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'Disarm the aggressor,' pope says

by John Thavis
Catholic News Service

VATICAN CITY—In a major speech about world crisis spots, Pope John Paul II said that when negotiations have failed and whole populations are threatened, the international community has a duty to step in and "disarm the aggressor."

Outside nations do not have the "right to indifference" when they see unjust attacks continuing, the pope told more than 100 diplomats at the Vatican Jan. 16.

He coupled his assessment with an impassioned plea for the people of Bosnia-Herzegovina, urging the international community to refuse to accept territorial conquest by force and the policy of "ethnic cleansing."

His talk appeared to bolster recent Vatican arguments for a limited international military role in Bosnia to help protect relief operations and civilian populations.

The pope's lengthy address reviewed world events over the past year. While noting signs of progress, the pontiff said it must be said that "two sorts of evil" still hold the world in its grip: war and poverty.

In Bosnia, where Serbian forces have battled local Muslim and Croatian militias for months, war has shown its "ruthless brutality," the pope said. It is a case of international treaties being openly flouted by "hordes spreading terror and death," he said.

The pope's words apparently referred to alleged war crimes by Serbians, including reports of concentration camps and widespread raping of Bosnian Muslim women.

"How can we fail to think of those children forever marked by the sight of so much horror? Those families separated and thrown into the street, dispossessed and without resources? Those women dishonored? Those people shut up and ill-treated in camps which we thought had forever disappeared?" the pope said.

"The international community ought

to show more clearly its political will not to accept aggression and territorial conquest by force, not the aberration of 'ethnic cleansing,'" he said. The term "ethnic cleansing" usually refers to Serbian military efforts to rid local areas of all non-Serbians.

Later in his speech, the pope returned to the theme of international responsibility, exploring what he called the evolving concept of "humanitarian intervention."

He said that if, after exhaustive attempts at negotiation, "populations are succumbing to the attacks of an unjust aggressor, states no longer have a right to indifference."

"It seems clear that their duty is to disarm the aggressor, if all other means have proved ineffective," he said. In such cases, he added, the principle of national sovereignty should not be used as a "screen behind which torture and murder may be carried out."

The pope discussed a number of other trouble spots, including the Middle East, where he warned that "fresh violence and armed interventions" could compromise the year-old peace process begun in Madrid, Spain.

"To all those engaged in the process I renew my appeal to renounce acts of force and a fair *compromis* policy," he said.

The pope did not directly comment on recent U.S.-led military strikes against Iraq. But referring to the 1991 Persian Gulf War and the continuing embargo against Iraq, the pope reminded the diplomats that "war has long-term consequences" and "forces innocent civilians to endure heavy sufferings."

"Such is the case of the people of Iraq, who, by the simple fact of living in that country, are still continuing to pay a heavy price in the form of cruel privations," he said.

The pope made a special appeal for Africa, saying war was "tearing apart" many of the populations on the continent.

In Somalia, a humanitarian aid has re-

vealed the "unbearable distress of a country long plunged into anarchy, to the point of compromising the very survival of its inhabitants," the pope said.

He did not comment on the current U.S.-led relief-protection operations in Somalia. But he said "it must be stated that the claims of clans or individuals will not lead to peace" in the country, and he called for increased "international solidarity."

In Liberia, where five U.S. missionary

nuns were slain last year, the pope said that "unheard-of violence" by armed bands had not spared the church or its personnel. He urged all parties to return to the terms of a peace accord worked out in the Ivory Coast.

The pope spoke of his planned stopover in Sudan in February, saying his aim was to encourage the local church and bring a message of reconciliation to that war-torn

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VATICAN ARTWORK—The Urbino Bible, one of the finest works of art of the 15th century, is one of the more than 200 treasures from the Vatican Library currently on display at the Library of Congress in Washington. This illuminated page depicts the Apocalypse. (See story on page 20.) (CNS photo from the Library of Congress)

Congress to be flooded by cards against FOCA

by Mary Ann Wyard
and Catholic News Service

Organizers of the first National Project Life Sunday expect pro-life supporters to swamp Congress with millions of postcards urging defeat of the Freedom of Choice Act (FOCA).

The National Committee for a Human Life Amendment, which is co-sponsoring

the project with the U.S. bishops' Secretariat for Pro-Life Activities, reported that requests by dioceses and parishes for postcards were averaging more than a quarter of a million each day.

President Bill Clinton has said he will sign the bill, which did not reach a floor vote in either the House or Senate last year because former President George Bush had promised to veto it.

Archdiocesan pro-life workers joined the national lobbying effort, urging Catholics in central and southern Indiana to let members of the U.S. Senate and House of Representatives know they oppose the proposed FOCA.

"What we are trying to do is let our senators and representatives know that there are substantial numbers of their electorate who do subscribe to the pro-life, anti-abortion position," Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, said about participation in "National Project Life Sunday: Catholics Take Action to Impact Congress."

Although the national date for the pro-life effort is Jan. 23-24, Father Crawford said archdiocesan participation in the letter-writing project is scheduled in churches on Jan. 31 because this Sunday has already been designated for the archdiocesan "Called by Name" program to promote vocations to the priesthood and religious life.

The text of the Project Life postcard reads:

"Passage of the Freedom of Choice Act (FOCA) would be a disastrous mistake for our country because it mandates abortion on-demand as national policy."

"Congress should pass laws that help reduce the number of abortions, instead of laws like FOCA that encourage more abortions."

"As your constituent, I urge you to oppose the Freedom of Choice Act and to oppose the use of my tax dollars to pay for or to promote abortion. Please uphold existing federal pro-life policies. Please write to me at the address below to tell me how you would vote on these matters."

This month marks the 20th anniversary of the Supreme Court's Roe vs. Wade decision which legalized abortion.

As of Jan. 13, Catholic News Service reported, approximately 5 million postcards had been ordered for parishioners to sent to their representatives in Congress.

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THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

A struggle against the forces of death

by Archbishop Daniel M. Buechlein

On Jan. 22 we note the 20th anniversary of the Supreme Court's tragic Roe v. Wade decision. It is a sad date in our American history. The anniversary is a bit more poignant this year, coming as it does on the heels of the inauguration of our new president.

At our annual November meeting of Bishops, Cardinal Roger Mahoney of Los Angeles, as newly elected chairman of our national Bishops' Committee for Pro-Life Activities, said: "Within two days of the recent presidential election, The Washington Post ran an editorial entitled 'The Last Abortion Veto.' The editorial looked forward approvingly to all the pro-abortion legislation and regulations that would likely be enacted now that a 'pro-choice' president has been elected."

Cardinal Mahoney continued describing the editorial: "Taxpayers' funds would flow to fetal tissue research, to performance of abortions in the nation's capital and nationwide, and to family planning clinics that recommend abortions as a method of birth control. Abortions would become routine procedure in military hospitals overseas, and once again American taxpayers would be forced to subsidize overseas 'family planning' programs which rely on abortion as a means of population control. The editorial enthusiastically concluded that with the



recent election 'the world changed' on the issue of abortion."

