.

The seasons of Lent and Easter ask each of us to examine the adventure of our own life. Do trust and caring predominate in our marital relationship? Do we realize that the answer to Cain's question, "Am I my brother's keeper?" is yes?

In his passion and death, Jesus calls for the re-establishment of friendship, harmony and communion—for reconciliation.

"Turn the other cheek," Jesus says. "Do good to those who hate you." "Love one another as I have loved you."

The elements of real life are revealed in the book of Genesis, just as they are in the dramatic incidents of Holy Week. We are called to live on the cutting edge between the threat of enmity, disharmony and strife, and the call to friendship, concord and communion.

This Week in Focus

Our theme for this Holy Week is reconciliation. As Father LaVerdiere says in the lead article, Jesus was a reconciler and every Christian is called to be a reconciler. To illustrate Christ's reconciling role, Father LaVerdiere tells a story about something that happened in Israel in 1972 that involved Christians, Jews and Moslems.

Theodore Hengesbach goes to the scriptural account of Cain and Abel for an example of the need for reconciliation. As he says, the answer to Cain's question, "Am I my brother's keeper?" is yes.

On the next page, Jane Hughes admits that it is hard

to forgive and forget. She says that reconciliation demands change in us and suggests that change can come about if we become closer to God.

Father John Cashelot points out that reconciliation is a two-way street. The Lord can offer forgiveness; he can hold out the olive branch, but people have to accept it.

Of all the stories of reconciliation, the parable of the Prodigal Son stands out. An article on the third page of this section suggests that, while we might identify with the prodigal or his father, the elder brother also represents every human being.

Hard-won victories

by Jane Welford Hughes

The old man gently placed the small bunch of flowers, still wrapped in supermarket tissue, on the grave of a young woman who had died some years earlier. He stood there quietly for a short time.

As he was leaving, the old man stopped to thank the attendant who had given him directions. Then, after turning to go, he stopped again and said, "She was my daughter. (He handed a lot from her and she ran away.)

"I was too proud to go after her and as time passed the hurt hardened me. For a long time I didn't feel much of anything. But now my days are fewer; I knew I could not go without telling her I loved her. I didn't expect she would be gone.

"I hope she can hear me, even if it is too late and so little. At least I made some peace with myself."

Contrast that story with Scripture's parable of the Prodigal Son who returns home, repenting his wasted life. The father, hearing that his son is home-ward bound, has a lavish banquet prepared and personally runs out to embrace him (Luke 15:11-32).

This is a story of hope. In it Jesus really is speaking about all lost persons and God's welcoming compassion for them.

This is a story of reconciliation with which all can identify. For how many can say they never have experienced the pain of division and estrangement to one degree or another?

Reconciliation does not go with the flow of today's life. To become reconciled one must stop, even go back. Reconciliation demands change in us.

We reach out hesitantly for forgiveness. Each patching up of a torn relationship is hard won.

Reconciliation may be the way to peace of mind and restored love. But it goes against the grain of the way we are. We fear being hurt again; we proudly resist admitting we are wrong.

In some instances, we try to separate the need for reconciliation with others from our relationship with God. But no matter how we rationalize, we cannot embrace God with one arm while cradling personal angers, hostilities and pettiness in the other.

No question. It is hard to forgive, and forget, and change—especially in situations where persons are in constant rubbing distance such as husband and wife, parent and child or co-workers.

The needed change comes when we try constantly to become closer to God. Then we know the joy that "no human being will take from you" (John 16:22). And then we know what reconciliation is about.

We will be different persons, free of ourselves, respecting all others, turned to their needs. Unlike the old man, we will not walk in loneliness.

Our companions will be many—all those who have discovered the mystery of reconciliation; those who sense that reconciliation leads away from the cross and into the new life of Easter.



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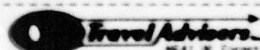
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The Bible and Us

Reconciliation must begin

by Fr. John Castellet

It is maddening to go through life knowing that one has deeply hurt a dear friend. Usually there is a chance to repair the hurt and to experience the sweet relief of reconciliation. But suppose the friend dies before the opportunity presents itself? Then one has to carry that nagging remorse day in and day out.

This was the prospect Peter faced. He had let Jesus down in his most difficult hour, had denied him publicly in most cowardly fashion, even while Jesus bravely was denying nothing. On his way through the palace courtyard the condemned Jesus had turned briefly, caught Peter's eye and just looked at him.

That one look was enough. It cut right through to Peter's heart and he had to run away to hide his tears from the bystanders. And now Jesus was dead. He would never know how sorry his friend, the "Rock," was. What agony!

But wait. Jesus is not dead. He is risen and here he

is, asking the heartbroken fisherman: "that all-important question: 'Simon, son of John, do you love me?' (John 21:15).

Three times Jesus asks the question, giving Peter the opportunity to balance off his triple denial with three heartfelt protestations of love. What a blessed relief. Not only does the Lord accept Peter's earnest avowals, he entrusts his own people to his care: "Feed my lambs... feed my sheep" (John 21:15-17).

The reconciliation is complete, with the Lord actually showing confidence in this man who had shown himself most undeserving of confidence.

By no means to be overlooked is the fact that he takes the initiative. One would expect the guilty party to seek reconciliation.

But the Lord always seems to make the first move.

Peter's case is far from unique. Writing to the Galatians, St. Paul recalled his former hatred of Christ, his active persecution of Christ's followers. But then "the time came when he who had set me

apart before I was born and called me by his favor chose to reveal his Son to me" (1:15-16).

Again the amazing divine initiative stepping in to reconcile alienated friends.

But reconciliation is a two-way street. The Lord can offer forgiveness; he can hold out the olive branch, but people have to accept it.

About the risen Lord's power to forgive, there can be no doubt. It is interesting to note how many stories of reconciliation are woven into the death-resurrection accounts.

St. Luke tells us that "Herod and Pilate, who had previously been set against each other, became friends from that day on" (23:12). Luke tells us, too, of the dying Jesus' promise of salvation to the repentant thief (23:42), and of that almost incredible plea for his heartless executioners: "Father, forgive them, they do not know what they are doing" (23:34).

The constant greeting of the risen Christ was the richly eloquent, "Peace be with you" (John 20:19).

The author of Ephesians, referring to the former hostility between Jews and gentiles, wrote: "It is he who is our peace and who made the two of us one by breaking down the barrier of hostility that kept us apart... reconciling both of us to God in one body through his cross, which put that enmity to death" (2:15-16).

Earlier St. Paul had written: "I mean that God, in Christ, was reconciling the world to himself" (2 Corinthians 5:19).

Education Brief

Change needed for reconciliation

"The history of salvation—the history of humanity as well as of every human being of whatever period—is the wonderful history of a reconciliation: the reconciliation whereby God, as Father, in the blood and the cross of his Son made man, reconciles the world to himself and thus brings into being a new family."

(Pope John Paul II in his 1984 apostolic exhortation on reconciliation and penance).

One character in the biblical parable of the Prodigal Son is almost lost from view—the elder brother of the young man who returns home after a long absence.

Some readers identify with the parable's father figure. His jubilation at the return of his wayward son explodes before their eyes. The father is the welcome image of one who realizes that this reunion—and every similar one—is cause for celebration.

Other readers identify with the prodigal son himself. They recognize his disappointment at the "emptiness of the mirage" he had found so fascinating, and his sense of being "alone, dishonored, exploited" when he tried "to build a world all for himself."

The prodigal son represents every human being. But so, in a most interesting way, does his elder brother.

Pope John Paul II wrote of this in a 1984 message on penance and reconciliation. He pointed to the elder brother in the parable as one who illustrates how

important, yet complex, the task of reconciliation within the human family can be.

The elder brother is temperate and hard working, faithful to father and home. Refusing to join in the banquet celebrating his brother's return, he is "too sure of himself and his own good qualities, jealous and haughty, full of bitterness and anger." His father's kindness and mercy "irritate and enrage him," writes the pope.

In this story, the "selfishness which divides the brothers... becomes the story of the human family." Yet, the pope says, to the extent that the elder brother "is not converted and is not reconciled with his father and brother, the banquet is not yet fully the celebration of a reunion and rediscovery."

The story shows the need for transformation if reconciliation is to be achieved. "There can be no union among people without an internal change in each individual," the pope writes. Reconciliation, he says, is the result of conversion—a true change of heart.

Resource

Jesus saw to it that both the act and the attitude of forgiveness were given prime consideration in his ministry. Father Isaiah Powers says in "Quiet Places With Jesus." Yet "of all the lessons of our Lord, this is the area where we especially would like a 'lightness of touch' from Jesus, and a lot of loopholes." Father Powers says: "For most people prefer to dwell on remembered hurts and past rejections and allow a single slight from others to weigh more heavily than all kinds of loving acts. But, the priest adds, on this one point Jesus is 'fierce and insistent'—forgiving one another from our hearts." The book comes with three tapes which provide 40 guided meditations on biblical passages. They are meant for use especially during Lent and Easter. (Twenty-Third Publications, Box 180, Mystic, Conn. 06355. 1978. \$24.95.)

Evening in Israel

(Continued from page 9)

To acquire that awareness we might reflect on John 20:19-23, where Jesus appears to the whole community of disciples after the Resurrection and greets them with a generous offer of peace: "Peace be with you." Such is the characteristic greeting of the Risen Lord to his disciples.

He then asked his disciples—the whole Christian community—to overcome their fear of persecution. He was asking them to go forth as he had done and be reconcilers. His peace greeting would be their own. If they did not fulfill their responsibility as reconcilers, how would the human community be reconciled in Christ?

The same applies to us, the living church. Every Christian is called to be a reconciler.

What Do You Think?

- Jane Wofford Hughes insists that true reconciliation calls for change in people. Why is this so?
- Where is reconciliation needed in the world—in your world—today?
- The church's people are not called merely to await reconciliation in a passive way, says Father Eugene LaVerdère. They are called to actively serve as reconcilers. But how?
- Father LaVerdère tells about something that happened to him on an archaeological dig in the Middle East. Why did this event stand out for him as an example of what reconciliation means?
- What does reconciliation mean for you? Why is the Easter season an especially appropriate time for thinking about what reconciliation means?

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Children's Story Hour

Mary of Magdala was the first resurrection witness

by Jannan Masternach

Mary grew up in the town of Magdala, on the shore of the Sea of Galilee, not far from Tiberias and Capernaum.

Mary grew up like all the Jewish girls in her town. She learned to help her mother and to cook and sew. She enjoyed going with the women to the town well to draw water and talk. Her parents taught her to pray.



She celebrated the Jewish Sabbath and feasts with her parents at home and in the local synagogue.

As a young woman Mary began hearing stories about a remarkable man named Jesus. She learned that he was living not far away in Capernaum. She wanted very much to meet him. She was not just curious, but she had suffered all her life from a sickness the local doctors could not diagnose. It may have been a form of epilepsy. She hoped that Jesus might help her.

Then one day she met Jesus. He felt very sorry that Mary suffered so much and he healed her. People said he drove seven devils out of her.

Mary became a follower of Jesus and traveled with him and his disciples from town to town. She loved to listen to his preaching and to talk with him. She did whatever she could to help Jesus, who loved her very much.

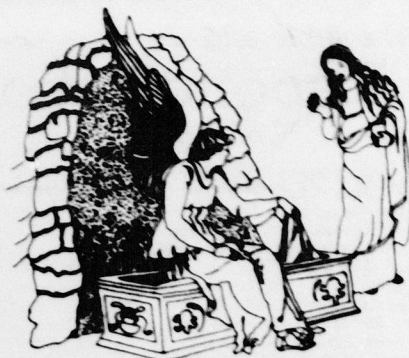
Even when people began to turn against Jesus, Mary stayed with him. She went with him to Jerusalem, knowing how dangerous it was to be a friend of Jesus. She knew his enemies were plotting to kill him.

When Jesus was crucified, Mary stood beside him until the very end. Then she helped prepare Jesus' body for burial and went with the mother of Jesus and some other friends to mourn. Mary was very sad. She prayed and cried until early Sunday morning.

As the sun was rising, Mary ran to the tomb with some other women to anoint his body with perfumed oils. But they found the tomb empty.

They were frightened. Mary stayed crying outside the tomb. Suddenly she felt the presence of someone behind her. She turned around and saw a man she thought was the gardener. "Please tell me where you have carried the body of Jesus," she begged him.

The man answered, "Mary." Then she knew it was Jesus! He was alive! He had risen from death! "Rabboni" (meaning "teacher"), she cried out.



A few minutes later Jesus left her. She ran back to tell the other disciples that she had seen Jesus alive. She was the first person to see Jesus after his resurrection.

Later Mary became an important woman leader in the first Christian communities. The church honors her as St. Mary Magdalene on July 22.

Questions:

Why is Easter a great day for the people of the church? What can make Easter special for you?

Reading Corner:

In "Flight of the Sparrow" by Julia Cunningham, a 10-year-old orphan is befriended by Mago who gives her the name "Little Cigarette." He shares his world, the streets of Paris and the people in it, both good and evil, with her. And he gives her the courage to survive. But, in one instance, she hurts someone. She steals a valuable painting from Michel, an artist, who has helped her. After stealing, she flees Paris and her friend Mago to try and make things right. This is a powerful story in which life ultimately overcomes death. (Pantheon Books Inc., 201 E. 60th St., New York, N.Y. 10022. 1980. Hardback, \$6.00.)



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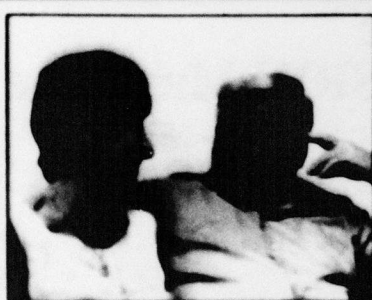
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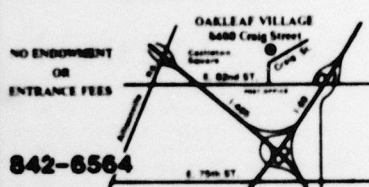
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EASTER SPECIAL

'Why do you look for the living among the dead?'

The empty tomb

by Fr. Eugene Hensell, O.S.B.
President-Rector, St. Meinrad Seminary

The heart of the Christian faith is the resurrection of Jesus from the dead. The importance of this faith affirmation has been proclaimed from the time of Paul the Apostle down to the present day. It is situated at the very core of the Christian year with the celebration of Easter being the pivotal event around which all other worship receives its meaning.

However, throughout the years we Christians

have become so familiar with the language and teaching about resurrection that we have grown a bit dulled to its radical affirmation regarding the possibility of new life in the midst of a world filled with death. Nowhere is this radical affirmation stated more boldly than in the gospels of the New Testament.

The four gospels approach the resurrection of Jesus from the twofold perspective of the empty tomb and the appearances of the risen Lord. Historically the appearance stories seem to have developed first, followed later by the stories of the empty tomb. Each perspective has its own radical emphasis which challenges the believer to become more deeply immersed in the mystery of faith.

