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EASTER—Christ is shown in glory in the bottom panel of this Russian icon from the 1560s. The other panels show the entry into Jerusalem and the Transfiguration. The icon is in Annunciation Cathedral in the Kremlin. (CNS photo from Smithsonian Institution)

Fear, tension still part of Holy Land

by John Thavis
Catholic News Service

JERUSALEM—As war clouds lifted over the Middle East in March, the Holy Land remained under the shadow of mutual fear and tension.

For Palestinians living in Israeli-occupied territories, springtime followed a long winter of hardships that have worn down the spirit and further eroded freedoms.

For Israelis, the recent weeks have brought fresh evidence of surrounding hostility: as when, for example, Jerusalem Palestinians cheered Scud missiles falling on Tel Aviv or when an Arab commando squad infiltrated the West Bank.

Caught in the conflict, the Catholic Church is struggling to help ease some of the suffering, correct injustices and convince its own faithful to stay.

The Holy Land, where Christ first preached love for one's neighbor, is today one of the most explosive places on earth. In the prelude to Easter, only hints of hope broke through the prevailing pessimism.

One big Palestinian hope was that the Persian Gulf War would somehow prick the world's conscience and remind the West of United Nations resolutions supporting their quest for a homeland. But something else happened. Fearful that the

war would trigger another round of local unrest, Israeli occupation authorities imposed a 24-hour curfew and tightened travel restrictions, bringing economic and social life to a virtual standstill in the territories.

One family of five in Beit Sahour, a predominantly Christian town south of Jerusalem, said the curfew had turned home into a "prison." There was no play, no shopping, no school, no socializing.

The mother worried about the education of her three teens, and worried even more when they snuck outside to be with friends. During the war, Israeli patrols warned that they would shoot curfew offenders. After the cease-fire, violators still faced stiff fines.

Even indoors is no safe haven in the occupied territories. In mid-March, another Beit Sahour family was mourning a 14-year-old boy shot dead in his living room, apparently by an Israeli settler. Women sat beneath a Palestinian flag and a picture of the dead youth, grief and bitterness on their faces. The family they explained, was forced by military authorities to bury the boy after midnight, so that only a few people could attend.

After the war, many travel and employment restrictions remained in the occupied territories. Military authorities said they were cutting the number of work permits for work in Israel—adding to Palestinian

(see FEAR, TENSION, page 24)

Archbishop Lefebvre dies in Switzerland

MARTIGNY, Switzerland (CNS)—Traditionalist Archbishop Marcel Lefebvre, who provoked a schism in 1988 by ordaining bishops against papal orders, died March 25 at a Martigny hospital after suffering from cancer. He was 85.

At the Vatican, Pope John Paul II prayed for the archbishop and asked God's mercy on his soul.

According to a Vatican statement, the pope had been ready "up to the last moment" to lift the excommunication if Archbishop Lefebvre had shown some remorse for his actions.

The French archbishop and his followers reject the reforms of the Second Vatican Council, especially the council teachings on ecumenism, religious liberty and liturgical reform.

Vatican officials said they expected the division would remain between Archbishop Lefebvre's traditionalist society and the Holy See.



Archbishop Marcel Lefebvre

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Lay ministry, priests, seminarians to benefit from Easter collection

by John F. Fink

For the first time this year, money that Catholics contribute on Easter to their parishes' regular collections will help support lay ministry programs as well as priests and seminarians.

For years the collection has benefited programs for priests and seminarians, and all of these programs will be continued. But since lay persons and religious are now, and will be even more in the future, serving in ministry roles, they too will now receive support from the collection.

A total of \$637,869 is required to meet the budgets for eight programs that will receive money from the collection. Semin-

ary formation will receive the largest amount, \$191,200. The other programs and amounts budgeted are: Vocation Office, \$99,500; ministry to ministers, \$79,869; disabled clergy, \$74,300; clergy graduate study, \$65,000; lay ministry personnel, \$46,000; priests personnel, \$44,000; and clergy sabbaticals, \$38,000.

Brochures explaining the use of the money from the Easter collection have been distributed in parishes through out the archdiocese. They also explain the establishment of a new Ministry Personnel Office, whose executive director is Father John Geis.

A letter from Archbishop Edward T. O'Meara about the Easter collection is on page 2 of this issue.

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Why did Jesus have to die on the cross?

by John F. Fink

Although much of this issue is devoted to Easter, it is dated March 29—Good Friday. We must not neglect Good Friday, even if Easter seems to be the more popular feast.

More people go to Mass on Easter Sunday than on Good Friday despite the fact that Good Friday is the day on which we commemorate nothing less than our redemption. It should be the most important feast on our liturgical calendar because the whole reason Jesus came into the world was to redeem us.

The church calls today Good Friday because on this day God gave the ultimate demonstration of his love for us—he died for us. Furthermore, he died an excruciating and humiliating death on the cross, preceded by the torture of scourging at the hands of the Roman soldiers.

The principal Scripture readings for the Good Friday liturgy are taken from Isaiah, the Letter to the Hebrews and the Gospel According to John. In Isaiah we read the "Suffering Servant" passages, an extraordinary description of the sinless servant who by his voluntary suffering atones for the sins of his people and saves them from just punishment at the hands of God. We don't really know whom the writer of this part of Isaiah had in mind when he wrote it, but the church has recognized that only in Jesus is this prophecy perfectly fulfilled.

John's Gospel tells us the details of Christ's passion and death—the fulfillment of Isaiah's prophecy. It tells us what happened on that first Good Friday.

BUT WHY DID JESUS HAVE TO DIE SUCH A CRUEL DEATH AS A CRUCIFIXION? Neither Isaiah nor John tells us that. For the answer to that question we should go to the Letter to

the Hebrews. Not, however, unfortunately, the reading during today's liturgy.

Reading the Letter to the Hebrews is, I believe, the best way to start meditating on the passion and death of Christ and I recommend it. (It was read this Lent by those who pray the Office of Readings in the Roman Breviary.) A richly doctrinal writing in the New Testament, it was 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 six through 10 which explain Jesus' eternal priesthood and eternal sacrifice.

The letter was written by an unknown author sometime between the years 80 and 90. It is called "to the Hebrews" because it explains the harmony between the Old and New Testaments and thus appears to be directed toward Jewish Christians.

IN THE LETTER TO THE HEBREWS, we get the concept of Jesus as a high priest who offered sacrifice to God. But he was not only the priest, he was 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 humankind 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, replacing the covenant that God had made with the Jews and fulfilling the promise made by God through the prophet Jeremiah. This new covenant surpasses the old because the priesthood of Jesus surpasses that of the Jewish priests and because Christ's blood is purer than that of any other possible victim.

Hebrews emphasizes 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 why Jesus died as he did, there is no better source than the Letter to the Hebrews.

Archbishop supports drive to bring EWTN to Indianapolis

by Mary Anne Barothy

Archbishop Edward T. O'Meara has given his support to efforts of a local committee to bring Mother Angelica's Eternal Word Television Network (EWTN) to the Indianapolis area.

The committee, called Catholics United for EWTN, was organized to try to bring America's first 24-hour all-Catholic TV network to the area.

The archbishop has told the committee that EWTN would be a help to parishes as a supplement for nourishing spiritual

needs. In addition, as the number of priests and nuns continues to decline, EWTN would be a "spiritual banquet" for families, youth, singles, the elderly and shut-ins.

Jim Wells, co-chair of the committee, said: "With the archbishop's backing for this campaign, the committee will forge ahead with plans to have a city-wide signature campaign, whereby prospective cable viewers will have the opportunity to sign up for cable service in order to be able to receive EWTN on their cable system at home."

Wells noted that the Catholic community has been deprived of the EWTN programming and "we hope to be able to change that soon and bring Mother Angelica's EWTN to the Indianapolis area."

John Holloran, who will soon be the state deputy of the Knights of Columbus, has assured the committee of the Knights' support to help coordinate the effort in each parish and to duplicate the successful campaigns that the K. of C. has organized around the country for EWTN.

Now celebrating its 10th year in operation, EWTN is now on 750 cable stations in 48 states plus Puerto Rico and can be seen in more than 17.5 million homes. It is available in Indiana in Terre Haute, Evansville, Fort Wayne, Jasper, Anderson, New Haven, Vincennes and Wadesville.

People from the Indianapolis area have "discovered" EWTN while visiting other cities and have been disappointed that it is not available on their cable system. Earlier attempt to persuade local cable companies to carry EWTN were unsuccessful.

Catholics United for EWTN was organized last October. Committee members have met with Gene Bauer and Mary Ann Lollar, marketing representatives for EWTN from its Birmingham, Ala., studio to plan strategy for a successful signature campaign in Indianapolis. Lollar and Baker have worked successfully with other cities to bring EWTN to their communities.

EWTN can be accessed through satellite dishes and among those who are doing so is St. Augustine Home, Mother Regina of the Little Sisters of the Poor said that she arranged, with the help of friends and benefactors, to have the dish installed because she was so impressed with the programming offered by EWTN.



Mother Angelica

"It has done wonders for the residents and provides many sound doctrinal programs, as well as a recreation for all with a variety of programs," she said. "With many of our people unable to get out of the home, they are able to watch important live

church events around the world via the EWTN specials. The sisters also avail themselves of the programs. EWTN offers positive Christian programming for people of all faiths."

Dorothy and Bud Moody, members of the committee, have made two trips to the EWTN studios in Birmingham to attend live shows. Bud said that EWTN "would be such a great evangelical tool, especially for families of all faiths, shut-ins and the elderly. They offer specials, Mother Angelica live, interviews with prominent people, programs for teens and youth, the rosary, and live coverage of Catholic events."

Attorney Diane Liptak noted that very little Catholic programming is available in Indianapolis. She said, "EWTN takes you right to global Catholic events like the pope's visit to the U.S. the annual U.S. bishops' meeting, and special Holy Week and Easter Masses. EWTN would be a tremendous help to the Catholic community of Indianapolis."

The EWTN signature campaign will be in each parish soon. Anyone interested in more details about EWTN can call Bud Moody at 356-5110.

Offer assistance to those who serve in parishes, institutions

My dear Family in Christ,

This past year has found us doing much reflection upon the future of parish ministry in our archdiocese. The Future Parish Staffing Project has called each of us to look closely at how all the parishes and institutions of the archdiocese can be served in the future, using our human resources. We have been asked to do difficult planning, and I appreciate the work that many of you contributed to this question.

We know that ministry in our parishes and institutions will include not only priests in the future, but also lay persons and religious serving in different roles. In particular, the work of parish life coordinators and pastoral associates will be extremely important in our ministry picture for the 21st century. This year for the first time, the Easter collection will offer assistance toward the development of these lay ministries. The time has come for this to happen, and I hope you celebrate this new growth as I do.

I wish to clearly state that the present support offered to our diocesan clergy and our vocation programs will continue. In reading the Easter collection brochures, please note the continuation of all the clergy programs presently offered. The well-being of our priests is important to me and the archdiocese.

The Easter collection is one way to offer assistance to the men and women who serve in our parishes and institutions. In the name of the many priests and ministers who will benefit from this fund, I ask your support.

May this Easter season draw you more deeply into the beautiful mystery of Our Lord's resurrection. Know of my fraternal support for you.

Sincerely yours in Our Lord,

+ *Edward T. O'Meara*
Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

Archbishop O'Meara's Schedule

Week of March 31

THURSDAY, April 4—Confirmation for St. Columba, Columbus; St. Bartholomew, Columbus; St. Ambrose, Seymour; and St. Mary, North Vernon; at St. Columba, Columbus, 7:30 p.m.

FRIDAY, April 5—Our Lady of Providence High School Spring Gala, Clarksville, 6 p.m.



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UNITED CATHOLIC APPEAL

77,000 took part in family life programs in '90

by Mary Ann Wyand

Family development ministries will receive 13 percent of the funds raised through the new archdiocesan United Catholic Appeal this year.

Rick Valdieri, archdiocesan director of development, said family development is one of the four main thrusts of the May 5 appeal. The others are spiritual growth, education, and social justice.

"Families are the foundation for the church," Valerie Dillon, director of the archdiocesan Family Life Office, explained. "They are the foundation for a healthy parish church and also for a strong diocesan church."

During 1990, she said, the Family Life Office served more than 77,000 registered participants in five program areas. But programming actually reaches countless

others who benefit from the diversity of this ministerial focus on the family.

Dillon describes the people served by the Family Life Office as "husbands and wives, engaged couples, families, single people, parents, divorced Catholics, widows and widowers, educators, youth ministers, high school and college students, seminarians, pastors, and other professionals in parish leadership throughout the archdiocese and in neighboring dioceses."

The Family Life Office staff is small, she acknowledged, but much is accomplished through collaborative projects, shared resources, and generous volunteer assistance.

"We're committed to the idea that ministering to other people is ministering to ourselves," she said. "It's part of our faith life."

Family life programming encompasses five broad areas:

►Implementation of the marriage preparation policy of the archdiocese.

►Marriage and family education and enrichment.

►Ministry to divorced and widowed Catholics.

►Promotion, consultation services, and shared resources.

►Collaboration with other agencies and offices.

In each program area, volunteer lay ministers exemplify the Family Life Office philosophy of educating and training other people for service and ministry.

"People discover that there is power in their own experience," Dillon said. "When they tell their story, other people learn and grow and discover they are not alone."

Just as each family has strengths and weaknesses, she said, each person has strengths and weaknesses. Every person also has worth, value, purpose, and wisdom.

"We all have a piece of the truth," Dillon explained. "We all have wisdom to share with the larger community."

That wisdom might come in the area of ministry to engaged couples by sponsor couples, she said, or by volunteer speakers

who spread the good news of family ministries, or by recognition of elderly couples who have maintained long and happy marriages.

Ministry to divorced and widowed Catholics continues to increase in numbers and importance as people who are hurting turn to the church for help, Dillon noted. Telephone ministry, consultation, and promotion of a broad range of programs and services are other important components of the Family Life Office programming.

"The Family Life Office bases its goals and ministry on the U.S. Bishops' 1980 'Pastoral Plan for Family Ministry,'" Valerie Dillon explained. "Under this plan, the focus of ministry and education is married couples, parents, singles, hurting families, developing families, and leadership families. This broad mandate has shaped the efforts of the office since it began in 1982."

In addition to the 'Pastoral Plan,' she said, "Pope John Paul II's 'Apostolic Exhortation on the Family' and the U.S. Bishops' document 'A Family Perspective in Church and Society' form the theological and philosophical basis for our operation."

Six win peace theme art contest

The archdiocesan Campaign for Human Development (CHD) has announced the six winners of its annual art contest.

Receiving awards on March 20 for Level I, grades 7-9 were: first, Paul Ripley, St. Mary, Aurora; second, Susan Reeves, St. Michael, Greenfield; and third, Carl Shaw, All Saints, Columbus.

All three winners for Level II, grades 10-12 were from Socinea Memorial High School: first, Jon Walls; second, Brian Keegan; and third, Joe Smith. The award ceremony took place at the Catholic Center.

The theme of the entries was "If You Want Peace, Work for Justice." Judges

were Franciscan Sister Sandra Schweitzer, Josephine Hartman, and John Brodnik, a winner of the first competition in 1983.

Media included scratchboard, pen and ink, charcoal, or black and white paint and all entries were 12 by 18 inches. First prize winners received \$100, second prize was \$85 and third was \$65.

Grace Hayes, director of the archdiocesan office, told the winners that their work will be shown in CHD ads in *The Criterion*. She explained that the contest will include color entries next year.

Invitations were sent to all Catholic schools and parishes religious education departments in the archdiocese.



WINNERS—Campaign for Human Development art prizes went to (from left): Paul Ripley, Carl Shaw, Brian Keegan, Susan Reeves, and Joe Smith. Jon Walls not present for the awards, won first prize for the grades 10-12 level. (Photo by Margaret Nelson)

ARIA seeks national day of reparation for the sins of war

The following letter was mailed to all ARIA members with the suggestion that they send this or their own personal statement to President George Bush:

Dear President Bush:

We, the Association of Religious of the Indianapolis Archdiocese (ARIA), pledge to support all peacemaking initiatives you and our country have made, and will continue to make. From December 15 through January 15, we prayed war would be averted. After the war began, we continued our prayers for peace.

You have designated April 5-7 as days of thanksgiving for the victory. How can we celebrate it—taking of life and the destruction of property? The men and women religious of this archdiocese will continue our prayers for peace rather than put ourselves on the back for engaging in war.

In 1863, President Abraham Lincoln declared a day of prayer and fasting in reparation for the sins of the Civil War. We think a similar proclamation from you would be more appropriate than a victory celebration.

We individually and collectively support the men and women who found

themselves in Saudi Arabia on behalf of the United States. Do not dismiss us as anti-American. That is too easy. We are privileged to be Americans, enjoying all the benefits that entails. We do not, however, agree with all America does.

In the light of the abundant blessings our country has received, it is incumbent upon us to set an example of compassion and peace. We are in the best position to do so.

We challenge you, Mr. President, to listen to your own words and strive for a kinder, gentler nation.

Sister Sharon Bierman, OSB
ARIA President

Sister Sharon explained, "I have not asked every single member about it. It is their individual choice whether they send it or not."

But she added, "The ARIA board didn't have any problem with it. In fact I haven't had any negative response."

Sister Sharon said that the Benedictine community in Beech Grove is not ringing the bells on April 7 "because we don't consider it a victory."

Seven talks slated in Bloomington

The Catholic community of St. Charles Borromeo, Bloomington, will offer a GIFT (Growing in Faith Together) program to be presented on seven Sunday evenings, from April 7 through May 19, at 7:30 p.m. in the parish hall.

Offered as "an invitation to be renewed in the Risen Christ," all talks will be reflections on scripture. On April 7, Father Albert Ajamie will discuss "God's Love"; April 14, Benedictine Father Noah Casey, "Salvation in Christ"; April 21, Franciscan Father John Doctor, "Transformed by New Life"; and April 28, Father Ronald Ashmore, pastor of St. Charles, "Receiving God's Gift."

Father Ajamie will present "Graced by the Spirit" on May 5; Father Michael Kelley, "Growth in Community," on May

12; and Benedictine Father Jeremy King, "Building the Body," on May 19. The evenings of learning, discussion, prayer and song will conclude at 9 p.m.

These programs are open to the public and free of charge. Child care will be available. Those wishing further information may call 812-336-6846.

Two other religious education events are scheduled at St. Charles. "Discernment of the Spirit as One Element of Christian Life," will be discussed by Luke Johnson, professor of New Testament studies at Indiana University on April 4 and April 11 at 7:30 p.m. in the parish hall.

The Call to Action drama troupe will present "If You Want Peace, Work for Justice" on April 16 at 7:30 p.m. in the church.

Principals finish Marian program

Thirteen principals from the archdiocese have completed phase two of the Indiana Catholic Principals Institute (ICPI) at Marian College in Indianapolis.

Principals Barbara Fox of All Saints, Columbus; Nancy Gavin, Pope John XXIII, Madison; Providence Sister Mary Moeller, St. Patrick, Terre Haute; Mary Ann Sullivan, St. Mary, North Vernon; and Kelli Howard, St. Michael, Greenfield finished the program.

Eight principals represented schools in Indianapolis: Daughters of Charity Sister Clare Mulloy, St. Rita; Kathleen Tichenor, Central Catholic; Kathleen Fleming, Our Lady of the Greenwood,

Bernadette Paradise, St. Thomas Aquinas; Providence Sister Rosemary Eyer, St. Matthew; Kerry Blanford, St. Roch; and Lois Weillhammer, Nativity.

The second phase concentrates on the needs of experienced principals, including Catholic identity and education, values, historical awareness and marketing. The five-day session includes three days in June and two in January.

The ICPI program focuses on developing the spiritual and collaborative aspects of leadership which are unique to Catholic School Principals.

A phase one program is for beginning principals. Phase three is offered to pastoral teams.



SMART PRINCIPALS—Among those completing phase two of the Indiana Catholic Principals Institute at Marian College are (front, from left) Mary Ann Sullivan, St. Mary, North Vernon; Bernadette Paradise, St. Thomas Aquinas; Providence Sister Rosemary Eyer, St. Matthew; Kathleen Tichenor, Central Catholic; and Jeannette Colburn, St. Monica (second row); Nancy Gavin, Pope John XXIII, Madison; Daughters of Charity Sister Mary Clare Mulloy; Barbara Fox, All Saints, Columbus; (third) Kelli Howard, St. Michael, Greenfield; Providence Sister Mary Moeller, St. Patrick, Terre Haute; Kathleen Fleming, Our Lady of the Greenwood; Lois Weillhammer, Nativity; and Kerri Blanford, St. Roch. (Photo courtesy Marian College)

Commentary

THE BOTTOM LINE

Jesus can help us see import of little things

by Antoinette Bosco

Imagine a city like New York suddenly being cut off from communications because its phone lines went unexpectedly out of order.

That is what happened one Friday not too long ago. All the people in the business and service sectors, who spend a lot of time on the phones to people and places in New York, and others with personal matters to attend to, were immediately out of contact with those they had to reach in that great metropolis.

When the source of the trouble was



finally found, it was one of those things you shake your head at in disbelief. It seems that a crew, working for the American Telephone & Telegraph Co., was pulling out antiquated cables in a manhole in Newark, N.J., when a worker accidentally snipped a fibre optic telephone cable the thickness of a person's thumb.

It turns out that this was a main telephone link, connecting New York City and Newark to the rest of the world. While AT&T's dependence on a single cable as the lifeline for such a huge and important network of communications came as a surprise to many, the disruption was a vivid example of how we should never underestimate the importance of little things.

I have always felt that the paradox of this world was that in the midst of the very big things, like the sky, the earth, the

oceans, cities, trains and planes, stock markets and banks, it is so often the small things that make a major difference.

I think this truth hit me decades ago when, still quite young, I read the science fiction novel of H.G. Wells, "The War of the Worlds." The invaders in their spaceships were winning the war they had declared against the earth. Destruction was all around and it appeared all would be lost.

But then a strange thing happened. One by one the invading spaceships began to be silent, their weapons no longer shooting out destruction. They floated silently to earth, and then the life forms within opened the hatches and began to emerge, dying, one after the other. The author, in a brilliant piece of plotting, explained that it was not the guns and rockets we hurled at the invaders that had done them in, but something else, something very unexpected.

The aliens, not having immunities to the germs of our earth, had been overcome by disease. It was, said Wells, the tiniest things of our earth, our microscopic bacteria, that had destroyed them and in so doing saved the earth.

I never forgot that—the power of the tiniest things on earth.

I have always felt that Jesus can help us look at the little things with new understanding. In fact, I often have wondered what the reaction was when he told people how important each one of them was. And if they did not believe it, they could just consider some of the things that were even smaller than themselves, like the lilies and the birds,



to get the idea of how much the Creator loves every little thing he brought to life.

But with all the big things that come along to envelop us, we can sometimes get overwhelmed with our smallness and forget our own important place. And then a workman—one solitary person—cuts a cable, affecting several million people for half a day. It is a disruption with a message, another reminder that the paradox designed by the Creator remains: How mighty the small can be!

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THE HUMAN SIDE

Priests' happiness with essential role overrides many problems

by Fr. Eugene Henrick

At a time when so much is heard about low morale among U.S. priests, how do I interpret the findings of our new study of priests ordained five to nine years showing that most are happy with their priesthood would enter the priest-hood again and would encourage others to consider it?

That is the question I am asked repeatedly. Those who ask it cite not only the 1988 report on priestly morale by a U.S. bishops' committee, but also numerous articles and studies on the conflicting opinions among priests toward their own living conditions, toward a married priesthood or women's ordination, toward roles of



the laity in the church and relationships with bishops.

Those who question me on this find it difficult to believe we have a happy corps of priests. Certainly, priests are not happy about everything. And you can be sure that church researchers, in light of this study, will continue for some time to come to ask why priests are happy—exactly what they are happy about.

Our study suggests that priests are happy because they feel in tune with their calling. The priest's essential role still appeals to them. This results in a sense of peace that overrides a lot of problems.

Problems exist for the priesthood. It cannot be denied that these problems reflect a priesthood in trouble. But the problems, no matter how overwhelming they may be, are not problems over the priesthood's essence, a fact often overlooked.

What is this essence? Jesuit Father Karl Rahner, the renowned theologian, once explained that a priest has hundreds of

duties. He must care for the poor, work for peace, awaken within his community a critical spirit toward society. However, this is not the heart of the priesthood.

Father Rahner put it this way: "A priest is one sent by Christ, an apostle of the eternal God with one message that far surpasses any and all earthly duties and possibilities. This message is: There is a God and he, in his inexplicable way, wants to be a part of our lives. The word in which God commits himself to us must be spread. It must be witnessed to. . . . And there must be people who do this. . . . A priest is much more the one who proclaims the incomprehensible, eternal and sanctifying mystery of God to us. If a priest cannot understand this, then perhaps he should have become a social worker instead."

Our study asked priests ordained five to nine years where they found the greatest source of identity. They responded that they most feel like a priest when celebrating the sacraments—when they are with the

people for the Sunday liturgy, with a family at a hospital bedside, listening to people open their hearts in the sacrament of reconciliation.

By nature of his calling, a priest's very existence intertwines with proclaiming and serving as a sign of God, responding to people who want to know better this God who lives with us and loves us.

Many feel the priesthood needs to change, that if it does not change it will lose its power to attract new members and priests will become more demoralized.

Changes are needed. But it would be a mistake to think that rectifying various kinds of problems will make the priesthood in itself more attractive. The attractiveness of the priesthood is based in what the priesthood essentially is.

Priests in our study confirm this and verify that despite problems the priesthood experiences, they still know what its essential meaning is and find true happiness in this.

TO TALK OF MANY THINGS

Critical 'Call for Reform' advertisement lacks intellectual approach

by Dale Francis

Last year a covey of contentious Catholics took a full-page advertisement in *The New York Times* on Ash Wednesday to report those things they didn't like about their Catholic Church.