The world did change with the presidential election. But we also know that U.S. citizens did not vote for a pro-abortion agenda. Exit polls showed this to be the case, but we should not be surprised if pro-abortionists exploit the recent elections by arguing that Catholics ignore their bishops and church teaching when it comes to abortion as a woman's right. We must refuse to be misled by interpretations of the recent elections that read more into the results than the data may warrant.

Still, prospects of sweeping pro-abortion initiatives are a cause for alarm. We may not be able to stop federal legislation that in the past was blocked solely by presidential veto. But another specter looms which we may be able to influence. Congress remains deeply divided over the deceptively named "Freedom of Choice Act." This impending and sweeping pro-abortion legislation would cancel every existing restriction on abortions and would keep any state from introducing any future restrictions on abortions. The principal sponsor of the bill, Congressman Don Edwards, says quite directly that abortions must be legal and available for any reason at any time and with no restrictions whatever. Funding the bill would open the door to requiring doctors to perform abortions and nurses to assist them, whatever their beliefs in conscience may be.

Twenty years ago the Roe v. Wade decision dramatically changed America's abortion policy and galvanized the fledgling pro-life movement. Our move-

ment is based on the conviction that our case is just. We are involved in nothing less than a struggle against the forces of death and for the sanctity of each human life. What we have achieved in the last 20 years, in the face of a hostile media and a pervasive fear of many politicians, has been remarkable.

Despite 20 years of legalized abortion-on-demand, the vast majority of Americans remain pro-life, believing that every unborn child has a basic right to life. Despite all the propaganda portraying abortion as a fundamental right for women, women remain more pro-life than men, and they continue to be the backbone of the pro-life movement. Although the American Medical Association long ago abandoned formal opposition to abortion, fewer and fewer doctors today are willing to perform abortions. Yes, we face a great challenge to defeat the Freedom of Choice Act, but 20 years of challenge show we can achieve the task. Please join the effort by writing to your legislators. Information is available through your parish or your Archdiocesan Pro-Life Office. We need lay action. It is not enough for bishops only to be involved. Let's not forget the power of prayer. Let's pray that our nation will respect the rights of all, defend the lives of all, and promote respect for God's precious gift of human life from the womb to the tomb.

Within days of his election, Cardinal Mahoney asked me to become a member of our bishops' Committee for Pro-Life Activities. Because of the tremendous challenge we face in the near future and because of my own deep commitment to the sacredness of all human life I accepted the Cardinal's request. Pray for us too!

EDITORIAL COMMENTARY

Fulfill your responsibility to promote vocations

by John F. Fink
Editor, The Criterion

This weekend Catholics throughout the archdiocese will be asked in their parishes to submit names of men and women who might make good priests, brothers and sisters. It is part of the Called by Name program that is being sponsored by the Vocation Office and the Serra Club of Indianapolis.

Between now and this weekend's Mass, we encourage you to give serious thought to those you will suggest.

Last week, Archbishop Buechlein, in his column, asked bluntly what we have done to promote religious vocations. As he said, it is not realistic to insist on having a priest in the parish if we have done nothing to encourage new candidates. He has emphasized that finding candidates for the priesthood and religious life must be a shared responsibility of all of us.

I would go further and say that the greater share of the responsibility must fall on the laity because we are more likely to be the ones who have direct contact with those who would make good priests, brothers and sisters. We know these people better than do priests who have limited contact with them.

When considering candidates to name this weekend, don't think just of those we might have seemed typical priests, sisters or brothers in the past. As an article on page 19 reports, seminarians today are much more diverse than those of the past. The same is true of sisters and brothers.

A look at the present archdiocesan seminarians confirms their diversity and might help you in thinking about candidates this weekend. Father Paul Koetter, archdiocesan vocations director from 1983

until Jan. 6 of this year, recently gave some information about present seminarians, and those who are considering a possible vocation, that might be surprising.

Last year the eight students who began their seminary training ranged in age from 18 to 30, with the average age exactly 30.

Within those above the age of 40 with whom Father Koetter has talked, about 50 percent have been married and are now divorced.

About 40 percent of the men with whom

he has discussed priesthood come from either divorced or highly dysfunctional backgrounds. However, most of the candidates being ordained continue to come from strong Catholic families.

Of present students, 44 percent attended Catholic high schools, probably because many came from rural areas that do not have Catholic high schools. In those areas where Catholic high schools are available, more than 90 percent of the seminarians attended them.

23 schools have endowments in Catholic Community Foundation

by John F. Fink

Twenty-three Catholic schools in the Archdiocese of Indianapolis now have some type of endowment in the Catholic Community Foundation (CCF), according to Robert Giczewski, CCF executive director.

Forty-five of the Catholic schools in the archdiocese do not have an endowment. There currently are 62 elementary and six archdiocesan high schools. (The three private Catholic high schools are not included.)

The CCF was established to provide a means for individuals and organizations to provide long-term financial stability for archdiocesan parishes, schools and agencies. The endowments are professionally managed and interest earned from investment of funds is used to support the endowed party's activities. The principal of the endowment is never used so it will continue to earn interest.

The 23 schools with endowments, and the size of the endowments, are:

Roncalli High School, \$10,000.
Holy Angels, Indianapolis, \$7,382.70.
Holy Name, Beech Grove, \$7,408.96.
Holy Spirit, Indianapolis, \$286,495.56.
St. Ambrose, Seymour, \$6,513.
St. Charles, Bloomington, \$21,380.29.
St. Gabriel, Connersville, \$13,766.58.
St. Joseph, Corydon, \$5,297.62.
St. Lawrence, Lawrenceburg, \$5,003.91.
St. Louis, Batesville, \$6,925.39.
St. Luke, Indianapolis, \$5,169.51.
St. Malachy, Brownsburg, \$6,320.75.
St. Mark, Indianapolis, \$27,480.26.
St. Mary, Greensburg, \$29,250.
St. Mary, New Albany, \$100,218.07.
St. Mary, North Vernon, \$6,138.32.
St. Matthew, Indianapolis, \$55,412.06.
St. Michael, Brookfield, \$105,447.05.
St. Michael, Greenfield, \$5,002.08.
St. Rita, Indianapolis, \$80,144.97.
St. Simon, Indianapolis, \$99,152.23.
St. Thomas, Indianapolis, \$10,939.90.
St. Vincent de Paul, Bedford, \$15,000.

Campaign to try to defeat FOCA

(Continued from page 1)

The level of activity that we have seen in the parishes in preparation for National Project Life Sunday shows that the national abortion debate is far from settled. Michael Taylor, executive director of the human life amendment group, told Catholic News Service.