All four gospels contain the story of the empty tomb (Matt 28:1-8; Mk 16:1-8; Lk 24:1-11; Jn 20:1-10). Each version has its own uniqueness and peculiarity, but there is agreement on one very important phenomenon: Jesus is absent from the tomb. Logic does not demand that one immediately conclude that he has risen. What is clear, however, is that Jesus of Nazareth, who suffered, died, and was buried, is no longer in the tomb.

Matthew, Mark and Luke have either a messenger or two angels at the tomb to inform us that Jesus has risen. We are placed in the same

position as the women at the tomb. Either we believe the messengers or we do not. Only the absence is obvious; the resurrection is purely a matter of faith.

According to Matthew's gospel, the women believe the angel at the tomb and with fear and great joy they run to tell the disciples (Matt 28:8). In Luke's gospel the women believe the messengers and they tell all this to the eleven and to all the rest. But in this case, their words fall on deaf ears, "but these words seemed to them an idle tale, and they did not believe them" (Lk 24:11).

Mark is the most radical of all. The young man at the tomb tells the women that Jesus has risen, he is not in the tomb. They are to go and tell the disciples and Peter that he will meet them in Galilee as he told them. These women are the only ones who know this, and everything depends on how they carry out the young man's command. However, much to our amazement we read the final verse of the gospel, "And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid" (Mk 16:8).

This radical ending of Mark's gospel deserves our attention. Scholars are convinced that this is (See GOSPELS, page 24)



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The first to see the Risen Lord

In human terms, Mary Magdalene seemed the most unlikely candidate for such a revelation

by Fr. Pascasio M. Ramos, SVD

Palm branches, crosses, and an empty tomb. It's an odd story we Christians believe. One surprise follows another. Holy Week seems to get out of hand. We lose control. Is that because in reality God is in control, though we find it hard to believe? It all looms in our memory now—a confusing collage of comedy and tragedy: Hosannas turned to "Crucify Him!"; a quiet meal and an ugly scene on a hill. Somehow everything happens too fast.

And now Easter is upon us. All the weeks of penitential preparation have ended. From the dark of our sin and our poor attempts at repentance we stumble into the light of Christ's Resurrection, rubbing our eyes, not quite sure we can believe what we see. Maybe that's because we only see what we believe—a slim faith yields little insight.

How unfortunate for many Christians that Easter exists only from the crack of Easter dawn to the dusk of Easter eve. At one time the church celebrated the Resurrection every Sunday. A preacher speaking before others about doing a Lenten series was asked, "What do you do when Easter comes along?" He replied, "Oh, I usually interrupt my Lenten series for Easter." How can the central event of the church's life become more than a mere interruption?

Picture the mood of the disciples on the first Easter. They had loved Jesus. They had left everything to follow him. In him they had experienced God's presence and God's love as never before. He had called forth something grand from deep within them. They had begun to come alive with a new sensitivity to God's creation, a new sense of purpose in life. They

Unbelievable insult had been added to injury: Jesus' enemies had stolen his body

had seen him heal the sick. They had begun to sense the presence of this power of healing in themselves.

And then came Palm Sunday and the glorious march into Jerusalem, where they expected it all to climax with Jesus' coronation. Instead, he had been crucified. He had been executed in a most brutal, painful way. The walls came tumbling down, and now unbelievable insult had been added to injury: Jesus' enemies had robbed the tomb, stolen his body. They wouldn't even let him rest in death.

We should be careful not to misunderstand this matter of the empty tomb on Easter morning. When Jesus' disciples first discovered the empty tomb, it was not good news. It was bad news because they thought that Jesus' tomb had been desecrated. Their Lord's dead body was gone. It was still dark when the discovery was made, and we can only imagine how desperately they longed for the light of dawn to break.

And then it came. Gloriously, the morning came. Bright and beautiful it came, filled with the Resurrection Power of God, filled with the loving presence of God. And Mary Magdalene, the Mary who had loved Jesus so much, was the first person to experience the wonder of that day.

It was believed in ancient times that, after a person died, his spirit hovered near the body for three days before it departed. Consequently, Mary had gone to the tomb to be near him and prepare the body for burial with dignity and respect. Most probably she had been unable to sleep. What to do then, but to get up and go to him even while it was still dark.

And Jesus appeared to her, but she did not recognize him. Why? Perhaps she was blinded

by her tears. Perhaps it was because she had come looking for a dead body. Perhaps it was Jesus' Resurrection Body that confused her. Then, Jesus spoke her name: "Mary."

There is magic in your name when you hear it spoken by Jesus, the memory of all they had been through together flooded through her being. She remembered how he had given her a new sensitivity to life all around her and new sense of her own worthwhileness. And then she knew! She recognized her Lord.

Do you recognize the implication of this dramatic encounter? Christ appearing to her first, even before he did to his apostles? There is so much food for thought. For one thing, it proves that God's ways are mysterious. In human terms, Magdalene seemed the most unlikely candidate for such a revelation: a woman? a sinner? When Jesus' own official appointees, the apostles, were around? Maybe Jesus is telling us that he is not bound by our human criteria for his choices—that one does not have to be rich, (See *THE FIRST*, page 23)



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The Resurrection is a happening

It is an experience of the reality of the person of Christ

by Sr. Mary Slattery, SP

Resurrection reaches back into eternity before time and it extends to eternity beyond time. Resurrection defines what it means to be created in the image and likeness of God. God's

word, the perfect expression of himself, is translated into time as obedience to the Father. Resurrection is indeed the hinge that opens our understanding of God's revelation to us from Genesis to the Apocalypse.

God reveals himself to us—in the garden, as

creator of all that he has made, in which he saw goodness; as promised redeemer to recreate in goodness that creation which has turned to ugliness by sin.

God tells us who he is—"I am who am." The process of redemption begins with his chosen people on the way to the promised land.

God gives a message to Isaiah—read aloud years later by his Son, the living Word attests to his presence in our historical space/time experience:

"The spirit of the Lord is upon me;
Therefore he has anointed me.
He has sent me to bring glad tidings to the poor,
to proclaim liberty to captives,
recovery of sight to the blind
and release to prisoners;
to announce a year of favor from the Lord."

And he added: "Today this Scripture passage is fulfilled in your hearing."

Immediate was the rejection of Eden brought to rebirth in the place called Nazareth. History repeating itself—God rejected again by his people—he is to be banished from his earth over the brow of a hill! The process of redemption moves quickly and irrevocably to the final rejection and the final triumph of mercy and love that is salvation—but at a cost we will never fathom.

"I go up to Jerusalem to be put to death... but I will rise."

Resurrection is a happening, an experience of the reality of the person of Christ in which we participate. We have known agony, anguish, rejection, failure, sorrow, fortitude ebbing away, erosion of hope.

We have suffered these ourselves. We have suffered them vicariously with and through others we love. But our compassionate suffering with the innocent one reaches depths that defy expression. He was like us in all things save sin. And on no one have the consequences of sin laid more heavily.

Lent is a time of penitence: the admission that we are sinners, that sin has consequences, that the suffering of injustice inherent in all sin brings us up short and forces us out of our living patterns of indifference.

Sin affects us. We face our need of healing and salvation and we experience the need of one to come to heal, to save.

Lent is a time of prayer: to be with the Christ, the anointed one, to walk with him the Via Dolorosa, to stand as he hangs for three agonizing hours. We know that we have been both the hand of the soldier that slapped him and the hand that held Veronica's veil; we share in the grief of the Pietà, the sense of loss and wearied loneliness ending on Calvary.

But now... *He is risen!* Resurrection is joy for him now. Tears shed over Jerusalem were not in vain now. The thief on the cross, the centurion, the one apostle given to his mother—these few were not the end of a lifetime's effort. They were only the beginning!

He is vindicated. *He is risen!*
He is loved. *He is risen!*
He is triumphant. *He is risen as he said!*
He is not here.
Broken in body, disdained by atrophied religion, written off by power politics, buried in a stranger's tomb:
He is not here, he is risen as he said.

"In the head of the book, it was written of me, I come to do thy will, O God."

"It is finished." He has obeyed. He lives.

The veil of time that covers eternity is rent as Christ is seen ascending to his Father. Mary follows. Those victorious over sin and death with their glorious redeemer declare her their queen. Rejection of sin is ended. *God is chosen by his creatures!* The redeemed fill the heavens and the earth and the infinity of spatial galaxies with their praise:

"Holy, holy, holy Lord God of hosts.
Hosanna in the highest,
Forever and ever. Amen."

We rejoice in Christ's joy in his victory. He rejoices in our efforts to join him and the 99 just.

We see now as in a glass darkly, but then we shall know as we are known.

We are one Easter closer to that glorious reality.

Sister Mary Slattery, who has a master's degree in theology from Spaulding College, has taught in four elementary and three high schools in the archdiocese. She also has served as district director of religious education in four parishes.



LAST SUPPER—Located on Mount Zion, the Upper Room is the site believed by many Christians

to be where Jesus shared the Last Supper with his apostles. (NC photo by Richard T. Nowitz)

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Let's find a way to put Christ back into Easter!

The Easter Bunny is threatening the Risen Christ as the central character of the holiday

by Cynthia Dewes

If it weren't the wrong season to be acting like Scrooge, I'd say that the greatest feast in the Christian year is being reduced, slowly but surely, into a pagan rite of spring. Baby animals are crowding Mary Magdalene and the empty tomb out of the picture books, and the Easter Bunny is threatening the Risen Christ as the central character of the holiday.

It seems as though the mystery and power of the Easter Vigil, the lighting of the new fire and the symbolic radiance following are being replaced by flowered small talk on a greeting card. "Happy Easter!" is watering down to "Have a Nice Day." A nice spring day.

It all began innocently enough in my youth with the live fuzzy chicks and ducklings which were then sold in five-and-dime stores to nit-witted parents of small children. I can still see the poor creatures in their dyed pastel feathers, peeping pitifully and looking as if science fiction had suddenly become fact.

The young Easter morning revelers would run about the yard grasping their new pets in sticky-fingered strangle holds while they searched for colored eggs and candy. They weren't sure what the day was all about, but any time they were allowed to run wild and eat chocolate-covered marshmallow till they were sick was O.K. by them. It was a pagan rite for sure, but then most kids' parties are.

After a few days, when the kids' interest waned and Mom got tired of poultry cleanup, the chicks and ducklings wound up at a funeral in the garbage can or swimming down the canal in Broad Ripple, depending on their stamina. A far-fetched demonstration of resurrection, but

Mom was sure to put it to use in one of her sermons.

(Thinking back, chicks and ducklings are more appropriate Easter symbols than the Snow White and the Seven Dwarfs soaps I received one long-ago Easter. They were wrapped inside a large, gilt-edged box shaped like a book. Its fake parchment frontispiece prominently displayed Walt Disney's name and movie credentials in Gothic calligraphy. The connection to Easter still escapes me.)

Then there's the weather thing. Depending upon where we live, Easter is a day to spend either on the beach or wearing a grubby winter coat. We're sick of bad weather, so the coming of spring is running neck and neck in our attention with the coming of redemption.

We tend to consolidate the two ideas, so the significance of Easter clothing means more than just (just!) putting on the new Christ. They make us feel new, young, energetic. Symbolic Easter garments such as flowery hats and white shoes have eroded into tube tops and thongs in some quarters, but the intention is no doubt pure.

The pagan plot thickens with the Easter Bunny. He is as ubiquitous as Santa Claus at Christmas, but his role is less clear and it's hard to find a saint to back him up. I mean St. Hare?? He's not exactly useful as an arbiter of good behavior, either. Who ever threatened a naughty tot with "You'd better be good or the Easter Bunny won't come"?

The rites of spring now extend to school vacations. Heating bills and spring fever have more to do with the current scheduling of spring breaks than the Passion ever did. The significance of having a whole week off from school,

but spending much of it in church for Holy Week services used to be a potent lesson for kids.

Now they have to miss some of the best "parts" and settle for juicier versions of religious education from old Cecil B. DeMille flicks. The relevance to the Gospel of Christian maidens rassing with lions under the hot gaze of Roman centurions may be unclear. And after viewing Jesus as a wimpy guy with finger waves who talks in epigrams, they may wonder what all the excitement's about on Easter Sunday.

It goes without saying that commercialization drives us ever further from the Christian aspect of the holiday. Sellers of jelly beans, chocolate rabbits, stuffed animals, baskets made in sweat shops in Third World countries, vegetable coloring, laying hens and plastic grass are enjoying their peak season.

The name of Easter is attached to clothing, luxury cruises, food, toys and entertainments. Special Easter rates are advertised for condemned movies, rental cars and double whammy drinks in singles' bars. Easter has become the generic term for spring hype.

But maybe I'm being too zealous, too hard on innocent corruptions of the season. The idea of renewal is a good one, even when it's presented without Christian significance. Who knows, maybe buying spring clothes will change the wearer for the better in more ways than one. And a marshmallow chick popping out of his sugar egg may cause a few greedy kids to pause and think about larger meanings.

Maybe the nature of the Easter message is simply too dazzling for us to take straight. We have to wrap it in sugar-coated jellybird eggs. Like they always say, the Good News has always seemed too good to be true.

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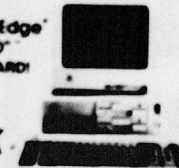
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The Resurrection is really true!

Let's face it, the Resurrection story is not an easy one to believe

by Ivan J. Kauffman

Is the Resurrection something that actually happened? Looking back now I realize there was a time I didn't really think so. Although the story had meaning, even profound meaning, it wasn't an event in history—the way World War II was. It was really a fable like the Cinderella story, not something you'd read about in the newspaper.

Obviously I don't feel that way anymore. It hasn't been easy, but somehow during the past few Lenten seasons the Resurrection story has moved from myth to history for me, and it's changed the way I look at things.

Let's face it, this is not an easy story to believe. It claims that Jesus was executed on Friday in the most gruesome, violent way possible, that he was buried in a stone crypt, that a large stone was placed over the door, that soldiers were stationed to guard it—and that on Sunday morning Jesus, still bearing the wounds of his crucifixion, walked out of the crypt and resumed ordinary life: eating, walking, talking.

Anyone who's realistic, who knows what's go-

ing on, who knows what's possible and what's impossible—anyone who lives in the real world—knows things like that just don't happen.

But the people who wrote the gospels say these things did happen. They say the religious leaders who arranged to have Jesus arrested were real people—like us. They say the soldiers who nailed his hands and feet to the cross were real people—like us. They say the mob that screamed "Crucify him! Crucify him!" were real people—like us. For them this was current events.

Jesus' death was real—but that's not the part of the story we have trouble believing. After all, death by execution is something that happens every day. It's the resurrection part of the story we can't believe.

But the people who were there say that actually happened too. They say it took place on a particular Sunday in Jerusalem, that they saw it with their own eyes, that they talked with Jesus afterward, that they went into the tomb and saw his burial shroud lying on the ground—and that they were as amazed by what they saw as we are.

The only way the original Christians could

deal with this experience was to replace their old view of reality with a new one. For them the Resurrection meant there was nothing they could not do—and within 300 years Christianity had become the dominant religion in the Roman Empire.

For us to believe the story we have to go through much the same process. Accepting the Resurrection story as historical means giving up our favorite excuse for inaction—the belief that our problems are so big there's nothing we can do about them.