They were back again this year on Ash Wednesday with "A Call for Reform in the Catholic Church," this time published in *USA Today*. It was signed by 20,000 Catholics whose names in small type frame the statement.

It is important to understand that this isn't an anti-Catholic statement. It is a listing of things that some Catholics would change in their own church. While *Call for Church Reform* is an off-shoot of Chicago's *Call to Action*, there is nothing to indicate who wrote this particular statement.

The claim is 20,000 have signed it, but it would seem unlikely that many of them would endorse every point of this lengthy list intended to cover every dissatisfaction.

The statement says early, "Our call for reform covers many areas of church life." It certainly does that but it only points to things and offers no intellectual discussion. For example, there is one paragraph that

says, "We call upon the church to discard the medieval discipline of mandatory priestly celibacy, and to open the priesthood to women and married men, including resigned priests, so that the Eucharist may continue to be the center of the spiritual life of all Catholics."

In this one paragraph, the statement raises the questions of celibacy, opening of

the priesthood to women, opening it to married men, and returning resigned priests to the active priesthood. They all four issues proper for discussion but they are all four entirely different issues.

There are rites within the church in which married men are ordained, but not that ordained priests might marry. The question of returning resigned priests who have married to the active priesthood is ordained priests, something entirely different than ordaining married men.

The ordination of women brings another issue. Some say Scripture does not forbid ordination of women, a wrong question. Since the church has not ordained women priests the only relevant Scripture would be that which said women must be ordained. Anyone familiar with the Women's Ordination Conference knows there are women seeking ordination who, if they were men, could not be eligible and there is emphasis on the call to the priesthood coming from the people.

This is only one paragraph of a non-intellectual approach to change in the church. The call for discarding celibacy indicates little understanding of celibacy.

Another paragraph in the statement says: "We claim our responsibility as committed laity, religious and clergy, to participate in the selection of our local bishops, a time-honored tradition in the church."



Who will roll back this stone?

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To the Editor

Readers help fifth grader get an A

(On Feb. 8 The Criterion published a short letter from a fifth-grade student at St. Mary's School, Rushville, requesting readers to write to him about what going to a Catholic school meant to them. He promised to let us know if he got a good grade. Here is his letter, followed by one from his parents.—Editor)

Thank you for putting my letter to you in The Criterion. My grade on it was an A. I got letters from all ages, and from as far as California. I filled two fat scrapbooks with over 100 letters.

Thank you to everyone who wrote to me and God bless you.

Rushville

Andy Curtis

Andy would have been happy with a handful of letters for his Fair of Excellence project. However, the response has been overwhelming! Letters came (and are still arriving) from California, Colorado, Massachusetts, New Hampshire, Detroit, Milwaukee, Maryland, New Mexico, New York, Chicago and all over Indiana. The Criterion must have a wide circulation!

Many school children wrote and several priests and religious also. But the greatest

number of letters came from senior citizens—who thanked Andy for helping them to remember their school days—fondly and humorously. Several told of one- or two-room schools, outhouses, playground games and friends, the nuns who taught (and the pranks they played on them!). These two scrapbooks are a treasure we will keep.

Everyone writing helped them all through life with sound values, faith, morality, self-esteem and a fine education. No surprises there!

Thank you and all who wrote to help Andy with his project.

Mr. & Mrs. Kim Curtis

Rushville

Growing attitude of intolerance

I am concerned about what seems to be a growing attitude of intolerance in this country, following in the wake of the Gulf war. This attitude says that anyone who doesn't agree with me is probably a communist or an atheist or an enemy of the ideals of this country.

People have told me that they are afraid to say anything contrary to prevailing opinions for fear of being labeled. Fear of speaking out is characteristic of repressive countries. It should not be found in a country that prides itself on a belief in democracy.

In connection with the war in the Gulf, our Holy Father Pope John Paul II said, "I wish to restate my firm belief that war is not likely to bring an adequate solution to international problems and that, even through an unjust situation might be momentarily met, the consequences that would possibly derive from war would be devastating and tragic. We cannot pretend that the use of arms, and especially of today's highly sophisticated weaponry, addition, a world of great rise, in new and perhaps worse injustices."

In the current atmosphere, that statement labels the Holy Father also. I am afraid, however, that the future in the Middle East may prove his sentiments to be right.

It is my prayer that, while we express our opinions and look seriously at the pros and cons of any military action, we will always remember our call as Christians, to listen to one another and to love one another as brothers and sisters in the Lord. I am willing to listen to someone who has an opinion contrary to mine. I only ask the same in return.

Sister Carol Leveque, SC

Millhouse

LIGHT ONE CANDLE

A dialogue about abortion

by Fr. John Catoir
Director, The Christophers

Most mornings I awaken long before the alarm goes off. I'm in a drowsy state of consciousness for quite a while, and I try to pray during that time. I rest quietly and absorb God's love. When it comes to prayer I think relaxation is important. I don't believe in the slogan, "no pain, no gain." Why should prayer be painful? Prayer is more like writing a love letter than lifting weights.

One morning not too long ago, as I was pray-dreaming, an idea for a column popped into my head. It took the form of a dialogue between a woman and me.

Woman: "Why are you against a woman's right to choose?"

JTC: "I'm not actually against the right to choose. I'm more concerned with the choice itself. I'm against the right to kill. May I ask you a question? Are you against the sacredness of human life?"

Woman: "No, but that's not the point. An unborn fetus is not in the same category as a four-year-old child."

JTC: "Then what category of life is it?"
Woman: "A fetus in its early stages is not fully developed. It's still an unformed cellular structure."



JTC: "When is it formed enough to be called human?"

Woman: "I'm not sure."

JTC: "A one-day-old baby is not fully developed. Does that mean we have the right to take its life if circumstances warrant?"

Woman: "No, of course not."

JTC: "Why not?"

Woman: "The baby is born; it's not in the womb."

JTC: "That's exactly my point. We're talking about a baby in the womb, aren't we? Does a woman's right to choose have some limitations when a baby is involved? Or is it the woman's right to decide whether or not it is a human life?"

Woman: "I still believe a woman has rights over her own body."

JTC: "No matter what? I wonder if you really believe your own words. For me it's not a scientific question or even a political issue. It's a Gospel teaching. Jesus said, 'Love one another as I have loved you.' He asks us to lay down our lives for the good of our neighbor. How can a Christian, or anyone for that matter, conclude that we have the right to take an innocent life?"

(For a free copy of the Christophers News Notes, "Life Lines: What YOU Can Do About Abortion," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

(Father Catoir's "Christophers Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, channel 8 in Indianapolis.)

Point of View

Good Friday in the Middle East

by Ivan J. Kauffman

Lent once again this year brings us to Good Friday, and to a solemn remembering of Jesus' execution.

But this year we have an opportunity to reflect on Jesus' death in a new way, for the events of the past few months have made it rather clear the ancient Middle East we read about in the Scriptures and the modern Middle East where our soldiers fought have a good deal in common.

Middle Eastern politics then, as now, was chaotic and violent—and then, as now, a military superpower had come into the region to impose order.

That superpower was imperial Rome, and it had good reason for wanting to pacify the Middle East. Rome was tied to the Middle East geographically and economically. The economy of the entire Mediterranean world depended for its existence on the trade which came across that vital bit of territory.

But once the Romans decided to bring order to the Middle East there was only one way to do it, and that was to threaten death to anyone who opposed them. And since their threats were meaningless unless carried out, they were forced to kill thousands of people each year.

Jesus was one of those people. Like many others that year he was summarily tried by a Roman judge, and condemned to die in the ancient equivalent of the electric chair. It was a form of execution chosen to make death as horrible and as humiliating as possible.

We know the exact day of Jesus' execution, although not the exact year. It took place on the Friday before Passover, sometime in the years 30-35 A.D.

Two other men were executed at the same time. They were revolutionaries, whose deaths the Romans also deemed necessary to preserve the public order.

What was Jesus' crime? Why did the Romans believe they had to execute him? Even the person responsible—a minor official named Pontius Pilate who would otherwise be unknown—agreed Jesus had done nothing to deserve death. After the trial Pilate publicly washed his hands of any responsibility for his own decision.

But nevertheless, dishonorable as Jesus executed. Why? Apparently because he feared the people would not if he didn't. He'd been sent to Palestine to impose order on the unruly population, and if he had to execute an innocent person to achieve his mission he was prepared to do so.

Pilate's actions, dishonorable as they seem in retrospect, are very understandable. Had he refused to condemn Jesus he would likely have lost his job, and possibly his life. And he would have been replaced by someone whose conscience was less squeamish.

Even Jesus' own countrymen agreed there were times when innocent people have to die to preserve public order. A

priest named Caiaphas, who held the office of high priest that year, told the other members of Jerusalem's ruling elite that Jesus' death was necessary to prevent the Romans from destroying the Jewish people's whole way of life. "It is better for you that one man should die," he said, "so that the whole nation may not perish."

When we gather in our churches this Good Friday to re-read this familiar story, it will be in a mood of gratitude because of the small number of American soldiers killed liberating Kuwait. But when the Christians of Iraq gather for their Good Friday services this year, they will be grieving for husbands and sons and brothers killed in the war.

It's easy to dismiss these as enemy soldiers who deserved to die, but in fact most were drafted, ordered to serve by a police state dictator whether they wanted to or not—and many were fellow Catholics.

What had they done to deserve death?

'Passion' evokes strong emotions

by Winifred Pushor

Reading and listening to the story of the Passion of Our Lord plays a prominent role in the liturgy of Holy Week. The story is one that evokes strong emotions, as the word "passion" itself does.

In the popular realm, the word passion suggests the erotic, those strong feelings that seize and propel one person to another. It conveys a sense of zeal, zest and enthusiasm for a cause or a person.

Jesus had a zeal, a zest and enthusiasm for human beings, a zeal that led him to give his life for our salvation. God's compassion, a related word which suggests feelings of pity, sympathy, tenderness and mercy, was so great that he sent his only Son to save those beloved by God. "Passion" is a loaded word with many connotations and ramifications which can give deeper meaning to the contemplation of the suffering and death of Jesus. The word also means an action that is passed over to a person, a suffering or affliction that is done to another. Passion also connotes a passing, a dying, a time of transition.

In the Old Testament the passion and passover are equated in the passing over of the angel of death, striking the first-born of the Egyptians. In the passion, Jesus passed over to the Father. The death of Jesus was a passover to a new order, a new reign of forgiveness, a bringing into the kingdom of the gentiles, the arrival of God's merciful deliverance.

The strength of the word passion could not be more vivid that in the Gospel's description of the earth's passionate response to the death of Jesus. It says that the earth itself was shaken, the rocks burst, the earth trembled and all of creation groaned.

Christians are called to be impassioned, to be zealous, enthusiastic, to share in the Passion of Christ, to take up the cross and follow him.

CORNUCOPIA

Just wait, kids will catch on

by Cynthia Dewes

If this is Good Friday can Best Easter be far behind? Life is full of beginnings, and this annual Mother of All Feasts is clearly the best.

We've arrived at the vernal equinox, the beginning of Spring displayed in flowers and warm rain and the almost-sound of green grass growing. And we begin a new life in Christ.

Now, there is one teeny glitch in this dazzling flowering of physical and spiritual life. It occurs when we try to reduce the



cosmic Easter message into terms which little Lolly or Bubba can understand. We are speaking here about the attempted religious education of the very young, and the name of that exercise is: Verging-on-the-Impossible.

Thinking to use symbols of nature to illustrate resurrection, for instance, adults came up with the idea of using newborn animals as examples of resurgent life. Newly hatched chicks, baby rabbits, ducklings and other hapless critters were often placed in kiddies' Easter baskets alongside the jelly beans and chocolate-drenched marshmallow eggs.

Unfortunately, after strangling the poor things with fierce displays of affection, the kids learned the wrong lessons, e.g. How to Make Dead. Even the unscrupulous

dimestores and supermarkets where whence they came might've held a better fate for the animals.

If they survived the zealous Christian love of their little masters, the innocent creatures, were eventually set free in whatever urban areas resembled natural settings. Today we have entire flocks of former Easter chicks and ducklings upsetting the ecological balance of city parks and neighborhoods. Not to mention the rabbits-from-hell that are eating their way through the kitchen gardens of America.

After a while, public institutions, private clubs, politicians, cultural groups, religious organizations and parents lit upon eggs as another appropriate illustration of rebirth. They made up an activity around them and called it the Easter Egg Hunt. This activity demands a substantial amount of time, always an important requirement of kiddie outings.

The Egg Hunt is also a bona fide Easter "celebration" which will capture kids' imaginations as church ceremonies, I'm sorry, just do not. Better to stick with a little pagan nature worship than to struggle for Christian theological purity at that age, most parents will agree.

Furthermore, kids of all ages and temperaments love to engage in egg hunts because they provide so many things kids love: running around in the out-of-doors, competing with siblings and peers, demonstrating athletic skills, winning parental approval and probably, inevitably, CANDY.

Another resurrection of sorts occurs when the kids finally grow older and Easter resumes its original composure. No more do we stick to the floor every other step, sidestepping trashed jelly eggs. No longer must we spend half the holiday trying to pick plastic grass out of the sweet potato casserole, or vacuuming chocolate sprinkles out of a beige carpet.

Easter is at hand—joyous, hopeful, a new beginning for every aspect of life. Give them enough candy, and even the kids will catch on.

check-it-out...

A Fatima Retreat House Endowment Fund has been established to enable Fatima supporters to memorialize or honor loved ones, and to increase the potential of their financial assistance. Recent memorial donations in honor of Father James Moriarty, founder of the Indianapolis archdiocesan retreat house, and others, plus wills and trusts, will be used to build the fund. Call 317-545-7681 for details.

The children's **Camp at the Woods**, located on the campus of St. Mary of the Woods College near Terre Haute, will be held during the weeks of June 9-15, June 23-29 and June 30/July 6 this summer. Boys and girls ages 7 to 14 will enjoy art, music, swimming, games, horseback riding, drama. Great books and other activities in several sessions. Registration deadline is May 22. For more information about Camp at the Woods, contact the Office of Continuing Education, SMWC, St. Mary of the Woods, IN 47876, 812-535-5148.

A five-week discussion series on "Strengthening Step Families" will be held from 6:30 to 9 p.m. on Tuesdays, April 23 through May 21 at the Catholic Center, 1400 N. Meridian Street. Sponsored by Separated, Divorced and Remarried Catholics (SDRC), the series will include discussions of: the myth of instant love, children's difficulties in sharing a parent with step siblings, dealing with a non-resident parent, having an "ours" baby, etc. The cost is \$20. Call 317-236-1596 for registration and information.

Father Val Handwerker will talk about "Citizen Organizations that Work" at 7:30 p.m. on April 8 at St. Bede Theater on the St. Meinrad Seminary campus. Ordained in 1974 for the diocese of Memphis, Tenn., Father Handwerker has a doctorate in social studies from Academia Alfonsiana in

Rome and has worked with an interfaith service organization in Memphis. He will discuss his work with Industrial Area Foundation (IAF), a citizen organization which has helped the poor in 28 cities. There is no admission charge.

Holy Trinity Parish, Indianapolis, will have its "Annual Blessing of Food" at 5:30 p.m. Saturday. Parishioners bring cloth-covered baskets filled with portions of food and drink that will be used for their Easter breakfasts. The baskets are placed in the church aisles for the traditional Slovakian blessing. The pastor, Father Kenneth Taylor, prays over the food and sprinkles it with holy water. During one part of the ceremony, the children gather around the priest with their baskets for a special blessing.

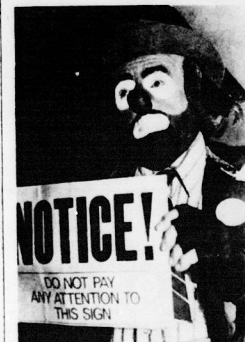
The **Covenant Players** will offer a dramatic interpretation of the Gospels at Our Lady of Perpetual Help, New Albany, on Thursday, April 4, at 7 p.m. The international repertory theater group utilizes everything from light comedy to heavy drama for Biblical characterizations. Admission is free.

vips...

William and Pearl Althaus will celebrate their 70th wedding anniversary on April 5. They are the parents of Mary Lou Gibbs, grandparents of six and great-grandparents of 12. Members of St. James Church, they are residents of Bethany Village Residential Care. The family and other residents will also celebrate the anniversary at the Shelby Street facility on Mar. 31 from 2 to 4 p.m. The couple has been living in Indianapolis since their marriage at St. Boniface, Evansville, on April 5, 1921.



Two members of Indianapolis parishes were among ten recipients of the 1991 Jefferson Awards presented by *The Indianapolis Star*. Dr. James Trippi, member of St. Thomas Aquinas, received the award for organizing 300 health care professionals and others to provide medical and dental care for the homeless at six clinics in the city.



For nine years, Don Berkowski, St. Christopher member, has brought down ministry performances to people in prisons, special schools, nursing homes and hospitals. He has provided free down training to an estimated 3000 people who extend this ministry. He also received the Jefferson Award.



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5) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be Published in two weeks

Archbishop Romero remembered

by Margaret Nelson

About 80 priests, religious and lay people spent last Sunday afternoon at St. Peter and Paul Cathedral attending a memorial service on the 11th anniversary of the martyrdom of Archbishop Oscar Romero of El Salvador.

Jesuit Father James R. Brockman, author of several books on the life of the archbishop, discussed "Romero's Journey to Jerusalem."

"Tens of thousands of mourners filled the square during Archbishop Romero's funeral," Father Brockman said. But it is still dangerous to possess his picture, he explained. The archbishop's killers remain unknown and unpunished "like those of tens of thousands of others in El Salvador."

"Priests, ministers, nuns, teachers and lay workers have been arrested, tortured, beaten and killed," he said. "One parish counts over 600 of its parishioners killed."

"In talking about Archbishop Romero, I want to insert that he was not a political leader or a political activist. He was simply a pastor. Pastor means shepherd," said Father Brockman.

"Romero taught that the church must be at and on the side of the poor," he said. "On Sunday morning, ham radios carried his word to most of the country. And it was the poor especially that filled his church at Sunday morning Mass."

Father Brockman told how rural parishes began to form small groups that met weekly to read and discuss the Bible together. Some members became catechists and delegates of the Word. But Salvadoran landowners live in fear of these peasants organizing for social justice.

"On March 23, 1980, Romero called on the government to stop repressing the people's organizations," Brockman said.

Franciscan Sister Rosanne Taylor directed the memorial service prayers. Archdiocesan music director Charles Gardner served as musician.

The assembly used prayers and a creed developed by the Religious Task Force on Central America in Washington. Two of the hymns used Spanish lyrics.

The event was sponsored by the Association of Religious of the Indianapolis Archdiocese (ARIA), Indianapolis Folks Concerned About Central America, and the Indianapolis Peace and Justice Center.

A collection was gathered to benefit Salvadoran refugees. Ernesto, one of Archbishop Romero's parishioners in San Salvador, talked to the group. He and his wife and three children have been in the U.S. for two years.

"Today is a sad day for all Salvadoran people across the world," he said, noting that it had been "twelve years since Monsignor Romero's body was killed." But he said, "Just the fact that we are here today is testimony that they can kill the body, but not the soul."

"What more do we have to wait for?" Ernesto said. He spoke of his anger when he read a letter to *The Criterion* which said "only" 33,000 Salvadorans had been murdered (challenging a higher figure). "One person dying for justice should be enough," he said.



ROMERO AUTHORITY—Jesuit Father James Brockman tells about 80 people of Archbishop Oscar Romero of El Salvador at a memorial service at St. Peter and Paul Cathedral on Sunday, March 24. (Photo by Margaret Nelson)

Sister gets special treatment

After a Mass to celebrate her Golden Jubilee on March 19, Sister of St. Joseph of Carondelet Mildred Stelmack said she was surprised when Our Lady of Lourdes School gathered to honor her.

Sister Mildred's sister Marie was invited, the jubilarian was given a corsage to wear and the children mentioned her in their petitions. The pastor, Father Francis Buck, and Father Charles Sexton thanked her for her 50 years of ministry. And of course, the Mass was in honor of St. Joseph.

But the first-grade teacher's aide who had been on the Lourdes teaching staff for

three years did not know that the day held more surprises.

The whole school assembled in the gymnasium to present skits, poems and songs in Sister Mildred's honor. The school choir sang. And she was given a quilt made of blocks designed by each classroom and the parish office.

At the milk break, the first- and second-grade students joined Sister to consume two decorated cakes made by some of the mothers.

After school, the school staff took Sister Mildred to an Irvington restaurant for dinner.

Way of Cross marks Holy Week



WAY OF THE CROSS—Father Gerald Kirkhoff, pastor of St. Jude Church in Indianapolis, leads participants in prayer during one of the Stations of the Cross at Calvary Cemetery on March 24. (Photo by Mary Ann Wyand)



UPC WAY—About 70 people gather at the Holy Family Shelter to pray during the Urban Parish Cooperative's second annual outdoor Stations of the Cross. The group gathered at the Damien Center for the first few stations. After the three buses left the Holy Family Shelter, the people went to pray at Holy Angels, then St. Joan of Arc, and finally back to the Catholic Center for a social gathering. (Photo by Margaret Nelson)



LUNCHTIME WAY—The 55th Annual Outdoor Way of the Cross takes place at the American Legion Plaza at 12:15 p.m. on Good Friday. The event is sponsored by the Indianapolis councils of the Knights of Columbus. (File photo by Margaret Nelson)

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Students display skills

In Indianapolis, St. Monica students have been winning prizes in the last few weeks. Not only did the school place second among 28 teams in the Cathedral High School Academic Olympics, but eighth-grader Mike Daly won the CYO Science Fair with his fruit fly project.

The Academic Olympics team included Mike Daly, Kelly Hartley, Mary Martin, Sarah Martin, Krystal Barnes and Elizabeth Anderson. Coaches were Howard Hardman and Larry Cline.

In the music department, John-Michael Liles received a first-place, superior rating

in the CYO Music Contest. Mia Kirby and Melanie Pitt ranked second, with excellent ratings in the piano competition.

In the vocal section of the music contest, the St. Monica School Choir won first place. And so did the eighth-grade quartet.

St. Monica ranked third of 22 schools participating in local Math Counts hosted by the Professional Society of Engineers at Butler University.

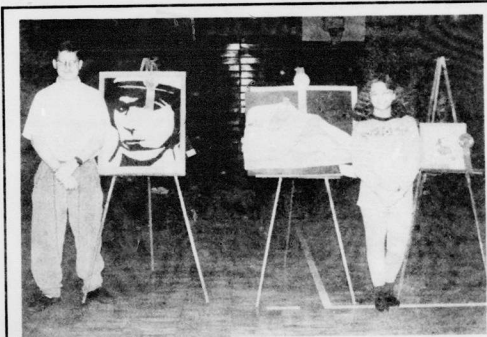
Sarah Martin, from the Academic Olympics team, went from winning the Catholic Schools Week spelling competition at Ritter High School to place second in the Marion County Spelling Bee.



TOP SPELLER—St. Monica principal Jeannine Vesper (from left) holds the school plaque for winner of the fifth annual West Deanery Spelling Bee, Sarah Martin, as principal Frank Velikan of Ritter, the sponsor school, and WIBC announcer Mike McKay look on. The eighth-grade St. Monica student won the Catholic Schools Week event for the third straight year. (Photo by Ritter student Sharon Goebel)



MATH COUNTS—Ranking third among schools in central Indiana science and math competition are this Indianapolis St. Monica team (from left): Coach Susan Mateja, Elizabeth Anderson, John Brooks, Kelly Hartley, Mike Daly, Mary Martin and Sarah Martin. The event is sponsored by the Indiana Society of Professional Engineers and Indianapolis Power and Light Co.



TOP ARTISTS—Christopher Reed (left), sixth-grade student from St. Christopher School takes first prize at the second annual West Deanery Art Contest, sponsored by Ritter High School. Second place winner is Theresa McDaniel (right), fifth-grade student from St. Christopher. Third place went to Jay Gibson, eighth-grader from St. Malachy, Brownsburg. Three former students of Ritter art teacher Mary Spragg judged the contest: John Brodnik, art graduate from Marian College; Kellie Ternet, art major at Marian; and Barbara Mohr. (Photos by Ritter student Sharon Goebel)

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PLAY TIME—Scott Moser plays the title role as Our Lady of the Greenwood students from grades six, seven and eight perform "Tom Sawyer" for the rest of the school. The public presentation was the night of March 21. (Photo by Margaret Nelson)



GEOGRAPHIC WINNERS—Ben Laker (front, from left), Tom Gray, Bryan Pancero, Michelle Madden and Joe Des Jean; (back) Mike Griffen, Jenny Harris, Aaron Irwin, Susan Bender and Lynn Wesseler won National Geographic honors for their grade levels at St. Barnabas. Mark Madden and Alicia Guy, not shown, also took prizes. Jenny Harris, the school champion, has entered the state contest. Susan Bender was runner-up.

Moe Gardner Day held at St. Andrew, Indy

by Margaret Nelson

It was "Moe Gardner Day" at St. Andrew School on March 8. And the students were well-prepared. But Mayor William Hudnut also proclaimed it "Moe Gardner Day" in the city of Indianapolis. Even Gardner was not prepared for that.

The nationally-recognized University of Illinois football player must have looked huge to the youngster he asked to stand up. He said, "This is how big I was when I started at St. Andrew."

Gardner explained that he began his studies at St. Andrew's Small World and was graduated from the eighth-grade there in 1982.

Principal Ivy Menken began the assembly by recalling that, when she had Gardner in her junior high science and physical education classes he was "not a straight A student. He was a B and C student who worked hard and didn't want to come in at recess time."



MOE GARDNER—The University of Illinois football star acknowledges cheers of students at his alma mater, St. Andrew School.

She credited his "caring, loving family and the University of Illinois that helped nurture the same things St. Andrew Small World, St. Andrew School and Cathedral High School helped begin."