As introduced in Congress in 1992, the FOCA said that "a state may not restrict the right of a woman to choose to terminate a pregnancy before fetal viability or at any time, if such termination is necessary to protect the life or health of the woman."

With President Clinton in the Oval Office, FOCA backers are expected to reintroduce the bill this year.

"The American people are being told that in light of recent Supreme Court

decisions and the federal elections, abortion on demand has become a permanent American institution, and that the pro-life movement should abandon the defense of human beings already in existence but not yet born," said Quinn, director of the bishops' pro-life secretariat, said. "But the response we have so far received to National Project Life Sunday tells us that the pro-life movement is in fact growing—drawing on the deepening concerns of Catholics of all political persuasions—left, right and center."

Since it was announced in December, National Project Life has been expanded to include the Knights of Columbus, the Daughters of Isabella, and a number of local pro-life groups.

It is not unusual for candidates to speak about a "drop-out" period in their lives, when they were not practicing their faith. Often parish renewal programs or retreats have been the point of re-entry.

A growing number of converts to the Catholic faith are showing interest in the priesthood.

Father Koetter said that he has noticed a clear movement toward a more traditional piety and a more structured view of the church, a greater focus on personal faith. However, he doesn't see an equal desire to promote justice and minister to the suffering people in the world.

So far as previous work experiences are concerned, teachers and sales professionals head the list of present seminarians. Father Koetter noted that both of these professions have a people focus.

He said that most seminarians want to be priests because they feel called by God, they want to help people, and they want to use their talents well.

There probably are many people in our communities just waiting for someone to suggest the priesthood or religious life to them. That someone could be you.

OFFICIAL APPOINTMENT

Effective January 11, 1993

REV. PATRICK KELLY, appointed administrator pro-tem at St. Matthew Parish, Indianapolis, while continuing his current assignment at Cathedral High School, Indianapolis.

The above appointment is from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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300 mark King's birthday at ecumenical service

by Margaret Nelson

More than 300 people gathered for an ecumenical service at St. Peter and Paul Cathedral on January 18 to mark the birthday of civil rights leader Dr. Martin Luther King Jr.

Father John Judie of Louisville presided during a ceremony when the choir from his parish of St. Peter Claver and one from St.

Thomas Aquinas in Indianapolis offered spirited Gospel music.

Duljan Daniels, the student council president of St. Joan of Arc School, read three poems.

In his greeting, Vicar General Father David Coats said that it was "a joy and a pleasure to welcome" the assembly to the cathedral, of which he is pastor. "I hope you leave refreshed and strengthened to meet the needs of the world," he said.

Father Thomas Murphy, director of the sponsoring Office of Ecumenism, introduced the speakers. After reading from Samuel, Father Judie led the congregation in singing "Hush, Hush, Somebody's Calling My Name" before preaching on "Identity Crisis."

"It seems that we live in a world that is suffering from an identity crisis," said Father John Judie. "It is a world where many people seem to go to extra

measures to define who they are. Young people do everything they can to be 20 years older, until they get there. When they do, they do everything they can to get 20 years younger."

He said that tall people wish they were short, and short people want to be tall. "White people burn in the sun to get as dark as they can," he said. "Black people try to find out if blondes have more fun."

"We seem to be suffering from an identity crisis in our churches," by stressing the differences, he said. "We forget that all of us are baptized in the name of the same Jesus."

Father Judie said God won't know people by what they do and say on the outside, unless what they do on the inside is the same. "If we go to the Lord in prayer, he will shape us into what we ought to be."

"You really can't be God's people if you're not able to hear from God in the first place," the priest said. "The problem isn't whether God is speaking, but whether people can hear."

Father Judie said. "If those who claim to be God's people have no sense of God's vision in their lives, we have an identity crisis in the land."

He said, "You have got to go beyond your law and start obeying God's law. You have nobody to take anything from you, because it wasn't you who gave it to yourself in the first place."

"God's law says not only to treat each other fairly, but to go out of your way to do something that someone else will not do," he said.

Speaking of envy, "Be careful because the other person you put down, may be the very one you need to pick you up later," Father Judie said. "The very one you can't stand, may be the one you need to stand by you when someone else is stabbing a knife in your back."

Finally, we remember today that some 19 hundred years after Jesus walked this earth, there came a Baptist preacher named Martin Luther King Jr., he said. "He spent his life working for justice and civil liberties for our people."

Martin Luther King Jr. saw that there was an identity crisis in the land. He discovered for himself what many people said and did were two different things.

Father Judie said of Dr. King, "He discovered for himself that there were many places he was not welcome, simply because of the color of his skin."

He said, "We need to avoid an identity crisis by leading our lives according to God's holy will," said Father John Judie. "King was only following God's word. King was only doing what God commissioned all of us to do."

Students urged to follow King's dream of peace

by Margaret Nelson

"The kids coming out of that school are different," said a bystander, with an air of pride.

He was watching 180 children from Holy Angels School march down Dr. Martin Luther King Jr. St. in Indianapolis on the civil rights leader's birthday, Jan. 15. (The legal holiday was Jan. 18.)

While police cars protected the children from traffic, many people honked their approval. Television and other cameras were trained on them during their chilly mile-long march.

Father Clarence Waldon, pastor of Holy Angels, talked about that kind of difference during the school Mass that followed the march.

"John the Baptist, in the Gospel we just read, was one who came before Jesus to

prepare everybody for the coming of Jesus, so that they could receive his message. John was a great man who went about baptizing in the water of the Jordan. When Jesus came to be baptized, John saw the Holy Spirit, in the form of a dove, rest on his shoulder and he knew that Jesus was the Chosen One of God," he said.

"But Jesus came so that every one of us can be a chosen one of God," said Father Waldon. He said that today's chosen ones can be recognized because they live the way God wants them to live.

"Today, we celebrate the birthday of one who really lived as God would have us live," Father Waldon said. "Everybody who lived after Jesus is here to help people learn what Jesus did, what Jesus taught, and the salvation that Jesus brought."

"The world we live in can be a scary place. A whole lot of things are going on. A whole lot of people are getting hurt. A

whole lot of people are getting killed. A whole lot of people are messing up their lives, so that the rest of their lives is going to be pain and sorrow."

Father Waldon explained that Jesus came "so that we can grow and develop and live up to our potential. The only way we can do that is to help one another. The only way we can do that is stand up for each other. Sometimes we have to do some really hard things."

"If there was anyone in our country who knew that, it was Martin Luther King," Father said. "He had to do a whole lot of things, just like we do. He was just like us."

He said, "Martin wanted all of us to live in peace and harmony. He wanted us to help one another. The only way we can all grow and develop is by helping one another."

"If I decide to do my thing, I can get a little done," said Father Waldon. "But it's nothing like what we can do if all of us do it together."

He told of Martin Luther King's dream that someday everybody would help one another and praise God together.

"That was Jesus' dream—what he wanted for every one of us," Father Waldon said. "Your happiness and your life depend, not just on you, but that all of us are together, that all of us are at peace."