If the Resurrection is an actual event it means the real problems of the real world do have solutions—even when we don't know what they are. It means that there are always, in addition to the possibilities we can "realistically" see, other options which we can't see, waiting to happen.

It means the arms race, abortion, homeless people, the economy, disease, are all problems that can be solved—if we'll open ourselves to the spiritual resources which are always available to us.

Believing the Resurrection is real means there is hope—real hope. Even those who find the leap of faith which this story requires too much, at least for now, often attend church on Easter Sunday. Perhaps it's because deep down we all want the story to be true—and somewhere in the deepest recesses of our being we all know that it is.

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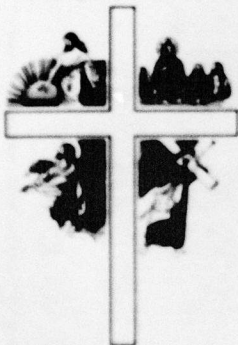
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The Exodus story retold

The Jews prepare to leave Egypt

by Katharine Bird

Soon, very soon now, my people will set forth from this land of slavery where we have toiled in captivity for 12 generations. In our rush to leave—fired by the pharaoh's desperate urgency to have us gone—there is no time to prepare properly.

All around me people are rushing around, wrapping bowls of unleavened dough in their cloaks, packing a few precious belongings, rounding up their excited children. Others are gathering flocks and herds together, making ready for the journey to the land the Lord promised our father Abraham long ago, a land of milk and honey and plenty.

Whatever we ask now of the Egyptians they, in their terror and fear, give us freely, gold and silver and clothes for the journey.

Why are they suddenly so generous, these people who have heaped misery on us for so long, who tossed our sons into the river at birth? It is our blood and sweat as slaves that helped build the last pharaoh's new capital at Pi-Ramesses on the eastern delta of the Nile.

For his Queen Nefertiti we worked on a magnificent tomb in the Valley of the Tombs and a temple at Abu Simbel in Nubia. We labored in the Egyptians' graineries and died in their mines.

We even figure in one of the Egyptians' victory poems following their defeat of us in battle. The poem gloats, "Israel is desolated and has no seed."

But, now all around are the sounds of Egyptians shrieking and wailing. Never has there been such lamenting in this land. May there never be again.

For exactly at the stroke of midnight today the Lord slew every firstborn in Egypt, from the firstborn of pharaoh on the throne to the firstborn of the prisoner in the dungeon and all the firstborn of the animals. It happened exactly as my brother Moses prophesied to the pharaoh when he arrogantly refused to let us leave his country. In all the land there was not an Egyptian house without its dead.

Then pharaoh rose in the night with all his people and, in haste, called Moses to him and said: "Leave my people at once, you and the Israelites with you! Go and worship the Lord as you said. Take your flocks too and your herds and be gone! May I never see you or your people again!"

Earlier this fateful night, again as the Lord asked, we prepared our Passover feast. At twilight we slaughtered unblemished year-old lambs and goats, one for every family or small group. We smeared the blood of the slain animals on the doorposts and the lintel of every Israelite's house. This blood marked our houses so the Lord would pass over us when he struck down the Egyptians.

We ate our passover feast of roasted meat, unleavened bread and bitter herbs, as the Lord commanded, "with our loins girt, sandals on our feet and our staffs in our hands—like those in flight."

In the years to come, our descendants and our descendants' descendants will eat this same Passover feast and remember this night once every year. It is a night of rejoicing, a night to celebrate forever more, the night of our passing over from lives of slavery to lives of freedom under the one Lord God.

I am writing down this night's happenings to help my people remember exactly what happened tonight and the mighty Lord who made it possible.

For safety's sake, my emissary, one of pharaoh's servants who is in sympathy with us, will place a copy of this record in Nefertiti's tomb in a secret spot.

Who knows, perhaps many generations hence, this story will be found and marveled at once again.



PASSOVER—Near the Great Pyramids, a youngster returns horses to a barn after they were rented to tourists. The scene is reminiscent of a time

long ago as people scurried around preparing to leave pharaoh's land to journey to the land the Lord had promised. (NC photo from UPI)

Easter Greetings

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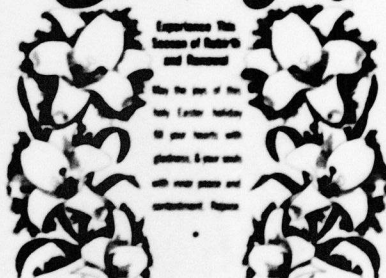
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Communities welcome RCIA elect

The program most converts have followed during past few months

by Margaret Nelson

Most Catholics who attend Mass regularly have already noticed those adults who will be baptized in their parish this year during the Easter Vigil.

They may have been minding their own business at Mass during the winter months and some "strangers" walked up to the front of church and articulated quite beautifully why they wanted to become new members of the parish community.

Or a group of these "new" people may have been kneeling together at the foot of the altar during the Penitential Rite during Lent, while the priest or cantor led the congregation in prayers submitted by the group.

Or the priest might have dismissed the group after the Liturgy of the Word, saying "Go in the peace of Christ!" and these people just got up and walked out!

But most Catholics really don't understand the program most of these converts have followed for the last few months. It's called the Rite of Christian Initiation of Adults (RCIA). The name is relatively new—about 15 years old—since Vatican II, when the council fathers called for a restoration of the catechumenate and its rites. So the actions are not really new, many of them are revived from ancient practices. But they are new to most Catholics.

Some may wonder what all these words mean: catechesis, catechumen, and catechumenate. All "cradle Catholics" remember the catechism, so that gives some hint. It's probably best to start backwards. The catechumenate is the process by which the church helps unbaptized adults prepare—mostly by education, prayer, and discussion—for the sacrament of initiation. A catechumen is someone who is admitted to the catechumenate, seeking formal entry into the church. And the catechesis is the instruction and spiritual formation of catechumens and those already baptized (sometimes in

another Christian church) who seek full communion with the Catholic Church.

The primary purpose of the RCIA is the initiation of unbaptized adults. But it also has a goal of inner transformation, of conversion. The spiri-



EASTER VIGIL—Archbishop Edward T. O'Meara baptizes a young woman as the first part of the Rite of Christian Initiation of Adults (RCIA) sacramental initiation. Confirmation and First Eucharist are also received by the elect at Easter Vigil in one liturgy that is celebrated by the entire parish community. (Photo by Charles Schisla)

tual process of initiation has four periods which are marked by liturgical observances.

The first period is one of inquiry by the candidate. At this time, the church is in the evangelization and pre-catechumenate stage. This period ends with the candidates' entrance into the order of catechumens with the Rite of Becoming a Catechumen.

The second period begins where the last one ends, entrance into the order of catechumens, and it may last for several years. The sponsors, friends or members of the parish community, accompany and support the candidates during their catechumenate and are sometimes later selected as godparents. This period ends on the day of "election," when the candidate announces that he or she wishes to join the parish community. If the community believes that catechumen is ready and worthy to take part, the bishop or his delegate ratifies the selection process of the parish and the catechumen is offered the Rite of Election.

The third period, in the case of our Easter Vigil converts, occupies the Lenten preparation for the Easter celebration and the sacraments. It is a time of purification and enlightenment. Ritual prayer intensifies. This is when the "scrutinies," public prayer for healing and strengthening, are offered. Presentations, of the profession of faith and the Lord's Prayer, are celebrated throughout this preparation period.

The ritual culmination is sacramental initiation at the Easter Vigil, where Baptism, Confirmation and First Eucharist are received by the elect in one liturgy. The whole church celebrates the powerful liturgy for which the "neophytes" and the parish community have prepared together.

The final period extends through the whole Easter season. It is the post-baptismal catechesis. It is when the new Catholics deepen their Christian experience and enter more closely into the life and community of the faithful and more deeply into the Christian mystery. The "new-born" Christians are guided with concern and support by their sponsors, as well as the staff and people of their new spiritual community.

In the Archdiocese of Indianapolis, the newly baptized are welcomed during an annual Neophyte Mass, to be celebrated this year by Archbishop Edward T. O'Meara on Sunday, April 26 at 4 p.m. at St. Peter and Paul Cathedral.

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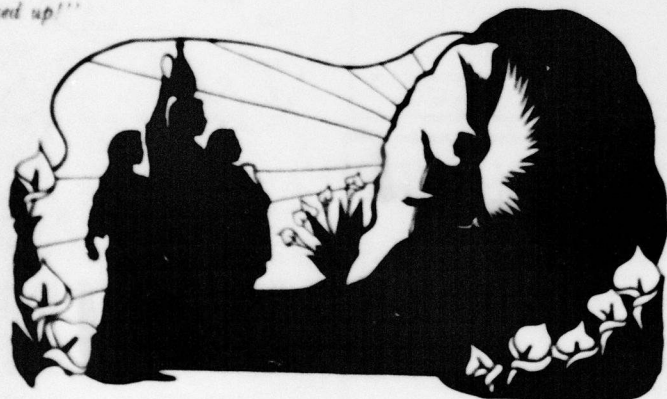
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An Easter at Tlacotalpilco

was a sharp contrast to the ones we had back in Dallas, Texas

by Debbie Landregan

Easter and family portraits are indelibly etched in my memory. Not an Easter passed during my childhood without dad dragging out his Brownie camera for an updated shot of his family.

Most of these photos are clones of millions of other family portraits now tucked neatly away in a well-worn album. But nestled among these clones is one rather unusual portrait, a photo that never graced a wallet but, in retrospect, symbolized a dramatic change in us.

It was taken in 1965 in a small village outside Mexico City, a little known place called Tlacotalpilco. There we are, stair-step style, sporting what looks more like field-hand clothing than the best in Easter apparel. Our backdrop is a two-story building with no windows or doors and a patio to kitchen made of cactus. Just coming from Mass, several of us wore large round manillas.

It was our second Easter in Tlacotalpilco (pronounced "clock-o-cla-pill-co"). I was a mere eighth-grader the first year my parents decided to take their three oldest children to this village as part of a Holy Week outreach program of spiritual and material aid to the Otomí Indians living in the Mesquital Valley outside Mexico City.

The next year the entire family made the trip. While we had never been exposed to the starkness of abject poverty that existed in the Mesquital Valley, neither had we witnessed the beautiful simplicity of the Otomí Indians who managed to hang on to their faith despite the limited numbers of clergy and Religious in their country.

It was to the massive Catholic Church in the center of the village that the Indians came at night to participate in the Holy Week services which had not been celebrated in it for years. My came with handwoven serapes draped over their shoulders or heads, and knelt for hours on the hard stone floors, chanting their prayers

under the illumination of strings of temporary lights powered by a donated generator.

By day, teams of volunteers—priests, sisters, doctors, nurses, singles and family members—visited the villagers in their homes, winding their way up the dusty, rocky paths to conduct a census and to offer health and medical tips.

Easter Sunday in Tlacotalpilco was a stark

contrast to the ones we had celebrated back in Dallas, Texas. Gone were the external trappings of the day—Easter baskets filled with treats, gaily painted hard-boiled eggs, new dresses and frilly hats.

As children we missed those things. Maybe we felt sorry for ourselves having to be denied such treasures. But maybe it forced us to reflect on the real meaning of the dying and rising of one who lived simply and shunned the external trappings of the world.

Easter was never the same after our two Holy Week trips to Tlacotalpilco. But, then again, neither were we.

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MOUNT OF OLIVES—On the Mount of Olives overlooking the Holy City, a priest celebrates Mass on the altar of a church near the Garden of

Gethsemane. It is near here that Jesus prayed in the garden on the night before he died. (NC photo from KNA)

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The Resurrection: the most amazing reality in human history

A man who died on Friday was walking around alive on Sunday

by Fr. Clifford Stevens

Reprinted from Our Sunday Visitor

After the Incarnation itself, the Resurrection is the most startling reality of the Christian faith. And the meaning of the Resurrection is startling in its simplicity: that a man, Jesus of Nazareth, who died on a Friday afternoon, was walking around alive on Sunday morning. What that meant to his disciples and to the people who believed in him is the story of Christianity. What it means to us is the difference between a strong faith and a weak one.

We know the effect of the news of the Resurrection on the disciples of Jesus: stark terror and complete unbelief. They were sure that they were being drawn into a web of conspiracy that would put them all in danger of crucifixion, and as they waited in that upper room on the first Easter day, all kinds of rumors reached them. It never crossed their minds that such a thing could possibly happen: the horror of the crucifixion was still too fresh in their minds, and those who brought them the news—the women from Galilee and Mary Magdalen—they dismissed as emotionally overwrought.

As the city of Jerusalem began to stir on that first Easter morning, the shock of what happened began to dawn on Jesus' followers. The Sabbath was over, the great and terrible Sabbath which had shattered all their dreams and left them helpless in the face of events they

could not understand. It was not supposed to end that way.

The great dream had ended in a terrible tragedy, the crucifixion of their Lord and Master, and they had no idea what the future held for them. They were sure that somehow they would be drawn into the terrifying events that had killed Jesus, and they were frightened. Some of them had already started home from Jerusalem to Galilee or Emmaus or Joppa or to the many other towns and villages from which they had come.

The women who had tried to prepare Jesus for burial, most of them close friends of Jesus from Galilee, had agreed to complete the Jewish burial rite when the Sabbath rest was over. They had only one concern as they started out early on Sunday morning: How would they get into the tomb? The huge stone slab over the door of the tomb was too big for them to handle. As they approached the tomb, they saw that something unusual had happened.

These women, all of whom were very close to Jesus, were about to stumble upon the most amazing event in the history of the world. At first, they were not quite sure what had happened. Later, when they tried to tell it, they could not put all of the facts together.

The stone over the entrance to the tomb had been pushed aside, and, as they came up to the tomb, they saw a figure so bright that they



almost fell down. They had no idea who he was. Some later said he was an "angel," others said he was a young man "dressed in white." But they were sure about what he said: "Why are you looking for the living among the dead? Jesus is alive. He has risen from the dead, as he told you. See that slab? That is where they laid him."

The women started to run, not looking back, heading in terror for the upper room on Mt. Zion where Peter and the other followers of Jesus were hiding. When the women reached the upper room, they told the apostles that the body of Jesus was not in the tomb. They claimed that they had seen a vision. Nobody believed them. And when Mary Magdalen came and told them she had actually seen Jesus, they were sure that someone was playing a trick on them and that the soldiers would soon be knocking on their door to arrest them for stealing the body.

But when Jesus stood in front of them in the cold light of that Easter evening, the full impact of that event struck them with all its force: He was alive; everything he had said and done had meaning now, and they were part of an amazing drama that was greater than their wildest dreams. They would spend the rest of their lives trying to fathom the event and sharing it with the rest of the world.

We know the steps by which the Resurrection gradually became known. The appearances to the women and to Mary Magdalen, with Peter and "the beloved disciple" running to the tomb to see if the body really was gone. Then the arrival of the two disciples from Emmaus who had had that startling meeting with Jesus on the road that brought them back to Jerusalem to tell the rest.