Myrle Gardner, a teacher in the Small World who received the North Deanery Educator of the Year award, said she was proud of Morris, not just for what he did on the football field, but with his life. "Just like you, he had to stay up 'till 2 o'clock in the morning to finish his spelling," she said smiling at her son.

"It was fun to watch him grow," she said. "Each day was a challenge. It wasn't always easy, but he was determined to succeed," she said. "I am proud of the way he cares about people," adding that he always checked how things were going with St. Andrew sports.

Charley Murdoch, who was athletic director when young Morris was in the seventh- and eighth-grades said, "Morris's class turned the whole sport program around. My hat is off to Moe Gardner on his day."

"All right!" Gardner greeted the students after about six different "Moe" cheers from the combined school cheer-leading teams. "If I'd known I was this popular, I'd have been back before."

He introduced his father Morris, "who made me a better person," and thanked his mother "for her strong support." He introduced his wife and several friends who attended St. Andrew with him.

Gardner advised the young people to work hard and "you can achieve. You can be anything you want to be." He quipped, "We don't need more football players, we need more doctors, some scientists." His comment, "We don't need more rap singers," drew a cheerful groan. "Go to school. Get a degree. Help everybody else out!" he told the students.



FAMILY EVENT—Participants in the 1990 "Sam Costa Run for Shelter" exercise to benefit Catholic Social Service human service programs for the homeless and families in crisis. This year, the Costa half-marathon, five-mile run/walk, and children's fun run will be held on April 14 at Clay Junior High School in Carmel and sponsored by Indy Runners. Those wishing registration information may call 317-290-RUNR.



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CLOWN LESSON—A member of the Sondaggers clown mime troupe performs with the Champaign, Ill. group's show at Chatham High School Sunday. Part of the Christ the King religious education program, the evening featured a Lenten soup and bread supper, with donations taken for the St. Rita food pantry. (Photo by Margaret Nelson)



EMT LESSON—Greg Green, an emergency medical technician, shows fourth-grade students at Christ the King School, Indianapolis, the equipment and materials on the ambulance. The class studied basic first aid training. Green agreed to show all 50 students what he does on his job and how that relates to what they learned in class. (Photo by Margaret Nelson)

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Rev. James D. Barton, Archdiocesan Director



by John F. Fink
Editor, The Criterion
Third in a series of articles

The Catholic church is not based on the Bible. This is an important point to understand because some Christian religions insist that they are Bible-based. But Christianity cannot be based on the Bible because Christianity preceded the Bible. Furthermore, it was the Christian Church that decided what writings were to make up the Bible.

The earliest Christians didn't even have what we now know as the Old Testament because the Hebrew Scriptures as we know them today weren't collected and approved by Jewish rabbis until the end of the first century.

This is not to say that the Jews at the time of Christ (and the early Christians considered themselves to be Jews) did not know their Scriptures. Some of them knew the Jewish Scriptures extremely well because, although they weren't yet formally approved, they were read and discussed regularly in the synagogues.

But Christianity began mainly as an oral religion, with the traditions about Jesus being passed along by word of mouth. The apostles, especially Peter, and the first Christian missionaries like Paul and Barnabas were great preachers. As the years went on stories about the great things Jesus did were told and retold countless times.

Church puts life of Jesus in writing—the New Testament

After new Christian communities were established, though, there had to be some way to keep in touch with them. So Paul and others wrote letters, some of which were kept by the recipients. These were later to become the earliest-written parts of the New Testament. Paul's First Letter to the Thessalonians, the oldest document in the New Testament, was written around the year 50.

Still, for about 40 years, from the time of Jesus' death and resurrection around the year 30 until Mark's Gospel appeared around the year 70, the main way people learned about Jesus was orally. And you can imagine how the life of Jesus needed interpretation for different audiences.

For Jews, the important thing was to try to prove that Jesus was the fulfillment of the Scriptures, the long-awaited Messiah promised by the prophets. So the missionaries quoted those prophets extensively.

The new gentile converts presented an altogether different problem. Since Jesus was a Jew, the missionaries had to explain many of the Jewish traditions, as well as Jesus did and said understandable. This, of course, is what Christian missionaries have had to continue to do as they have taken Christianity to foreign cultures.

By the year 70, people who had actually seen Jesus and told stories about him were beginning to die. The Christian community

thought it important to preserve the stories, so they started writing them down. Quite a few people, in fact, wrote stories about Jesus, but, as we will see, not all of those stories made it into the New Testament that we have today.

Just as those telling stories to different audiences told them in different ways, so did those who wrote them down. Mark's Gospel, for example, emphasized the cross and a suffering Christ because his Gospel was written for a persecuted and suffering community. He wrote for Roman Christians, shortly after the persecutions of the Emperor Nero. The story of a crucified Jesus and of his apostles who struggled to remain faithful would have meant much to this community.

Matthew's Gospel, written about the year 85, was addressed to an audience with a Jewish background, so it includes many references to Jewish scriptural prophecies. His stories about Jesus' infancy, for example, draw many analogies to Old Testament stories. He portrays Jesus as the new Moses who was saved from Herod just as Moses was saved from the Pharaoh and who came out of Egypt just as Moses had done. Later in the Gospel, Jesus delivers his Sermon on the Mount just as Moses went up a mountain to bring back the Ten Commandments.

Luke's Gospel, also written about the year 85, was addressed to an affluent gentile-Christian audience. Sometimes he has to explain certain Jewish customs not familiar to gentiles so that his audience will understand what is happening. (As a matter of fact, some of the details in the Gospel show that Luke himself was not very familiar with Palestine or with Jewish customs.)

These three Gospels are called "synoptic" Gospels because of their striking similarities despite the fact that they were written for different audiences. Most Bible experts are persuaded that both Matthew and Luke had Mark's Gospel when they wrote and both depended on him for the bulk of their Gospels. However, since both also have material that is not in Mark's Gospel, scholars are convinced that they also both relied on another written source. This source has come to be called "Q" (from the German word *Quelle*, or "source"). This hypothesis is called the "Two-Source Hypothesis."

The Gospel of John, though, is much different from the other three. Written between 90 and 100, it presents Jesus as a divine man. It gives much more emphasis to Jesus' divinity than do the other three Gospels. "In the beginning was the Word, and the Word was with God, and the Word was God" (1:1), he begins, and his long discourses, especially at the Last Supper, are written as messages from God.

These four Gospels were not the only ones written by early Christians. Luke's Gospel says in its first verse, "Since many have undertaken to compile a narrative of the events that have been fulfilled among us . . . Three early Gospels that were finally rejected by the church were the Gospel of Peter, the Gospel According to the Hebrews, and the Infancy Gospel of Thomas."

That Infancy Gospel of Thomas had a lot of pious legends that continued to be popular even into the Middle Ages. One story, for example, told about the child Jesus making some clay sparrows that came to life and flew away when he clapped his hands. In another story, after Joseph made a mistake and cut a board too short while working as a carpenter, the child Jesus stretched it to the proper length. But not all the stories in this Gospel were quite so charming. In another story, a child hit Jesus on the shoulder and died immediately.

Eventually the church had to decide which of the many writings told the story of Jesus the way the church wanted it to be told. The technical term for designating "canon" (which means "measurement"). The formation of the Christian canon took a very long time. In fact, the church did not make an official decision about the canon until the Council of Trent in the 16th century. Long before that, though, the choice of which writings were to be included was well established.

At first, one of the criteria for accepting a writing (a Gospel or a letter) was that it had to have originated with an apostle (including Paul as an apostle). Later this criterion was broadened to include "an apostolic connection"; the writing could be included if it was attributed to an apostle. Today, though, we realize that none of the New Testament documents had any direct connection with one of the 12 apostles. What came of paramount importance was that the document must convey apostolic teaching.

A second criterion for including a writing in the canon was simply that a specific community thought enough of the document to preserve it.

Thirdly, the writing had to portray Jesus in a way that was acceptable to the majority of Christians. Probably included in this criterion was the frequency of its usage in the liturgy and teachings of the churches.

Some letters in the New Testament originally attributed to Paul were not actually written by him, but probably by some of his disciples. It was common practice in those days (just as it is during Old Testament times) to attach someone else's name to a writing. Thus, scholars today do not believe that Paul wrote the Letter to the Ephesians or 1 and 2 Timothy. The Letter to the Hebrews is anonymous and scholars doubt that Peter wrote 1 and 2 Peter. It is not known who wrote the three letters of John or the Book of Revelation except that scholars agree that they came from a community of "Johannine Christianity" in the late first century.

It took a long time for the Book of Revelation to be included in the canon. Many people were afraid that crackpots would interpret it in weird ways by finding predictions meant for the time of its writing fulfilled in later days—as has, indeed, happened frequently and is still happening in our day. The book's authorship was argued: Early church fathers Justin, Irenaeus, Clement of Alexandria, Tertullian, Cyprian and Hippolytus all insisted that John the Apostle wrote it while Denis of Alexandria, Eusebius of Caesarea, Cyril of Jerusalem, Gregory Nazianzen and John Chrysostom said that he did not. Scholars today agree with the latter group.

During the development of the Bible, there were numerous controversies. One of the earliest was started in the second century by Marcion, who rejected the Old Testament and refused to see any connection between it and the New Testament.

One who vehemently opposed Marcion was St. Justin, because his conversion to Christianity came about because he was convinced that it was the fulfillment of the Old Testament prophecies. Justin saw Adam as prefiguring Christ, Eve as a type of Mary.

St. Irenaeus, too, asserted the unity of the two Testaments in his "Refutation of the Knowledge Falsely So Called." Along with St. Paul, he saw the relation of the Testaments as a progressive education of humanity.

By the year 200 the church generally accepted as inspired Scripture the Gospels of Matthew, Mark, Luke and John, the letters written by Paul, the Acts of the Apostles, and the First Letters of Peter and John. By a century later, the 27 books now in our New Testament were generally agreed to. The canon containing the 27 books was published by a regional council of Carthage in 397.

At this time a very gifted man appeared on the scene—St. Jerome. Learned in Latin, Greek, Hebrew and Chaldean, Jerome was a Scripture scholar who traveled extensively in Palestine, carefully marking each spot of Jesus' life. He settled in Bethlehem where he lived in the cave believed to be where Jesus was born. He had a reputation as an avid scholar. St. Augustine said of him, "What Jerome is ignorant of, no mortal has ever known."

From 382 to 406, Jerome translated both the Old Testament and the New Testament into Latin. This translation, called the Vulgate, became the official version of the Bible, and it lasted through the centuries. The Council of Trent, in the 16th century, formally declared it to be the authentic text to be used in the church.

Modern translations of the Bible have the advantage of modern technology to help make them as accurate as possible. Translations such as the Revised Standard Version and the New American Bible were made from the original biblical languages to preserve what the authors intended to convey when they wrote.



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Faith Alive!

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Holy people inspire us

by Fr. Eugene LaVerdiere
Catholic News Service

So much depends on our point of view. It is like looking at things through colored lenses. Change the lens and everything looks different.

It is that way with people too, especially people we see every day. It takes a special lens to see that many of them are holy people.

It is that way even with people in the New Testament.

Take Simon, of Cyrene. He was an ordinary man visiting Jerusalem at the time of Jesus' passion. When Jesus was on the verge of collapse, guards grabbed Simon and forced him to carry the cross.

There was nothing particularly holy about that. He was just in the wrong place at the wrong time.

True enough. Why then did Mark's Gospel record the incident if Simon was all that ordinary? And why did it mention his sons Rufus and Alexander?

The reason is simple. Simon and his sons became fine Christians, well known in Mark's community. In the passion story, Simon was on the threshold of holiness. The way he witnessed to Christ must have moved his sons to take up their own cross.

We could say similar things about other people in the passion and resurrection stories.

Holiness is something people acquire from being in the presence of God. It sums up all that is wonderful about God.

When someone comes before God in prayer, God's holiness slowly penetrates and purifies the person, and little by little transforms the one at prayer in his image.

There are holy people all around us. We need to take note of them and become aware of their holiness. Some of it will rub off on us.

We need not look far. We can start with the circle of our relatives.

One of my uncles died in February. He was 88 and had been a priest for more than 62 years. Everybody called him Uncle Willie.

Uncle Willie was a fine priest, a kind and generous man. He did not have to be asked to do something. He saw some one in need and he reached out. He had just the right word for the problem.

With a little time everything would come together, and the sunshine of a smile would dispel the gloom, depression or fear, as the case may be.

As I write this it astonishes me that I actually took Uncle Willie's qualities for granted.

He was extraordinary in an age when the priesthood has been somewhat battered. He spent a lot of time quietly

praying. In his last years I think he prayed all day long. At night he prayed himself to sleep and that must be why he left such a smile on his face when he went home to God around 3 a.m. on Sunday of the first week in Lent.

Uncle Willie's mother, my grandmother, had also been an ordinary person, one you took for granted. Didn't every grandmother raise 18 children, wasn't every grandmother a woman of quiet faith?

As I remember her now, she carried her cross and celebrated the resurrection at the same time. She used to say, "I was happiest when I had the largest number at table for supper."

Today, for her eight living children, she remains an inspiration.

Here is what Uncle Willie wrote of her while he was still a young priest:

"My mother was, in the full sense of the word, a good woman. To a charming modesty and subduing winsomeness, she added an uncommon steadfastness of purpose. Rarely have strength and gentleness of resolve been so happily married."

"It was not her frame of mind to curtsy to the fashionable whims of the day. She considered fashions in much the same light as (English poet Alexander) Pope did words: She was not the last to lay the old aside, nor yet the first to try the new."

"Devout enough to shame a cherub, she never neglected the meanness of her household obligations for prayer. Her sound judgment always steered in the middle course, the 'golden mean.'"

"Keen of mind to sense her duties, she was too well born to look upon manual labor as a forfeiture of her womanly dignity. As blithely as a child takes to its play, she took to the disheartening and crushing task of rearing a large family. Work! Work was the silent hymn of her love."

"Long years of toil rubbed the bloom of youth off her face and traced deep furrows there, but her soul never knew any wrinkle except that of a smile. Sunshine never ceased to flash riotously around her. I verily suspect that, in some secret recess of her heart, she had never outgrown her 20s."

Grandma was clearly a holy person. She was an Easter person. Living an ordinary life, she breathed with a new life.

Our first challenge is to recognize holiness in the people who surround us, in our grandmothers and uncles and so many others.

Then comes a second challenge, just as big. When we recognize that people are holy, we must remember they are also ordinary, just like us.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and well-known lecturer.)



EASTER PEOPLE—There are holy people all around us. We need to take note of them and become aware of their holiness. (CNS photos, counterclockwise from bottom, by Kati Ritchie, D. Michael Hosteller, Mark Hertzberg and KNA-Bild)

The roots of holiness are in Easter

by David Gibson
Catholic News Service

Most people are not strangers to chaotic days and weeks when things hardly seem harmonious. Under a barrage of responsibilities and complications, they wouldn't label themselves "peaceful."

Can you be holy if you don't feel peaceful, if "harmonious" isn't a word you would use to describe how the parts of your life mesh?

Images of the sublime surround the idea of holiness—an idea, however, that suffers from its most popular images. One may think that, "Even if holiness is my aspiration, my chaotic life will keep me out of the running."

For a Christian, the roots of holiness are in Easter. And Easter is a hopeful sign of new life. This suggests a way to look for traits of holiness in ordinary settings.

►Continuing to hope and believe under adverse circumstances is one sign of holiness in ordinary life.

►Acting for others when circumstances conspire to make you self-centered—concerned only about your own fate—is another way to reach for holiness in ordinary life.

Our image of holiness could make it appear inaccessible. For most people, accessing holiness in the circumstances of ordinary life is the real challenge.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

We are all a part of God's holiness

This Week's Question

Do you know someone you consider holy? What makes that person holy? What does that person do?

"What makes my friend holy is the way she treats other people. She is going through a rough time in her marriage. Even though her husband has moved out, she has stayed true to her values and has put it in God's hands." (M. L. Hart, Paducah, Kentucky)

"I consider my nephew . . . to be holy. He inherited alcoholism . . . but has successfully fought it for years . . . Because of his constant efforts to rescue babies in the pro-life cause, he is now serving a six-month sentence." (Name withheld by request, San Diego, California)

"A friend who is spiritually grounded. He has nurtured a relationship with God through his prayer life. The strength he receives enables him to give to others in a way that is not self-seeking. Even when he is doing something that's not religious, you have the sense that there's something beyond." (Brian Stittner, New Haven, Connecticut)

"Everyone I know I consider holy because we are all God's creation. God has given us a part of his spirit, so we are all a part of his holiness." (Thomas Herbst, Indianapolis, Indiana)

"Do I know someone holy? Do I ever! Capuchin Franciscan Father Angelus Shaughnessy. What makes this man holy is his incredible humility. He considers himself to be truly the servant of all. He treats each person as though they are the most special person on earth. . . . He has a way of seeing the best in everyone, even those that most have a difficult time seeing any good in at all." (Elaire A. Tonelli, Forestville, Pennsylvania)

Lend Us Your Voice

An upcoming edition asks: "What action or activity was helpful in promoting a sense of Christian community in your parish?"

If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



Draw close to the Lord

by Fr. Lawrence E. Mick
Catholic News Service

There were 12 of us, gathered for a weekday Mass in a chapel. There were only three rows of seven chairs, yet the front row was empty.

I jokingly said we should put those chairs away before starting. Several people chuckled, and one said they were just following Christ's command not to take the front seats at the banquet.

I reminded them that I often invited them to "come up higher," to no avail. Then I asked what they thought would happen if Jesus came into the chapel. One woman said that if it was Jesus instead of me, they would all try to sit up close!

After I jokingly thanked her for the "insult," we spent a few quiet moments before beginning our worship.

In the homily that day I noted that Jesus is present when we gather for the Eucharist and that we share in his unique sacrifice.

I suspect most churchgoers are aware of this, and I think this is part of the reason many find it difficult to sit close to the altar. Perhaps unconsciously they feel unworthy to approach the Lord so closely.

Some still suffer from a common instinct that touching holy things, being in holy places, and performing holy actions are reserved for clergy and religious. We feel more comfortable if we keep our distance.

The Second Vatican Council reminded us of two points that I think are closely connected.

First, the "Constitution on the Church" reminded us that the call to holiness is a universal call to members of the church.

Second, in the "Constitution on the Sacred Liturgy," the council called on pastors "to ensure that the faithful take part (in the liturgy) knowingly, actively and fruitfully" (No. 11).

This principle of active participation in the liturgy by members of the assembly is linked to the universal call to holiness, for the council sees the liturgy as a primary means to holiness for all church members.

But the council's concern for full participation in the liturgy means much more than singing the songs and saying the responses. It also demands an interior participation in the sacrifice of Christ—a commitment to live as he did for the sake of others.

Can the interior attitude be separated from its exterior expression?

Some stress the importance of external participation in the liturgy without linking it to the interior dispositions these actions should express. Others insist that interior participation is the only important issue. That means they can fully participate spiritually while remaining passive externally, not singing or responding or joining in the liturgical action.

Properly, however, the external and the interior should go together and support each other. The liturgy is communal, public worship. So the external expression of our faith and prayer is important. But the exterior participation should express and intensify the interior spirit that unites us with Christ, who is present with us.

Only when the exterior expression and the interior disposition are united do we have the full active participation the council envisioned. When both are present, the liturgy can function as a powerful means of holiness for each of us.

So, draw close to the Lord, Christians! Bring your body and your mind and your heart closer. Give him your whole self. Then go out with Christ, bearing him with you into your home and workplace and neighborhood. That is what holiness means: to be near the Lord in worship and in every hour of your life.

(Father Lawrence Mick is pastor of St. Rita Church in Dayton, Ohio.)



HOLINESS—Christ calls Christians to bring their bodies, minds, and hearts closer to the Lord during Mass, then to bear him into their homes, neighborhoods, and workplaces. Holiness means to be near the Lord in worship and also to live the Gospel messages each day. (CNS photo by Mimi Forsyth)

Why not examine your conscience?

Have I done what I could to comfort the sorrowing?

Have I failed to reach out in compassion to comfort those who have been abused?

Have I been guilty of giving either physical or verbal abuse?

Do I avoid those who are handicapped because I am not comfortable in their presence?

Do I neglect to offer comfort and help to those who are sick, elderly, shut-in, or dying?

Do I feel contempt rather than love for the homeless or socially unacceptable?

Have I failed to seek ways to bind up the wounds caused by angry words, quarrels, or other disagreements?

Have I been too self-involved to spend time with my family?

Have I made material possessions, power, or position my god?

Do I give in to my weaknesses without seeking God's help?

Do I allow myself to indulge in abuses which hurt me physically, spiritually, intellectually, or emotionally?

Do I get bound up in the small non-essentials of life, like how someone dresses or wears their hair rather than knowing the person within?

Do I bring harmony to my relationships? (St. Monica parishioners in Indianapolis used this "Examination of Conscience" at Mass during the Lenten season.)

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EASTER

The Sunday Readings

Sunday, March 31, 1991

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

by Fr. Owen F. Campion

The liturgy for the celebration of the Resurrection of the Lord begins its Scriptural lesson at Mass with a reading from the Acts of the Apostles. One of the most interesting of the life of the pioneer Christian community, the Acts of the Apostles appears only rarely in the liturgical readings during the year, but those rare appearances are all in the Easter season.



Long attributed to St. Luke, the author of the third Gospel, the Acts traces the experiences of the apostles from the time of the Lord's ascension to the days when Paul missionized in Asia Minor. While it bears the name of the apostles, it actually concentrates upon the activities of two of them: Peter and Paul. Peter, of course, was one of the first chosen by Jesus to serve in that distinct role of apostle. He was the chief apostle. To him, Jesus committed the responsibility of teaching and leading the Christian community.

This week's reading presents to us a picture of Peter. In behalf of all the apostles, and indeed of the Christian community, Peter spoke to the crowds. In his words, he emphasized the fact that he and his apostolic companions had been beside the Lord when he taught, healed, and forgave.

Specifically, Peter proclaimed the worth of the Lord's redeeming death, and the power of his victory over death in his resurrection.

This reading does not just provide another ancient Christian recollection of the resurrection of Jesus. It reminds us that Jesus is with us still. The figure of Peter is powerfully expressive. He represents the voice of the church, which was the apostolic community for which he spoke. As they treasured the memory of the Lord and of his great saving acts, so does the church today. As the apostles made those acts live in their words and actions after Jesus, so does the church today.

The Epistle to the Colossians supplies this liturgy with its second reading. Colossae was a Roman military outpost. Apparently, it was the home of a Christian community. As was the case everywhere in the first generation of Christianity, that community was within a much broader context of a pagan population and culture.

Thus, as do all the epistles, this epistle encourages and reinforces the Christian belief.

It reminds its readers, and us today, that faith in Jesus links us with Jesus. He is not distant, nor past. He is with us. Furthermore, our faith links us with Jesus in the Resurrection. If loyal to him, we may anticipate victory over death. At that time, as at all times, death represents the ultimate human limitation. It is an event universally experienced, universally feared, over which all the accomplishments of human invention and technology, in the last analysis, are helpless. Still, despite the

advances of this day and time, every person still must die.

The epistle, however, and indeed the very notion of Christianity, makes clear that death is defeated by Jesus. Everlasting death is not the Christian's plight. Life forever is the Christian reward.

St. John's Gospel is the reading for the Holy Gospel of this great feast. It is a familiar story. Mary Magdalene, that stalwart, constantly faithful follower of the Lord, reaches his tomb to find it empty. Behind her arrive Peter and John. They see the empty tomb. The beloved disciple "believed" when he saw the empty burial place.

Important in hearing this Gospel story is the fact that Peter and the beloved apostle arrived at the empty tomb, investigated it, that the beloved disciple believed, and they neither had the fullness of the Holy Spirit within them fully to grasp the reality of what had happened. Also important is Mary Magdalene, her continuing faith, and her interplay with the apostles.

Reflection

The Liturgy of the Word for this great feast of the Lord's resurrection, Easter, proclaims to us the church's unyielding belief in Jesus the risen Lord, but also teaches us about ourselves and our response in faith to Jesus and to his resurrection.

While the events reported occurred in the first century, as did the reflection recorded in the epistle, there is an immediate, timely impact for us as we hear these readings.

Twice, in the Acts of the Apostles and then in St. John's Gospel, as read today, and then by inference in the epistle, the story and meaning of the Resurrection are repeated. The Resurrection solemnized the Lord's mission, verified his dominion over everything, and awaits everyone faithful to him. It is the keystone of Christian belief. Thus, the church joyfully re-tells its story in these readings.

However, it is not told as if it were an event long ago with no genuine meaning for us today. The epistle roots us in the Resurrection-Event. Well we might imagine ourselves standing beside Mary Magdalene as she peered into the empty tomb that bright morning centuries ago.

Simply to hear the story of the empty tomb will not instantly provoke a response in faith. Rather, we must surrender ourselves to God. We must commit ourselves in faith to God as did Mary Magdalene. We must return to the tomb, as it were, even if all suggests that God is lifeless and powerless in our lives.

To have witnessed the crucifixion could hardly have led Mary of Magdalene to see more perceptively that Jesus was lord of all. He could not even subdue the Romans and their "justice"! We must have faith.

Building that faith is not incidental, nor impossible. The church stands with us, teaching us, nourishing us. In the church, the apostles live. Peter speaks. The church purifies and strengthens us. In the end, faith joins us with Jesus, in life, and in resurrection.

THE POPE TEACHES

We grow in dignity as temples of God's spirit

by Pope John Paul II

Remarks at audience March 20

The Holy Spirit dwells in the souls of the just, filling them with divine grace and guiding them in the ways of holiness.

On the day of Pentecost, St. Peter assured his listeners that they would receive the Holy Spirit (cf. Acts 4:38), while St. Paul recalled this same truth to the Christians of Corinth when he asked: "Do you not know that you are God's temple, and that God's Spirit dwells within you?" (1 Corinthians 3:16).

The indwelling of the Holy Spirit in human hearts had already been foreshadowed in the Old Testament by God's presence in the Temple of Jerusalem. It was later announced by Christ himself.