He said, "Whenever we fight, whenever we put someone down, whenever we call people names, we have forgotten the dream. That is the greatest thing you can do to give honor to Martin Luther King—to live the dream and act out the dream. When you are carrying on the mission of Jesus Christ, that's what Martin was doing. If you want to make your life worthwhile, help one another, love one another and you will be walking in the footsteps of John the Baptist, Martin Luther King and of Jesus, the Savior of the World," Father Waldon told the children. Priests from center city parishes and Protestant ministers also participated.



MARCHERS—With their church in the background, students from Holy Angels School march down Dr. Martin Luther King Jr. Street. (Photo by Margaret Nelson)



UNITED CATHOLIC APPEAL

April Smekens winds up this year's videotape

by Margaret Nelson

"It will not be anything like any other video," said April Smekens of the new videotape she has coordinated for the 1993 United Catholic Appeal. "It will be totally different, with very few still pictures."

"My main aim was to get the archbishop's message across and get the information across in a context that shows we listen," she said.

"I was really impressed with the people's response," said Smekens. "Every parish I contacted was wonderful. All the television stations and Catholic Social Services sent their raw footage. St. Meinrad sent all of its materials. We had amazing cooperation."

Smekens has traveled all over the archdiocese to assemble the material that was used in the videotape that will promote the 1993 United Catholic Appeal.

A preview showing was scheduled for the archdiocese employees at the Catholic Center on Friday, Jan. 22.

"It is a great opportunity to feature things like the Catholic Charities programs for child care," she said. "And we use it as a vehicle to feature new programs."

"I visited a lot of parishes. I tried to see all the parishes and departments I work

with. It is harder than you think," said Smekens.

"I am from southern Indiana. It is such a pleasure to drive through and look at the beautiful country. And I love Terre Haute. It's pretty out there."

"I knew about the Terre Haute food bank, but didn't know all the other things Catholic Charities was doing there. I also didn't realize that the Connersville Jailers offered counseling services," she said.

"When she first started to work on the videotape, she found five ministries in the archdiocese Directory and Yearbook she was not familiar with."

One such program was the day care ministry from Catholic Charities in Tell City. (It had been featured in *The Criterion* two months before she began her work at the UCA office.)

"It was really neat. I actually went there and saw where they were and what they were doing," Smekens said. "I tried to feature it in the video pictorially."

"Indianapolis will be in the video, too, but over 50 percent is from surrounding areas," she said. "St. Elizabeth's Home and St. Mary Child Center will play important roles in it, as well as the Marian Center."

"They were wonderful," she said of the people involved in the Hispanic program. "I did realize the kind of program they had—Bible study, Mass at St. Mary—but I

didn't realize they did so much. There were so many people there—lots of children and lots of participation."

Smekens wants to include every ministry that is served by the appeal. And she wants people who work on it to know that she and others in the office are listening to their suggestions. That includes those of the priests.

She said that the appeal itself can make certain contributions to changing ministries in the church. "We do a lot of that with our video. At the end of the tape, there is a video montage with many churches as we could get in. If they're not in this year, we'll put them in next year," she said.



MINISTRY—Catechist Jorge Higareda (from left) instructs religious education students at the Marian Center as Andrea Guidy and Gregory Alexander record the session for a United Catholic Appeal videotape. The classes are for children of mostly Hispanic parents from St. Mary Parish, Indianapolis. (Photo by Charles Schisla)

FROM THE EDITOR

A great Vatican figure pens his memoirs

by John F. Fink

One of the great figures of the Second Vatican Council was Cardinal Leon-Joseph Suenens, probably known best for his advocacy on behalf of the Charismatic Renewal, his efforts for ecumenism and his devotion to Mary. At age 88, he is the last survivor of the four moderators of Vatican II.

Cardinal Suenens has now written his memoirs, a 400-page book titled "Memories & Hopes," published by Veritas Publications of Dublin, Ireland and distributed in the United States by Ignatius Press for \$19.95 (15 Quindry Ave., Harrison, NY 10528, telephone 914-835-4216).

This Belgian cardinal probably reflected the thoughts of Pope John XXIII better than any other bishop at Vatican II. For that reason he was selected by Pope Paul VI to deliver a eulogy in memory of John XXIII at the beginning of the second session of the council (John XXIII died between the first and second sessions of the council). The text of the cardinal's speech is distributed with the book. About this homily, the cardinal wrote, "No speech I have ever given has been for me a more intense emotional experience."

CARDINAL Suenens DIVIDES his reminiscences about Vatican II between the council under John XXIII and the council under Paul VI. But his role in determining the direction of the council began before it began. Soon after John XXIII announced that there would be a council, he appointed Suenens Archbishop of Malines-Brussels and immediately made him a cardinal so he could be involved in the preparatory work of the council.

The book includes the text of the plan Cardinal Suenens submitted to John XXIII for the way the council should be

conducted, the topics to be addressed and the documents to be developed. The similarity with the final results is obvious. When the council opened, he presented the same plan to the opening session.

After the first session, Pope John XXIII published his encyclical, "Pacem in Terris," his personal message to the world. Cardinal Suenens was selected to present the encyclical to a meeting of the United Nations.

One of the more interesting parts of the book is a section on "Pope John in Private." It's hard to believe that it will be 30 years in June since John XXIII died. We tend to forget what a beloved man he was, and it was pleasant reading some of the many anecdotes about this very simple but saintly man.

CARDINAL Suenens WAS also close to Pope Paul VI, although not as close as he was to John XXIII. It was Paul VI who appointed him one of the four moderators of the council, along with Cardinals Agagianian, Doepfner and Lercaro. Suenens became very close to the latter two for the rest of their lives and he and Cardinal Doepfner thought so alike that, if Suenens was absent when a vote came up, he allowed Doepfner to vote for him. "There was such harmony of views between us that I did not need to tell him what my preference would be," he writes. Cardinal Agagianian, on the other hand, was probably the most conservative bishop at the council.

The cardinal writes about the development of council documents and also about the commission established to study the birth-control issue, of which he was a member.

Cardinal Suenens should not be remembered only for what he did during Vatican II. He and 228 pages tell about his active service after the council and his active retirement since 1980. There's a great deal about his ecumenical activities, particularly his relations with the Archbishops of Canterbury of the Anglican Church. He co-authored two books with Archbishop Ramsey and addressed the bishops of the American Episcopal Church.

He also writes about the 1971 Synod of Bishops that dealt with the priesthood. He made news then by proposing that episcopal conferences that might wish to do so should be allowed to open the priesthood to married men. His reason was because "the people of God have an absolute right to be nourished with the body and the blood of the word of Christ, because of the decreasing number of priests, more and more men and women are starved of these; it is precisely by multiplying eucharistic centers that we can increase the number of vocations."