Then, as the time for the evening meal drew on, and with the disciples locked in the upper room like frightened children, cautious and fearful that the authorities might link them with Jesus, he is suddenly in front of them, and they are terrified. It is only after he calms their fears, shows them the wounds in his hands, feet and side, and asks for something to eat, that they begin to realize that it is all true. Somehow, in some strange miraculous way, Jesus is alive. They are not sure what all of this means, but they know that something marvelous and wonderful is happening right before their eyes.

The unexpected event of the Resurrection transformed the followers of Jesus into messengers of God bringing the truth of his coming to the whole world. Before the Resurrection, they were a small band of frightened, disillusioned disciples of a dead Nazarene. On Easter night, they became emissaries of the Living God and heralds of the Incarnate Son of God to the world. In the ecstatic joy of that first Easter morning, our faith was born, and it is that ecstatic joy that is the heart of the "good news" that the followers of Jesus will begin to share with the rest of the world.

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The first to see the Risen Lord

(Continued from page 15)

famous, strong, male, slim, beautiful, virtuous, or, for that matter, even officially appointed to be loved by him.

But the reasons seem to be deeper. Do you remember him saying that he is the resurrection and the life to those who believe in him? With the exception of his own mother, can you think of anyone with more faith and trust in the Lord than this woman? She faced ridicule and insults to stand beneath the cross when his official friends had fled; with her faith and trust and love she had already shared the fruits of the Lord's Resurrection—pardon, liberation, joy and life. She had already died with him to her sinfulness, selfishness, pride that it seemed only reasonable for her to share the Lord's victory. She had already escaped the tomb of her passions and she was now bathed in the sunshine of God's life and grace. She had allowed God's

light to penetrate and illumine and heal the paralyzed and dead areas of her nature that she was already healed and whole.

But beyond and above this is the powerful message: the Resurrection is for the Mary Magdalenes of the world, for you, for me, and for millions like us, failing, failing, breaking humanity. If the great sinner Mary has hope, then surely you and I have hope. In her, the Lord kept his promise for those of us who sin, who fall—that he was the good shepherd who will never give up on us; he is the loving father who will await, welcome, forgive and celebrate our return from our voyages into sin, evil and darkness. Mary discovered that the Lord's escape from the tomb is the sure promise of our own liberation from death and fear of death.

But then, the big question: will he be my resurrection and yours the way he was to Mary on that beautiful Sunday in spring? Will he call

us by name the way he did Mary? Yes, he will. Jesus always keeps his promises. But there is a catch: Are you prepared to run to him and shed tears and pour the oil of your sins at his feet and say you're sorry? Are you prepared to believe with all your heart that he is the resurrection and the life?

Are you prepared to hang on to the cross when a cancer is eating into you or someone you love? Are you prepared to hang on to Christ when loneliness and anguish strike you like a ten-ton hammer? Are you prepared to search for him in the dark? If we do, then the resurrection will surely be yours and mine. He will call us by name in the mist, and take us by the hand and lead us to Jerusalem, the New Jerusalem.

Be glad this day! Rejoice! There are times in the life of the Christian community when our main purpose for the moment is to celebrate! Whatever happens the rest of this day, carry this lively sense of celebration with you. Go forth from this place in the spirit of that beautiful Easter day! Christ is risen. You are risen. Alleluia.

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The gospels and the empty tomb

(Continued from page 13)

the way Mark wanted to end his gospel. Later on, editors added two additional endings which provided the gospel with a more satisfying conclusion. These additional endings also destroy the radical challenge Mark offers each one of his readers or hearers.

The entire gospel of Mark portrays the ministry of Jesus as the way of the cross. His divinity, his messiahship, his power, all must be recognized through the paradox of the cross. The reader or hearer has been challenged time and again to take up the cross and follow Jesus. Now at the empty tomb we are told that the only other witness to this unique event are the women; and they are not going to tell anyone.

The promise of the gospel, therefore, rests on our shoulders and our faith. We must do what the women will not. We must proclaim the Resurrection, the gospel story of life through death, of glory through the cross. Mark's gospel does not end. It invites us who believe to become part of it, and to carry on the proclamation of the good news.

The gospel of John takes a slightly different approach. Here the story of the empty tomb and the appearance of the risen Lord are combined and centered around the person of Mary Magdalene. At first the empty tomb only convinces

her that someone has taken the body (Jn 20:2). Upon being told this, both Peter and John rush to the tomb and discover that indeed it is empty. They then return home.

Mary remains there weeping, and then suddenly she is visited by two angels who ask why she is crying (Jn 20:11-13). No sooner does she explain her situation than Jesus appears, but she does not recognize him and takes him to be a gardener whom she addresses as "Sir." It is only when Jesus calls her by name, "Mary," that she thinks she has finally found him. She calls him "Rabboni," which means teacher. At last she has found her teacher and everything can return to the way it was. This was the security to which she longed to cling, but it was not to be. Jesus the teacher is no longer here; he is dead and absent. Mary Magdalene can no longer cling to that old relationship; she must let go (Jn 20:17). It is the risen Lord, the very meaning of new life itself.

Matthew and Luke also have stories of the appearances of the risen Lord. In Matthew the risen Lord appears with full authority and commissions the disciples to undertake the task of evangelization, with the promise that he will be present with them till the end of time (Matt 28:18-20). In Luke we have the magnificent Emmaus story (Lk 24:13-35).

Here the Lord appears unrecognized to two pilgrims walking to Emmaus discussing the events of the crucifixion. The Lord inquires about their conversation, and they unfold for him the hopes and expectations they had of Jesus the prophet. His death destroyed their hope for the future. They had even been told of the empty tomb, but for them this meant only absence and defeat. The rumor that he was still alive remained incredible. It is at this point in the story that the Lord, still unrecognized, begins to prophetically unfold for them the meaning of the recent events and all the scriptures. Still, it is only when they invite the stranger to stay and share a meal with them that they finally come to recognize him. It was precisely in the breaking of the bread that their eyes were opened (Lk 24:30-31). Quickly, the Lord disappears and the two pilgrims return to Jerusalem proclaiming the good news of the risen Lord (Lk 24:33b-35).

The hope of the Resurrection is that the risen Lord is just as present to us today as he was to the first disciples. He is no longer bound by time and history. He has been raised into a new reality which we designate as "Lord." The tomb is empty because the Lord is here. However, this cannot be proven with facts and figures. It can only be recognized through a faith which is courageous enough to let go of the past and embrace the possibilities of the future. The Resurrection is truly a belief that is visionary, and a reality bold enough to proclaim the good news that through death comes the fullness of life.

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You're away from your family Don't let Easter pass you by

by Cindy Liebhart

The specter of spending holidays away from my family weighed heavily on me when I decided to move from Illinois to Washington, D.C., for a new job several years ago.

What would Christmas be without carols around the piano after the dinner dishes had been cleaned and put away? I wondered. Or Easter, without the annual family photo session at the home of close friends, pictures that had become a treasured chronicle of my family's youth and changes over the years?

Well, for the most part, my pre-move anxieties were unfounded. I've been fortunate to get home for Christmases—so far. And I've survived a few Thanksgivings away, even learning to cook the hallowed turkey dinner.

Easter is another story. It's been a long time since I've spent an Easter with my family. I've discovered to my surprise that for people without children or without family close by, Easter can seem like just another Sunday, slipping by almost unnoticed.

Part of the reason, of course, is that Easter does not possess the same degree of sentimental anticipation or the kind of deeply instilled customs that have evolved around Christmas in the United States. After Mass what's there to do you don't have Easter baskets to hunt for?

It may take some effort, then, and even some creativity, but there are ways to observe Easter that reflect the spirit of the season and help assuage the occasional pang or two of homesickness.

I've made a real effort over the past few years to begin my Easter celebration the night before by attending the Easter Vigil with friends. Festive, colorful, music-filled, symbolic, the vigil cannot help but leave participants feeling uplifted, not to mention humming strains of the last hymn. It truly sets a joyful tone for whatever else a person does to celebrate the day, whether it be hosting a full-blown Easter dinner or simply taking a quiet walk in a nearby park.

Many parishes continue the celebration with reception to welcome the newly initiated members of the community. It offers a good way to meet fellow parishioners. My friends and I have often concluded the evening by trying a new restaurant for a late dinner or coffee and dessert.

A picnic on Easter Sunday could well become a favorite Easter "tradition," weather permitting. Last year a close friend and I, both lovers of the outdoors, were enticed by a week of mild spring weather to plan a hike and picnic at Mt. Airy Mountain in nearby Conasa, Md. After a short climb to the top, we found a sun-warmed ledge wide enough to accommodate the two of us.

It was a wonderful afternoon watching hawks soar high above green pastures and newly mowed fields and scattered farmhouses stretching as far as we could see; listening to the sounds of birds chirping, small animals rustling through the underbrush, young boys during one of their climbs down the steep side of the mountain not graced with trails. Spring's newness was all around. It was as refreshing as the first breath of spring air.

Another way to foster an Easter mood is to surround oneself with some of the gifts of the awakening earth. I like to scatter a couple bouquets of spring flowers—tulips, daffodils, anemones, even a lily plant—around my home. It is so fun to surprise a friend or a neighbor with a bouquet at the doorstep. Similarly, making Easter baskets or baking breads or other special treats for friends is a delightful way to spread Easter joy.

Despite the absence of family, there are still many ways—limited only by personal preference—to make Easter a Sunday out of the ordinary. In the process, people may even find themselves creating their own new "traditions." But by all means, don't forget to phone home.



EASTER VIGIL—A priest blesses the new fire during the Easter Vigil Mass. Cindy Liebhart writes that she starts her Easter celebration each year

with the Vigil Mass which she finds to be festive, colorful, music-filled, and symbol-rich. (NC photo by Gene Flakstad)

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My personal Easter story

I continued to throw bargaining pleas at God throughout Lent

by Mary Coyne Wessling

Ever since I was a child, I have drawn parallels between my life and the life cycles of the church. Even now in my adult life, Advent, Lent, Christmas and Easter would be little more than empty rituals were it not for my desire to allow these times to enter my life and make it stronger.

Lent and Easter are my favorite church seasons. Looking back, the Lent and Easter of 1985 stand out as special.

In 1985, my sacrifice began with the hard labor pains of birth. My first child, Timothy, came into this world on the first Sunday of Lent. The sacrifice of labor quickly was replaced with the celebration of life. It was an indescribable joy between mother and child, father and son, husband and wife.

But my labor was not our last sacrifice that Lent. Harsher ones lay ahead for my husband and me. Ten days after Timothy was born, my husband was put on notice that his job would soon be terminated. When Terry told me, I felt as though someone had kicked the breath out of me. As I held my newborn son in my arms, I wept. It was a sacrifice indeed, but not a welcome one.

As the weeks went on, I prayed that God would send me a sacrifice that was less detrimental and costly. I told God that I was not the least bit interested in turning that pain into a growing experience. I had had all the new experiences I needed at the moment, thank you.

I continued to throw bargaining pleas at God throughout Lent. "I'm in no mood to show my humility and learn from this," I would tell him. "I am willing to give up several things but not the security of my husband's employment."

God, I assumed at the time, was not listening.

Then the situation worsened. My husband was demoted, took a cut in pay and was sent on the road as a salesman. This meant less time at home with us. I wondered how I would get through this, let alone how I would be a nurturing mother and understanding wife.

But in the end, the joy and renewal of life matched all the suffering. No, it superseded it!

That joy shed its first light on Easter Sunday. It was, I remember, a perfect Easter filled with sun and flowers, warm air and friendly faces. Terry and I walked proudly to church that morning with our son nestled in my arms. It was Timothy's first official outing. Parishioners smiled at him and gave us proud nods of affirmation.

Those simple signs of support meant the world to me. I suddenly felt like things would work out. I felt loved and happy and most of all, joyful!

It was, I reflected that day in church, like the joy that came to those who discovered that their Lord had risen from the dead. A joy that is not easily put into words. A joy that swells one's heart, dampens one's eyes and brings to mind a sudden revelation that all the pain that came before had a purpose and rightful place in one's life.

It was a joy that softened my heart and allowed me to pray on that bright Easter morning in thanks to God for all his blessings and love.

It was appropriate too that we were able to symbolize our thanks by bringing our son into the church through baptism the Saturday after Easter. As I looked at the faces of friends and family gathered in the church the day of the baptism, I saw so clearly how life for my husband, son and me already was richer.

A little embarrassed, I admitted to God that, like it or not, my sacrifices were indeed a growing experience. And then I thanked him for the joy I felt.

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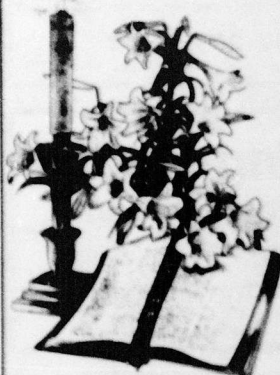
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My own road to Emmaus

Just like the disciples, I sought to share a faith experience with a fellow pilgrim. I was enriched by the faith of this special woman

by Stanley Komieczny

I can imagine how Cleopas and his fellow disciple must have felt walking along the road to Emmaus after the death of Jesus. Little did they know that they were to meet the risen Lord that day and, in the end, that they would recognize him in the breaking of the bread. I can imagine how they felt because I followed in their footsteps on my own road to Emmaus.

It was several years ago after the Easter Vigil liturgy. And once again, on that night, two disciples encountered the Lord in the breaking of the bread.

My Emmaus journey began at St. Martin of Tours Church in Washington Park, Ill. Our parish family had gathered to celebrate the paschal mystery of new life and celebration.

The church brimmed with new life. Every corner glowed, reflecting the soft glimmer of the new paschal candle. Easter lilies, potted palms and spring flowers were banked around our recreation of the celebrated empty tomb. The air was filled with a church holiday brand of perfume: freshly polished wood and bittersweet incense.

In the course of that Holy Saturday night, I was commissioned as a lay minister of the Eucharist and assigned to visit an elderly

woman, known as Babcie (bob-chee), Polish for "Little Grandma."

I left that festive celebration of the light and stepped into a rainy early spring evening, trading warmth and color for the gray drizzle of the road. It was only a few minutes' drive from the church to Babcie's house but apprehension made minutes seem like hours. The familiar streets of my childhood seemed shadowy and forbidding.

The windshield wipers ticked like a giant metronome, keeping time to my feelings which swung from joy to fear. This mission was a great privilege but I suffered the anxiety that I could not handle the trust. The right words would not come—everything would go wrong. A hundred doubts and anxieties crossed my mind as I drove through the dimly lit streets.

Babcie's home was the only brightly lit house on the block. Her son ushered me into the small house and led me to the kitchen where a fragile old lady nervously paced the slightly worn, well-scrubbed linoleum.

A single light fixture cast a soft light over the room, gently highlighting the little grandmother, who gave every impression of a proper hostess anxiously awaiting guests. Her hair was neatly curled and she wore a crisp new dress.

"Praised be Jesus Christ," I said, greeting her with the traditional words of her homeland.

"Forever and ever," she replied.

We sat down at the table covered with a flowered oilcloth. After a brief conversation, our special Easter celebration began.