In the Upper Room, Jesus promised his disciples that he would send the Spirit to be

with them forever (cf. John 14:16), while assuring them that the Father and the Son would make their home in those who keep his word (cf. John 14:23).

As the personified Love of the Blessed Trinity, the Holy Spirit gives a share in God's own life to all in whom he dwells.

As temples of God's Spirit, each of us has received a special consecration which enables us to progress in holiness. Through the sanctifying presence of the Holy Spirit within us, we come to share ever more fully in the life of God and we grow into our full dignity as persons.

Because "God's love has been poured into our hearts through the Holy Spirit which has been given us" (Romans 5:5), we are called to avoid sin and all that would "grieve the Holy Spirit" (Ephesians 4:30), and to reflect God's love in our lives and in our relations with one another, as individuals, in our families and in society.

MY JOURNEY TO GOD

A Prayer of Contrition

Jesus, my Lord, you saw the burden of pain that I carried and came to me desiring to heal all that was broken.

Through my sinfulness, I have hurt others and myself.

Though I am unworthy of your mercy, you took upon yourself my wounds, my pain, my sins.

You touched me with your healing love and I have been transformed by your gift. Strengthen now my renewed heart and purified spirit that I may go forth to live a new life.

Amen.

—by Jean Bart

(Jean Bart is a member of St. Monica Church in Indianapolis. She wrote this prayer after reading the story of the "Ragman" by Walter Wangerin, Jr. It was used as the prayer of contrition at St. Monica's Lenten penance service.)



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Entertainment

VIEWING WITH ARNOLD

'Cyrano de Bergerac' faces unrequited love

by James W. Arnold

The remarkable thing about the current revived popularity of "Cyrano de Bergerac" is that it's one of the great "unrequited" love stories—a term that means someone loves without being loved back. Cyrano gets loved back eventually, of course, but too late. Essentially, he is a man whose passion is unfulfilled.

Heck, Cyrano and Roxane never actually even hold each other. That is, until the literal last moment, as the wise and witty poet-swordsman expires in one of the most marvelously flamboyant, yet moving death scenes in world drama.

Cyrano is, in truth, the patron of all who love "chastely and from afar." It's not that he's shy, but that he's ugly, with that legendary Puckish proboscis. It matters not for the faint of heart that Cyrano is only a symbol of whatever it is in us that fears rejection. The nose is not universal, but the fear surely is.

Cause of all this rumination, of course, is the current breakout release nationally of the latest "Cyrano," the French language version with Gerard Depardieu. The timing was set to take advantage of last Monday's Academy Awards, since "Cyrano" was nominated for five Oscars, including at least one it seemed likely to win, best foreign film.

It's been 30 years since the last best acting award went to someone (Sophia Loren) in a foreign language film, so Depardieu was much less of a sure thing. The other nominations were for art

direction, costumes and makeup. The last is at least partly for the construction of Cyrano's marvelous nose, built rather seamlessly over Depardieu's own more than modest schnozz.

"Cyrano" is the tale of a legendary fellow in 17th century France, contemporary with Moliere and Richelieu, perfect in everything but appearance. He loves the beautiful Roxane, but she loves Christian, who is handsome but inarticulate at a time when wit is vastly admired. So Cyrano writes for another man the letters that win from ever revealing the truth. Christian dies in combat, the young Roxane retires to a convent, and loyal Cyrano becomes the widow's best friend and counselor.

Many of us know Edmond Rostand's almost 100-year-old (1897) verse play from the Joe Fower stage and movie versions in the late 1940s, made from the Brian Hooker translation. While Ferrer was terrific (I can still hear every line in his remarkable voice and intonation), the old movie was static and stagg. This is a defect director Jean-Paul Rappeneau has now taken great pains to rectify.

The theater crowds and streets are teeming and raucous, the settings a mix of historical sites and impressive constructions. The famous balcony scene ends in a symbolic thunderstorm, with poor Cyrano leaving the lovers embracing as he walks off alone. The Arras battle scenes (shot in Hungary) are especially credible and energized, and Cyrano's beautiful last monologues are exploited fully in the falling dusk of a woody park.

Anne Brochet's vibrant Roxane is lovely and much less passive, and Vincent Perez makes Christian virile and sympathetic.



SHIPWRECKED—Stian Smestad stars as Hakonsen, a young sailor who has to shoulder adult responsibilities when he is marooned on a tropical island in "Shipwrecked." The U.S. Catholic Conference classifies the film A-I for general patronage. (CNS photo from Walt Disney Pictures)

Depardieu gives his great actor's role all the benefit of his unique bearish appearance, talent and charm, and enormous passion.

The production's only problem is that the English speaker must work from the subtitled translation. As written by Anthony Burgess, the poetry has the familiar dash and wit, but it's a little like reading Shakespeare's lines while the actors perform in French. It's a show that depends on the language like few others, but only those who know French really get to hear it.

Still, modern viewers owe it to themselves to see this rare treasure, the product of an enduring Catholic cultural tradition. The heartbreak of Cyrano is he's not merely a reluctant suitor afraid to approach his beloved, but that he sacrifices himself for others, for an ideal. Even when he knows that his face won't matter to the mature Roxane, who knows a beautiful soul when she hears it speak, he refuses to tell her of his love. He is loyal to the memory of her husband. (Christian had died in battle with Cyrano's words in his ears: "It is you she loves!")

Cyrano's flinty integrity and nobility of soul may make him a refreshingly strange sort of hero for the 1990s. His other qualities help to make the romantic in him palatable: his sense of irony and realism,

his odd mixture of pride and self-deprecation, his independence, above all, his panache and talent, as artist and athlete.

In the last act, one of the nuns frets that the irreverent hero won't be converted before his death. "You need not be afraid," her superior says. "God knows all about him."

(A cinematic, intensely romantic Cyrano, with English subtitles; recommended for youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Defending Your Life A-II
Guilty by Suspicion A-II
If Looks Could Kill A-II
Mister Johnson A-II
Teenage Mutant Ninja Turtles II: The Secret of the Ooze A-II

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

Easter programming includes coverage of papal Mass

Television programs of note this week include coverage of the Papal Easter Mass and Pope John Paul II's message from St. Peter's Basilica in Rome.

Sunday, March 31, 6-8:30 a.m. (EWTN cable) Easter Mass and papal message from St. Peter's Square in Rome. Repeated at 3:30 p.m. and 10 p.m.-12:30 a.m.

Sunday, March 31, 8:30-9:30 a.m. (ABC) "Easter: A Celebration of New Life." Liturgical dance procession, dramatic renderings of Gospel readings, and a choir join with the community of faithful in a liturgy from the chapel of St. Joseph's College, Archdiocese of Hartford, Conn., with Archbishop John F. Whealon presiding.

Sunday, March 31, noon-2 p.m. (EWTN cable) Easter Mass from the Basilica of the National Shrine of the Immaculate Conception in Washington, with Cardinal James A. Hickey as the main celebrant.

Sunday, March 31, 2-3:30 p.m. (VSN cable) Papal Easter Mass and message from St. Peter's Basilica. Repeated 11:30 p.m.-1 a.m.

Sunday, March 31, 9-10 p.m. (PBS) "House of Cards."

PBS series examines the state of America's educational crisis

The family and school are the two most dominant forces in a child's life. But in today's America, those institutions are in trouble and there is a growing sense of crisis.

In an effort to raise awareness of family issues and the concerns of youth, WFLY Channel 20 in Indianapolis and other public television stations are launching an outreach campaign on "Operation Youth." The goal of the yearlong project of special broadcasts is to find both immediate and long-term solutions to putting the nation's young population on the road to satisfying and productive lives. America's Schools, Who Gives a Damn? is the first of two programs devoted to a discussion of the causes and proposed solutions to the country's educational crisis. Scheduled Monday, April 1, and Tuesday, April 2, from 10 p.m. to 11 p.m., the discussion programs feature New Jersey Gov. Jim Florio, journalist Bill Moyers, educator Mary Bicouvaris, the "1989 Teacher of the Year," and others.

This is the first episode in a four-part "Masterpiece Theater" presentation of a comedy spoofing British politics in the post-Thatcher Conservative Party. The series was written by dramatist Andrew Davies and stars Ian Richardson and Susannah Harker.

Sunday, March 31, 9-11 p.m. (CBS) "Eyes of a Witness." Take-charge U.S. businessman (Daniel J. Travanti) goes to Kenya to save his daughter (Jennifer Grey) from a band of poachers operating near her medical station but winds up in jail accused of murder. The contrived plot's mixed messages are not for younger family members.

Sunday, March 31, 10-11 p.m. (PBS) "A Quest for Education." How U.S. schools compare with those in Japan is seen through the life of students, their families, and their teachers. Program also addresses the larger question of whether the schools of today can meet the needs of education in the 21st century.

Monday, April 1, 8-9 p.m. (PBS) "Barging Through Europe: Germany." Richard Goodwin and his "Travels" series journey along Europe's waterways as he floats down the Rhine River to the Rhine Sauvage.

Monday, April 1, 9-10 p.m. (PBS) "Heaven and Earth." Looking at how the accuracy of maps has grown from early times to the present is a new six-part series, "The Shape of the World," premiering with a program on the ancient Egyptian view of geography, scientific theories of the Greeks, and the more scientific methods of the Renaissance.

Monday, April 1, 9-11 p.m. (NBC) "Danielle Steel's 'Changes.'" A successful newscaster (Cheryl Ladd) gives up her career in New York to move to Los Angeles and marry a renowned heart surgeon (Michael Nouri), only to discover that her new life is fraught with unforeseen challenges and family crises. It's an adult sudser.

Monday, April 1, 11-11:30 p.m. (PBS) "Moyers/The Arab World." In this five-part series, Moyers interviews leading writers, thinkers and specialists on Arab culture and history. The remaining programs air Tuesday through Friday, April 2-5, 11-11:30 p.m. each night.

Tuesday, April 2, 4-5 p.m. (CBS) "Abby, My Love." Sensitive folk drama of a troubled 16-year-old girl who finally seeks protection from her father's sexual molestation. Though the "CBS Schoolbreak Special" handles the subject with great care, youngsters will benefit from the support of an understanding parent as they watch the program and discuss it afterwards.

Tuesday, April 2, 9-11 p.m. (CBS) "A Triumph of the Heart: The Ricky Bell Story." When a professional football player (Mario Van Peebles) inspires a youth to overcome his physical disabilities, the boy returns the favor when the athlete comes down with a rare disease threatening his career and possibly his life. The inspirational drama is based on facts.

Wednesday, April 3, 8-11 p.m. (PBS) "Living Against the Odds." The special looks at such personal risks as gambling and mountain climbing, the risk of accidents caused by earthquakes and plane crashes, as well as risky environmental areas such as Bytom, a polluted industrial city in Poland.

Thursday, April 4, 4-5 p.m. (ABC) "One Too Many." Rebroadcast of a sobering "ABC Afterschool Special" which dramatizes the tragedy of teen-age drinking and driving in the story of four high school friends, one of whom has a drinking problem that leads to disaster.

Thursday, April 4, 8-9 p.m. (PBS) "Aging." In this rebroadcast of the eight-part series, "The Mind," the third program examines what happens to the brain and mind during the aging process and challenges some long-held stereotypes about old people and mental decline.

Thursday, April 4, 10-11 p.m. (PBS) "Homefront USA." The 11th program in the rebroadcast of 13-part series, "Vietnam: A Television History," recounts how U.S. opinion moved from general approval of general dissatisfaction with the war as U.S. casualties mounted and victory remained increasingly elusive.

Friday, April 5, 6-7:30 p.m. (PBS) "Technopolitics." Premiere of a new weekly series devoted to the "politics of the 1990s"—environmentalism, consumer safety, and technological competitiveness. Hosted by journalist Tim White, each program will offer field reports, mini-debates, and interviews with top newsmakers.

Friday, April 5, 9-10 p.m. (CBS) "The Sunset Gang: Yiddish." Based on a collection of stories by Warren Adler, "American Playhouse" presents a trilogy of dramas, set in the Sunset Village retirement center in Florida, the first of which concerns two married retirees (Harold Gould and Theresa Hughes) who form a bond when they discover a mutual appreciation of their native language.

(Check local listings to verify program dates and times. Herz is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

QUESTION CORNER

Early Christians kept time differently

by Fr. John Dietzen

Q Could you please explain briefly how B.C. (time before Christ) and A.D. (time after Christ) is measured? There seems to be a lot of confusion about dates in the Bible and in other things we read from ancient history. (Texas)

A It's no wonder you're confused. Keeping track of times and dates in history is a lot more complicated than most people realize.

As for the Old Testament, most time keeping was based on a particular ruler or king, ("in the 11th year of the reign of King Darius"), or major events such as the Babylonian exile in the sixth century B.C.

The religious calendar used by Jews today, supposedly based on the time from the creation of the world, began to be used only about 1,000 years ago.

The "date" of creation was computed by adding up all references to years and ages in the Hebrew Bible, especially the book of Genesis.

Early Christians employed a variety of methods. Some used local Greek calendars, some the most common Roman method of dating events from the founding of Rome (using initials U.C., "urbis condita") about 753 B.C.

Other Christians counted the years from the supposed date of the birth of Abraham; some from the schedule of taxation under Emperor Diocletian in the third century.

Our current method of dating events from before or after



the birth of Christ came as a byproduct of attempting to settle the bitter controversy between the Eastern and Western churches over the date of Easter.

A Roman monk, Dionysius the Little, began the practice in the sixth century. Many historical sources available to us were unknown in his time; this resulted in his setting the year 1 of the Christian era six or eight years later than it should have been.

Thus the birth of Christ took place, according to our calendar, about 7 B.C.

It took centuries for the new way of numbering years to be accepted even in the Christian world. The fact that it took hold at all is greatly due to the renowned early historian St. Bede who utilized this method of dating in his writing of history.

As the saying goes, this is probably more than you wanted to know, but it's about as brief a summary possible of an extremely interesting story.

Q Is it true that a child cannot be christened (baptized) in the Catholic Church if the mother and father were not married in the church? (New York)

A It depends. During the baptism ceremony for a baby the parents, or at least the Catholic parent in an interfaith marriage, formally profess that they understand and believe in what is being done.

And they promise they will assist the child in fulfilling his or her responsibilities as a Catholic Christian through the coming years.

This normally means, at a minimum, that at least one of the parents is living a full sacramental Catholic life.

Are parents who are married out of the church able to make such a promise? Perhaps. Among other requirements, the couple must be looking into every avenue for validating or regularizing their marriage in the Catholic Church, so they themselves can live a full Catholic life in receiving the Eucharist and the other sacraments.

This, at very least, would be part of the required well-founded hope that parents intend to raise and educate their child in the Catholic faith.

The final decision rests of course with the parents and their parish priest.

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Family changes cause turmoil in busy house

by Dr. James and Mary Kenny

Dear Dr. Kenny: We have three children and have just adopted a fourth. They range in age from 6 to 11. Since our new son came home, he seems to have triggered an energy explosion.

Sometimes now I feel our happy home is up for grabs. One of them gets it going, and soon they are all running and jumping and making noise.

I have tried shouting for quiet, making them sit still, punishing them, separating them, but nothing works. I don't think they are intentionally misbehaving, but it sure keeps us parents on edge. Help! (Indiana)

Answer: Congratulations on the love that led to your adopting another child. Have courage. You are doing something very worthwhile. You are dealing with what is probably some temporary turmoil.

Whenever you add or subtract a member from a family, you can be sure of stress and disruption. Remember, the family is a small personal unit with intense personal relationships. Even good additions, like another child, require that all these relationships be readjusted.

In your home, the adjustment has taken the form of a nearly non-stop "celebration" which is getting out of bounds. Nothing you do seems to stem the adrenalin flow. Each of your children contributes to the excitement of the others.

I recommend an "energy jar." Write out some brief high-energy tasks on slips of paper, fold them and place them in a jar. Whenever you note that one of your children is beginning to get "hyper," point to him or her and say "EJ" (energy jar) or some other humorous code word.

Your child must then select a slip and do the action. Examples might include some of the following:

► Run to the end of the driveway and kick the rock that is there twice and then come back.

► Do 10 push-ups.

► Time yourself running around the outside of the house.

► Run up and downstairs five times while playing your favorite song.

► Sing a special song (listed) at the top of your lungs.

Let your children make up some of the slips. That will help achieve their cooperation. I think they will like the plan and will not perceive it as punishment.

The energy jar may not be punishment, but if it works it is good discipline. It is a game designed to collect, capture and take charge of all that energy. From what you wrote in your letter, it is probably a better strategy to use some of that high energy rather than attempt to suppress it.

What happens when one of your children gets "EJ'd" is that the others will stop what they are doing to watch the performance. If that happens, you have accomplished your objective. If not, you may have to "EJ" another child!

Explain the idea to your youngsters and the reasons for the game. Solicit their help in writing out active fun tasks. Try it and good luck!

(Address questions to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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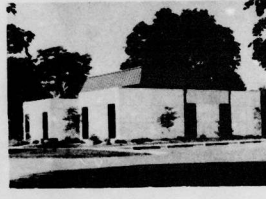


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Study says media show church as 'oppressive, out of touch'

by Sr. Mary Ann Walsh
Catholic News Service

WASHINGTON—U.S. secular news media portray the church as "conservative, oppressive, and out of touch with the modern world," said a study of television and print coverage of the church over the last three decades.

The study, "Media Coverage of the Catholic Church," was released in Washington March 26. It was commissioned by the Knights of Columbus and the Catholic League for Religious and Civil Rights.

It was conducted by S. Robert Lichter, Daniel Amundson and Linda Lichter of the Washington-based Center for Media and Public Affairs, a non-partisan, non-profit organization. The center analyzes scientifically how the media treat social and political issues.

The study found news media have emphasized criticism more than support of church teaching when reporting on Catholic issues.

Findings were based on a sampling of the "CBS Evening News," *Time* magazine, *The New York Times* and *The*

Washington Post. Analysts studied coverage in three five-year blocks, 1964-68, 1974-78 and 1984-88.

"On most controversies," including birth control, priestly celibacy, role of women and minorities, and dissent, "the church came out on the losing side of the issue debate," the study said.

The exception was ecumenism, which the news media treated as an issue "supported by all people of good will," it said.

In the overall reporting, "sources supporting the church were in the minority on the broad range of debates involving sexual morality and church authority that dominated the coverage," the study said.

Coverage grew increasingly negative over the decades as "official church teachings were promoted less frequently and were challenged more often when they did appear," the study said.

The study found the church depicted as "a beleaguered authority struggling to enforce its traditions and decrees on a reluctant constituency."

The 93-page study said reporters often covered religion as if it were politics and treated controversies "as conflicts

between the church hierarchy, on one side, and lower-level clergy, lay Catholics and non-Catholics on the other."

Sex was the leading controversial topic in every time period studied and in coverage by every outlet except *The Washington Post*, where sex came in second in power struggles. *Time* magazine was the "most preoccupied" with sex, it said.

Time and *The Washington Post* gave significantly heavier emphasis to people opposed to church teachings on sexuality than did *The New York Times* and CBS. The effect overall was "to present the church as a power struggle at a split between the church hierarchy and everyone else," the study said.

The study found a shift in treatment of abortion. In the 1970s, when coverage centered on the U.S. Catholic bishops' response to the 1973 Roe vs. Wade Supreme Court decision legalizing abortion, most "published statements supported the church," the study said. By the 1980s, "the amount of debate had nearly doubled; opinion was now slightly opposed to the church," it said.

It attributed the change to secular groups campaigning for abortion rights and coverage of the controversy surrounding a 1984 *New York Times* advertisement seeking a change in church abortion policy.

News media gave "heavy coverage" to power and authority issues too, and "opinions in news stories consistently favored decentralizing power," the study said.

Such coverage increased in the 1980s, "largely due to discussions of academic freedom and dissent connected to such high-profile figures as Father Charles Curran and Archbishop Raymond Hunthausen" of Seattle, and "the push for greater theological orthodoxy" by Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, it said.

"Church decisions were rejected or criticized in 63 percent of all opinions," the study said.

On church-state relations, news media showed the church in a positive light when it presented the church's anti-war positions, the study said. However "few sources supported church involvement in political affairs" when the issues were domestic matters, such as public funding for private schools, abortion legislation and other "perceived threats to separation of church and state," it said.

In social controversies, CBS stories "were consistently more favorable to the church's teachings" than the others and were least likely to "use judgmental language, which tended to depict the church in a negative light."

By contrast, *Time*, which has analyzed and regular coverage of the church by a religion writer, "paid the most attention to dissidents and focused heavily on conflict," it said.

It had "the most frequent use of judgmental language" and "led the pack in depicting the church as irrelevant," the study said.

Ukrainian church set to celebrate 'rebirth'

by Cindy Wooden
Catholic News Service

ROME—The Ukrainian Catholic Church in the Soviet Union will celebrate its rebirth at Easter, but it still faces practical problems and some tensions.

The symbol of the rebirth will be the March 30 return of Ukrainian Cardinal Myroslav Lubachivsky to the Archdiocese of Lvov, the see he heads but has not been to since before his church was outlawed in 1946.

The Soviet freedom of conscience law passed last October legalized the Ukrainian Catholic Church. "We have a great many things to accomplish spiritually, philosophically and practically," Cardinal Lubachivsky said while still in Rome. "It is time for our church to grow and develop and to meet the needs of our people and the world in which they live."

Some of the tasks and challenges ahead include:

► Educating the faithful. For 45 years Ukrainian Catholics worshipped underground when they could, participated in the services of the Russian Orthodox Church—with which their church was forcibly merged—and tried to keep the faith alive within their families.

► Educating the clergy and seminarians. About 1,200 priests minister in the Ukraine. Most either studied and were ordained clandestinely or were Russian Orthodox seminarians and priests later accepted into the Ukrainian Catholic Church. Almost 1,000 candidates for the priesthood began studies last fall in makeshift seminaries with severe shortages of the basics—heat, paper and pens, books and professors.

► Establishing chanceries and other church structures, repairing old churches and building new ones. Everything from photocopying machines to cassocks and liturgical books are needed.

► Overcoming decades of tension between Ukrainians and Poles living together in communities on both sides of the border. Some Ukrainian politicians, including Catholics, are against reopening the Latin-rite parishes used by ethnic Poles until more Ukrainian-rite parishes and dioceses are established for the estimated 500,000 Ukrainians in Poland.

► Meeting the challenges of the rapid growth of the Ukrainian Autocephalous Orthodox Church, which uses a liturgy similar to the Russian Orthodox and Ukrainian Catholic but appeals to nationalist sentiments by being autonomous from both Moscow and Rome.

► Settling questions with the Ukrainian Orthodox Church, which is affiliated with the Russian Orthodox, over the ownership of property.

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'Thirtysomething' priests say they enjoy work

by Jerry Filteau
Catholic News Service

WASHINGTON—Most U.S. priests in their 30s say they are happy in their work and encourage others to become priests, according to a nationwide study of Catholic clergy who have been ordained five to nine years.

They generally thought seminaries had prepared them well for their work in most areas, especially in theology, Scripture and pastoral care. Few considered themselves well prepared to work with minority groups such as Hispanics and blacks, however. Most reported taking post-ordination training to compensate for the lack of seminary formation in that area. They also said seminaries did not prepare them well for administrative duties or for conducting the church's program for adult converts.

Other highlights of the study included:

- Most priests felt they had been prepared well for collaborative ministry and working with women.
- Assigned rectory living was one of the chief sources of dissatisfaction. Most would prefer to choose their own living arrangements.

- They cited evangelization, working more closely with lay people and responding to the priest shortage as the most important challenges in their ministry.

- They were most comfortable in celebrating the sacraments, least comfortable with the governance of the church and with its moral teachings.

- Most felt their seminaries had done an excellent job teaching Scripture, moral theology and pastoral counseling.

- They expressed moderately high satisfaction with their personal health, spiritual life, psychological well-being and living a celibate life. But they felt there should be fuller, more open and more realistic discussion of celibacy in the seminary.

- They thought seminaries should do more to encourage creativity and strengthen collaborative skills and should give seminarians more exposure to the real world.

The study was based on a survey sent in 1989 to U.S. priests ordained between 1980 and 1984. Of 2,442 priests surveyed, 1,519, or 62 percent, responded. Sixty-five percent of the respondents were diocesan priests and 35 percent belonged to religious orders.

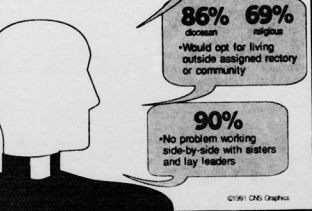
Chief researchers were Father Eugene Hermick, research director of the U.S. Catholic Conference, and Dean Hoge, a sociologist at the Life Cycle Institute of The Catholic University of America. (A commentary by Father Hermick is on page 5 of this issue.)

Ninety percent of the respondents said they were happy.

"THIRTYSOMETHING" PRIESTS ENJOY WORK

Most U.S. priests in their 30s feel generally well prepared for their work and 90 percent say they are happy. Other findings of a nationwide survey of priests ordained five to nine years:

SOURCE: National Catholic Educational Association. 1991 Survey of 2,442 priests ordained between 1980 and 1984.



The same percentage said they had no problems working side by side with sisters and lay leaders.

Eighty percent expressed satisfaction with their work and said that if they had it to do over again, they would enter the priesthood.

Among diocesan priests, those working in education expressed a higher degree of job satisfaction than those in parish work.

Of more than 150 questions the priests were asked, about 20 directly or indirectly addressed issues of priestly spirituality. One key finding was renewed emphasis on Scripture in the respondents' priestly ministry and their personal spiritual lives.

When respondents were asked to rate a list of 18 pastoral activities in terms of how central they were to the priesthood, three of the four that were ranked as a strong or

primary ideal by more than 90 percent of the priests focused directly on Scripture.

Preaching the Gospel consciously through personal witness was cited by 98 percent as one of their strong or primary ideals.