However, the synod voted against the proposal by a vote of 107 to 87. The reason, he writes, was that "Pope Paul did not want to go in this direction; nor does the current Pope, John Paul II."

CHARISMATIC CATHOLICS In this country are very familiar with Cardinal Suenens' efforts on behalf of their movement. He has attended international charismatic congresses at Notre Dame and has worked very closely with U.S. Catholic charismatic leaders such as Ralph Martin. It was through his efforts that the Vatican, which at first was suspicious of the charismatic movement, came to accept it.

He describes his surprise when Pope Paul VI, during one of his audiences, spoke about charisms and showed a copy of the cardinal's book "A New Pentecost." The next day, he writes, the pope called him and apologized for being so brief; "I should have said much more," he said. Cardinal Suenens says that he replied that "to have one's book personally and publicly endorsed by the pope is indeed a rare event, and a great surprise."

On Pentecost of 1975, the pope celebrated Mass in St. Peter's for 10,000 charismatics. The next day Cardinal Suenens celebrated Mass there surrounded by about 800 priests and a dozen bishops. During an audience, the pope embraced the cardinal and thanked him "for all that you have done, and that you will still do, to bring the charismatic renewal into the heart of the church."

EVERYDAY FAITH

We must change minds on abortion one heart at a time

by Lou Jacquet

When it comes to the future, you have to take the word of that well-known philosopher, Doris Day. "Whatever will be, will be. The future's not ours to see. *Que sera, sera.*"

But even an optimist like Doris would be unlikely to argue that the next four years will be tough ones for the pro-life movement. What with passage of the Freedom of Choice Act (FOCA), virtually assured and the legalization of fetal tissue research almost a given, we are certain to see increased pressure to legalize euthanasia as well. Restrictions on parental notification, a waiting period and other



constitutional measures against abortion on demand approved by various states are likely to fall as well.

It would be easy, under such circumstances, to develop what Helen Alvarez calls "compassionate fatigue." Alvarez, the bright and articulate spokesperson for the U.S. bishops' pro-life office, told me recently that a great danger within pro-life circles comes in the wake of facing the realities about abortion day after day, year after year, especially at a time when the movement is about to take some major hits.

Fortunately, Alvarez points out, we have one great advantage that "abortion-rights" activists do not: our side is morally in the right. It may take decades to change the realities about abortion in this country, but in time there can be no doubt of the outcome: abortion is so unappealingly evil, so intrinsically wrong, that its own weight it cannot help but bring America to

its knees. Eventually, the nation will realize what the fruits of "pro-choice" efforts have done to us as a people.

A newsletter which crossed my desk the other day reminded me that there are many, many Americans who are working to battle abortion. As you read this, men and women of many faiths are doing time in prison across the United States for having the courage to publicly protest what abortionists are glorified for.

The good news is that each year fewer and fewer doctors are willing to perform abortions. Whether out of fear of their personal safety or from a realization that passing a death sentence for their regular practice, many have moved away from the taking of life. We can only hope that the day will come when, even if abortion remains legal and technically the law of the

land, it will be impossible to find anyone willing to perform one.

While we cannot abandon the battle to restrict abortion through legislative and judicial means, we must work harder to change hearts. Millions of Americans still remain ignorant of the realities of abortion; millions still believe that abortion is legal only during the first trimester, and many more still have not seen or heard the irrefutable scientific evidence that makes it clear a woman carries human life within her womb.

Effective legislative strategies are critical. Strong-willed prisoners of conscience are essential. But the vast majority of Americans will not embrace the pro-life message until they are better educated on the issue and change, one heart at a time, through an encounter with someone who believes in life and forcefully articulates that message. Someone like you.

THE YARDSTICK

'Hoffa,' the movie: the labor movement and public deserve better

by Msgr. George G. Higgins

I gather that the director of the new movie "Hoffa," Danny DeVito—who shamelessly gloats the show by casting himself in a major role—thinks that he is pro-labor. All I can say is that with friends like DeVito, the labor movement needs no enemies.

William J. Puette, professor of labor studies at the University of Hawaii, exhaustively researched how the media in the United States covered organized labor over the past 50 years.

In a recent book, "Through Jaundiced Eyes," (ILR Press, Ithaca, N.Y.), he painstakingly analyzes the portrayal of organized labor in movies, on television and in the press, including cartoons.

He concludes that American "liberals," who for better or worse seem overrepresented in the media, have turned their backs on organized labor and have come to regard their blue collar progenitors as a social embarrassment.

He also argues convincingly that there

may be a deep-seated class antipathy at the base of this longstanding intellectual disdain for unions that has colored the media portrayal of labor for more than 50 years.

Puette finds that each medium has tended to focus on one particular negative stereotype of unions. From my experience as a confirmed and incurable news addict, I agree with Puette that television and print news too often tend to rely on employer sources and therefore too often assume almost automatically the truth of management's perception of the issues.

Although I am not a movie addict, I follow the medium closely enough to know why Puette takes such a dim view of Hollywood's portrayal of unions.

"With few exceptions," he says, "that portrayal has been unrepresentative and virulently negative." The exceptions, he cites are exactly that—exceptions which prove the rule.

I kept hoping against hope that "Hoffa"—perhaps the most badly hyped movie of the current season—would prove to be one of those exceptions. Unfortunately, it proves the rule and thus provides more grist for Puette's mill.

In short, "Hoffa" is Hollywood-style sensationalism at its tawdry worst. From beginning to end, it is laced with gratuitous

and implausible violence and with compulsively repetitive obscenities.

I say this not as a movie critic, but as a longtime observer of the labor scene. My opinion of "Hoffa" is that the artistic point of view is worth absolutely nothing.

All I know is that a number of respected movie critics have panned the movie unmercifully and tend to agree that casting actor Jack Nicholson in the title role was a terrible waste of talent.

The Jimmy Hoffa I knew, however slightly, and whose career I followed closely from a distance was, with all of his widely publicized faults, a more complicated human being than the movie makes him out to be.

The same goes for Hoffa's nemesis, the late Robert F. Kennedy, whose running battle with Hoffa predictably gets a big play in the movie. (Incidentally, Kennedy—of all people—is portrayed as a wimp.)

Even more to the point, the realities and complexities of labor-management relations in the trucking industry are either ignored or the movie or badly skewed.

I have the impression that the producers of the movie couldn't resist trying to cash in on Hoffa's notoriety and, specifically, on the continuing mystery surrounding his disappearance.

You can't blame them for trying, but the

finished product is so tawdry and highly sensationalized that the producers may be lucky to break even.

It's all very sad, for it goes to confirm Puette's well-documented conclusion that the media consistently view organized labor "through jaundiced eyes." The labor movement and the public deserve better.

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Point of View

Is crime ruining our lives?