Attentively, Babcie listened to the good news of Christ's resurrection. She had to have heard that story at least 80 times but the word took new meaning proclaimed in this room where she lived out her maternal ministry.

We prayed the Lord's Prayer and Babcie received her Risen Savior. Prayers of thanksgiving were not really needed because tears of joy and gratitude glistened on her furrowed cheeks after this special Communion. She smiled as the gloom of a spring thundershower was dispelled by Jesus.

In the breaking of the bread, Christ revealed his love for this frail woman and the words of the disciples at Emmaus rang in my ears: "Were not our hearts burning inside us?"

A mutual sharing of faith marked that night. Just like the disciples, I sought to share a faith experience with a fellow pilgrim. In the course of events, I was the one enriched by the faith of this special woman.

And Babcie carried out her role in this scenario as well. The Gospel tells us that the two disciples returned to Jerusalem to tell the other believers about their encounter with Jesus. Tradition holds that St. Cleopas continued to proclaim the Good News until he was martyred in the very inn where he broke bread with Christ.

In turn, I later learned that after I left, Babcie telephoned all of her children to tell them about her Easter meeting with Jesus. She continued the Easter tradition of proclaiming to the world, "Indeed Christ has risen!"

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May 20	St. Joseph Chapel	2:00 p.m.
May 25	Memorial Day (Calvary)	12:00 Noon
June 17	Calvary Chapel	2:00 p.m.
July 15	St. Joseph Chapel	2:00 p.m.
Aug. 19	Calvary Chapel	2:00 p.m.
Sept. 16	St. Joseph Chapel	2:00 p.m.
Oct. 21	Calvary Chapel	2:00 p.m.
Nov. 2	St. Joseph Chapel	Special Schedule

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John 10:1-9

APRIL 19, 1967

They never thought Joe would make it, and guess what—he's out of the hospital!

Honey, you know that promotion I was hoping for? Well—I GOT IT!

For the first time ever, the U.S. figure skating team has taken the gold, the silver and the bronze medals!

What is good news to me? When is the last time I remember receiving good news?

My brother and his family recently made a week-long trip to visit relatives in Virginia. Because they have two small children, they decided to drive through the night rather than during the day. I have done that before—and wouldn't want to do it again. So I was glad and relieved when I learned they had gotten back safely.

Easter, too, is about good news. The readings give three different views of how Easter is, indeed, good news. The first reading is from Acts. The book describes the major turning points in the initial spread of the good news out from Jerusalem to Rome.

At the same time it is a record of the form that message took as it traveled over space and time. Throughout the book are a number of speeches given by the apostles. These speeches follow a fixed pattern and scholars believe that the author, Luke, intended to show his readers how the gospel should be presented.

The reading is from one of the most important of these speeches. It is the one Peter made before he baptized the first gentile. Christianity was breaking out of the womb of Judaism. What did he say at this critical moment?

Peter began with the facts. For good news begins with facts.

(1) Jesus of Nazareth lived. He was born in a little town in Galilee and grew up as a normal human being.

(3) This Jesus was filled with God's spirit. He was an incredibly kind and caring person. He healed people and

freed them from evil. He had a message which he wanted to share with others.

(3) But he was misunderstood and mistreated. He suffered and was put to a horrible death as a common criminal.

(4) But that was not the end. He rose from the dead on the third day. Many people saw him. Jesus sent these witnesses out to tell everyone what had happened and what it meant.

Peter then went on to say what it meant. Jesus is special. He is God and God has come among us. God is offering you and me forgiveness. We are invited to come back home.

While the first reading presents the good news in terms of what has happened, the second reading presents it in terms of hope—what to look forward to.

The reading is from Paul's Letter to the Colossians. Like most of Paul's letters, Colossians can be divided into two parts. The first part talks about what has happened and what it means. The second talks about what kind of response I who have accepted this good news should make. The reading is from this second part.

The passage is really a remake of the "Two Masters" speech made by Jesus in the gospels. Basically, I can have my heart set on only one thing. (Hearts are like that.) What is it? Is it pleasure? Is it being in control? Is it being the greatest? Or is it being with Jesus?

The gospel reading goes beyond good news as facts or as hope. It is an eyewitness account of what good news can do in people's lives. I am invited to experience this good news in all its richness, first with Mary Magdalene, then with the apostles Peter and John.

But ultimately, if this news is to be GOOD NEWS, I must make it my own. What can I honestly say has happened? What am I really looking forward to? And most importantly, how has it transformed my life? May you have a blessed Easter!

by Luke

BORN IN ENGLAND, STEPHEN WAS EDUCATED AT SHERBORNE ABBEY, WENT TO ROME AND ON HIS RETURN, JOINED A GROUP OF HERMITS NEAR MOLESMES UNDER ABBOT ST ROBERT AND PRIOR ST ALBERIC. IN 1094, THE ABBOT, THE PRIOR, STEPHEN AND FOUR OTHER MONKS OBTAINED PAPAL PERMISSION TO LEAVE MOLESMES TO SEEK A MORE SPIRITUAL WAY OF LIFE. ROBERT, WITH 20 MONKS, THEN FOUNDED CITEAUX WITH STEPHEN AS SUPERIOR IN 1098. ROBERT RETURNED TO MOLESMES THE NEXT YEAR AND STEPHEN BECAME PRIOR. THEN ABBOT IN 1109.

IN 1112, A TROOP OF 30 HORSEMEN LED BY A DASHING YOUNG NOBLE APPEARED REQUESTING ADMISSION. HIS NAME WAS BERNARD, AND FROM THEN ON THE CISTERCIANS FLOURISHED.

BY 1119, 10 MONASTERIES HAD BEEN
FOUNDED FROM CITEAUX, AMONG THEM
CLAIRVAUX, WITH BERNARD AS ABBOT,
THOUGH HE WAS ONLY 24 AT THE TIME.
IN THAT YEAR STEPHEN DREW UP THE
RULE FOR THE ORDER. HE RESIGNED IN
1133 BECAUSE OF OLD AGE AND BLINDNESS
AND DIED AT CITEAUX IN 1134. HE WAS
CANONIZED IN 1623. HIS FEAST IS APRIL 17.
(JULY 16 AMONG THE CISTERCIANS).

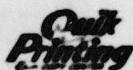
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Earl A. Grollman, Ph.D., author of *Talking About Death, Explaining Death to Children and Suicide: Prevention, Intervention and Postvention*, will address how adults and children can deal with the crisis of death.

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Question Corner

Mary: more children?

by Fr. John Dietzen

Q Some months ago I wrote to you enclosing a self-addressed stamped envelope concerning biblical references to other children of Mary and Joseph. I have not heard from you. Could you please comment on the view that Mary had other children? Or did she remain a virgin for the rest of her life? (California)

A As I mention in this column on occasion, because of the large volume of mail I receive it is normally impossible to respond to questions through the mail.

The question you ask is one I still receive regularly, about which there remains a deal of confusion and misconception.

While this question sometimes is considered a Catholic versus a Protestant subject, the fact is that students of the Bible, including today the vast majority of Protestant scholars, agree that neither the books of the New Testament or other early Christian writings offer any substantial evidence that Mary had other children besides Jesus.

The extreme care that the writers of the Gospels of Matthew and Luke take to insist that the conception of Jesus was accomplished by a special intervention of God is seen as the significant gospel bias in favor of the virginity of Mary after the birth of Jesus, a bias which would be overcome only by strong evidence.

The text most commonly brought forward to claim that Mary had other children is Matthew 12:47, which speaks of some disciples as "brothers" of Jesus.

This apparent problem disappears when one realizes that the Jews of Jesus' time had one word that covered all kinds of kinships, from brother or sister to distant cousins.

When this particular Aramaic word is used to designate the relationship of some individuals to Jesus, it requires quite a stretch of meaning to conclude that they are his brothers and sisters in our sense of those words.

The perpetual virginity of Mary was commonly taught by the great teachers in the church from the very earliest decades after Christ. In this tradition, the church has long held that Mary was a virgin also after the birth of Christ and that she bore no other children after him.

Q Could you comment on the supposed apparitions of our Lady at Medjugorje in Yugoslavia? I am surprised there has not been more information in the Catholic press. Is it possible that the announcement of a second Marian year by the Holy Father was influenced by these messages? (New Jersey)

A Probably the reason you have not read much about it is that, up to now, there has been little

meaningful that the Catholic press or anyone else can say.

Great amounts of excitement, publicity and enthusiasm generally accompany such occurrences, whether or not they eventually turn out to be genuine. Officially, the church is studying the events to determine as much as possible their authenticity.

There seem to be certain good things happening but also serious difficulties which prompt considerable caution about the supernatural nature of what is going on there.

The "exploration" under way by church officials should help answer that question.

There is no evidence that the Holy Father's announcement of a Marian year was influenced by events at Medjugorje.

(A free brochure explaining Catholic regulations on membership in the Masons and other organizations is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

Questions for this column should be sent to Father Dietzen at the same address.

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Family Talk
Job loss is a catastrophe

by Dr. James and Mary Kenay

Recently we responded to a reader who had lost his job. That column brought responses from readers in all parts of the country who have had similar experiences. Here we reprint the insights and advice of the experts, those people who coped with the problem and got on with their lives.

From New Jersey: "I wanted to express the feelings I had by being abruptly put out of work with no place to go. I had four college degrees at the time! The terrible losses made me more dependent on a contemplative, philosophical outlook. I knew I could, would, survive as long as I kept my hope and faith intact. Prayer worked!"

From New York: "My husband had a very hard time accepting the fact that the job was gone. He had no self-confidence and was filled with feelings of revenge.

"My husband had to take a temporary job so we had some income while he looked for the right job. The temporary job did nothing to boost his confidence. It took us six months to find that job but he is happier now than he thought possible.

"The experience brought our family closer and made our marriage stronger. Our faith in God and the support of good friends are probably the two things that helped us through that time."

From Texas: "I was a single parent with four children. I had not worked in 30 years when I became divorced. On my first job my boss made sexual advances toward me. I reported him and I got fired! I found another job, a better one with better pay. I then realized that what happened made me a stronger person. I have more confidence in myself. I handled a difficult situation."

From Kentucky: "I had been with the same outfit as a social worker for over 30 years. A new supervisor came in and pushed me to retire early by telling me my work was not up to par. I was emotionally crushed.

"I saw a counselor for several months. I worked with my wife around the house, helped my 16-year-old son, had time for reflection. My wife kept telling me I always worked well with the elderly.

"A friend helped me with a resume and I was hired at a senior citizen center. I work 20 hours a week and my wife helps me with many aspects of my work. My bosses really appreciate my work.

"If what happened to me never had happened, I might still be on my old job and never had my present job or met the fine people I have met there."

From Ohio: "I think I've learned a couple of things which I would like to share.

"1. When interviewing, don't take rejection personally. Always try to turn it into a learning experience.

"2. Practice answers to tough questions like, 'Why did you leave your last job?' Avoid being overly critical of your previous supervisors.

"3. Don't panic. There is a job out there for you.

"Although it is the worst thing that has ever happened to me, it opened for me a door that I would never have opened for myself. Now when I face something that seems like a catastrophe, I try to use it to understand other people and situations."

Thank you, readers, for your response.

(Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kenays, Box 672, St. Joseph's College, Rensselaer, Ind. 46781.)

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Vatican Letter

During his trip to Argentina pope criticizes divorce and preaches reconciliation

by Agostino Bone

SALTA, Argentina (NC)—Pope John Paul II preached reconciliation, criticized divorce and asked Argentina to remember its Catholic roots in building a society for the future as he hopped by airplane around northern Argentina April 8.

Just before the pope reached one of his stops, a woman waiting in the crowd gave birth to a son and named him John Paul.

The day began in Cordoba, where the pope described divorce as an "undermining of the foundations of society." A bill to legalize divorce has passed the Argentine Chamber of Deputies and is being considered by the Senate.

"No one should think it strange that the spread of divorce in society is accompanied by a diminishing of public morality," the pope said at a morning outdoor Mass.

"There are people who dare to negate, and even ridicule, the idea of a faithful commitment for a lifetime," the pope said.

"Only indissoluble marriage will be a firm and lasting support for the community of families" which make up the nation, he said. At the Mass couples renewed their wedding vows.

The legal status of divorce in Argentina is complex.

The supreme court recently struck down a 98-year-old law which declared marriage "indissoluble" and barred people who were separated from remarrying. But the decision did not establish a legal framework for divorce—leaving the decision to grant divorces to lower courts.

From Cordoba the pope flew 310 miles north to Tucuman, where he received a warm welcome from the people and the sun. The temperature was 88 degrees as the pope stepped onto the raised platform built at the airport for the outdoor event.

The crowd waved blue and white Argentine flags and yellow and white Vatican flags as the pope appeared. Throughout his talk the pope was greeted with shouts of "John Paul II, Everyone loves you" and "Messenger of the faith."

It was just prior to his arrival at Tucuman that the new Argentine John Paul was born.

The pope, in his talk, asked for "an authentic reconciliation among all Argentines" based on freedom and mercy.

"It is truly a noble and large task that you have in front of you," he said.

Argentines are immersed in controversy over a government decision to place a deadline on filing human rights charges against military officers accused of violations during the past military regime.

The deadline passed in March and has been criticized by human rights groups as granting a de facto amnesty to officers who had not yet been charged because evidence was still being gathered.

From Tucuman, the pope flew 145 miles north to Salta, in the foothills of the northern Andes Mountains.

At a racetrack talk to commemorate the coming 500th anniversary of the arrival of Christianity to Latin America in 1492, the pope asked for a greater Latin American presence in the church and in the world.

Latin America is a "continent of hope," the pope said.

It should "feel called to make its presence known, through renewed evangelical activities, in the universal church and the world," he said.

The pope also told Argentines not to forget their Christian roots in building the future and to receive Communion and go to confession more often.

About 93 percent of Argentina's 30 million people profess Catholicism, but church attendance and reception of the sacraments is low. Catholicism is also the state religion in a country which is growing in secularism and which historically has had anti-clerical political attitudes.

"Obstacles have not been lacking in the task of evangelization, above all because of the multiple manifestations of this mentality which tries to dispense with Christian values," the pope said.

This difficulty should be "converted into a source of maturity and constructive stimulus for Argentine Christians," he said.

No 'Pope Teaches'

There is no 'The Pope Teaches' this week because Pope John Paul II is on his trip to Chile and Argentina.

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Question: I notice a discoloration in my carpet and vinyl by sliding glass doors in the kitchen and family room areas. Why?

Answer: Exposure to excessive direct sunlight through glass sliding doors, for example, can cause fading or discoloration. This type of exposure will fade almost all fabric materials. Sun exposure will fade paint, discolor wood furniture and even bleach concrete. To protect your floor from extreme sunlight, close your drapes during times of direct sunlight exposure.

Question: I'm a meticulous housekeeper — you can eat off my kitchen floor. Once a week, I like to get down and scrub the traffic lanes and scuff areas. Is this recommended?