Ninety-four percent placed high emphasis on "being a herald of the word by preaching and encouraging the faithful to study and meditate on the Scriptures," and 91 percent ranked "practicing the prophetic role of the priest by interpreting God's word for the faithful" among their top priorities.

In a series of questions about their personal spiritual practices, 45 percent of diocesan priests and 51 percent of religious said they read the Bible daily or several times a week outside the context of the liturgy and the Liturgy of the Hours. About a quarter of each group said they read the Bible about once a week, and a little more than a quarter read it only once a month or less.

Closely linked with the word of God was celebration of the sacraments, especially the Eucharist.

More than five out of six respondents agreed that, whatever else he does, the most important thing about a priest is that he "proclaims God's word and provides for sacramental encounter with God in Christ."

More than half said they feel "most a priest when I am saying Mass and hearing confessions."

On the other hand, some practices traditionally considered an important measure of a priest's spirituality are not a regular part of the life of many of the priests surveyed.

Although church law says that ordinarily a priest is to pray the Divine Office or Liturgy of the Hours every day, 20 percent of religious and 26 percent of diocesan priests said they substitute another spiritual exercise or do not recite it at all.

Only 5 percent of diocesan priests and 2 percent of religious said they go to confession weekly. Another 19 percent in each group said they receive the sacrament monthly. About one-third said they go to confession "every couple of months," and 44 percent said they go "once or twice a year" or "never."

In other survey questions relating to spiritual life:

- About one-third said they read books on spirituality daily or several times a week. More than a third said they do so about once a week or once a month. Fewer than a third said they do so less than once a month.

- On average, the priests indicated they spend about as much time during the week on personal prayer and meditation as they do on administrative work. Average time spent each week in worship or leading worship and preparing homilies was higher.

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The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

March 29

An All-You-Can-Eat Fish Fry will be served from 4-7 p.m. at St. Mary School cafeteria, Aurora.

March 30

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

March 31

Separated, Divorced and Remarried Catholics (SDRC) will attend Mass and Easter brunch together. Call Claire 317-255-7923 for details.

St. Lawrence, Lawrenceburg, Knights of Columbus will sponsor an Easter Breakfast in the St. Lawrence gymnasium following the 8:30 a.m. Mass.

April 1

"Our Celebration of the Euchar-

ist" video series begins from 7:30-9 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave. \$8/person, \$12 couple. Call 317-543-4925.

A Mini-Course Inquiry series begins at 7 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. at the Catholic Center, 1400 N. Meridian St.

Systematic Training for Effective Parenting (STEP) classes continue

from 7-9 p.m. at Walker Career Center, 9500 E. 16th St.

April 2

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

Mature Living Seminars on This World of Ours continue with "Genetics and the Law" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. Bring sack lunch or buy in cafeteria.

April 3

The Batesville Deanery DREs will sponsor an appearance of the Royal Lichtenstein Circus at 7 p.m. at Batesville High School. Adults \$3; students \$2; kids under 5 \$1; advance family ticket \$8.

St. Lawrence Men's Golf League will hold a spring organizational meeting at 8 p.m. in Father Conen Hall. For information, call 317-251-3983 or 317-547-4920.

April 4

The History of the Catholic Church series continues at 7:30 p.m. at St. Benedict Parish, Terre Haute.

The Adult Catechetical Team of Our Lady of Perpetual Help Parish, New Albany will hold a Theology Night Out on "Easter Celebration with the Covenant Players" at 6 p.m. EDT. Call 812-948-0185 for more information.

The Altar Society of Holy Name Parish, Beech Grove will sponsor a Rummage Sale in Hartman Hall from 8 a.m.-3 p.m.

April 5

Our Lady Queen of Peace Meditation Prayer Group will gather

for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

A Jonah Fish Fry will be held from 4-8 p.m. at St. Benedict Parish, Terre Haute. Adults \$4.50; kids under 12 \$2.50; advance 50 cents less.

The Polish Century Club will sponsor a Dugout Dinner Dance at 6:30 p.m. at the Knights of Columbus Hall, 13th and Delaware Sts. For tickets call 317-241-4650 or 317-257-0124 evenings.

A Vincentian renewal team will present a Parish Renewal today through May 18 at St. Philip Neri Parish, 550 N. Rural St. Discussions on sin, healing, family, parenting, communication, Scripture, spirituality, and the future. Babysitting available. Call 317-631-8746 for details.

A free lecture touching on the points present in balanced living will begin at 7:30 p.m. at The Hermitage, 3650 E. 46th St. Call 317-545-0742 for information.

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

April 5-7

A men's retreat on "The Knight and the Wise Man: Images of the Masculine" will be presented at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

April 6

Fatima devotees and a FIRE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone welcome.

St. Lawrence Singles and guests will attend the Indiana Pacers game against the Atlanta Hawks at 8 p.m. at Market Square Arena. Newcomers welcome. For ticket information, call 317-353-0423 or 317-351-4023 by April 1.

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

April 7

Sign Masses for the Deaf are

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celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rakke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; St. Matthew, 4100 E. 56th St., 11:30 a.m.

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St.

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

The Altar Society of St. Francis Xavier Parish, Henryville will sponsor a Biannual Smorgasbord from 11 a.m.-2 p.m. in the parish hall, junction Hwy. 160 and 31. Adults \$4; kids under 12 \$2. Crafts, baked goods, quilt raffle.

Faith Connection at Holy Trinity Parish, 2618 W. St. Clair St. will sponsor a program on "Helpful Hints to Scripture Study" by Lois Jensen.

A support group for central city families with members who are seriously mentally ill will be held

from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St. Call 317-545-9907 for details.

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Roncalli High School, 5:15 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; West-side K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3-9 p.m.

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Apr. 14	Fr. Michael Kettrich	Members, Sacred Heart Parish, Cicero
Apr. 21	Fr. Paul Shikany	Members, Holy Trinity Parish, Edinburg
Apr. 28	Fr. Larry Crawford	Members, St. Ann Parish, Indianapolis
May 5	Fr. Robert Mazzola	Members, St. Andrew Parish, Richmond
May 12	Fr. Elias Koppert, OFM	Members, Sacred Heart of Jesus Parish, Indpls.
May 19	Archbp. Edward T. O'Meara	Members, Indianapolis Serra Club
May 26	Fr. James P. Higgins	Members, St. Martin of Tours Parish, Martinsville



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Vatican seeks to curb Mass intention abuses

by John Thavis
Catholic News Service

VATICAN CITY—The Vatican has issued rules to curb the practice of combining intentions of more than one person making an offering for a Mass.

Such Masses do not fulfill the expectations of donors and could be seen as an abuse of the offerings they make to priests, the Vatican said.

The rules were contained in a five-page decree, drawn up by the Congregation for Clergy and approved by Pope John Paul II, which was made public March 22. The decree was issued after consultation with bishops' conferences and in

response to widespread requests for clarification, the Vatican said.

The decree emphasized that normally no more than one offering should be accepted for each Mass, and only the donor's intention should be applied to that Mass. A priest who accepts such an offering should celebrate the Mass himself or find another priest to do so, it said.

Mass intentions can be combined only if the previous and explicit consent of the donors is obtained, the decree stated. These Masses are exceptions to the rule, however, and as such should be celebrated no more than twice a week in any one church.

At the same time, it noted that the rule would not apply to situations where Mass offerings and intentions are meant

to be collective—such as in poor parishes where periodic offerings of goods and money are routinely brought to the church at Mass time.

Similarly, the rules clearly allow a group of Catholics to agree on various intentions for a Mass.

Most Mass intentions are for the deceased and, in practice, many offerings for individual Masses arrive on All Souls' Day or other feast days. If a priest cannot himself celebrate the large number of Masses, he should seek help from other priests or his bishop rather than reject the requests, the decree said.

In general, the document said, the practice of Mass intentions deserves protection from the abuse of a "collective" celebration.

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Youth News/Views

Teen turns to faith for guidance, inspiration

by Sara Bastin

Have you ever read a good book? Not just any old book, but one that has all of the elements of life that you value most. One that has adventure, love, a hint of romance, compassion, and something unexpected.

If you have ever experienced this, then you know what it's like to walk through the halls of Methodist Hospital's fifth-floor Children's Pavilion.

Every time I go there I feel like I matter, like I make a difference for that day. No matter how small and insignificant it seems at the time, I know in the back of my mind that I have become a better and more complete person because I was there.

One of the most moving experiences I had was when I met "Bob," an AIDS patient. He never talked to me about his disease, yet I still felt we were communicating. "Bob" gave me the courage to look inside myself and re-evaluate the way I perceive people with life-threatening diseases, especially AIDS. The feelings I experienced during my short time with "Bob" gave me new insight into the world of nursing and its many areas.

Some people say that they have a special moment or incident which made them know for certain what their calling in life was to be. I never had that moment until I started volunteering at Methodist. The truth is that for me there has not been one specific event, but a series of events.

Just being in a hospital and seeing all of the love, friendship, and hard work that is shared there makes me want to become a nurse. I like all of the instruments and am eager to learn how they all work and what purposes they serve. I could go on forever about all that I like about the prospect of being a nurse.

I guess my whole experience at Methodist Hospital has been the deciding factor in my decision to become a nurse.

Before I started working at Methodist there were a great deal of circumstances and situations that I was scared to face. Methodist Hospital and Cathedral High School's Christian Service Program gave me the chance to overcome some of those fears.

The biggest and most important fear that I faced was that I, personally, would not make it through nursing school.

I owe all of my rested fears and calmed nerves to Gwen Carter. She is what Methodist's Volunteer Services staff calls a mentor. It means that I am her shadow. I see all that she does and help when I can. My relationship with her extends beyond

the mechanical duties we perform together. We are on a level of understanding where words are not needed. Mere actions and glances convey all that is necessary.

Every day I hope and pray that I will be all that I can be. Visiting the chapel on one of my "down days" helped me realize that prayer and religion do play parts in my life.

Methodist's chapel is small and beautiful. I sat in a back pew and asked God to show me the way to a better understanding of life and death. I talked to him about the way I was feeling about myself and about my volunteering.

I guess I just wanted some reassurance so I could face what was on the fifth floor. I needed to know that the good does outweigh the bad. Just as the eternal flame in the chapel flickered, all possible emotions passed through me at once and I knew that God had heard my prayers and that he would help me through whatever lay ahead.

I have always had a great desire to make something of myself, to be a good person, to succeed in life, and to make a difference in the world. I want to relieve some of the sufferings which occur in this crazy world of ours.

Sometimes I get down on myself when I make a mistake or say or do something stupid. My whole world seems to get all jumbled up and I can't find anything good in it or in myself.

Those are the times when I will look back on my experiences at Methodist Hospital and feel better about myself. Thanks so much, Methodist and Cathedral, for making my life that much brighter.

(Sara Bastin is a senior at Cathedral High School. She is a member of Our Lady of Lourdes Church in Indianapolis.)

Book offers prayers for parents and teen-agers

"Why Can't We Talk?" by Mobby Larson is an inspirational book of prayers for parents and teen-agers that describe the sometimes opposite viewpoints of each age group.

Topics include independence, growing pains, togetherness, chores, fighting, failure, love, drugs, and busy schedules.

The easy-to-read volume features insightful comments from the perspective of the concerned parent as well as of the teen in search of greater independence.

"Why Can't We Talk?" is published by Twenty-Third Publications.



VICTORY SMILES—Jubilant St. Pius X eighth-graders (left to right) Matthew Schick, Nick Koers, Corrie Conner, and Bernie McGuiness of Indianapolis offer smiles after their team won championship honors in Cathedral High School's 14th annual Academic Olympics on March 7. (Photo courtesy of Cathedral High School)

St. Pius X eighth-graders triumph in Cathedral's Academic Olympics

Trailing talent-laden St. Monica students by a score 16-11 at halftime, the stizzling scholars of St. Pius X School erupted for 21 second-half points the night of March 7 to claim their first-ever championship in Cathedral High School's 14th annual Academic Olympics.

Dave Allen, Cathedral's director of development, said the single-elimination tournament started Feb. 4 with 28 teams from Catholic grade schools in the archdiocese. St. Mark, St. Michael, St. Monica, and St. Pius were the final four schools in the academic competition.

St. Pius X coach Janet Pavlicek praised the hard-working junior high students after the championship game.

"I just love this," she said. "I just love these kids. (We've had) 7:30 a.m. drills every morning since October. Beating St. Jude (a perennial winner of this event) and now beating St. Monica—it's just so great for these kids and for our school."

Cathedral's Academic Olympics is fashioned after the high school Brain Game seen on WTHR Channel 13 in the Indianapolis viewing area and also on the televised College Bowl Quiz of the 1960s.

St. Pius team members include Amanda Couture, Bernie McGuiness, Matthew Schick, Nick Koers, Corrie Conner, Sara Beeler, and Maureen Feeney.

Academy Awards were handed out on March 25 to recognize excellence in the motion picture industry.

Locally, the Catholic Youth Organization honored students for theatrical excellence following the conclusion of the CYO One-Act Play Festival on March 24 at St. Catherine Parish in Indianapolis.

First-place honors for best play went to St. Catherine youth group members for their performance of "Between Eleven and Thursday." St. Catherine teen-agers also earned second-place recognition for their play "Finnis," while third-place went to St.

Luke youth group members for their production of "Once Upon a Playground."

The best actor award went to Brenton Ludlow of St. Catherine Parish for his performance in "Between Eleven and Thursday." Chris Dobrot of St. Catherine was the runner-up for his work in "Finnis," and Joe Graves of St. Catherine received an honorable mention award for his participation in "Between Eleven and Thursday."

Best actress honors went to Jodie LaBrecque of St. Catherine Parish for her performance in "Between Eleven and Thursday," while Michele Linden of St. Luke Parish was runner-up for her work in "Once Upon a Playground." St. Luke parishioner Melissa Forbes earned an honorable mention for the same play.

St. Catherine youth group members also won top honors in the best costume and best make-up categories for the play "Between Eleven and Thursday." Best direction honors went to Margee McHugh, Pete Corsano, Mike Prestel, and Jeanette Warholak for the same play.

Juniors and seniors from Bishop Chatard High School and Roncalli High School in Indianapolis gave others the gift of life during each school's annual blood drive in March.

Chatard teachers Dick Powell and Nancy Clapp assisted seniors with their service project on March 7. Students, faculty and staff donated 108 pints of blood.

Roncalli theology teacher John Boucher said 106 students signed up to donate blood when the Central Indiana Regional Blood Center staff visited that school on March 26.

Senior Jeff Oskay said he decided to donate blood during the Lenten service project because, "One day, if I ever need blood, I hope it's there for me."

Roncalli senior Melissa Allard said giving blood is important and is "an easy way to help people."



THE FALL—Holy Name eighth-graders (from left) Jeremy Stahley, Nick Stewart, and Joe Worden of Beech Grove practice the fall of Jesus in preparation for the March 27 presentation of the Way of the Cross at the church. Under the direction of teacher Thom Norris, a student narrator reads a meditation of Mary's thoughts during each scene, explains the Station of the Cross being depicted, and describes what the faithful can do to negate these injustices in real-life situations today. (Photo by Margaret Nelson)



THE CRUCIFIXION—St. Luke eighth-grade students re-enact the 11th Station of the Cross when Christ, portrayed by Dan Monk, is crucified during the school presentation of the Passion on March 25 at the Indianapolis church. Youth ministry coordinator Bob Schultz directed their performances for students and parishioners. Their Holy Week presentations marked the second year that St. Luke's eighth-grade class acted out the Way of the Cross. (Photo by Mary Ann Wyand)

Early adolescents have many gifts and talents

by Mary Ann Wyand
Last of two parts

Early adolescents have many special gifts and talents, Brian Reynolds, a nationally-recognized expert on that age group, told educators, youth ministers and parents during an Early Adolescent Ministry Project workshop March 15-16 at the Catholic Center in Indianapolis.



Reynolds is co-founder of the Center for Youth Ministry Development and now works as director of agency planning for the Archdiocese of Louisville. His presentation here was arranged by the Catholic Youth Organization and the Office of Catholic Education as part of a continuing series of archdiocesan educational programs on early adolescence.

In his keynote address, Reynolds noted that kids in this age group are so gifted that they can do two or even three things at the same time and still listen to parents and teachers.

It's a very active time in terms of growth and energy, he said, and therefore it's a very busy time.

Early adolescents like to keep busy so they won't be bored, Reynolds explained. Kids aged 10 to 15 will focus their energies on activities and will find life much more pleasurable if they are "doing something," most of the time.

"This age group has the worst reputation," he acknowledged. "Some of it's earned and some of it's exaggerated! Believe we have to develop a little bit different understanding of early adolescents."

Consider the only Bible story that

describes Jesus as an adolescent, Reynolds told the group. "The only story that we have about Jesus when he wasn't an infant and he wasn't an adult is when he was a junior high kid in trouble with Mom and Dad because he went off to the temple without telling them where he was going."

Prior to 1970, he said, early adolescents were not acknowledged as belonging to a special age group.

"It was either seen as big little kids or little teenagers," Reynolds explained. "Nothing was written about the age group. Most people treated them as if they were just nothing more than a third-grader, but a little bit older. Particularly in the school systems, they did the basic same curriculum and the basic same model of education with junior high as they did with third grade. A few innovative places started doing high school-type things with junior high-age people, and then got mad when the kids couldn't respond."

Thanks to extensive research done in recent years, he said, educators now recognize that "early adolescence, roughly ages 10 to 15, is its own distinguishable age of development that has to have its own particular approach and understanding."

Their experience usually dictates their behavior, Reynolds said, so "one of the difficulties slash opportunities with this age group is that we need to understand what goes on inside their brains."

Early adolescents can have very strong feelings of love, he said. In fact, one of the strongest emotions in a person's life is a love emotion felt during early adolescence. "It's not a thought-out love or a chosen love or a mature love," Reynolds explained, "but they are at a key stage of emotional development where that becomes important. Adult relationships are often the product of relational messages given between the ages of 10 and 15. It's

when we decide what our attitude is towards the other sex."

Practice saying "other sex" rather than "opposite sex," Reynolds told the educators and youth ministers, because "the whole issue of development of relationships, which becomes crucial in this age group, is caught off guard because we (mistakenly) deal with 'opposite' and not 'other.' For this age group, it's very important to be 'other' and not 'opposite.'"

Because of national attention focused on the work of the Center for Youth Ministry Development as well as research done by other groups, he added, "I'm proud to say there has been a significant shift in junior high programming in the Catholic Church. Every major publisher in the last five years has redone its curriculum for this age group, primarily because people like you started saying 'We have to do something different.'"

Batesville Deanery teens fast for hungry, homeless

Young people from nine different parishes in the Batesville Deanery gathered in the gymnasium of St. Louis Parish in Batesville Feb. 24 to observe a Lenten Foodfast in solidarity with the millions of chronically hungry people in the world.

Each participant began the fast from all food at midnight on Feb. 23, then continued in a group fast the next day.

During their time together, the teenagers built a shanty town out of appliance cartons to simulate the experiences of poverty and homelessness, listened to guest speakers who have worked with the homeless both locally and globally, and engaged in other consciousness-raising activities dealing with the problems of hunger and homelessness.

Participants represented St. Anthony

Parish at Morris, St. Maurice Parish at St. Maurice, St. Dennis Parish in Jennings County, Immaculate Conception Parish at Milhousen, St. John Parish at Enoschsburg, St. Louis Parish at Batesville, St. Mary Parish at Aurora, Holy Family Parish at Oldenburg, and St. John Parish at Osgood.

Participants had the support of people in their home parishes, who prayed for them and donated money to support this activity.

Fifty percent of the funds collected will be donated to a cause chosen by the local parish. The other 50 percent will be given as a deanery donation to the Gennesarat Free Clinic in Indianapolis.

Founded by Dr. James Trippi, the clinic was designated by President George Bush as one of the nation's "Thousand Points of

Light" last December for its ministry to the homeless and indigent of Indianapolis.

After reading an article about the Gennesarat Fr. Clinic in *The Criterion*, the committee chose it to be the recipient of funds raised from the teen fastathon.

Foodfast committee members were Franciscan Sister Shirley Gerth, pastoral associate and director of religious education at St. John Parish in Enoschsburg; Charity Sister Carol Leveque, pastoral associate and director of religious education at Immaculate Conception Parish in Milhousen; Franciscan Brother Norbert Bertram of St. Louis Parish in Batesville; and Jan Hergel, Batesville Deanery administrator. The event was funded by the Batesville Deanery Board of Catholic Education.

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BOOK REVIEW

China Christianity 'unfinished'

UNFINISHED ENCOUNTER: CHINA AND CHRISTIANITY, by Bob Whyte. Morehouse Publishing (Harrisburg, Pa., and Wilton, Conn., 1990). 537 pp., \$11.95 (paperback).

Reviewed by Charles Desnoyers

"China," as Sinologist Simon Leys once observed, "is a world." Since the 16th century there has been a whole range of fundamental values of stability, harmony and hierarchy have been besieged on a number of fronts by a dynamic and expanding West. Nowhere is the tension between these markedly divergent worldviews more pronounced than in the realm of religion.

From the beginning, as Bob Whyte notes in his comprehensive study, "Unfinished Encounter," this challenge has provoked differing strategies within the missionary community. The Dominicans and Franciscans, among the first Europeans to preach in China, concentrated their efforts on the poor, [i.e.] guaranteeing isolation from the centers of power in Chinese society. Their Jesuit competitors adopted an opposite and in many ways more successful strategy: the conversion of the elite.

Twentieth-century Chinese nationalism was forged in the

struggle against Western, and later, Japanese imperialism, and the loyalties of Chinese Christians have been held to close scrutiny. Within these communities, there has been ongoing struggle to build an indigenous Chinese Christianity marked by the "Three Sells": Self-government, self-support and self-propagation.

The advent of communist rule, particularly during the anti-rightist campaign in 1957 and the Cultural Revolution in 1966-69, while driving the churches underground, has forced the process of "Sinicizing." Since the re-emergence

of the churches of many denominations in 1979, they appear stronger than ever.

Whyte, for nearly 20 years a member of the Anglican Church's China Study Project Committee, writes with an easy grace, without the pedant's touch that often creeps into works of this length and scope. The book is obviously a labor of love, and thus it seems fitting that it end on an optimistic note. If the encounter of China and Christianity does not admit of what Whyte calls a "sinistic synthesis" of values or theology, the 3.4 million-strong Chinese Church at least now appears firmly rooted enough to achieve its Three Sells.

(Desnoyers is an assistant professor of East Asian history at La Salle University in Philadelphia.)

(At your bookstore or order prepaid from Morehouse Publishing Co., 3000 Canby St., Harrisburg, PA 17105. Add \$2 for shipping and handling.)

† Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of all diocesan 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.)

† ADERS, Russell E., 61, St.

Meinrad, March 19. Husband of Beatrice Werne Aders; father of Gary, Larry, and Terry Aders. Paula Peter, Brenda Gilliland, Sandy Kays, Rose Fischer and Donna McGuinness; son of Ollie Aders; brother of Bernard, Kenneth, John, Gerald, and Maurice Aders. Eleanor Lasher, Ruth Werne, Joyce Murphy, Ida Kelley and Benedictine Sister Judy Aders; grandfather of 18.

† BAUERLE, Harold, 72, St. Ambrose, Seymour, March 14. Husband of Mildred; father of Adella Houghland, Nora Dean, Vicky Scudder and Dennis; brother of Carl, Edna Howard and Dorothy Klosterman; grandfather of six.

† BILLMAN, Mary, 75, St. Nicholas, Sunman, March 11. Mother of Marvin and Melvin Billman, and Darlene Ritz; sister of Ed and Otto Hupp and Veronica Tracy; grandmother of 12; great-grandmother of three.

† BRAND, Bertha C., 84, Holy Name, Beech Grove, Feb. 27. Wife of Leo A., mother of Father Leo A., Kenneth J., and Dolores Patterson; sister of Robert Hoffman and Alma E. Hermann; grandmother of three.

† BURNS, Orman C., 74, St. Michael, Cannelton, March 16. Father of Norman C. Burns and Sharon Huffman; brother of Arthur Burns; grandfather of five; great-grandfather of two.

† CHAMPTION, Shawn, 32, St. Pius, Troy, March 16. Father of Clay Joseph Chamption, son of Paul and Janice Chamption.

† EDWARDS, Dianne L., 43, Sacred Heart, Jeffersonville, March 14. Wife of Thomas M. Edwards, Jr.; mother of Pamela Jean and Carrie Ann Edwards; daughter of John R. and Dorothy Horn; sister of John M. and James Horn.

† FELLER, Richard J., Sr., 76, St. Anthony of Padua, Morris, March 13. Father of Donald, Dennis and Richard Feller Jr.; Darlene Bohman and Marikay Alliger; brother of George and Walter Feller, Martha Gausman, Rose Alig, Marie Wilhelm, Dorothy Campbell, Evelyn Donaworth and Jo Ann Cox; grandfather of 11.

† FOUTS, Charles Lee, 64, Holy Name, Beech Grove, March 12. Husband of Jeanne Mary (Cordier); father of David Lee, Stephen, and Carolyn F. Johnson; son of Wilma M. Trimble; brother of Morris, George A. Jr., and Ellen Hahn; grandfather of six.

† GALLIGAN, Charles J., 79, Sacred Heart, Jeffersonville, March 18. Husband of Jane Wessel; father of Thomas R. and Michael J. Galligan, Nancy A. Voelker, Carolyn R. Kirchdorfer, Mary Sue Ellenbrand and Dottie L. Zipp; stepfather of James R. and Robert C. Wessel; brother of Mary E. McGuggan; grandfather of 16.

† HORLANDER, George Leo, 56, St. Ignace, Louisville (former member Sacred Heart, Jeffersonville), March 8. Husband of Nancy Lee Smith; father of Margaret E. Knapp; son of George and Ann Horlander; brother of Ann L. Horlander and Mary E. Roberts; grandfather of two.