"We know people who fire bullets and will crack cocaine," but there is a force stronger than crime within a community, writes Jesuit Father Thomas Smolich, associate pastor of Dolores Mission Church in East Los Angeles and executive director of *Proyecto Pastoral*, an organization serving the mission community through education, social services and training. Father Smolich and Judge Richard D. Cudahy, of the U.S. Court of Appeals for the Seventh Circuit, agree that the gap—Cudahy calls it a chasm—between rich and poor is basic to crime. But Cudahy also describes a problematic gap between the comfortable and the rich. When more expensive lifestyles are pursued at any cost, society is vulnerable to a breakdown. Without a spiritual base, there will be little "hope of a healthy, orderly society," he says. Cudahy is a member of Sacred Heart Parish in Winnetka, Ill.

Ideas of good life assault values

by Richard D. Cudahy

Crime certainly is running our lives, but what to do about it is as much a mystery as ever. I will spend little time and effort documenting the well-known, cancerous growth of crime in society. As almost everyone knows, the crime statistics are so grim that one can't grasp their full horror—until one is mugged for the first time.



As a federal judge I am well acquainted with federal crimes and federal prisons. I deal with drug cases, fraud and a host of other bad deeds, but not (except for the pervasive drug problem) street crime, which is a state and local matter.

However, street crime, including drive-by shootings and carjackings, is the sort of crime that hits the average citizen right between the eyes. Stark fear is the fruit of muggings, rape and random violence.

I well remember the days when parks and streets were used freely by men and women—even at night. Now rape, mayhem and murder lurk even in broad daylight. How did we as a society descend to these depths?

As one who is part of what is perhaps ironically referred to as the justice system, I think the work of the police, the prosecutors and the courts has been adequate, considering the overwhelming challenge. More people per thousand of population in the United States are in prison than in any other country in the world. Prison sentences are ferocious. We are not soft on crime.

What, then, is the answer? There is no simple answer, but we can speculate.

Certainly, the plague of drugs has made the problem much worse than it might be otherwise. Our drug problem is by far the worst in the world, and I think the explanation is as elusive as for crime in general.

My hunch is that the things that make us the premier consumer society in the world also contribute to the profound disorders of crime and drugs. We are so transfixed with televised images of the good life—clothes, cars, jewels, sex and more, available at the right price—that our values have a hard time surviving the assault.

I wouldn't saddle consumerism with responsibility for crime, but there may be a connection based upon the erosion of values.

The disparities between rich and poor are a crucial part of this picture. It isn't merely that most slum dwellers are bereft of opportunity and hope, and are poisoned by alienation; nor is it only that the poor want for essentials like housing and medical care.

It may be equally problematic if those who are more comfortable and drive

Fords think obsessively of Jaguars. The tension between life as it is and life as it looks on television may erode standards of conduct and leave society vulnerable to breakdown.

This is true at least as long as the chasm between classes widens and a more expensive lifestyle is the prize to be gained at all costs. Our society has incurred trillions of dollars of public debt to sustain current standards of living at the expense of our children.

Law enforcement and the courts, I think, are doing what they can. But unless a spiritual foundation is laid in the family, strengthened in the church and school, and perfected in civil society, there is not much hope of a healthy, orderly society.

It may be some consolation that the world has survived many crime-plagued periods, like 19th-century England. With God's help, we shall do so again.

Crime is made a secondary player

by Fr. Thomas Smolich, SJ

Crime is not the most powerful force in a community. A few words spoken by Lupe Loera, a 26-year resident of the Pico Gardens Housing Project in East Los Angeles, help to explain why this is so:

"When we see them we say 'Hi.' We try to make them feel like us. And when they say 'Hi,' it's a big step. It means that we're getting their confidence and they're getting ours. We just try to show them that we love them."

The "them" that Loera refers to are gang members: young Latino and African-American teen-agers who are the sons, the nieces and the neighbors of local residents.

Those who say that crime is running our lives have made crime a living being, giving it a demeanor (young, dark and male) and a personality (opportunistic, random and harsh) that resembles the young men Ms. Loera speaks of.

Those who make crime a living being see themselves as its victims. They see themselves, their cars, their houses vulnerable to an uncontrollable, obscure force.



The people of Pico Gardens and Aliso Village, the two housing projects surrounding Dolores Mission, can tell you that crime is not a living being. They will tell you it is a sign of poverty—the grinding poverty becoming more and more common as the gap between rich and poor widens in the United States.

Poverty, by definition, is a lack. Crime means a lack of daily bread, a lack of education, a lack of a positive future. Desperate people can do desperate things, and penalties and sentences mean little when there is nothing left to lose.

Those whose actions are signs of this poverty are human as well. The young gang members Ms. Loera and her neighbors try to greet would stop selling crack cocaine in an instant for a decent job. Many of them have babies to feed and feel the pressure of diapers and baby shoes, and trips to the doctor.

Loera and the other women, who call themselves "Comite pro Paz en el Barrio" (Committee for Peace in the Barrio) are not afraid of these young people whom others would label criminals. Each one of them has a family, each one a story, and the *Comite* does its best to make them part of the community.

By extending the notion of family to include all in need, they disarm the notion that crime is a community's most powerful force.

This is not to say there are not difficult moments in our barrio. We know people who fire bullets and sell crack cocaine. We also suffer acutely the crime which comes from outside our neighborhood: the sins of urban disinvestment, declining schools, racism and prejudice, to name a few. While the latter do not absolve the former of responsibility, the *Comite* has learned to draw the connection between the world we live in and the actions we choose.

Building community, extending the sense of family, constructing bridges that cross class and ethnic and cultural lines are the antidotes to crime. Building community is the response to adversity and injustice which is strongly rooted in the Christian tradition. This process deflates the stranger that so many fear is waiting just outside the door.

As Lupe Loera says, "We just try to show them that we love them."

That, in itself, sets the balance between community and crime. As long as love runs our lives, crime will only be a secondary player.

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To the Editor

Prevent extinction of our species

As a member of the Catholic Church and a graduate student at Indiana University's School of Public and Environmental Affairs in Bloomington, I take special concern in the letter sent to you by Lynn Alexander ("Liberals, Socialists Are in the Church," Dec. 25th issue). In the letter, the author expressed intolerance for certain people who are involved in the Catholic Church. Referring to us as "socialists" and "liberals," the author focused part of his/her trade on environmentalists—those who exercise respect for the earth which provides us with our sustenance.

The author insisted that we environmentalists (or "greenies" as he called us) are "atheists who worship the earth and would like to see man become extinct so that plant and animals [can] proliferate." He/she cites Gen. 1:28 which says that humans are to have dominion over all other living organisms.

This Bible passage does not truly support the author's point. The argument assumes that having dominion over something is synonymous with facilitating its destruction or, at the very least, showing blatant disregard for its well-being.

Genesis 1:28 is better interpreted by considering humans as the caretakers of the earth. This interpretation is documented by a passage from Revelation (7:3)

which commands us to "hurt not the earth, neither the sea nor the trees."