Answer: Gee, there aren't too many like you around today. All that's needed for easy maintenance:

1. A soft broom, untreated dust mop or electric broom. Sweep the floor daily to prevent accumulation of dirt or grit that can scratch or dull its surface. Spills should be wiped up promptly before they become sticky or hard.
2. When necessary, add a mild cleaning solution (one suggested by the vinyl manufacturer) to your wash water. Don't use soap or detergents — they can leave a film. A thorough rinsing is an important second step to maintaining a shiny clean floor. Use a separate rinse mop and bucket and plenty of clean, warm water.
3. NEVER use abrasive cleaning powders, harsh detergents, or scouring pads on your floor.
4. Marks such as tar, heel marks and some food dyes can be removed sometimes by dipping a damp cloth in dry baking soda and then rubbing the spot.

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ENTERTAINMENT

Viewing With Arnold Just on the fringe of religious interest

by James W. Arnold

What happens if you've sold your soul to the devil for a career in show business and then get severely injured in a wartime bombing attack? Tough luck insurance? It's not on the regular list of policies offered by Lloyd's of London.

Such is the bizarre but intriguing premise behind "Angel Heart," which belongs in the category of movies that is just on the fringe of religious interest. Like "Rosemary's Baby," but unlike its legion of devil's brood imitators, it is largely a serious and skillful film that takes supernatural evil seriously.

"Angel Heart" is the new film by writer-director Alan Parker ("Fame," "Shoot the Moon") that received wide pre-release publicity because of a ratings hassle over a sex scene involving leading man Mickey Rourke and Lisa Bonet (second eldest daughter on "The Cosby Show" making her movie



debut). The industry ratings board had given the film an X, but after several appeals and 10 seconds worth of surgically precise editing, the classification was changed to R.

The plot situation is that Harry Angel (Rourke) is a seedy private detective in 1956 hired by a mysterious but elegant stranger (Robert De Niro) to locate a missing big band crooner named Johnny Favorite. The star, hurt overseas on a wartime entertainment tour, has dropped from sight for years.

The bloody search for Favorite leads through several oddball sects on the margin of religion and witchcraft, and ends up in Louisiana, where Bonet (as Epiphany Proudfoot) is a Cajun country beauty who conducts midnight orgies with chicken blood. She might be Johnny's daughter.

It's a creepy-strange but gripping suspense yarn, based on a novel by William Hjortsberg, and eventually makes a supernatural point. It also has a shocker twist that detective genre fans may find rare and exciting.

But Parker has made some mistakes, including overloading the film with confusingly arty effects and mood-

ily pretentious gloom to go with the fights, chase scenes, weird characters and New Orleans jazz. There are "too many dead bodies floating around," as Harry says, "even for Louisiana." There are also enough symbols (elevators, staircases, rotating wheels and fans) to choke a graduate student.

The ratings dispute can seem absurd from several perspectives. The scene in question appears to be a seduction (of Harry by Epiphany) but is actually a grisly murder. From a moral viewpoint, the combination is repugnant, and little of the sex is left to the imagination. But the psycho-mystery context is such that the passion is interrupted by constant cuts to blood dripping, then pouring surrealistically through the ceiling of the room.

Arguably, this is going to make it difficult for viewers to get very excited. If they are, then the 10 seconds of edited film won't make much difference.

The ratings people are hung up on the single and simple issue of exposed flesh. As administrator Richard Heffron put it, the excisions were "crucial to the concerns of American parents." I guess I'm glad the 10 seconds are gone, but the whole concept of the scene is not exactly conducive to high aesthetic feelings.

Predictably, Parker, whose record does give him artistic credibility, is simply outraged. "This only exemplifies," he says, "how immature and inadequate the ratings system is." He may be right about the missing 10 seconds, but he also contributes to the nonsense and hypocrisy.

A lot of Hollywood guys talk about Art as if they invented it. But there is no artistic reason for casting Lisa Bonet in this role. She's simply too typical a middle class princess to be

believable as a barefoot bayou voodoo queen.

Perhaps the constant gore in "Angel Heart" has some relationship to the horror of the basic situation—the struggle for the evil soul of Johnny Favorite—but the several sex scenes do not. Presumably, they are a commercial requirement, not an artistic one. You can count the number of artistic sex scenes in all of movie history without going beyond your fingers and toes.

Obvious in all of this is that no major studio or filmmaker can tolerate getting an X. The original idea was that X would be precisely for heavy adult films like "Angel Heart" and not for routine pornography. But well-meaning newspapers and theater chains, by refusing to advertise or run X films, have rendered the X useless and instead given us a lot of strange Rs, like "Angel Heart."

Americans can put a man on the moon but can't do a lot of other things, like work out a movie rating system that makes sense. Oh yes: When "Angel Heart" appears on cable or video cassette, don't be surprised if the missing 10 seconds are back.

(Artsy mystery with theological overtones; heavy on blood, sexual situations; not recommended.)

USCC classification: O, morally offensive.

Recent USCC Film Classifications

Project X	A-II
Hollywood Shuffle	A-II
Three for the Road	A-II
Police Academy 4	A-III
The Night Stalker	O

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservation; O—morally offensive; A high recommendation from the USCC is indicated by the + before the title.

Reviews of three television offerings next week

by Henry Herz and Tony Zane

The second of two programs in "Tales of the Unknown South," a dramatic trilogy of short stories by Southern writers, presents DuBose Heyward's "The Half-Pint Flask," airing Sunday, April 19, 10-11 p.m. on PBS.

Set on one of the barrier islands off the South Carolina coast in the early part of this century, the story is about a mainland linguist (Richard Leighton) who has come to study the Gullah dialect spoken by the region's black inhabitants. Pedantic and supercilious, he tells his host (John Mallory) that he is out to prove Gullah to be a degenerate form of Elizabethan English rather than a corruption of an African language.

The visitor's feelings of cultural superiority toward the natives is exhibited when he spots a half-pint flask on top of a grave and removes it for his collection of early 18th-century bottles.

His host warns him that, according to local superstition, if he doesn't return the flask, his defilement of the grave will be punished by a spirit called Flat-eye. The rational outsider naturally dismisses such advice, and thereby hangs Heyward's tale of mysterious and unexplainable events.

The story is one of mood and atmosphere, coming from its isolated setting and proliferate folk culture. By filming on location and using local inhabitants in supporting roles, director Randy Brinson has achieved an authentic feeling of the strange and unexplainable.

The tale itself is rather slight, a mildly innocent excursion into the world of the supernatural. Heyward, best known for writing the novel on which Gertrude Stein based his musical "Porgy and Bess," is obviously most interested in showing the inadequacy of science to explain spiritual realities.

In recurring from obscurity some interesting stories by forgotten regional

writers, "Tales of the Unknown South," produced by South Carolina public television, was a good idea. There is an audience for such works but it is mostly of specialists and, unfortunately, the stories' dramatization has not been compelling enough for the average TV viewer.

"Rosie"

Zany comedienne Andrea Martin is the spunky, innovative TV station programmer in "Rosie," a new comedy series airing Wednesdays, 8-8:30 p.m. on CBS.



COMEDY SERIES—Andrea Martin stars as the zany, slightly neurotic "Rosie," who works as a programmer at a TV station in a new Wednesday CBS series.

Charged with the responsibility of keeping the tiny station on the air, Rosie surrounds herself with a supportive crew of offbeat personalities. Her own energies are complemented by husband Michael, a witty schoolteacher.

Judging from the first episode, in which Miss Martin resorts to the old slapstick comic device of dressing up in a fat lady costume so as not to make her overweight high school friend feel self-conscious, the show lacks innovative comedic flare. It plays more like girl talk with Teresa Gammel, a dependable, bright and single staff member, supplying most of the giddy patter.

Jack Riley, who replaced Jerry Stiller as the dour station manager, has less potential for upstaging Miss Martin, who is usually accustomed to comic support roles supplying silly reactions to strong leads.

Rosie makes a compassionate pitch for tempered honesty in personal relationships. She avoids hurting her friend's feelings by neither lying nor telling the truth. This kind, albeit deceitful, diplomacy leads to improving her overweight friend's life. Nothing of earthshaking relevance here, not even a small victory for the show's writers.

In the real sense of the term "limited series," this slight and forced sitcom will complete its short run without any distinction.

"High Mountain Rangers"

Robert Conrad scales the High Sierras of Northern California in search of an escaped psychopathic killer in "High Mountain Rangers," an original film for TV airing Sunday, April 19, 9-11 p.m. on CBS.

John Hawkes (Conrad) comes out of voluntary retirement to help the special mountain ranger team he created recapture a killer he helped convict. The manhunt by Hawkes and his two sons becomes a real macho family affair testing the wills of father against sons.

Conrad, who co-wrote the original old-fashioned wilderness yarn, is second only to Michael Landon in conveying unbridled male egomania. He effortlessly portrays the modern mountain man as equally at home in ski resorts or wilderness areas in America.

The drama is unpretentious, pitting man against environment in service to his fellow man. Visually, it seems to be a majestic call back to the classic westerns of the 1950s with snowmobiles having replaced horses.

This is a traditional family drama of good over evil with gritty performances accented by much male bravado and puffing of chests.



NEW ADVENTURE—Robert Conrad stars in a CBS movie, "High Mountain Rangers," which will be airing April 19. (TWC photos)



Archdiocesan Annual Appeal

1987 Parish Goals

ALL DEANERIES

North Deanery, Indpls	\$369,250
East Deanery, Indpls	205,900
West Deanery, Indpls	216,800
South Deanery, Indpls	308,300
Batesville Deanery	162,000
Bloomington Deanery	70,600
Connersville Deanery	142,300
New Albany Deanery	260,800
Seymour Deanery	162,300
Tell City Deanery	49,850
Terre Haute Deanery	103,900
ARCHDIOCESAN TOTALS	\$2,652,686

NORTH DEANERY, INDIANAPOLIS

Immaculate Heart of Mary	\$ 40,500
Christ the King	45,000
St. Andrew	13,250
St. Joan of Arc	13,500

St. Thomas, Fortville	4,400
St. Michael, Greenfield	18,000
TOTALS	\$265,686

WEST DEANERY, INDIANAPOLIS

Assumption	\$ 2,300
Holy Angels	4,500
Holy Trinity	7,200
St. Anthony	8,100
St. Bridget	3,600
St. Christopher	33,500
St. Gabriel	22,500
St. Joseph	8,100
St. Michael the Archangel	42,000
St. Monica	22,500
St. Matisy	31,500
Mary, Queen of Peace	5,500
St. Thomas More	8,500
St. Susanna, Plainfield	17,000
TOTALS	\$216,686

SOUTH DEANERY, INDIANAPOLIS

Holy Name	\$ 45,000
Holy Rosary	3,600

St. John, Enochsburg	4,000
St. Mary, Greensburg	30,000
St. Anne, Hamburg	2,000
St. Lawrence, Lawrenceburg	15,000
St. Charles, Milan	3,000
Imm. Conception, Millhouse	4,600
St. Anthony, Morris	5,800
St. Maurice, Napoleon	3,400
St. Paul, New Alsace	4,200
St. Magdalen, New Marion	900
St. Cecilia of Rome	500
Holy Family, Oldenburg	10,000
St. John, Osgood	6,500
St. Dennis, Jennings County	600
St. Joseph, St. Leon	6,000
St. Mary of the Rock	1,300
St. Maurice, St. Maurice	2,500
St. Nicholas, Ripley County	7,500
St. Peter, Franklin County	5,000
St. Pius, Ripley County	700
St. Martin, Yorkville	3,100
TOTALS	\$162,686

St. Rose, Knightstown	2,200
St. Bridget, Liberty	4,200
St. Anne, New Castle	13,200
Holy Family, Richmond	15,000
St. Andrew, Richmond	20,000
St. Mary, Richmond	16,000
St. Mary, Rushville	17,000
TOTALS	\$142,586

NEW ALBANY DEANERY

St. Michael, Bradford	\$ 7,500
St. Michael, Charlestown	7,000
St. Anthony, Clarksville	37,000
St. Joseph, Corydon	5,000
St. Bernard, Frenchtown	6,100
St. Francis Xavier	2,000
Sacred Heart, Jeffersonville	27,000
St. Augustine, Jeffersonville	14,000
St. Mary, Lanesville	17,000
St. Mary, New Albany	8,000
Holy Family, New Albany	26,200
Perpetual Help, New Albany	31,000
St. Mary, New Albany	29,500
Precious Blood, New Albany	1,000
St. Joseph, St. Joseph Hill	7,200
St. Mary of the Knobs	20,000
St. Peter, Harrison County	1,100
St. Paul, Sellersburg	9,000
St. John, Starlight	5,200
TOTALS	\$386,686

SEYMOUR DEANERY

Providence, Brownstown	\$ 600
St. Anthony, China	900
St. Bartholomew, Columbus	20,000
St. Columba, Columbus	26,200
Holy Trinity, Edinburgh	3,800
St. Rose of Lima, Franklin	8,800
St. Mary, Madison	9,300
St. Michael, Madison	6,000
St. Patrick, Madison	6,700
Nativity, North Vernon	17,500
St. Anne, Jennings County	1,500
St. Joseph, Jennings County	2,800
St. Paul, Decatur County	300
St. Vincent, Shelby County	7,000
St. Patrick, Salem	2,200
Amor, Martinsburg	3,000
St. Ambrose, Seymour	17,000
St. Joseph, Shelbyville	24,000
Most Sacred Mother, Vevay	900
TOTALS	\$168,686

TELL CITY DEANERY

St. Michael, Carnation	\$ 2,400
Our Lady of the Springs	2,100
St. Boniface, Fults	2,300
St. Augustine, Leopold	4,600
Christ the King, Paoli	1,050
Holy Cross, St. Croix	2,200
St. Isidore, Perry County	1,800
St. Joseph, Crawford County	1,800
St. Mark, Perry County	3,200
St. Meinrad, St. Meinrad	4,800
St. Martin, Siberia	1,400
St. Paul, Tell City	20,000
St. Pius, Troy	2,200
TOTALS	\$ 48,686

TERRE HAUTE DEANERY

Annunciation, Brazil	\$ 6,600
Sacred Heart, Clinton	4,100
St. Paul, Greensburg	5,700
Imm. Conception, Montezuma	1,000
St. Joseph, Rockville	3,700
St. Mary of the Woods	3,200
Holy Rosary, Seelyville	2,500
Sacred Heart, Terre Haute	13,000
St. Ann, Terre Haute	4,000
St. Benedict, Terre Haute	11,000
St. Joseph, Terre Haute	7,500
St. Marg. Mary, Terre Haute	10,600
St. Patrick, Terre Haute	28,000
St. Joseph, Universal	600
St. Leonard, W. Terre Haute	2,200
TOTALS	\$185,686

*"Let's Do
Together
What We
Cannot
Do Alone"*

St. Lawrence	49,500
St. Luke	82,500
St. Matthew	45,000
St. Pius X	47,000
St. Thomas Aquinas	33,000
TOTALS	\$366,386

EAST DEANERY, INDIANAPOLIS

SS. Peter & Paul	\$ 8,500
Holy Cross	4,500
Holy Spirit	49,500
Our Lady of Lourdes	25,000
St. Bernadette	7,800
St. Mary	8,000
St. Philip Neri	14,800
St. Rita	4,000
St. Simon	21,000
Little Flower	40,500

Nativity of Our Lord Jesus	18,000
Sacred Heart	9,000
St. Ann	9,000
St. Barnabas	45,000
St. Catherine	9,000
St. James, the Greater	9,000
St. John	8,000
St. Jude	50,000
St. Mark	28,000
St. Patrick	7,200
St. Roch	22,500
Our Lady of Greenwood	45,000
TOTALS	\$586,386

BATESVILLE DEANERY

Imm. Conception, Aurora	\$ 10,800
St. Louis, Batesville	31,000
St. John, Dover	3,500

BLOOMINGTON DEANERY

St. Vincent de Paul	\$ 16,000
St. Charles, Bloomington	21,000
St. John, Bloomington	11,200
St. Paul C.C., Bloomington	5,000
St. Martin, Bloomington	8,800
St. Mary, Mitchell	2,300
St. Agnes, Nashville	5,300
St. Jude, Spencer	1,000
TOTALS	\$ 76,686

CONNERSVILLE DEANERY

St. Michael, Brookville	\$ 16,500
St. Elizabeth, Cambridge	6,000
Guardian Angels, Cedar Grove	4,200
St. Gabriel, Connersville	28,000

the active list



The Active List welcomes announcements of parish and church-related activities. Please keep them brief listing event, sponsor, date, time, and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

April 17

A "Living Way of the Cross" sponsored by the Madison Council 654-K of C will feature North Vernon Youth Ministry high school students at 4 p.m. at St. Michael's Church, 1st St. & St. Michael's Ave., Madison. A \$6 fish dinner will be held afterward at the K of C grounds, 2250 Lanier Dr., Madison.