† HORNBECK, John R., 64, St. Christopher, Indianapolis, March 16. Husband of Margaret; father of Sharon Finnick and Joseph.

† KILANDER, Ruth E., 79, St. Matthew, Indianapolis, March 6. Wife of Theon Kilander; mother

of Gerald L. and Patricia Kilander Brothers; sister of Walter A. Sturm; grandmother of four.

† KRAUSE, Reinhold, 93, Christ the King, Indianapolis, March 18. Husband of Mary Agnes Meyer Lagree; father of Alan, Stephen and Kristine Lagree; son of Ed and Bernice Lagree; grandson of Alice Bourey and Aldea Parent; brother of Richard, Roger and Rodney Lagree; Linda Luck and Lisa Meyer.

† LAWSON, Elizabeth C., 92, St. Joseph, Shelbyville, March 16. Mother of Joseph Lawson; grandmother of seven; great-grandmother of nine.

† LOVELL, Earl J., 84, Holy Spirit, Indianapolis, March 16. Father of Barbara J. Huser, Mary Helen Base, Patricia Hendrix and Conne Henehan; brother of Bernice Daugherty; grandfather of 19; great-grandfather of 24.

† MAY, William E., 79, St. Mary, Mitchell, March 16. Father of Michael May and Karen Dobson; brother of John May and Mary Rose Weber; grandfather of four; great-grandfather of two.

† MELROSE, Janet, 57, St. John, Bloomington, March 16. Wife of James Melrose; mother of Judy Melrose; sister of Jay and John Wobser, Lois Brining and Ruth Brown.

† MILLER, Patricia, 48, St. Ambrose, Seymour, March 9. Wife of Emmett; mother of David and Daniel Terry; stepmother of Dennis, Kris Chaffin and Lynne Schenkel; daughter of Teddie and Alice Scarra; sister of Pamela Fox.

† MOUSER, Martha L., 43, St. Joseph Hill, Sellersburg, March 13. Wife of Jimmy R. Sr.; mother of Jimmy R. Jr., Cleo J. and Christopher S.; daughter of Cleo Bertrand; stepdaughter of Ann Elizabeth Bertrand; sister of C. Frank Bertrand, Clara Mayfield and Little Sister of the Poor Paul Colette Bertrand; stepister of John C., Vaughn E. and Donald R. Wilburn.

† POWELL, Howard Jr., 35, St. Christopher, Indianapolis, March 15. Husband of Nancy; father of Leslie and Derek; son of Juanita; brother of David, Charles, Larry, Herschel and James Bowlds; brother of Susan E., sister of Joseph, Lois Garrison, Amber Stuart and Sunny Newbery.

† SCHWARTZ, Dorothy Huckleby, 84, Our Lady of Perpetual Help, New Albany, March 16. Aunt of Carolyn Thom, Virginia Haggman and Raymond Jaegers.

† SITZMAN, Edgar C., 85, Little Flower, Indianapolis, March 15. Father of Robert, Richard, Mary Ann Barnhill and Dorothy Wendkamp; grandfather of 16; great-grandfather of seven.

† SKINNER, Theodora F., 81, St. Mary, New Albany, March 17. Sister of Dr. Patrick Hess and Betty McGuire.

† SMITH, Charlotte G., 94, Holy Spirit, Indianapolis, March 13. Mother of Robert F., Donald J., and Charles E.; sister of Joseph, Herbert, Eugene and John Spitzer, Mary Schuch and Thelma Hoetzer; grandmother of 13; great-grandmother of nine.

† WARD, Ruth B., 70, Holy Name, Beech Grove, March 10. Mother of Paul J. and Warren E.; grandmother of five.

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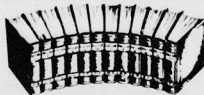
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Americans' views on abortion

Poll shows wide opposition but conflicting convictions about choice

by Patricia Zapor
Catholic News Service

WASHINGTON—When it comes to abortion, Americans have two views: they oppose abortion in most cases and favor new laws to restrict abortion, and they also have conflicting convictions that choice about abortion should not lie with the government or courts.

A comprehensive survey released in February about abortion and moral beliefs was the latest evidence of American views. The poll was commissioned by Americans United for Life, a non-sectarian legal and educational organization that opposes abortion, and was conducted by the Gallup Organization.

With 76 questions, some with as many as 26 subcategories, the survey covered the gamut of public debate on abortion.

Reflecting attitudes reported in previous polls, it showed 73 percent of Americans would mostly favor a law making abortions illegal after the third month of pregnancy unless the woman's life is in danger.

The survey showed more than 87 percent think abortion as a repeated method of birth control is unacceptable during the first three months of pregnancy. Sixty-nine percent said they would mostly favor a law prohibiting abortion as a method of birth control.

A majority also found abortion unacceptable during the first three months in such circumstances as:

► If pregnancy "would require a teen-ager to drop out of school": 66 percent, compared to 28 percent who said that was an acceptable reason for abortion.

► If the woman has been abandoned by the father of the child: 68 percent to 27 percent who found that acceptable.

► If the child would create a heavy financial burden for a low-income family: 66 percent, compared to 29 percent who found that acceptable.

► For gender selection: 91 percent, compared to 6 percent who thought that acceptable.

Those findings are similar to results of a 1989 nationwide poll by the Boston Globe and Boston's WBZ-TV and to a 1990 survey by the Withlin Group for the U.S. Catholic Conference.

The Globe's study found that 53 percent backed legal abortion in some circumstances, 25 percent supported it in all cases and 19 percent opposed its being legal in all cases. It showed 82 percent wanted abortion to be illegal when the woman thinks it is the wrong time to have a child. By 89 percent they opposed legal abortion as birth control.

The 1990 Withlin study for the USCC showed 56 percent of Americans studied either opposed abortion in all cases or supported it only when the mother's life is in danger or in cases of rape or incest. It also showed that 93 percent of Americans would like to see abortion more restricted than it is now.

Polls also show Americans still support keeping abortion legal under certain circumstances. According to the Americans United for Life survey, "if the woman's mental or emotional health might be damaged by the pregnancy," 55 percent would consider abortion acceptable during the first three months, and 33 percent said abortion would be acceptable after the first three months. By comparison, 37 percent would find abortion unacceptable in the first three months under those circumstances.

Father Jenco ties to keep pledge to other hostages

ARLINGTON, Va. (CNS)—Years ago when they were both hostages in Lebanon, Terry Anderson asked Servite Father Lawrence Martin Jenco to promise that Anderson would not be forgotten. "So whenever we do (something) for the hostages, I try to be present for it," said Father Jenco, now a campus minister at the University of Southern California, who was held for 19 months in 1985 and 1986.

Father Jenco made his comments to the *Arlington Catholic Herald*, diocesan newspaper, following a March 15 ceremony in Washington honoring the 11 hostages still being held in Lebanon and marking the sixth anniversary of Anderson's captivity.

When a woman is pregnant as the result of rape or incest, 70 percent find abortion acceptable in the first trimester. Twenty-three percent said that incest as a reason for abortion would be unacceptable at that point and 24 percent said that rape as a reason for abortion would be unacceptable at that point, the poll showed.

And when a woman's health is endangered by pregnancy, 80 percent of those surveyed for Americans United for Life said abortion was acceptable during the first three months. Fifteen percent said they believed it would be unacceptable.

A 1987 poll by the Alan Guttmacher Institute, Planned Parenthood's research arm, showed 7 percent of women who had abortions did so because of pregnancy resulting from rape or incest or because of a physical risk to their own health.

The Americans United for Life poll also shows Americans don't want institutions involved in decisions about abortions. About 63 percent said the federal government should have no voice in the abortion decision, while 17

percent said the federal government should have "a little" voice. Forty-eight percent said "the law, the courts and the judge" should have no voice at all in an abortion decision; 21 percent said the legal system should have "a little" voice in the matter.

In fact, when asked how much of a voice others should have in abortion decisions, people answered "none at all" or "a little" more than 60 percent of the time when the question was applied to: a doctor at an abortion clinic; a woman's pastor, priest or rabbi; the woman's church or religious community; and the state.

About voice in an abortion decision, 82 percent said the pregnant woman should have "a great deal" of say in the matter. People also tended to support a strong voice for the baby's father—49 percent said he should have "a great deal" to say—and for parents of a minor girl—40 percent agreed with the phrase "a great deal" of say.

When asked about possible legislation regulating abortion, 70 percent said they'd mostly favor requiring parental consent for girls under age 18. They mostly favored by 65 percent a requirement for a test to see if the baby could survive outside the womb when the mother is more than five months pregnant. And they favored by 86 percent a proposal that would require giving a woman information about fetal development and alternatives before she obtains an abortion.

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Fear, tension still in Holy Land

(continued from page 1)

fears that they are to be replaced by East European immigrants in the Israeli work force.

Secretary of State James Baker's visit brought a brief glimmer of hope to Palestinians, especially when he met with a delegation from the occupied territories. But Israel gave no indication that it would relinquish lands it has occupied since 1967—and announced it might double the Jewish settlements in the territories.

To understand the Israeli viewpoint, one must remember that the tiny country has been surrounded for much of its history by sworn Arab enemies. The Gulf war may have

demonstrated Arab disunity, but it also showed that Israeli cities are vulnerable to missile attack.

When Palestinians in the occupied territories cheered Iraqi Scud missile aimed at Israeli cities, support for a Palestinian state among sympathetic Israelis plummeted. Rabbi David Rosen, a leading peace activist in Israel, said there is an "extreme sense of disillusionment within the Israeli peace camp with their Palestinian counterparts."

But Rabbi Rosen also said there is hope the flurry of postwar diplomacy will bring a "psychological" breakthrough between Arabs and Israelis that could lead to a solution of the Palestinian issue.

The Christian community, only about 3 percent of the Palestinian population, has little political influence. But the Catholic Church offers an important network of humanitarian services, through groups such as Jerusalem Caritas and the Pontifical Mission for Palestine.

These agencies have shifted their efforts toward self-help and small business projects aimed at improving Palestinian self-reliance and lessening their dependence on the Israeli economy. In March, however, the agencies found themselves back doing emergency food and medical relief—to make up for the effects of the curfew.

Under Jerusalem's Latin-rite Patriarch Michel Sabbah, the church has shown a greater willingness to tackle political issues, too. One example is the Society of St. Ives, a legal aid organization formed under the patriarch's auspices in January.

The society quickly established itself as a force to be reckoned with when it won for Palestinians the right to

receive government-issued gas masks during the C. I. war. It has since challenged many aspects of occupation—including the curfew, the demolition of suspects' houses and land confiscation.

While the church is slowly raising its political profile, it worries about losing its members to emigration. Nowhere is this more evident than in Jerusalem, where the Christian population has dropped from about 30,000 in 1944 to fewer than 10,000. Church leaders promote job and housing projects to keep Christians in the Holy Land.

The church's relationship with Israeli occupation authorities, meanwhile, is showing signs of strain. According to Msgr. Richard Mathes, the Vatican's special attaché in Jerusalem, Israeli authorities recently tried to collect taxes from church institutions that have been traditionally tax-exempt. The church is also concerned about limited access to the holy shrines, and about recent violations of religious property by Israeli officials.

The Israeli pledge to protect the holy shrines has become "an empty phrase," given that Israel helped finance a Jewish group's move into a historic Christian building last year, Msgr. Mathes said.

The Christian community in and around Jerusalem has always relied heavily on tourism, an industry damaged by the Palestinian uprising and dealt a crushing blow by the Gulf war.

In March, as the empty streets of Jerusalem testified, pilgrims were staying away and there was little hope that life would soon return to normal.

The church prepared for Easter, mindful perhaps of the psalm cited by Patriarch Sabbah in a pastoral letter last year: "O God, lift up your hand! Forget not the afflicted! . . . On you the unfortunate man depends."

Lutheran-Episcopal talks stall over differences

WASHINGTON (CNS)—Lutheran leaders said March 21 that a plan to establish unity with the Episcopal Church has stalled over Lutheran fears of compromising fundamental doctrines.

The plan was considered a major ecumenical step when it was made public in January. It would make clergy interchangeable between the 5.2 million-member Evangelical Lutheran Church in America and the 2.4 million-member Episcopal Church.

Bishops at an Atlanta conference of the Evangelical Lutheran Church in America voted 45-12 to take no further action on the plan "until there is agreement that the doctrine and practice of this church are not compromised."

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Israel keeps Christians away from services

by Catholic News Service

JERUSALEM—Many Palestinian Christians living in the occupied West Bank towns of Bethlehem and Ramallah were kept away from Palm Sunday services in Jerusalem March 24 because of Israeli army orders barring them from leaving the towns.

Heavy rains and the 39-month-old Palestinian uprising called the intifada also kept attendance low at Christian ceremonies in Jerusalem marking the beginning of Holy Week.

About 500 people participated in a procession led by Latin-rite Patriarch Michel Sabbah of Jerusalem retracing the path which, according to tradition, Jesus took by donkey from Bethany to Jerusalem, where he was welcomed with palm branches, on the Sunday before he died.

It was the fourth year for Holy Week services to take place under the cloud of the intifada against Israeli rule in occupied Arab lands in which more than 1,000 Palestinians have died. Palestinians have avoided all types of celebrations including those for holidays and weddings during the uprising.

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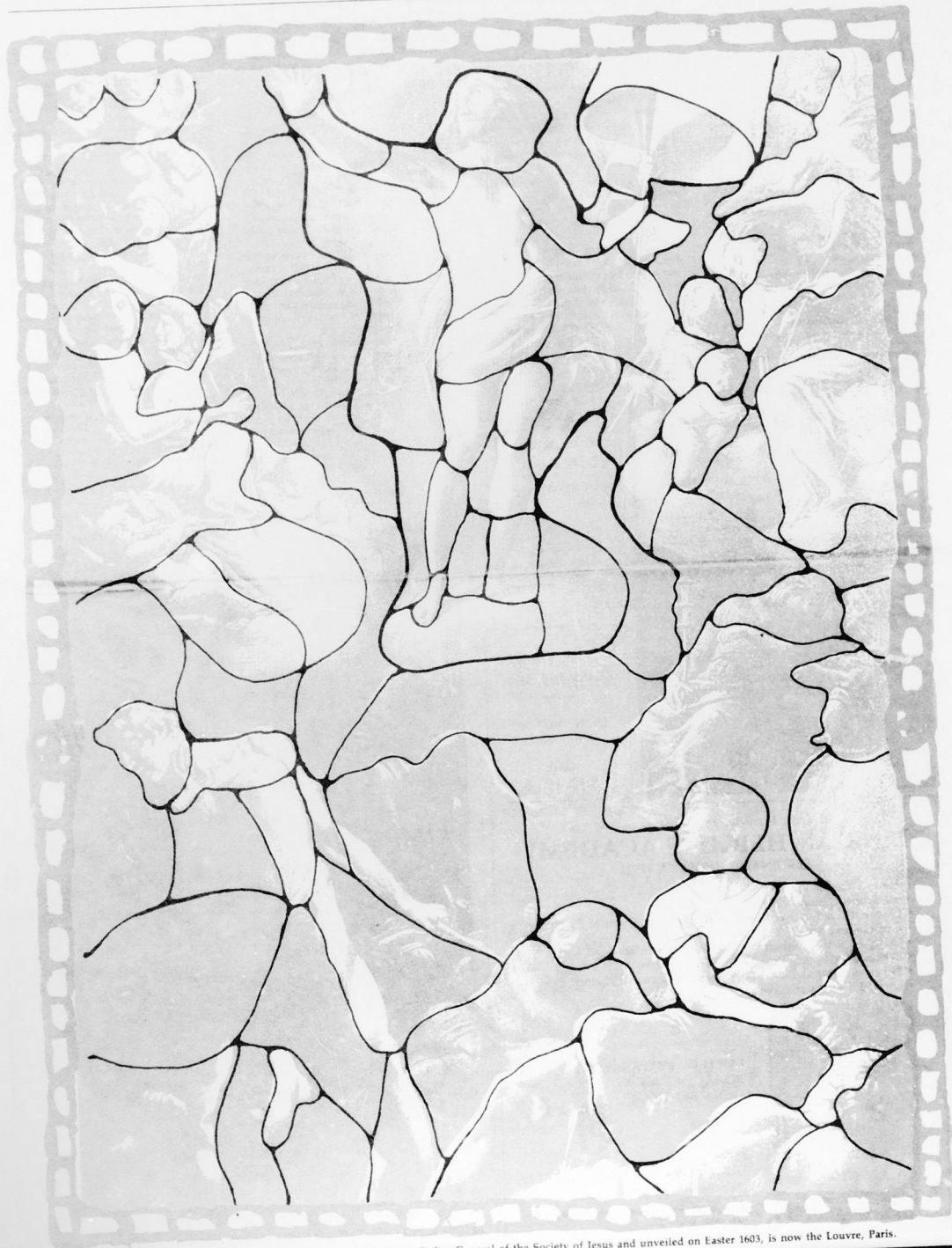
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1991 Easter Supplement

March 29, 1991



"The Resurrection," by Giovanni Baglione, painted for the Father General of the Society of Jesus and unveiled on Easter 1603, is now the Louvre, Paris.

The Resurrection, not resuscitation

*The body of Jesus was truly risen but
it was now a spiritual, glorified body*

by John F. Fink

The resurrection of Jesus from the dead might be the doctrine of the Catholic Church most troubling to Catholics. This is only natural, since such a thing as someone rising from the dead is beyond the experience of any human being.

The Gospel narratives don't help because they seem to raise more questions than they answer and because of their inconsistencies. Each of the Gospels tells a different story about the discovery of the empty tomb and about Jesus' appearances to various people.

Perhaps the most maddening thing is that nothing in the New Testament tells us what Jesus looked like after his resurrection. It's obvious that he has changed since people who have lived with him for several years don't recognize him. Why not? If

they don't recognize him, why do they think it's Jesus? How has he changed?

Other details also cause us problems. Jesus tells the women to tell the apostles to go to Galilee and he will see them there. But they obviously stayed in Jerusalem and he appears to them there.

Let's see if we can clear up some of these problems by examining the beliefs of the early Christians, how the Gospels came to be written, and the teachings of the Catholic Church.

The first thing written about the Resurrection wasn't in the Gospels at all. It was written by St. Paul in his first letter to the Corinthians 23 years after the Resurrection took place and about 15 years before the first Gospel was written. In the 15th chapter of that letter, Paul reminds the members of the Christian community he

established in Corinth what he taught about Christ.

"I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures; that he was buried; that he was raised on the third day in accordance with the Scriptures; that he appeared to Cephas, then to the Twelve. After that, he appeared to more than 500 brothers at once, most of whom are still living, though some have fallen asleep. After that he appeared to James, then to all the apostles. Last of all, as to one born abroad, he appeared to me" (1 Cor. 15:3-8).

Previous to this time, the teaching that Jesus was raised from the dead came, like the rest of what we know about Jesus, from early preaching, by word of mouth. This is what Peter and the other apostles taught, and what other missionaries like Barnabas and Apollos taught. When Luke got around to writing his Acts of the Apostles, he too wrote that "God raised him to life again" (Acts 2:23). Therefore, all early Christian preachers were consistent in teaching that Jesus was raised from the dead.

When the Gospels were finally written some 40 to 60 years after Jesus' resurrection, their authors wrote the details that had been passed on to them through the decades. When it came to the Resurrection, they all stressed two themes: the empty tomb and the appearances.

Mark, the first one to write a Gospel, tells us the basic story about the women coming to the tomb to anoint Jesus' body, since they were unable to do so on Friday or on the Sabbath. When they got to the tomb they find the stone that had sealed it to be rolled aside and a young man inside. He tells them that Jesus has been raised and instructs them to tell the apostles to go to Galilee where they will see Jesus.

Both Matthew and Luke used Mark's Gospel when they wrote theirs, so they follow Mark's outline. However, Matthew leaves out any mention of a desire on the women's part to anoint the body. He tells about an earthquake, an angel rolling the

stone back and then sitting on it. He tells the women that Jesus has been raised.

In Luke's Gospel, the women arrive with oils for anointing, find the stone rolled back, and the body missing. They then see two men in dazzling garments who announce that Jesus has been raised. The women tell the apostles, but they don't believe them; but Peter runs to the tomb, sees the burial cloths and goes home amazed at what happened.

John's Gospel is the only one not based on Mark's. His account of the Resurrection centers on Mary Magdalene, who comes alone to the tomb and finds it empty. She runs to Peter with the news, thinking that someone has taken the body. Peter and "the other disciple whom Jesus loved" run to the tomb and find only the burial cloths. Thus all four Gospels report on the empty tomb.

As for the appearances, Mark's original Gospel doesn't mention any. It ends abruptly with the women reporting Jesus' resurrection to Peter's companions. The early Christians apparently weren't satisfied with that ending so they added what the Bible calls "The Longer Ending," a condensation of the appearances reported by John and Luke.

Matthew reports that Jesus appeared to the women while they were on their way from the tomb to tell the apostles. They apparently don't have any trouble recognizing Jesus, and they embrace his feet. He repeats the instruction that his apostles should go to Galilee and he will see them there. The Gospel ends with the apostles meeting Jesus in Galilee where he commissions them to go forth and "make disciples of all nations."

Luke departs radically from Mark and Matthew. He describes three separate appearances—around Jerusalem, not in Galilee. The first was the long story of the two disciples on the road to Emmaus who don't recognize Jesus until he starts to break the bread at the beginning of their meal. Then he vanishes.

The second appearance is reported by the other disciples when the two return (see RESURRECTION, page 3B).

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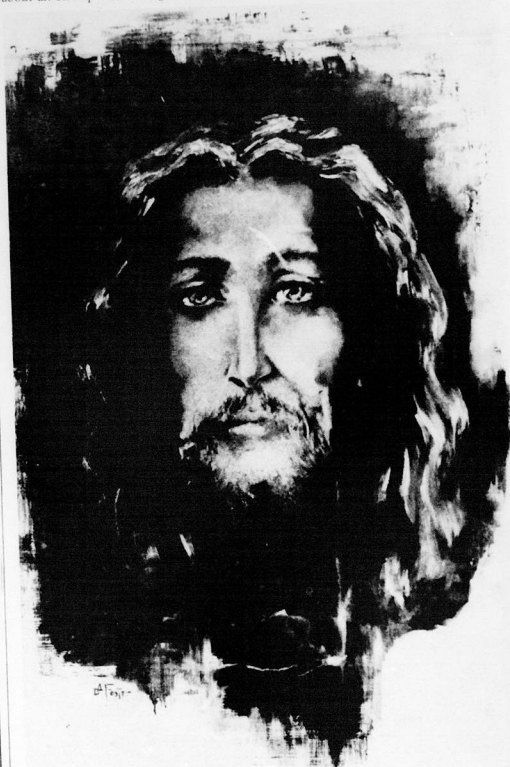


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RESURRECTED CHRIST—This concept of the face of the resurrected Christ was painted by Mike Okoniewski. (CNS photo by Debbie Foster Parker)

Greenfield parish has RCIA team

St. Michael will welcome ten members at Easter Vigil rites

by Margaret Nelson

Most people who inquire about the Catholic faith "think sometimes is lacking in their lives. They are seeking for what that might be," said Vicki Clem, administrator of religious education at St. Michael's, Greenfield.

When someone asks questions at St. Michael's, the Role of Christian Initiation of Adults (RCIA) team is ready for them.

The pastor, Father Stanley J. Herper, administrator of religious education Vicki Clem, four volunteer teachers and three hospitality volunteers have monthly meetings to plan the RCIA program.

Curiosity about the Catholic Church or the interest in the beliefs of a spouse or friend are the reasons some people inquire, she said. "Some just come in out of the blue. Someone they knew was Catholic or a family member was Catholic back in their childhood. They are not necessarily connected with our parish."

"They don't all come in with the intention of joining the Catholic Church when they first walk in the door. They're searching," Clem said.

St. Michael offers formal inquiry classes

each fall. "After the first of the year, we start another," she said. "We already have seven people in the class for this year. Notices are put in the Sunday bulletin, announcements are made, and we sometimes advertise in the Greenfield paper."

Usually, people can come any time of the year. We'll put them in a class whenever they come. She said that the program is lectionary-based. "We can provide them with a sponsor almost immediately. And we do sponsor training."

But no one comes to the pastor and receives instructions anymore. "I can't imagine doing that," said Clem. "It's against the spirit of RCIA. It does become a good little community—the team, the people coming in and the sponsors."

Of those who question, "Most seem to have a fairly balanced view of the Catholic Church even when they first come," she said. "All of them are very open. They want to find things out."

But misconceptions about reconciliation, "things that they have been hearing over the years," are the most common according to Clem. And some are surprised to find that "Catholics really do read the Bible."

"The RCIA formation process, first of all, seeks to bring people into a closer personal relationship with Jesus," Clem said. "To do that through the Catholic Church involves learning, prayer and questioning. And it takes time."

One nice thing about the RCIA is that it is open-ended, she said. "Those who are not ready for the Easter Vigil can stay until they are ready to make a commitment."

At St. Michael, the unbaptized catechumens and those candidates who have been baptized in another Christian church all study together. Clem sees advantages and disadvantages. "Some candidates come from Protestant mainstream backgrounds. They ask questions that those who are totally unchurched don't understand at all."

But Clem said that it helps get questions out that those new to any study of religion "wouldn't have thought of asking."

St. Michael requires that RCIA students select sponsors other than their spouses. But spouses are encouraged to attend the sessions. "There is a lot of support within the group. It becomes, in its own way, a small Christian community."

During Lent and the Easter Season, the elect meet with the parish prayer group. After Easter Vigil, when ten new members will be fully received into St. Michael's Church, they will be encouraged to become involved in the activities of the main parish community. One thing that will help is that St. Michael is "breaking ground" in starting small Christian community groups.

The three volunteers in the hospitality component of the RCIA team "also serve to create a warm atmosphere and to make people feel welcome," said Clem. "They meet with the small groups. They are an important part of the team. They have input in planning the themes."