God granted humans great power over other living creatures. But the author must understand that we are still part of an interdependent ecosystem. As Catholics with a respect for life, it is imperative that we open our minds to this fact and interact intelligently with our natural surroundings. Keeping the Bible and the scientific facts in mind, the author must realize that we environmentalists are working ardently to prevent the extinction of our own species.

Annette M. Quill
Indianapolis

(It would be best not to use that passage from Revelation to support ecology because it is not directed toward humans and it refers to the last judgment. The whole passage reads: "He cried out in a loud voice to the four angels who were given power to damage the land and the sea. Do not damage the land or the sea or the trees until you put the seal on the foreheads of the servants of our God." (Rev. 7:2-3).

(There are, however, many other passages in the Bible that do support ecology. For example, "The Lord God then took the man and settled him in the garden of Eden, to cultivate and care for it" (Gen. 2:15). Perhaps there is no better passage in the Bible than that which says: "The Lord God created man in his own image, in the image of God he created him; male and female he created them." (Gen. 1:26-27).)

(The Vatican and the U.S. bishops have often emphasized the importance of caring for the environment. In November 1991, the bishops issued a lengthy statement on "Renew-

ing the Earth." At last June's Earth Summit in Rio de Janeiro, the Vatican presented a paper on "Responsible Stewardship: Ecology as a Moral Task." Among the things it said: "The Creator has placed human beings at the center of creation, making them the responsible stewards, not the exploiting depots of the world around them." And, "It is the obligation of a responsible steward to be one who cares for the goods entrusted to him and not one who plunder, to be one who conserves and enhances, and not one who destroys and dissipates."—Editor)

Stop this bill from being passed

President Bill Clinton made support for the Freedom of Choice Act a key part of his campaign. You may be sure representatives of NARAL, Planned Parenthood, the American Association of University Women, the Women's Legal Defense Fund, the Women's Law Center and the American Civil Liberties Union will pressure him for, after all, they helped elect him. Then, too, Vice President Al Gore was a co-sponsor of the bill.

What happened last year when Speaker Thomas Foley and other House leaders prepared to bring the bill to the floor? They discovered that they had far less support than they expected among the House Democrats. Why? Because tens of thousands, if not hundreds of thousands, of phone calls and letters opposing the bill poured into the offices of undecided House members. Many of these House members came to realize how extreme the bill was and, they told the leadership that they weren't going to support it. So the action was postponed.

Can we stop this bill from being passed now without President Bush and



his veto? I hope and pray we can but it will take our prayers, phone calls and letters again. The biased news media are also just a call or letter away.

Genevieve Kress

Farmland

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will request demands that letters be published. The editor will also edit letters for length, grammar and style.

Letters for publication should be sent to The Criterion, P.O. Box 1717, Indianapolis, IN 46208.

CORNUCOPIA

Hey, what'd he say?

by Cynthia Dewes

"Yust poot da let-choos in da icebox, ho-honey," Grandma said. Little Toby and Drusilla just looked at her. "Say what?"

The spirit was willing, but the flesh was simply mystified. The kids wanted to do Grandma's bidding but "just putting the let-tuce in the icebox" was not what they were hearing. As Hoosiers visiting their Minnesota relatives, Toby and Drusilla might as well have been the Connecticut Yankee in King Arthur's Court, or (worse) and American in Paris.

The nuclear family (and who has heard of them in a coon's age?) is nevertheless responsible for a lot of things, good and bad: strains on marriage, lack of support from an extended family, greater sophistication and knowledge about the wider world. But our usual unsentimental research concludes that this phenomenon is also responsible for a peculiarly uncomfortable, if sometimes comic, mis-communication.

And it works both ways. The Norwegian-Americans laughed when the Hoosier grandchild "fren sat down to talk and "UM-brella" and "IN-surance" came out

of their mouths in that regional accent which can only be described as Upper Southern. Fortunately, all present could pronounce "ice-cream" the same way when dinner was finished.

Young people who move away from home for their work sometimes suffer the same effects of strange mother-tongue interpretation. Transported to the deep South at one point in our family career, we lived next door to a couple from some remote part of Georgia. We could understand the husband when he spoke, but the wife was something else. Mostly, we tried to wing it and carry on a conversation by a combination of clever guesswork and lipreading.

"Wen y'all g'ne to the sto," she'd say out of the blue, and we'd have to recover quickly and struggle to appear marginally intelligent. After all, we're representing the North.

"Uh, when are we—uh—oh-going to the store?" We were so thrilled to get the message we'd almost forget to answer. "Uh, maybe Thursday. Can we pick something up for you?"

She never seemed to catch on to the fact that we repeated almost everything she said in our desperate attempts to hit on the right meaning.

"No, don bothah, honey. Ah'll be gon mused befo thatat," she said and we figured that meant No, thanks.

There is a bright side to all this, however. It's true, we fell pretty dumb when we can't always communicate easily

with neighbors, fellow workers, strangers on the bus, and even our own relatives. We're supposed to be speaking the same language. But living in a nuclear family should afford us plenty of practice for understanding babies and teens, who speak their very own dialects.

Well, maybe babies.

check-it-out...

An Introduction to Healthy Families Indiana Workshop will meet January 29, at the Auditorium of the Indiana Government Center, 402 W. Washington Street. Healthy Families is a child abuse prevention program utilized in many states. Last October, an initiative responding to the crisis of child abuse and neglect in Indiana was announced. The Healthy Families Indiana Think Tank began at that time to plan the Indiana program. The Indiana Catholic Conference is a member of Think Tank. The Healthy Families Workshop is an opportunity for the public to learn about this initiative and how Indiana can address this problem. The workshop is from 9 a.m. to 3 p.m. Please make your own plans for lunch. Fee is \$10. For more information call 317-634-9282.

Oldenburg Academy will sponsor its 3rd Annual Reverse Raffle on February 12 from 6:30 to 7:30 p.m. at the Sherman House in Batesville. 125 tickets will be sold for \$125 each. The grand prize of \$2,000 will go to the last drawn. For more information call the school office 812-934-4440. This year a silent auction of quilts and artifacts will be available for guest participation.

Father Thomas Berry, renowned ecologist, will speak on the Saint Mary of the Woods College campus on February 17 in celebration of Religious Awareness Day. "Intimacy with the Universe" will be the topic. Father Berry is a member of Think Tank. He focuses on moving toward mutually enhancing human-earth relations. Call 812-535-5212 for information.

A new parent support group, called Parent Exchange will be meeting at St. Barnabas Church, 8300 Rhake Rd., the second Tuesday of every month. Parents of all faiths are invited. Problem solving techniques and special topics will be discussed. Contact Gaynell Collier-Magar at Catholic Social Services for information at 317-236-1500.

Bishop Chatard High School, 5885 North Crittenden Ave., will host an evening with Marion County Juvenile Court Judge Payne on February 8, 1993. Judge Payne will speak about "Parental Rights and Responsibilities in the Juvenile Justice System." His talk will begin at 7:30 p.m. in Chatard's cafeteria and will be followed by a question and answer session.