April 18

RUPPI Newman Center students are invited to Holy Saturday and Easter celebrations at 11 p.m. at the Carmelite Monastery, 200 Cold Spring Rd., No. Easter Sunday Mass at St. Bridget's.

April 19

A Sign Mass for the Dead is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 6300 Ruthe Rd.

A Sign Mass for the Dead is celebrated at 9 a.m. every Sunday in St. Francis Hospital Chapel Unit will meet at 8 a.m. for Mass in the

chapel followed by 8-9 meeting in the cafeteria.

Magr. Downey Council 6588, K of C, 511 E. Thompson Rd. will hold an Easter Brunch from 10-12 a.m. at St. Michael's Church, 1st St. & St. Michael's Ave., Madison. A \$6 fish dinner will be held afterward at the K of C grounds, 2250 Lanier Dr., Madison.

April 20

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. to hear Franciscan Sister Barbara Piller speak on "Self Esteem" at the K of C Hall, 4th and Walnut Sts., Bloomington.

Separated, Divorced and Remarried Catholics will meet at 7-9 p.m. in the Catholic Center, 1400 N. Meridian St., for a program by Family Life Office director Val Dillon on "Communication with Children and Family." For information call 326-1586 days or 326-1584 or 326-1585 evenings.

Our Lady of Everyday Circle #1123, Daughters of Isabella will meet for a Mass of Reconciliation at 6:30 p.m. followed at 7 p.m. by a pitch-in dinner. Bring a covered dish. Families welcome.

April 21

The Office of Worship will sponsor an Ignatian 30-4/Lector Evaluation from 7-10 p.m. at St. Margaret Mary Church, Terre Haute.

Mature Living Seminars on Intercultural Experiences continue with "Life in Israel" from 10 a.m.-2 p.m. in room 251 of Marian Hall, Marian College. Bring sack lunch or buy in cafeteria.

The Family Ministry Series sponsored by St. Monica Parish, 6121 N. Michigan Rd., continues with speaker Benedictine Father Boniface Hardin.

April 21-26

The First Annual Marian College Spring Arts Festival featuring ancient Greek art and culture will be held. Call 326-4222 for times and events.

April 22

A Dessert Card Party will be held at 1 p.m. at Beach Grove Benedictine Center, Humansville, Ind. Refreshments, candy, live games, White Elephant lunch. For tickets call 783-7581.

A Leisure Day on "The Church and Youth: Some Reflections" will be presented by Father Robert Gidday from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 38th St., Call 345-7021 for information.

April 23

The new Parish Center of St. John the Baptist Parish, Shaript will be dedicated at 7 p.m. EDT. Mass celebrated by Archbishop Edward O'Meara. Reception follows. Open house will be held from 3-6 p.m.

April 23-24

A free introductory lecture for a workshop on "Building Love Relationships" will be presented by Franciscan Father Justin Belits at 7:30 p.m. each evening in The Hermitage, 2650 E. 69th St. Call 345-8742 for information.

April 24

Kevin Barry Division 63, Ancient Order of Hibernians will hold its Spring Dance beginning at 7:30 p.m. in St. Philip Neri Parish community rooms. Call 350-7147 or 783-6441 for reservations.

Holy Spirit Parish will sponsor its annual card party, "Duck Into Spring," at 8:30 p.m. in the gym. Admission \$2.50.

The Ave Maria Guild will hold a Runaway Sale from 9 a.m.-4 p.m. at St. Paul Hermitage, 581 N. 17th Ave., Beach Grove.

April 24-25

A Mother/Daughter Mini Retreat on the theme "Getting to Know You and Me" will be presented by Judy and Susan Higdon and Franciscan Sister Ellen Miller at Fatima Retreat House, 5353 E. 38th St., Call 345-7021 for information.

April 24-25-26

Indiana Daughters of Isabella will hold their 50th annual State Convention at the Quality Inn, Jeterstown, Ind. For information call Dottie Soller 317-389-3429.

Channel of Peace Community will hold a Spring Retreat led by



As you may have noticed, the repairs on the roof are not yet completed.

Franciscan Father Charles Dahlby at Beach Grove Benedictine Center. Call 783-1819 or 345-7328 for information.

A Toilet Weekend for engaged couples will be held at Alverno Retreat Center, 8140 Spring Mill Rd. Call 357-7328 for information.

April 25

St. Vincent Hospital Guild will present an "April in Paris" dinner dance beginning at 7 p.m. in Indianapolis Athletic Club. \$45/person. Call 855-7282 for reservations.

SDRC and Beginning Experience will co-sponsor their 4th Annual Day of Re-Creation for

separated and divorced Catholics on the theme "Reconciliation and Hope" from 9 a.m.-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$20 cash includes lunch. Call 317-326-1586 for information.

The Ladies Guild of Holy Family K of C, 220 Country Club Rd. will sponsor its Annual Hardtimes Dance from 8 p.m.-midnight. Music by DJ Steve Fleck. \$3 admission includes snacks. Cash bar. Call Alice Knop 293-0446 for reservations.

St. Lawrence P.T.O., Lawrenceburg will hold a From Night remembrance of the 5th and 6th called "The Way We Were" from 8 p.m.-1 a.m. \$20/couple. For

ANCIENT ORDER OF HIBERNIANS KEVIN BARRY DIVISION SPRING DANCE

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Dancing
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Saturday, April 25th — 9-4

Sunday, April 26th — 1-4

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— SECOND ANNUAL — SUNDAY BRUNCH

"All you care to eat"

Sunday, April 26 — 8:30 a.m. to 1:00 p.m.

St. Bernadette Hall

4826 Fletcher Avenue, Indianapolis



MENU:
Entrée includes: Scrambled eggs, bacon, ham, sausage, gravy, hash browns, biscuits, toast, hash, fried cinnamon apples, pancakes, french toast, fruit salad, homemade cinnamon and pecan rolls, fruit cobbler, orange & grapefruit juices, milk & coffee.

Adults — \$5.00

Children under 12 — \$3.00

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SUNDAY, MAY 3rd — 11:30 AM to 5:00 PM
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1st: Grandfather Clock
2nd: 4 Tires (Auto)
3rd: Microwave

The Easter Sunday TV Mass

will be celebrated by

Archbishop
Edward T. O'Meara

at

7:00 AM, April 19, 1987

on

WXIN-TV, Channel 59
Indianapolis

A Production of the
Catholic Communications
Center

HOURS:
WEEKDAYS
8 AM-9 PM
SATURDAY
8:30 AM-4 PM
SUNDAY
Please Call Only
11 AM-3 PM

youth CORNER

Three named outstanding

At the awards ceremony of the 30th Catholic Youth Organization (CYO) archdiocesan conference, three young people were given the Rober Graham Award for best exemplifying the values of the organization.

Twenty young people were nominated by their parishes for participating in an outstanding way to their parish, deanery, and archdiocesan activities. Some helped in their schools and communities to show a Christian attitude and example to their peers and adults.

Two young men and one young woman received the 1987 Rober Graham award.

Mike Emmett, Christ the King Parish, Indianapolis North-East, has participated faithfully in virtually all of Christ the King activities during the last four years, but the real thrust of his Christian involvement is with the homeless street people in Indianapolis. It is not unusual for Mike and his father to take food and

clothing to those people who make the street their home at 5 a.m. in the morning. Mike also volunteers for St. Vincent de Paul and has participated in CROP Walk, Hands Across America, and Nuclear Freeze. He organized a clothing and funds drive for the poor at Chastard High School. A member of the high school band, he serves as lector, server, usher and Eucharistic minister for the youth Masses.

Tina Kunkler, St. Mark's Parish, Tell City, is very involved in parish, deanery, and archdiocesan activities as a member of St. Mark's Youth Ministry Program in Tell City. Tina has excellent leadership abilities and is not afraid to speak her mind when she really believes in an issue. In addition to acting as a lector, singing in the church choir and helping in Bible School, Tina has been the treasurer on the youth group, a member of the Tell City Deanery Board and served this past year as the associate chairperson of the

Archdiocesan Youth Council. Tina is also a leader in the local and county 4-H group.

According to Jerry Finn, youth ministry coordinator for the New Albany Deanery, "Working with someone of the calibre of Ray Lucas is a pure gift. It is rare to find someone with a sense of leadership, responsibility, dedication, sensitivity, spirituality, enthusiasm and compassion as Ray has." He has participated in nearly all activities sponsored by his parish, deanery and archdiocese the past four years and has acted as president of the St. Paul's Youth Council for three years, chairperson of the deanery advisory committee for two years, and was the New Albany Deanery representative to the Archdiocesan Youth Council. Lucas, as editor of the high school yearbook and member of the newspaper staff has won journalism and photography awards. An honor student, he is on the golf and track teams.



OUTSTANDING—Selected as CYO members of the year and awarded the Rober Graham Memorial Award are Tina Kunkler of St. Mark's, Tell City; Michael Emmett, Christ the King, Indianapolis; and Ray Lucas, St. Paul's, New Albany. (Photo by Tony Cooper)

Over 800 get 'high on life'

by Tony Cooper

Much attention has been paid in recent months to the problems of drug abuse among young people. One television commercial cautions teenagers, "You can't be a hit when you're high."

Last weekend over 800 young people in the archdiocese gathered in Indianapolis for the 30th annual CYO Catholic Youth Conference and proved that they don't need drugs or alcohol to have a good time. The theme of the conference was "Extravaganza #1: High on Life."

"You don't have to turn to drugs to get high and have fun," according to 16-year-old Brian Sweeney, a sophomore who is a member of St. Columba Parish in Columbus.

Sweeney said, "I discovered you can get high on life by taking time to get to know people from other places... and then learning about God together. The dance on Saturday night was my favorite part because all the kids didn't care who you were, they just acted like they were all part of God's family, and that's all that matters."

The conference featured over 20 workshops on topics ranging from coping with loss, to moral decision-making, to being successful in junior high ministry. Each participant could choose two of the fifty-minute workshops.

The keynote speaker for the conference was Father John Horan, the director of the Catholic Youth Office for the archdiocese of Chicago. The priest touched the hearts of the

youth with his humorous stories, which he related to faith. Father Horan said he wanted to give the young people a challenge and a vision of faith. "Can you begin to dream the great dream of faith, so that the ordinariness of life will become a miraculous peace? I want you to begin to think of faith, not as something that is boring, but rather as a dream that can make you truly, and fully, and most humanly alive!"

Father Horan's talk was the high point of the conference for 15-year-old Shawn Hayes, a sophomore at Roncalli High School, Indianapolis. "His talk made me more aware of my religion and I learned a lot more about my faith."

(See HIGH ON LIFE, page 37)

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SESSION IV	June 28-July 3 (Boys)	June 28-July 3 (Girls)
SESSION V	July 5-10 (Boys)	July 5-10 (Girls)
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ICEBREAKER—John Boucher and Bob Schultz lead over 600 young people in a song at the opening of the 20th annual CYO Catholic Youth Conference. Archbishop Edward T. O'Meara (far right) gets into the heat of the song. (Photo by Tony Cooper)

'High on life' at conference

(Continued from page 35)
For 16-year-old Laura McIntyre of Sacred Heart Parish in Jeffersonville, the workshop on "Turning Losses to Gain" meant the most. "I had a friend who was killed in a car accident in September. This workshop was good, because it just helped to hear other people sharing things they'd gone through, and knowing that others felt the same way as I did."

The youth conference served as a training experi-

ence for some. "Our youth minister in Richmond is trying to put together a smaller conference like this for us," said 15-year-old Michael Bihl, from St. Andrew in Richmond. "I was coming here for ideas as much as anything. I definitely had fun, and came away with some great ideas."

Tina Banet, a 17-year-old from St. Mary's Parish in Navilleton, said she was very impressed with the multimedia "Amber Lights" presentation dealing with the

hazards of drug and alcohol abuse and the talk that followed by Kevin Warner, the president of the National Federation of Drug-Free Use. "Kevin talked about how he's going to college now and he feels good about being able to say 'no' to drugs and alcohol and still have a good time at parties. He's only two years older than I am, and if he can do it so can I."

The youth conference was held at Roncalli High School, Indianapolis, on Apr. 11 and 12.

Music and life

Memories are made of this

by Charlie Martin

TWENTY YEARS AGO

It's been a long time since I walked through this old town/But O, how the memories start to flow/And there's the old movie house, they finally closed it down/You could find me there every Friday night, 20 years ago.

I worked the counter at the drugstore down the street/But nobody's left there I would know/On Saturday mornings that's where all my friends would meet/You'd be surprised what a dime would buy 20 years ago.

Refrain: All my memories from those days come gather round me/What I'd give if they could take me back in time/O, it almost seems like yesterday/Where do the good times go/Life was so much easier, 20 years ago.

I guess I should stop by Mr. Johnson's hardware store/His only son was my friend Joe/But he joined the Army back in 1964/How could we know that he would never come back 20 years ago?

Repeat refrain

It almost seems like yesterday/Twenty years ago.

Written by M. Spriggs, W. Newton, D. Tyler, H. Noble
Sung by Kenny Rogers
© 1967, RCA-Arista International

Suppose you could be magically transported 20 years into the future. As you look back from this future vantage point, what would you see? How would you judge the actions, goals and behavior of your teen and young-adult years?

I thought about that as I listened to Kenny Rogers' new

release, "Twenty Years Ago." Even though the song is a reflection on moving back rather than forward in time, it reminded me how tomorrow's memories are being formed today. As we reflect back 20 years from now, we will remember today's events,

what we learned and the relationships that now are important to us.