PRAYER TIME—St. Michael, Greenfield, sponsors and the RCIA team join the elect for the weekly Lenten prayer service. They will continue to gather with the new Catholics throughout the Easter season. (Photo by Margaret Nelson)

Resurrection, not resuscitation

(continued from 2A)

from Emmaus with their story: "The Lord has truly been raised and has appeared to Simon."

The third appearance in Luke then occurs, "while they were still speaking about this." Jesus suddenly appeared in their midst. Here as in the story of Emmaus, Luke makes it clear that Jesus has changed, that he can appear and disappear at will. But Luke also makes it clear that Jesus is not a ghost—"because a ghost does not have flesh and bones as you can see I have" (Luke 24:39). He also proves that he has a body by eating a piece of fish.

John's Gospel is similar to Luke's in describing Jesus' appearances. Mary Magdalene doesn't recognize him, thinking he's the gardener. When Jesus appears to seven disciples at the Sea of Galilee, Peter doesn't recognize him until "the disciple whom Jesus loved" told him. "It is the Lord." And when Jesus invited them to have breakfast, "none of the disciples dared to ask him, 'Who are you?' because they realized it was the Lord" (John 21:12).

John's Gospel also reports on two other appearances to the apostles, suddenly standing in their midst in a room with locked doors. This is when he reveals himself to Thomas and John emphasizes that his body still has the marks of the nails and the wound from the spear.

From these accounts as well as from St. Paul's letters, two things are clear: The body of Jesus that was placed in the tomb has truly been raised, and the body has been transformed in such a way that it is different from the body that was placed in the tomb.

This transformation of the body of Jesus is important. Theologian James P. Melhorne, in the Thomas More Association periodical *The Word Make Clear*,

points out that some people confuse resurrection with resuscitation, thinking that all that happened is that Jesus' body came back to life. Not so. The risen body of Jesus is glorified, transcending the limitations of space and time.

Thus, too, will our bodies be after they are raised from the dead. St. Paul tries to make that clear in the 15th chapter of his first letter to the Corinthians. He says that "flesh and blood (i.e., the body) cannot inherit the kingdom of God" (verse 30). However, he says, "The dead will be raised incorruptible, and we shall be changed. For that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality" (verses 52-53).

Resurrection, therefore, whether for Jesus or for us, implies that the body will be changed, not just resuscitated. St. Paul again: "It is sown corruptible; it is raised incorruptible. It is sown dishonorable; it is raised glorious. It is sown weak; it is raised powerful. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual one" (1 Cor. 15:42-44).

That is why Jesus appeared and disappeared as he did after his resurrection, and why those close to him were not always able to recognize him. He now had a spiritual body, but it was still his body.

To St. Paul, there was no doctrine of the church more important than the fact of the Resurrection. "If Christ has not been raised, then empty is our preaching, empty too your faith" (1 Cor. 15:14). And he uses Christ's resurrection to prove our own: "For if the dead are not raised, neither has Christ been raised, and if Christ has not been raised, your faith is vain; you are still in your sins" (1 Cor. 15:16-17).

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Celebrating Easter at our house

We observe the Lenten season more than we do the Easter season

by Richard Cain

Good Friday was a cold, wet evening, the kind March specialties in. As I cleared away the remains of our meager meal, I came to the sudden conclusion that I was glad Lent was over and thoroughly sick of leftover tuna casserole.

"Why is it," I said to my wife, who was boiling Easter eggs in the kitchen, "that I can go for months without wanting a hamburger and then suddenly on Ash Wednesday develop a primal craving for a MacDonald's quarter pounder?"

"Because it's Lent, dear."

My wife is a great psychologist. Back in the kitchen there was the sound of hot water splashing and then hard-boiled eggs clacking against one another in a big dish.

"You know, it makes no sense," my wife asked, putting the dish of eggs in the refrigerator.

"Lent is 40 days long and we make all this hoopla—ashes, fasting, stations of the cross, the parish Lenten Scripture study. The Easter season is 50 days long and all we have is rabbits, chocolate eggs and your mother to dinner."

My wife gave me a look that made March seem warm and friendly.

I took a new tack. "That's not what I mean. I love having your mother over for dinner. But can't we do something more for Easter?"

"Like what?"

"Well..."

We sat at the kitchen table. "What is it about Easter that makes it so hard to get a hold of," I asked.

"You don't have to give up meat," she said, pinching a fold of my expanding waist. Before I could get my hand around to tickle her, she poked an elbow into my rib, jumped up and was on the other side of the table shouting, "Truce! Truce!"

"OK, OK. Since my spirituality is obviously centered on my stomach, can we do something with food?" I asked.

She came around the table warily. "We could have a really nice dinner..."

"Sounds good."

"...with some traditional Easter food like hot cross buns."

"The last time you made hot cross buns, they were so hard the kids almost broke the dining room window with one."

"OK, Mr. Wiseguy. If you'd fix the timer on the stove like you promised, maybe I could tell when they were done. Anyway, scratch that. I just remembered I want to make an Easter cake this year in the shape of a lamb."

"All right. What else can we have?"

"I'm sure there are lots of ethnic Easter foods. I'll check my cookbooks."

"Why don't we talk with some of the people in our parish who come from other countries and see what they do?"

"Just as long as you do it in English," my wife said firmly, reminding me of the vacation in Quebec when I accidentally picked an obscene French word to compliment the waiter on our food.

My wife went to the bookcase, pulled down Sara Wenger Shenk's book, "Why Not Celebrate" (Good Books, 1987) and flipped through the pages full of celebrations for families, small groups and retreats.

"Under Number 81—A Traditional Easter Greeting—it suggests that we begin the day with the traditional Orthodox greeting: 'The Lord is risen.' The response is: 'He is risen indeed.'"

"What else does it say?"

"It suggests reading a Gospel account of the Easter story at the breakfast table, lighting a large new candle and singing an Easter carol."

"I didn't even know there were Easter carols."

"Maybe there are even Easter dances."

My wife went to check on the eggs. They were cooling nicely.

"You know, it's fun to see the kids look for the Easter eggs. But the Easter bunny and eggs are really pagan fertility symbols," I explained.

My wife looked at me like I had just accused the pope of being an atheist. "To me they are symbols of hope and new life," she shot back.

I couldn't argue with that. "Maybe they could become a way of telling the true story of Easter," I offered.

"Yes," she said. "The eggs, for example, can be the symbol of rebirth and new hope." She always has been good at storytelling.

"But that's not how our children will see it."

"So what. Seeing things that are hidden is spiritual," my wife interjected matter-of-factly.

I couldn't argue with that either.

"Besides, we all enjoy the egg hunt," she continued. "Old Mr. Park and his sister in her wheelchair get such a kick out of seeing the kids so full of joy."

"It is good of you to think of inviting them," I said, giving her my best smile.

Not one to be outdone, my wife gave me a hug. "One way we could celebrate this new life and hope would be to make a Marriage Encounter. The next one is in May."

"All right," I calmly responded, trying not to appear resistive. "You've got a deal, just so long as it doesn't conflict with Bob's wedding. He's not going to let me out of leading the music at this late date."

"It doesn't, I already checked," she said.

We were both quiet for a minute, wrapped in our own thoughts.

"One thing I'm looking forward to is planting the Easter lily you gave me," she said, coming up close. "To me, that is a real symbol of new life and hope."

"And a sign that it will some day warm up," I said, aware once more of the chill in the air. I added, "For next year's Lent I'm giving up March!"

(Cain, former assistant editor of The Criterion, is now editor of The Catholic Spirit, Wheeling, W. Va.)

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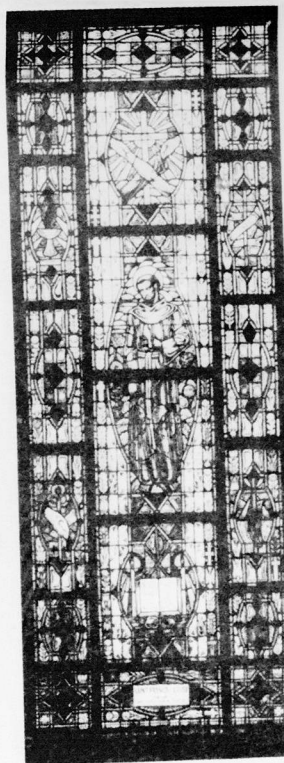
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THE EASTER EGG—Easter eggs are symbolic of hope and new life, Richard Cain recalls being told by his wife as they discussed ways for the family to celebrate Easter. He doesn't win any points by reminding her that the Easter bunny and eggs are pagan fertility symbols as well. (CNS photo by David Burlison)

The Resurrection story is true

To believe this story you have to remodel your ideas about reality

by Ivan J. Kauffman

Does the Easter story describe events which actually took place? Looking back I realize there was a time I didn't think so. The Resurrection then was for me just a story—a fairy tale like Cinderella, or a myth like the Easter bunny.

The Easter story had meaning, even profound meaning, but it wasn't history. It wasn't something which had taken place in the nitty-gritty real world where we live our lives—the world where we pay our bills and celebrate our birthdays and fight our wars.

But I don't feel that way any longer. I'm not sure how it happened, but somehow over the years the Easter story has moved from myth to history for me. It's become an event as real as the ones I read about each day in the newspapers, and it's changed the way I look at everything—from personal problems to political issues.

It hasn't been easy. Even the apostles who saw the Resurrection with their own eyes found it hard to believe. What they tell us is that Jesus left the tomb where they had buried him and resumed the normal processes of life—eating with them, walking with them, touching them, speaking with them.

Nothing like it had ever happened before, and nothing like it has ever happened since.

To believe this story you have to completely remodel your ideas about reality. Many of us take great pride in being hard-headed, practical realists—people who have their feet on the ground, who know what's possible and what's impossible.

But if the Resurrection story is true—if the events described by the apostles really did occur—then clearly our realism is not very realistic. By its standards Easter simply couldn't have happened.

If the Resurrection is history rather than myth then the principles we've been using to decide what is and isn't possible are wrong. It's that simple. Either the Resurrection didn't happen or reality includes some possibilities our ideas of reality haven't taken into account.

There's probably nothing tougher than having your bedrock assumptions called into question. It's like having the ground fall out from under your feet. You feel as though your very existence is threatened—that if the things you've

always depended on aren't true you won't be able to function. It's so frightening you can feel as if you're dying.

But once you've taken the leap required to believe the Easter story you discover there are possibilities you hadn't seen before—realistic possibilities. The Resurrection means that in addition to all the options we can "realistically" foresee, there is always at least one more possibility waiting to happen.

Believing that isn't only difficult, it's dangerous. To find if it's actually true you have to literally risk your life.

But what belief isn't a risk? What if it turns out our

cynicism and our doubts are false? What if we find that our helplessness and our hopelessness are just illusions?

Belief may be difficult, but it's not uncommon. Any time you see the church really being the church, any time you see a Christian really being a Christian, you're seeing the living power of the Resurrection at work. Maybe what's happening is ordinary, maybe it's extraordinary. It makes no difference; the energy is coming from the same source.

It will take a literal miracle to save us from the evils which are now woven into our culture. Each of them appears to be beyond the capacity of human intelligence to solve, and each appears more terrifying than the last. As a result many people have given up and are living lives of quiet desperation.

But a miracle has already happened. It's called the Resurrection, and it's the reason we celebrate Easter each year. We celebrate because the tomb really was empty. And if that's possible, then what's impossible?

The Resurrection is a triumph for faith

While love gave us Easter, faith cherishes and preserves it for posterity

by Alice Dailey

We mortals, ever optimistic, seek happy endings to stories of real and real life. We believe that the central character, the hero, who has had to overcome soul-wrenching obstacles, will triumph. In what is the greatest living drama of all time, Jesus Christ is our hero, and just when all looks dismal he emerges victorious at Easter.

What a triumph for faith!

While love is extolled as the greatest of cardinal virtues, faith is a close second. Faith is the pillar that supports us, especially when the going is shaky.

Faith in the certainty of a brand new day helps us through anxiety-ridden nights. Faith in a surgeon's skill prompts us to entrust our lives to his hands.

Love, of course, was the primary motive that caused Jesus to persevere through loneliness and hostility. But wasn't it faith in his father's mercy that helped him endure the cross?

Faith is never totally free from thorny questions. In our limited scope of knowledge we may wonder why no one was privileged to witness the Resurrection. We wonder why Mary Magdalene didn't recognize the risen Lord until he called her name. Or why the apostles didn't know him until he broke bread. (The scales that Scripture says clouded their

vision shouldn't seem so strange, often we ourselves cannot recognize greatness in our midst.)

"Why have you forsaken me?" Or why a suffering mortal may have to endure years of ordeal before deliverance.

In this scientific age when mysteries are probed and proof is demanded for belief, faith is a favorite target of the scoffers and even some intelligentia. Seemingly, they are determined to undermine much of what we believe to be true, including the divinity of Jesus.

If the physically resurrected Christ, wounds and all, stood before them, would they then believe?

Thankfully, such visible proof drew the apostles out of their terror and transformed the cowering little band into a fearless vanguard of Christianity. Unlettered they may have been, but these historically certified men know what they had witnessed, unquestionable evidence of their master's divinity. And no amount of threat, persecution or even death could sway them from preaching the risen Christ.

Thank heaven for all of them, for Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, the other James, Thaddaeus and Simon for radiating the fire of Christianity.

While love, it is true, did give us Easter, faith cherishes and preserves it for posterity.

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An invitation to an Easter service

James reminded me that I, as a Catholic, should profess my faith to others

by Carol Norris Greene

He walked up to my husband and me that cold Holy Saturday evening, greeted us warmly, and asked, "Are you saved in Christ Jesus?"

His gaze was intent, unflinching. For a moment I was genuinely speechless. It dawned on me: I know this man!

He's one of those Roberts twins. He was one year ahead of me in my brother's class in grade school. How impetuous those fair complexioned, curly-haired brothers were, real heartthrobs even back then in 1955. James is his name.

Here Andre and I were, stranded at a gas station while waiting for a tire repair. That section of Baltimore was rough enough. Now this man steps out of the past and wants us to bare our souls.

"I'd like to think that I am," I replied. Andre gave a similar response.

In turn, James gave us a pamphlet on salvation. He assured us that as long as we "acknowledge Jesus Christ as our Lord and Savior, the victory is already won" and we were in fact "saved."

He then invited us to Easter sunrise service at his church.

I asked about his brother, Eugene. He smiled and pointed to the man on the far corner with a loudspeaker imploring

passers-by to commit to Jesus Christ. Twins, indeed.

James moved on. Our car was ready and we headed home.

I felt as good as I was disturbed about the whole experience, for James was a reminder to me of what I, as a Catholic, should be doing—according to my unique gifts—to profess my own faith to other people.

I wondered if I'd ever be as intense, as on fire, as James was. I wanted to know what makes a person that way. Whatever it was, it was in control of him.

I would not see James and Eugene again for well over another year. But during that time, much would happen to further challenge my faith.

When my doctor told me last spring that I needed major surgery to remove tumors, I started rethinking each day.

I also turned to prayer as I never had before, and to prayerful people such as my friend Joan Briscoe of Landover, Md. One day Joan confided that she felt most Catholics simply weren't sharing their faith enough.

"The Catholic Church today in many respects is like the apostles were when they walked with Jesus," she told me two days before my scheduled surgery.

"They were good men who were sincere in their belief of Jesus as the

Messiah, but that still didn't keep them from failing Christ even with him in their midst every day," she added.

I thought of Peter's denials, the apostles falling asleep in the garden, Judas' betrayal.

"The church needs to be more like the apostles were after the Holy Spirit came," Joan stressed. "It was then that they boldly went forth and began preaching."

It was a magnificent contrast. I had to agree, recalling Acts 2:1-4: "When the time of Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong

driving wind, and it filled the entire house in which they were.

"Then there appeared in them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim."

Those were key words: "driving wind," "filled," "enabled."

I went into surgery in August feeling so enthused that it is no wonder that all went so well.

Two weeks before Ash Wednesday this year, I saw James again. True to form, he and Eugene were evangelizing at another intersection known for its drug traffic. He said he is "compelled" to always do this.

Now I too spend my days more mindful of a presence which longs for free reign, and I rejoice at its driving force.

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PENTECOST—Carol Norris Greene notes a friend's observation that the church today "needs to be more like the apostles were after the Holy Spirit came" at Pentecost. (CNS photo of Torger Thompson's "Miracle of Pentecost," from UPI)

RCIA candidate Jamie Mills prepares to become Catholic

She had become comfortable with the Catholic religion

by Cynthia Dewes

Jamie Mills had a lot of Catholic friends when she was growing up. She was comfortable with their beliefs and customs. "I even wanted to be a nun until I realized you had to be a Catholic," she said with a smile.

Today, Mills is an RCIA candidate from St. Monica Parish in Indianapolis. Her attraction to the Catholic faith was given another boost when she decided to marry Derryl Craddock, whose family has belonged to St. Monica for 26 years.

"Worshipping the Lord together is very important" to us, the former Methodist said. To Mills, church is community, and she found St. Monica Parish to be a "rich mixture of people, so loving."

"I had become very comfortable with the Catholic religion," Mills continued, so she "decided to go through RCIA to find out" it was what she wanted.

After deciding to come into the church, "I wanted someone I know and love to be my sponsor," Mills said. So she was delighted when Earline Craddock, her future mother-in-law, volunteered.

"It makes me so happy," that Mills decided to become a Catholic, Craddock said. "I feel great about it." She said her entire family was happy about Mills' choice.

Her own family is also pleased with her decision, Mills said. "They're impressed by the idea that we will have a strong religious foundation for our marriage." In February, Mills' mother accompanied her to St. Peter and Paul Cathedral, where she met Archbishop Edward T. O'Meara during the candidates' welcoming ceremony.

Mills said she hopes her membership in the Catholic Church will be a way for her and Derryl to grow together. "I want to be fulfilled spiritually, but I want it to be a joint endeavor," she said.

The influence of St. Monica Parish on her decision to enter the church is



PUBLIC SCRUTINY—RCIA candidate Jamie Mills and her sponsor, Earline Craddock, prepare for the third Scrutiny rite during a recent Sunday Mass at St. Monica Church in Indianapolis. During the Lenten period of preparation, three Scrutinies are conducted for members of the elect who will be initiated into the church during the Easter Vigil on Holy Saturday evening.

profound, Mills said. "Sometimes I question whether I would be happy in another parish." But when she thinks of her future family and their journey together in faith, Mills loses her doubts.

"I think of myself as an adolescent to young adult as a Christian," she said, "but I'm only a baby as a Catholic."

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The artisan of the paschal candle

Each candle takes anywhere from 30 minutes and three hours to decorate

by Stan Konieczny

Few places are busier than a church sacristy just before the most important liturgy of the year begins on Holy Saturday night.

One Holy Saturday nearly 20 years ago, Msgr. Martin Hellriegel gathered together his Mass servers in the sacristy of Holy Cross Church in St. Louis, Mo.

A pioneer in the liturgical renewal, Msgr. Hellriegel found an opportunity to teach his servers in the midst of all the preparations.

"Now, boys, you know that Thelma Jarowski has given a lot of time to decorating our Easter candles again this year and I think we need to understand her beautiful work," he would say as a prelude to his explanation of the rich symbolism which decorated Holy Cross Parish's paschal candle.

One of the servers, Martin Marklin, hung on Msgr. Hellriegel's every word. Marklin, 29, now creates Easter candles for churches and chapels throughout New England and the Midwest.

"Things that I am now familiar with

stem from being associated with Msgr. Hellriegel and Holy Cross Parish," explained Marklin. "Monsignor was very good at explaining everything so that his parishioners understood every aspect of the liturgy," he added.

Circumstances were to lead Marklin and his entire family into an even deeper involvement with the Easter Vigil and its most prominent symbol. One year, the immigrant couple who always had decorated the paschal candle for Holy Cross Parish no longer could maintain the tradition. That was when Marklin volunteered to try his hand at the craft.

"It was a mess," he recalled. "We finished the candle, but we knew there had to be an easier way." For the next three to four years, Marklin experimented with a technique called wax inlay.

With no formal training, he hand carves a design into a pillar candle. Marklin does not use paints or decals for the symbols and lettering. The displaced wax is colored and poured back into the grooved design on the candle.

While performing his technique at Holy Cross, he began to receive orders from eight or nine other St. Louis-area parishes.

The entire Marklin family became involved in the fledgling enterprise.

"It was Trappist Father Vince Dwyer who saw the potential of this work and recognized that it was a ministry in the church," Marklin explained.

Marklin later relocated to New Hampshire and currently operates a studio located in a 180-year-old barn on the grounds of St. Christopher Church in Nashua. Here he crafts a variety of paschal candles.

"Each candle bears the mark of human hands and may take anywhere between 30 minutes to three hours to decorate," Marklin explained. "The candle for me stands as the primary symbol of Christ's resurrection, the fundamental tenet of the Christian faith. As such, it should be recognized and understood by the faith community. All too often, the designs are too small, too complicated, too symbol-laden."

Marklin works to achieve simplicity and beauty in his work. "If a design is going to be good," he said, "you have to start with something and rework it until you can finally say that it is done."

While Marklin says he does not undergo



Martin Marklin

any intense spiritual preparations for his work like other church artisans such as icon painters, he feels his work is nonetheless imbued with his own spirituality and input from various priests.

And his work reflects a strong commitment to the church's liturgical guidelines. "Basically, the church guidelines call for liturgical art to be authentic, beautiful and of good quality," Marklin stated. "I have adopted these principles personally."

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A Polish Easter celebration

Dyngus Day is a special celebration of Easter Monday

by Cynthia Deves

Nowhere in Christendom is Easter celebrated more joyously than in Poland. In that country, Lent is usually synonymous with the end of a long, dark and frigid winter. Easter marks the beginning of Spring, when the sun shines once again and renews the warming earth.

Being a largely agricultural and rural nation, Poland also has a tradition of feasting and celebrating the natural seasons of the earth. Hearty foods from the farm: bread, cabbage, eggs and sausage, are blessed by the priest early on Easter Sunday morning before the family breaks its Lenten fast.

Favorite foods include Polish sausage (kielbasa); hard-cooked, decorated eggs; cabbage rolls (golabki); shredded horseradish and beets; jellied pig's feet served cold with vinegar; sweets, and delicate pastries such as chrusciki (angel wings). A lamb molded of butter and sporting a Polish flag is usually placed in the center of the table.

In the U.S., Polish-Americans continue their traditions with special celebrations modified to suit the place and the times. According to Ed Zebrowski, president of the Polish Century Club in Indianapolis, the emphasis on early Easter morning services is often replaced by attendance at the Easter Vigil on Holy Saturday night. And food for the Easter breakfast is blessed on Holy Saturday morning.

Another change has occurred in the celebration of Dyngus Day, or Easter Monday. In Poland, Easter Monday is a holiday whose origins lay in rites of Spring celebrated in pre-Christian and prehistoric Central Europe.

People attend Mass on Dyngus Day in Poland, but in earlier times the single men and women among them were

on the lookout for sweethearts for the coming year. Playing tag and hiding among the bushes, they would choose their favored lover by tapping on his or her shoulder with a reed or switch.

Later, tapping with a reed was replaced by sprinkling perfumed water on the designated one's Easter clothes ("Dyngus" means "sprinkling" in Slavic). Young people then played pranks on members of the opposite sex throughout the day until evening, when feasting and dancing began.

It became unsatisfactory to celebrate Dyngus Day on

Easter Monday locally, Zebrowski explained, because partygoers had a hard time getting up for work the next morning. So today the Dyngus celebration of feasting, drinking and dancing to polka music is celebrated on a weekend evening.

The Polish community in Indianapolis will celebrate Dyngus Day this year at 6:30 p.m. on Friday, April 5 at the Knights of Columbus Hall located on the corner of North Delaware and 13th streets. A full dinner of traditional Polish foods such as kielbasa, golabki, kapusta (sauerkraut), and kura (chicken) will be served.

The Bob Klemen orchestra will play Polish music for dancing after dinner. Tickets for dinner and the dance are \$14 by advance reservation. No dinner tickets will be sold at the door, but dance tickets only will be available for \$7.50 each. Call Ed Zebrowski at 317-241-4650 days or 317-257-0124 evenings and dinner/dance tickets will be mailed.

What it meant to the Israelites to be holy

The only way God's people could be holy was to be 'perfectly human'

by Fr. John J. Castellet
Catholic News Service

What did it mean to the Israelites to be holy? Pious? Devout? Prayerful?

The basic meaning of the biblical word for "holy" is rather negative: separate, apart. To be holy was to be separated from everything base, degrading.

But there is a positive side to the coin. God is separated, the totally other. This is the meaning of the angelic song "Holy, holy, holy" in Isaiah 6:3. God is surpassingly holy because he is perfectly God.

How, then, could God's people be holy? The only way was to be "perfectly human." This is what I mean by that:

As humans, they were created in God's image. To the extent that people love creatively, selflessly—as God does—they are authentically human; they are holy.

Every time the observant Jew recited: "You shall love the Lord, your God, with your whole heart." And they were reminded frequently of the other commandment: "You shall love your neighbor as yourselves." These were calls to love, to holiness.

Dominant in their makeup was a deep sense of being a people. God called a people and asked that people to be holy.

This was good, an antidote to extreme individualism. But it was not without risk. It could blind people to the fact that also as individuals they had a call to be holy and to contribute to the holiness of the group.

The Bible is the story of how God's people responded to the call to holiness, a story of repeated ups and downs. To hear how individuals responded to that call, one has to turn to the Psalms, prayers which reveal the hearts of people responding to God's presence.

► They reveal a sense of unworthiness, but also of confidence that God can raise them above themselves.
► They reveal, too, a deep yearning for perfection, for God himself.

► Have mercy on me, O God, in your goodness; in the greatness of your compassion wipe out my offenses. Thoroughly wash me from my guilt and of my sin cleanse me." (Psalm 51:3-4).

► Often, too, a sense of abandonment is heard. People who take seriously God's call do in fact sometimes feel this way: "Why, O Lord, do you stand aloof? Why hide in times of distress?" (Psalm 10:1).