The song also talks about Mr. Johnson's son Joe, who died while in the Army. This reminds us that we should not take the gift of life for granted. We do not know when death will come to us. Facing this uncertainty helps us realize the importance of life at any age.

Sometimes we forget this and live only for the future. We imagine that real life begins only after our teen years when we are out on our own. Indeed, there will be changes and new opportunities will emerge for teens as they grow older.

However, many aspects of life are important and filled with meaning no matter what our age. The love, courage and generosity that each of us shows today always remain important.

Memories are significant for us. Use today to make sure that your memories of your teen years will be good ones.

(Your comments are always welcome. Please address: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)

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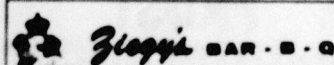
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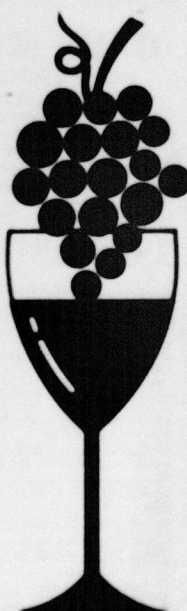
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Book review

The courageous life and cruel murder of Fr. Jerzy Popieluszko

The Priest and the Policeman: The Courageous Life and Cruel Murder of Father Jerzy Popieluszko, by John Moody and Roger Boyes. Summit Books (New York, 1987). 251 pp., \$17.95.

Reviewed by John H. Carroll

On Oct. 19, 1984, a modern, tragic martyrdom occurred in Poland. A group of Polish secret police officers brutally murdered a young and outspoken priest, Father Jerzy Popieluszko. John Moody and Roger Boyes tell the frightening story of this outrage in their book, "The Priest and the Policeman."

Since the end of World War II, Poland has been caught up in a struggle between a minority Communist government, which is dominated by the Soviet Union, and the majority of the population, which is still loyal to the Catholic Church and the traditional ties to the West.

This apparently uneven contest has been carried on in various ways. In the initial stages, during the Stalinist era after World War II, the Polish Communist Party, acting on

orders from the Kremlin and using the governmental and secret police apparatus, tried to break the church and all opposition through ruthless oppression. Despite this campaign, resistance continued. After the death of Stalin, however, oppression eased and conditions improved somewhat throughout Poland and the rest of the Soviet bloc.

During the early 1980s an alliance of workers, intellectuals and clergy formed Solidarity, an independent Polish union with nationalist inclinations. The party and the government under the leadership of Gen. Wojciech Jaruzelski cracked down on Solidarity and declared martial law in Poland on Dec. 13, 1981.

The authors recount the life of Father Popieluszko against this background. He came from a farming family. After his ordination he worked mainly in parishes in the industrial areas around Warsaw. Although he was slight and sickly and a preacher of moderate ability, he possessed a great deal of moral courage and spoke out directly on the rights of Solidarity and the workers.

Authorities in the secret police decided to move against this outspoken priest. Capt. Grzegorz Piotrowski, Lt. Leszek Petalski and Lt. Waldemar Chmielewski, all members of Department Four, the secret police unit responsible for monitoring church activities, apprehended Father Popieluszko on his way back to the Polish capital from the country. They beat him brutally and threw his battered body into a reservoir outside Warsaw. The public trial that followed was the first that was ever held for secret policemen in a communist nation.

Moody and Boyes have obviously engaged in thorough background research for this book. They tell the frightful story in a direct and clear style. There is a good exposition of the struggle between the church and Solidarity, on one hand, and the party and the secret police on the other. There is also a telling insight into the secret workings of Soviet influence on the party and the secret police in Poland. Finally the work serves as a tribute to the memory of a modern martyr.

Moody is a newsmen who has served in Moscow and Warsaw for United Press International and Time magazine. Boyes worked in Moscow for Reuters and reports on Eastern Europe for The Times of London.

Rest in peace

(The Criterion welcomes death notices from parishes and individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. the week of publication. Obituaries of archdiocesan priests, their parents and Religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† AVERY, Mary Emma, 78, St. Joseph, Shelbyville, Apr. 8.

† BATH, Orville J., 68, St. Michael, Brookville, Mar. 14. Husband of Rosanna, son of Violet, father of Charles, Kenny, Cathy and Mary; brother of Betty Lamping; grandfather of six.

† BEARD, Mildred M., 78, Holy Name, Beech Grove, Mar. 28. Mother of John David, Frederick I. and Richard J.; grandmother of six.

† BERTRAND, Eugene, 68, St. Mary, New Albany, Mar. 30. Mother of Dominick, Father Emmanuel and Edward E.; grandmother of three, great-grandmother of two.

† BLANE, William W., 67, St. Mary, New Albany, Apr. 1. Husband of Ruth Verry, father of Eddie, Michael, Dennis and William C.; brother of Willard, Audrey, Lena, Bertie, William and Doris Smith; grandfather of seven, great-grandfather of four.

† BLANE, William W., 67, St. Mary, New Albany, Apr. 1. Husband of Ruth Verry, father of Eddie, Michael, Dennis and William C.; brother of Willard, Audrey, Lena, Bertie, William and Doris Smith; grandfather of seven, great-grandfather of four.

† BRANDON, Michael Edward, 68, St. Philip, Neri, Indianapolis, Apr. 4. Son of Mr. and Mrs. Jerry Brandon; brother of Patricia A., David J., John F., Daniel F. and Christopher.

† CONNELL, Amelia G., 68, St. Augustine, Jeffersonville, Apr. 2. Wife of T. "Bud," mother of Thomas R., Jr., Terry, Practor, Norma McFadden and Sheila Burton; sister of George and Louis Guernsey and Marie D'Amico; grandmother of seven.

† COOK, Agnes E., 82, St. Andrew, Richmond, Apr. 4. Mother of Elaine, Elaine and Jack; grandmother of five, sister of Loretta Bradley, Louise Parlock and Bernard Miller.

† COYNE, Thomas D., 74, St. Jude, Indianapolis, Mar. 31. Wife of Dr. Thomas A., Sr.; mother of Dr. Thomas A., Jr. and Joseph H.

† FOG, Mary Catherine, 91, St. Christopher, Speedway, Apr. 2. Mother of Mary, Margaret, Turner and Virginia Schell; sister of two.

† GERBON, John J., 63, Holy Name, Beech Grove, Mar. 28. Husband of Theresa M. VanBuren; father of Joan Marie, Jacqueline Ann and John J., Jr.

† HAZEL WANDER, Lorna, 71, St. Gabriel, Carmel, Apr. 1. Wife of J. John; mother of Carolyn, Lucker; grandmother of Keith and Kenneth; sister of Harold Sturgeon and Gladys Fox; grandmother of four, step-grandmother of one.

† HELLARD, Frank E., 91, St. Mary, Greenburg, Apr. 3. Father of Helen Marie Kusterhemp.

brother of Josephine Gredick, Alma Wenning and Clara Keller.

† HOLLY, Frances, 81, St. Christopher, Speedway, Apr. 8. Mother of Mary L. Weichering, grandmother of four, great-grandmother of one.

† HOPKINS, Edgar D., Sr., 81, St. Andrew, Richmond, Apr. 3. Father of Edgar D., Jr., and Vernice Roundtree; brother of Mary Ellen McConnell, Charles and Samuel; grandfather of five.

† JONES, Irene Doyle, 72, Holy Name, Beech Grove, Mar. 25. Mother of Patrick, grandmother of Patricia S.; sister of Matthew A., Joseph T. and Edward D. Doyle, Bernadette Dietz Goldberger, Anna M. Schoner and Ernestine C. Nally.

† KOERNER, Thomas, 77, St. Mary, New Albany, Apr. 3. Father of Margaret Martin, Henry J. Paul and David; brother of John; grandfather of eight, great-grandfather of one.

† LALLORY, Walter L., 78, Holy Name, Beech Grove, Mar. 21. Husband of Isabelle A. Scott; father of Martin L. and John S.

† REEVE, William J., Sr., 81, Little Flower, Indianapolis, Apr. 3. Husband of Bernetha M.; father of William J., Jr., Michael E., Patty, Peter and Rita Dale; brother of George; grandfather of 18, great-grandfather of seven.

† RORNGARTEN, Ervin B., 67, Holy Name, Beech Grove, Mar. 15. Father of Ervin E. and Robert; grandfather of five; brother of Harry E.

† SCHROETER, Margaret, 78, St. Lawrence, Indianapolis, Apr. 3. Wife of Joseph, sister of Robert, John and Genevieve Krens, and Pauline Feintritter.

† STOCKHOFF, Clifford, 51, Peter, Franklin Co., Apr. 4. Husband of Barbara Jean; father of Brenda, Tonya, John, Donald and Dwayne; brother of Dennis, Jim, Henrietta, Bradley, Betty Lewis, Shirley Hahn, Patricia Snyder, Lucille Enert and Helen Hines.

† TULE, Dorothy J., Cox, 56, St. Monica, Indianapolis (buried from St. Anthony, Indianapolis), Mar. 28. Wife of Stanley W.; daughter of Earl and Esther Cox; sister of Russell Cox.

† WALTER, John Bauer, 87, St. Mary, New Albany, Mar. 28. Aunt of Robert E. Miller.

† WEBER, Irene L., 84, St. Philip, Neri, Indianapolis, Apr. 1. Mother of Ruth, Jane W. Pearson, Claire Mangin, and Paul J.

† WELLS, Marjorie, 68, St. Martin, Yorkville, Mar. 28. Wife of John; daughter of Jeffrey, John and Jan; daughter of Orville McCarty; sister of Lillian (Betty) and Dale McCarty.

† WERTINGTON, Doris Michael, 78, Holy Name, Beech Grove, Mar. 24. Son of Gerald R. and Barbara A.; brother of Kerri Lynn, Bradley S. and Kevin A.; grandson of James and Louise; great-grandson of George and Millie Adams.

† WILSON, George M., 75, St. Lawrence, Indianapolis, Mar. 24. Son of Robert A., Sr. and Rita J.; brother of Robert A., Jr.; grandson of Uta, and Mildred Gullion.

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Pope says capitalism, collectivism need critique

by Agostino Bone

VATICAN CITY (NC)—Catholic social teachings require a "penetrating critique" of liberal capitalism and totalitarian collectivism, said Pope John Paul II.

In both systems "the economic value is seen as supreme" over human values, he added.

The pope spoke March 26 at Vatican ceremonies marking the 20th anniversary of Pope Paul VI's social encyclical, "The Development of Peoples." Pope Paul published the encyclical March 26, 1967.

In the encyclical, "progress is seen as a transition from a less human to a more human condition of life," said Pope John Paul.

That notion of progress requires "a penetrating critique of the various forms of liberal capitalism and of totalitarian systems inspired by collectivism," he added.

The divisions between the rich and poor nations are as important as "political-theological" divisions in causing world conflicts, he said.

The world is seeing a "revolutionary explosion of desperation," the pope said.

"The difference between one part of the world, rich in goods, and the other, poor and lacking, influences political divisions and accentuates their conflictive character and explosive potential," he added.

Developed nations also must share their technological progress with underdeveloped countries, he said.

The pope also asked for technological progress to be governed by ethical norms.

Technology has been advanced to the point of being able "to manipulate the very sources of life" and to build "subtle networks of global information," he said.

"Unfortunately, these most sophisticated forms of contemporary technology—good in themselves but distributed so unequally and used by some without reference to ethics—have too often served for the projection and realization of activities contrary to humanity," he said. The pope did not mention specific abuses.

He also asked for stepped-up efforts by borrowers and

lenders to solve the Third World debt crisis. Pope Paul's encyclical warned about the dangers to the world economy of excessive borrowing by poor countries under terms which were to their long-term disadvantage, the pope said.

The 20 years since the encyclical was published "have seen the recharging and worsening, in a preoccupying way, of the international debt," said Pope John Paul.

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Pope completes journey to Chile and Argentina

by NC News Service

Pope John Paul II urged South Americans to seek reconciliation within their countries and reject violence as a solution to their problems. But violent clashes between police and demonstrators marked some of his stops in Chile.

Traveling through Uruguay, Chile and Argentina March 30-April 12, the pope also urged respect for human rights and asked governments and private enterprise to cooperate to improve the living standards for millions of Latin Americans.

During the pope's April 1-4 visit to Chile, violent demonstrations against the government of Gen. Augusto Pinochet left more than 400 protesters and police officers injured, including 100 at a papal Mass in Santiago. Pope John Paul II was actually preaching against what was happening, said a Vatican official who was on the altar platform during the April 1 Mass.

"Violence is not Christian," the pope said during the homily in which he advocated dialogue as the road to solving political conflicts. "The search for the common good also demands the rejection of all forms of violence and terrorism—from wherever it comes—which only throws people into chaos."

In his initial speech to Argentine President Raul Alfonsin and other political leaders in the capital of Buenos Aires April 6, the pope urged them to avoid "the frequent temptation to respond to violence with violence." He asked hundreds of thousands of youths in Buenos Aires April 11 to "no longer have a place for hate and violence." Make "personal commitments" to build "a nation of brothers," he urged them.

Many of the papal events in Chile were punctuated by anti-government banners, chants and slogans. Some of the banners accused the government of torture, and in Concepcion, Chile, April 4, the pope said the church "denounces the practice of moral and physical torture." Practices of torture are "infamous in themselves" and "dishonor

more their practitioners than their victims," he added.

Argentine human rights groups have been concerned about the thousands of people who disappeared in their country during the 1970s and the early 1980s in the "dirty war" between security forces and guerrillas. "May you never again have kidnapped or disappeared persons," the pope told the youths in Buenos Aires.

In Viedma, Argentina, Bishop Miguel Esteban Hesayne asked forgiveness for the church because, he said, it did not always "identify with the poor, the needy, the persecuted."

During the military's rule, the Argentine bishops issued several public statements on human rights and privately pressured the government, but the bishops' conference did not organize human rights groups or support other human rights groups.

Before leaving Argentina April 12, Pope John Paul praised the bishops for their efforts during the "dirty war."

"I know of the severe documents condemning this violence and seeking reconciliation; I know of your dedicated efforts which saved lives, thus bearing witness to demands set forth in the Gospel," the pope told Argentine bishops.

Another Argentine issue was divorce, which the pope said helped undermine "the foundations of society." A bill to legalize divorce has passed the Argentine Chamber of Deputies and is being considered by the Senate. The pope asked Argentines to make "a special commitment" to keep divorce from becoming legal. (See story on page 31.)

He asked Argentine business and labor leaders to look beyond short-term solutions to help the country's ailing economy. Speaking to business leaders April 11, he criticized the "lack of honesty in business affairs and injustices toward your workers." The previous day, speaking to labor leaders, he told them not to limit themselves to "a few short-term objectives whose only aim is limited to collective agreements on salaries and the lowering of work hours."



PAPAL PROTECTION—Pope John Paul II is shielded from the rain by an umbrella as he arrives at Corrientes, Argentina, for a Mass. (NC photo from UPI-Reuters)

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