But even in times like these, confidence in God's care for them remained:

"You do see, for you behold misery and sorrow, taking them in your hands" (Psalm 10:14). "In you, O Lord, I take refuge; let me never be put to shame" (Psalm 31:2).

Here were people who strove, in a human way, to be truly human, to respond to God's presence in their lives—to be holy.

(Father Castellet is a Scripture scholar, author and lecturer.)

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Forgiving a foolish assault: An Easter outlook

How do we forgive a person who injures by design or who destroys someone upon whom our life depends?

by Fr. Kevin O'Rourke, OP

Five years ago Nolan Rupp, a 20-year-old college student, was coming home from his part-time job selling shoes at Famous Barr department store. About 10 p.m. he got off the bus three blocks from home and was attacked and robbed by three young men.

Because he had little money, the robbers hit him over the head with a metal bar, fracturing his skull. Fortunately, passers-by witnessed the crime, called the emergency medical services and the police.

The emergency team brought Nolan to the hospital within 20 minutes of the attack. Diligent police work apprehended the three attackers within two hours.

The skull fracture was life-threatening. The physician in the emergency room feared that if Nolan recovered he might be mentally impaired for life.



FORGIVENESS—"As we ponder the hurt and harm, psychic as well as physical, that Jesus experienced on the cross, and his words of forgiveness, we gain some insight into the depth of conversion to which we are called," says Dominican Father Kevin O'Rourke. He is moved by a mother's remarkable ability to forgive robbers who fractured the skull of her only son and left him to die. (CNS photo by Mary Kalish)

His widowed mother was notified shortly after Nolan arrived at the hospital. She suffered quietly through the difficult hours when surgery was performed to relieve the pressure to his brain and to repair his wounds.

Nolan had been a student of mine, and through him I met his parents. When his mother called about 5 a.m., I joined her at the hospital. Clearly, her world had been shattered by the random, senseless violence which endangered Nolan's life.

There wasn't much inclination to talk as we awaited Nolan's return from surgery. Nor did we have much to say during the day as Nolan's condition remained unstable.

About 6 p.m. the police notified Nolan's mother that they had witnesses to the attack and had obtained confessions from the three assailants.

Nolan's mother hung up the phone and reflected aloud upon the whole situation: "My son's life is in danger; we know the people who hurt him, and I think Jesus would want me to forgive them."

I must admit forgiveness was remote from my mind at that time. Vengeance and retribution were more characteristic of my thoughts.

But as Maude Rupp spoke of forgiveness, I realized how difficult and countercultural is the admonition of Jesus: "Love your enemies, do good to those who hate you."

Often we envision ourselves forgiving persons who hurt us. Sometimes we actually forgive others because we are not seriously injured or because we know the person who injured us did so accidentally.

But how do we forgive a person who injures by design or who destroys someone upon whom our life depends?

Many of us go through life without facing such a challenge to love our enemies. But people with Maude

Rupp's depth of grace remind us what it means to die and rise through faith.

On the second day after Nolan's injury, Mrs. Rupp went to visit the young men arrested for the attack. Her message was short but powerful: "I don't understand how you could do something so brutal and intentionally harmful to my son. But I forgive you because I believe this is the message of Jesus."

Upon her return to the hospital, Nolan had awakened, recognized us and remembered everything except the attack.

Was there a connection between Nolan's recovery and his mother's ability to forgive? We don't know. That is the point. We don't bargain with Jesus. Rather, we try to fulfill his call to holiness and trust he will care for us.

Since I witnessed Maude Rupp's act of forgiving, I have related this story to many people whose loved ones were injured or maimed as victims of senseless crimes. After the initial shock, people search for ways to make some sense of what happened and, if possible, to respond to the pain and sorrow from a faith perspective.

It is then that I tell them the Rupp's story. But this is not easy.

Vengeance, reprisal and hatred are not the Christian response to injury; these actions bring death, not life.

As we ponder the hurt and harm, psychic as well as physical, that Jesus experienced on the cross, and his words of forgiveness, we gain some insight into the depth of conversion to which we are called.

Then we realize the relationship between death and resurrection.

(Father O'Rourke is with the Center for Health Care Ethics at the St. Louis University Medical Center.)

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"Why do you search for the
Living One among the dead?
He is not here; He has been
raised up!"



Catholic Cemeteries

Spiritual retreat helps teens rediscover faith

Retreat experiences inspire rebirth and renewal

by Mary Ann Wyand

Spiritual retreats for young people relate to the story of Christ's resurrection because they offer opportunities for teen-agers to renew and confirm their belief in God and everlasting life.

Ann Papesh, director of retreats for the Catholic Youth Organization, describes the Christian Awakening retreat as "a renewal of our baptism, a confirmation of our faith, confirming something that has been instilled in us for years and years and years."

At the closing, Papesh said, CYO staff members tell parents that, "We haven't done anything special these last four days that you haven't been doing for 17 or 18 years. All we are doing is reconfirming what you have taught your children and what other people have done (for them)." Papesh said CYO retreat programming ranges from large-group discussions to small-group faith sharing experiences, with

Masses and candle-lighting ceremonies planned by the teen-agers.

"We had a talk today on masks and the obstacles to God's friendship," she said. "Sometimes there are kids who never leave home mentally when they're on retreat, which makes it difficult because they're just going through the motions and they're thinking about what they're going to be doing on Saturday night."

The typical teen-age retreatant needs time to become comfortable in the group, she said, because kids come from different areas of the archdiocese and meet lots of new people at the retreat.

"Some very rural kids mixed in with some very city kids make the retreat dynamics quite different," Papesh said. "You have kids that tend to be more quiet versus those who are very out-going and used to being around large groups. It's a matter of trying to get kids integrated so they will make new friends."

Retreat leaders understand that it sometimes takes a day and a half or two



REFRESHING—Two boys trailing kites symbolize the feelings of peace and freedom young people experience during a spiritual retreat. (CNS photo by Dan Devine)

days for the teens to get to know each other, she said, before they start to feel comfortable and begin talking.

"I think in a retreat there is a part of all of the participants which dies and that's the part that they want to let go of, the part that they may not like about themselves," Papesh reflected. "I think there is a resurrection process that takes place, a rebirth for them, of coming out of that part of themselves that they don't like, resurrecting to a new level of their faith life, and then going out and proclaiming what has been their experience."

By living out their retreat experiences, she said, teen-agers learn to overcome fear of their own individuality.

"A retreat is such a good experience that they tend to look at the world through rose-colored glasses," Papesh noted. "Because we have built them up, we have given them this affirmation, and now it's what they do with it from here on out. We can't help them any further. It's like parenting. Your parents can only give you so much. They help you, and then it's what you do with what you've learned. That goes along with growing up."

As the youth minister for St. Patrick Parish in Terre Haute, Paula Keeton often helps the Catholic Youth Organization staff with retreats.

"If you look at the whole Lenten story," Keeton said, "after everything was done there was a time to go out and proclaim it. One of the components of most retreats is that at the end there is an opportunity for proclamation in the small group and affirming one another and telling people what their gifts are and celebrating with one another."

Keeton said she enjoys bringing teen-agers to a retreat who have said they don't want to be there.

"It sounds funny putting it that way," she said, "but (I like) to watch their obstinate behavior at the beginning, and then see the positive role of peer pressure and affirmations from so many people. They have a turn-around where they can say, 'It's OK that I'm Christian. I can accept that. I can touch people, and I've been touched.'"

The Christian Awakening retreat is a four-day process, she said. "Eventually the high wears off some, but that message is always there for them. It's something they can reflect back on and say, 'For at least one period of time in my life, I know that I was unconditionally accepted and I did something good for somebody and people did something good for me.'"

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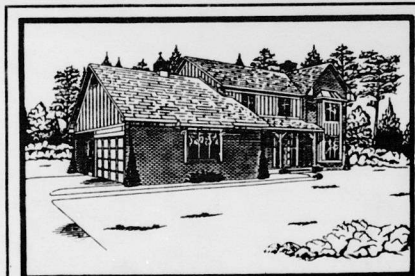
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Easter season isn't joyful for those in the throes of suffering

Easter is God's proof that hope is still alive

by Shirley Vogler Meister

*At the cross, her station keeping,
Stood the mournful mother weeping,
Close to Jesus to the last.*

Returning home after a Lenten service at Christ the King Church in Indianapolis last year, I routinely checked the answering machine for messages. There was one. My cousin in another state announced the "passing" of her son. He had barely lived three decades.

I was stunned to learn he died slowly, painfully, and quietly from AIDS.

The church service somewhat prepared me for the sad impact of this news. Meditations on suffering, death and redemption emphasized through songs and slides that Christ's sacrifice makes the harsh realities of life endurable. In fact, Christ's presence can be found directly in these harsh realities, in the very ones who suffer.

Watching the slides, I'd been especially moved by those showing Christ's mother agonize over her son's suffering. My cousin agonized, too. She was a modern day *Stabat Mater*—the loving mother standing by her son's cross.

Because my cousin also nursed her husband, who died from lung cancer at an early age, she knew ahead of time what sorrow she'd take on in caring for her son. That was her Gethsemane. She'd fearfully, yet stoically, offered as Lenten penance the ordeal she knew she'd face.

The family supported their patient from the beginning—a blessing not every AIDS victim experiences. The parish priest comforted them. And I would have been

there for him, too, had I known what was happening.

That's my fault. Tethered by my own personal problems, I'd neglected correspondence with my cousin and her family. Previously, for several years, her son and I exchanged letters regularly, sharing news and a mutual love of literature. By omission, I let him down. That was my cross.

Easing the hurt are my memories of a strong, gentle, intelligent young man—and the last words he shared with his mother. At his request, they were: "Hail, Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death."

On Palm Sunday of last year, another mother, Jeanne White, watched her son, Ryan, also die from AIDS. Unlike my cousin's situation, her sorrow was widely known, and today Ryan's mother continues her public fight against the stigma and the spread of AIDS.

Easter, the time for rejoicing in the risen Christ, won't be joyful for those in the throes of such suffering now. They and all those who support the dying—whether from AIDS or other medical reasons or other traumas—need prayers to stay strong in the face of death, as Christ and his mother were at his crucifixion.

Easter—the celebration of Christ's resurrection, the most sacred day on the church calendar—is God's proof that hope is alive, that light follows darkness, and that glory rewards those who suffer in the right spirit.

Children's stories offer ways to discuss Easter

Jesus calls Christians to everlasting life

by Mary Ann Wyand

Mrs. Huggins loved her pet hen, Hannah, very much. When Hannah died, she was very sad.

But this memorable children's story by Lydia Dabovich has a happy ending. "Mrs. Huggins and Her Hen Hannah" is a book about death, but it is also a reminder of new life to come.

In the story, Mrs. Huggins goes to Hannah's nest to dispose of the straw and discovers an egg lying there. The egg hatches, and a healthy chick is born.

Mrs. Huggins is overjoyed. She will always remember Hannah, of course, but now she has Hannah's chick to love.

Children's literature offers wonderful examples of the Easter story, often told with animals as the main characters. The topics of death and new life, of resurrection and rebirth, are explained with age-appropriate language and drawings in a wide variety of books that parents will enjoy reading to their children.

Among the children's books found at the Indianapolis Marion County Public Library, "The Giving Tree" by Shel Silverstein stands out as an outstanding example of a faith story told through the eyes of a boy who loved an apple tree in his yard.

Throughout his life, the boy turned to

the tree for fun, for nourishment, for comfort, and even for material sustenance. Each time, the tree responded by giving him a place to climb, apples to eat, a shady spot to rest, wood for a house, and finally a stump to sit on in his old age.

The giving tree becomes a powerful symbol of how Christ sustains people throughout all the days of their lives.

Author and illustrator Tomie de Paola writes about the death of a grandparent in "Nana Upstairs and Nana Downstairs," the story of an extended family with three generations living under one roof.

When Nana Upstairs dies, the grandson sees a falling star and realizes that his grandmother is "upstairs" in heaven now.

In "Grandpa's Slide Show," Deborah Gould tells the story of little Sam's acceptance of his grandfather's death.

Sam is very sad and misses his grandfather terribly. Then he watches his family movies taken before his grandpa died, and that night he dreams that his grandfather smiles and waves at him. Sam decides that his grandfather is happy and at peace, and he finds comfort amid the pain of his loss.

"The Dead Bird," written by Margaret Wise Brown in 1938, is one of the earliest children's books to address the topic of death and discuss how life continues.

It begins, "The bird was dead when the



REJOICE—Christ emerges from the tomb with a joyous smile in this drawing by St. Thomas Aquinas student Joan Wyand. She drew the picture as part of a First Communion class assignment for second graders at the Indianapolis parish.

children found it," and describes their decision to bury the bird and have a funeral for it. "And every day," the story concludes, "until they forgot, they went and sang to their little dead bird and put fresh flowers on his grave."

The children realize that, in spite of death, life goes on.

Parents can use books like these to address the difficult topic of death with their children. Then they can discuss how Jesus calls Christians to everlasting life.



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For farmers in spring, rebirth is a way of life

'God helps a lot, but you have to do your part'

by Mary Ann Wyand

In First Corinthians, Paul reminds Christians that, "All will come to life again." His message in 1 Corinthians 15:22 is, "For as in Adam all die, so also in Christ shall all be made alive."

Each spring, rebirth is a way of life and a method of livelihood in rural areas as farmers till fertile topsoil and sow seeds that will bear the fruits of their labors.

Longtime farmer Linus Vaal, a member of St. Meinrad Church in southern Indiana, told *The Criterion*, "God helps a lot, but you have to do your part."

Vaal said he has been farming about 60 years on the family farm near St. Meinrad Archabbey. "I was born here near the abbey," he said. "My grandfather got the land from the Indians and my dad got it from him and I got it from my dad."

Now three of Vaal's four sons continue the family tradition of farming into the fourth generation.

"When you see the crops grow, you can see that you get help from above," he said. "Being nourished with your faith is like the ground being nourished with rain."

St. Meinrad parishioner James Ebert said he sees connections between faith, respect for life, farming, and ecology.

"I enjoy any type of life," he said. "At times, I take walks through the woods and the pasture lands and see different types of life, whether it be a bug or a squirrel in a tree. They were put on earth for a certain purpose and they should be respected as such. By living on the land and seeing these

things, it brings you closer in a Godlike manner to enjoy life."

Changing seasons are like the human life cycle, he said, because each living thing has its own time and place on earth.

"It can remind you of people because not everybody stays on earth that long," he said. "People all live a different length of time, like plants—sometimes one day, maybe one year, maybe 10 years. We all have different times on earth."

Ebert said he was born in the days of the threshing machine when horses were used for power. "Now we have the large tractors, the mechanized combines, and farming has gone into the computer age," he said. Some of the old rural customs have disappeared, too.

"We used to have rogation days, but we don't have those any more," he explained. "When more people were involved in the agriculture business, the parish would get together at the Shrine of Monte Cassino to pray for good crops. They would go from the parish church at St. Meinrad and walk out to Monte Cassino and have services there, then return to the church for the Mass."

Weather influences each day of farming, Ebert said. "You have to depend so much on the weather. The weather directs the majority of your decisions in agriculture. You depend on the rain, you depend on the sun, you depend on the wind. The rain is good and bad. It causes floods and erosion, but you need the moisture to grow the crops."

When the laws of the land are misused, he said, people damage the earth and threaten future generations.



FOGGY MORN—Mist settles on a farm during the early morning. By afternoon, sunshine will warm the soil and nourish the crops. (CNS photo by Robert Menger)

"We're put on this earth for such a short period of time," Ebert reflected. "We're just actually passing through, so in relation to the land we've got to preserve what we've got because of future generations."

As stewards of the land, we've got to do things in accordance with the laws of the land. We've got to take care of it. We've got to respect what God has created for people to preserve."



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God's message for Easter in the year 2091

The saints in that year will be no different from the ones who already celebrate eternal life with God

by Loretta Giraitis

(In this "Message from God for Easter," sent to the people on earth in the year 2091, religious educator Loretta Giraitis describes what holiness actually "looks like.")

Yes, I call you my friend, not servant.

One hundred years ago, according to how time is measured on earth, people were dying at an extraordinary rate from the war in the Persian Gulf, from suicides, drug overdoses, murder and revenge.

They were coming home in droves, and among them were saints drawn to me as a needle is drawn to a magnet.

You ask me, "Who was a saint then? Who is a saint now? Who is the one who so yearns for my intimate friendship that no obstacle is too difficult to overcome?"

Let me tell you just as my Son did more than 2,000 years ago. You will see that the saints in 2091 are no different from the ones who already celebrate eternal life with me. Let me use you as a model.

Do you know I chose you deliberately to live in this age because there is a task I have for you that no one else can do? Out of nothing, I created a seed and a man planted it into a

woman so that you could have life. Even before you were born, I loved you with a love that can never be destroyed.

What makes you my beloved? Love does. To be my eternal friend, I want you to love everyone, but I have found that it is difficult for human beings to love.

Why? Because they are turned in on themselves so that only their needs are paramount, because they seize whatever they can for themselves, forgetting that my gifts to the earth are for everyone.

Know the earth and everything in it is the Lord's and treat it accordingly. Be willing to have less so that others may have enough.

You delight me when you live life fully, immersing yourself into every activity, loving every person who comes your way. Learn from your mistakes and do not give them the power to control you with their memories. I respect you when you are the kind of risk-taker who chooses this path which others fear.

You who are saints understand what Jesus meant when he said, "I am the way." Your honest appraisal of yourself allows you to follow this Son of mine, for you realize there are blind alleys and dead ends as well as abysses that can waylay you. And so you trust.

You have a courage that does not submit to fear. Your values are like mine and you live them out daily. Particularly when others ridicule your choices because they do not fit the mold of the world's values, I hope you sense that I fill your heart with serenity and determination.

When you spend time in intimate conversation with me, sharing and listening, I mold you as a potter molds clay into a beautiful piece of art. Because you are so pliable, I can use you as a conduit that carries my blessings to others, as an instrument that witnesses to the reign of God which already has begun on earth and is being brought about more completely through you.

Your love leads you to recognize those less fortunate than you in education, wealth, opportunities and faith. It surfaces an anger and compassion about inequalities, oppression and evil which surround you.

So you become my prophet denouncing evil, reminding everyone once again that my Son died that all may know me.

His death and resurrection assure your sainthood. Know that I will be awaiting you when you come home to me. (Giraitis is a religious educator and an adult education consultant.)

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**Easter is oldest
Christian holiday
to be celebrated**

by Mary Ann Wyand

Christians generally learn the Easter story during early childhood, but many people don't know how the date for Easter is actually determined.

In "Easter" by Cass Sandak, the author offers a variety of interesting facts about this religious holiday.

Easter is the oldest Christian holiday, Sandak notes, and has been "a church festival since the time of Jesus' earliest followers."

Scholars who have studied the Bible and the ancient records think that Christ's crucifixion took place on Friday, April 7, in A.D. 30, Sandak writes. "This means that Christ's resurrection occurred on Sunday, April 9," in A.D. 30.

Because of this, he says, "people have tried to establish the second Sunday in April as the date that Easter should fall each year."

At first, he explains, the church could not agree on a date for Easter. During the first three centuries of the Christian church, Easter was celebrated on a number of different dates.

In the year A.D. 325, he continues, a group of church leaders chose a way to determine the date for Easter during a meeting known as the Council of Nicaea, named for the city in Asia Minor.

"The date of Easter depends on the moon and the sun," he explains. "It also depends on the date of the vernal equinox. Vernal means spring. Equinox comes from two Latin words that mean equal night. The equinox is a day when there are the same number of hours of sunlight and of darkness. This happens twice each year, once in the spring and once in the autumn."

Usually, Sandak says, the vernal equinox falls on March 20, as it did in 1991. But in some years, the day and night may be the same length a day or two earlier or later.

"Easter is always the Sunday following the first full moon on or after the vernal equinox," he explains. "It may come as early as March 22 or as late as April 25. Easter falls in March about one-fourth of the time."

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RCIA coordinators are dedicated to ministries

Volunteers, staffers are trained and qualified to work with elect on parish catechetical teams

by Margaret Nelson

Each parish uses the Rite of Christian Initiation of Adults (RCIA) in a slightly different way. Each coordinator must be different, to work best with that parish and the program designed to fit its candidates and catechumens.

In 1989, Joyce Matisko was welcomed into the membership of St. Mary Church, Richmond, "after 33 years of marriage to a Catholic." Now she's the parish volunteer RCIA coordinator.

"It's where I find my niche. I think that's where God wants me to be," said Matisko. Though she does not teach, "I have a lot of contact with the people. They often come to me with questions about their spiritual life and their growth in the church that they might hesitate to take to Father (Richard Ginther, pastor)."

Asked if she works with a team, Matisko answers with a laugh, "I'm it." But she explained that the job has been designed to fit what was needed at the parish. "One time Father made an announcement that I

would do a class at a certain time. And that was the first I had heard of it," she said. "But it has always worked out so far."

"Eighteen people will be welcomed during the Easter Vigil at St. Mary this year. 'I could go on and on, I am so enthusiastic about the whole program,'" she said. "I am part cheerleader. It is a real joy, and humbling at the same time."

"Sometimes it can be a little frightening," Matisko said. "Whatever comes out of your mouth is going to affect the spiritual lives of those people."

Matisko has found that her experience in raising children and having elderly parents "gives me an insight into some people's problems." She was especially proud that one of the catechumens is 80 years old.

"Without the catechesis work at the school in New Orleans, I probably wouldn't have tried to do this," said Connie Morris, who helps coordinate the RCIA program at Holy Angels Parish in Indianapolis. Her partner in the RCIA program is Paula Williams.

The work she referred to was the

training program for Black Catholic leaders that she completed at Xavier University, along with several fellow parishioners. She was among nine persons from Holy Angels who finished the Spiritual Leadership Program at the Beech Grove Benedictine Center in March. The parish has encouraged members to receive training as Catholic lay leaders.

The religious education team also includes people responsible for adult education, the Sunday School, youth ministry and infant baptisms. Morris and Williams meet with that team.

For what Morris calls a stipend, the two plan the program, conduct the meetings, arrange sponsors, and "do the whole rite." She calls herself "more or less a volunteer."

The RCIA sessions are advertised in the parish bulletins, announced in church. "Our parish also is in Renew. The RCIA people were included in the large group meeting during Lent," Morris said.

This is the first year the parish has had the candidates participate in the rite of the scrutinies. But Morris explained that this is

only the second year the Holy Angels has been using the RCIA program. There will be two adult catechumens on Holy Saturday and one baptized Christian, who will make a Catholic profession of faith.

Herschel Monroe, staff coordinator for RCIA at St. Anne Parish in New Castle, served as a volunteer for three years.

Now a parish staff member Monroe said, "My background is in education. I enjoy teaching. I just believe that teaching the Christian values of our faith is the best way to put these skills to use."

At St. Anne, there are two additional volunteer catechists. The parish is starting an evangelization committee which will eventually oversee the RCIA program. And a hospitality team is now being developed.

Seven new Catholics will be welcomed at St. Anne's during the Easter Vigil, as well as one person who has left the practice of the Catholic faith.

The RCIA training program at St. Anne is combined with that of St. Rose in Knightstown. Some of the sessions are held at the neighboring parish, but each parish holds its own Rite of Initiation.

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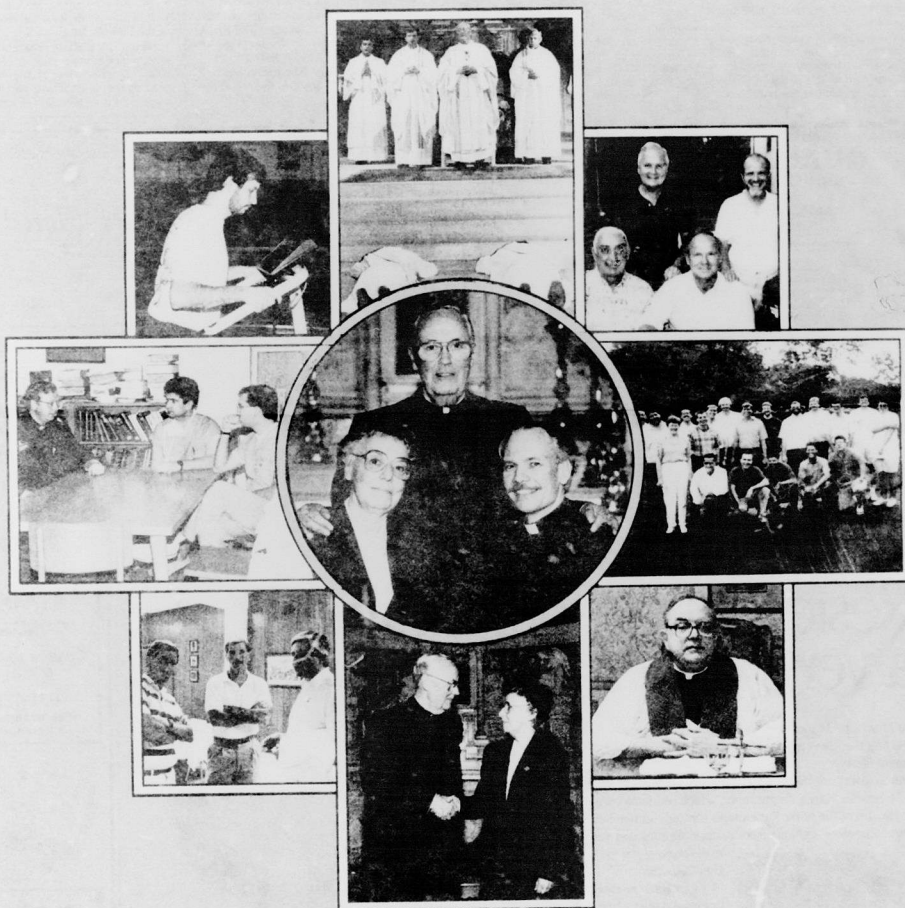
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