All interested parents are welcome. Call 317-255-8428 for information.

Several city pro-family groups will sponsor the Indianapolis Rally for Life '93 memorial on January 23, at 2 p.m. This memorial commemorates the 20th anniversary of the Roe vs. Wade Supreme Court decision that legalized abortion. The memorial will be held at the Indiana War Memorial building in downtown Indianapolis.

vips...

Donna Wetzel Deiters and Faye Plascak-Craig have collaborated on a research paper on the effects of parental divorce on children. The manuscript has been accepted for publication in the first edition of *Modern Psychological Studies*. Deiters, a 1992 Marian College psychology graduate, and Plascak-Craig, an associate professor of psychology, studied 70 undergraduates, half with divorced parents and half with intact families, to determine their attitudes toward such concepts as companionship, family, marriage and relationships. The paper was one of 20 chosen for publication, according to the editors of the journal, because of its "professional quality and sound research."



Sam and Maryline Bova celebrated 50 years of marriage on January 12. They are the parents of Joseph, Samuel, and Margaret Bova. The former Maryline Brady and Sam Bova were married in Rockville, Illinois in 1943. They are the grandparents of four and the great-grandparents of one. Sam is retired from R.C.A. and Maryline from Western Electric. They are members of Holy Spirit Parish in Indianapolis.

Christian Theological Seminary President Richard D. N. Dickinson has announced the appointment of the Reverend Dr. Rebecca B. Prichard to the newly created office of Assistant Dean. Dr. Prichard will share responsibility for the oversight and management of student academic affairs for CTS and will teach two courses per year.

There's another side to the coin...



Look at the side
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Rev. James D. Barton, Archdiocesan Director

Pope speaks about crisis spots

(Continue from page 1)

African nation. He said he hoped Sudanese would be able to freely choose a constitutional formula that could end years of fighting between peoples in the North and South.

The pontiff cited ongoing civil strife in Rwanda, Zaire and Togo, and encouraged national leaders to make the "courageous choices" of dialogue and political reform. "Particularly in Zaire, he said, intolerance and violence could drag the country into 'an adventure with fatal consequences'."

Along with warfare, a growing part of the world's population must confront hunger and poverty, the pope said.

"Never has the earth produced so much and never has it counted so many hungry people. The fruits of growth continue to be divided unfairly," he said. It is time for world leaders to "go beyond good intentions" in devising ways to share resources, justly distribute profits, preserve the environment and resist the "excesses of consumption," he said.

The pope also warned of an increase in "what he called 'the other form of poverty: moral destitution.'" He cited "unrestrained permissiveness" in the

mass media that reflects a valueless society. Family dignity and stability are damaged by this, and young people grow up without ideals, he said.

The church and its message are part of the solution, he said, and cannot be relegated to the "private sphere."

The pope concluded his talk with some positive remarks about places where conflict has been avoided or ended. He said, for example, that he wanted to encourage two new European countries—the Czech and Slovak republics—which demonstrated that dissolving a previous federation can be done peacefully and through dialogue. He called this a "good omen" for the new states.

He praised the successful negotiations to end a civil war in Mozambique and said he hoped a peace agreement would hold up in strife-torn Angola.

In Latin America, he said the El Salvador peace agreement should inspire other countries such as Guatemala—a nation "torn by too much violence."

He appealed for civil peace in Haiti and said he hoped its people can once again become "artisans of their own destiny."

Haitians build boats; Clinton and Aristide advise them not to launch

by Mary Durran
Catholic News Service

PORT-AU-PRINCE, Haiti—In the slums of Port-au-Prince and in sheltered coves along the coastline, poor Haitians are looking to the new U.S. president and his congressional allies as their last hope for the return of their deposed president, Father Jean-Bertrand Aristide.

Observers in Haiti say if President Clinton does not make a swift, decisive move to restore Father Aristide, ousted in a military coup September 1991, tens of thousands of Haitians will embark on the 700-mile journey to southern Florida in perilously overloaded, flimsy fishing boats.

On Jan. 14, Clinton announced that he would continue "for the time being" Bush's policy of turning away Haitian boat people. He cited the "terribly dangerous" choice of leaving the island-nation for America in small boats. And he promised in a taped message that was broadcast in Haiti to make it easier for Haitians to apply for U.S. refugee status in their own country.

Clinton also said he could seek "additional ways to help Haitians who fear prosecution" from their government.

Father Aristide had also urged his countrymen to stay ashore, saying, in his own broadcast message that setting out to sea in "flimsy little boats... is not the road to freedom."

During his presidential campaign, Clinton had promised to give fleeing Haitians refuge and consider them for political asylum until the restoration of democracy in their country.

A spokesman for Father Aristide in Haiti, Father Antoine Adrien, said following Clinton's decision to continue the Bush policy: "After saying this, I think (Clinton) has no alternative but to do something to restore democracy in Haiti."

Holy Ghost Father Edner Devalcin, a Haitian, works in St. Ar, or the country's west coast. He described St. Ar and a neighboring town, Montrouis, as the "international airport" for boat departures to the United States.

Although plenty of sailing boats are being built on the beach in St. Ar, no one will admit they plan to set sail for America—sources say they fear military reprisals.

Most people sail first to the island of Gonave, a three-hour boat ride west, where they are safe from being identified by the army. From Gonave they set sail to the United States—always at night to avoid detection.

"People are fleeing the political repression and economic misery here," said Father Devalcin, who last August was beaten up by soldiers as he walked down a lonely country road. "They said they were beating me because as a priest, I must be an Aristide supporter."

Since the 1991 coup, many young people, especially members of grass-roots and peasant organizations, can no longer

sleep at home for fear of soldiers and the police, said the priest. Added to this pressure is extreme poverty, compounded by an Organization of American States embargo imposed to force the military junta to back down and restore Father Aristide to power.

"Every day, people come and tell me that they have nothing to give their children to eat," said Father Devalcin. "It's small wonder when they see photographs of their relatives in the United States that they too want to go there."

In a cramped house in Rue de Nazon, on the fringes of Port-au-Prince, three young men spoke of their plans to make a second attempt to travel to the United States by boat.

Brothers Lucien and Hector, ages 22 and 20, and their cousin Hésène, also 20, spoke on condition that their full names not be used.

"If Aristide is restored to power, then we'll stay in Haiti," said Lucien. "But otherwise we're prepared to risk another journey."

As members of the Peasant Group of Jacmel, a now-underground group that supported Father Aristide, the three young men fled their homes after receiving death threats from soldiers shortly after the coup.

After hiding in friends' houses for a few months, they set sail with 250 others on a small fishing boat from Gonave island. Fifteen days later, sick from rough seas and strong winds, they landed at Guantanamo Bay in Cuba. From there, they were returned to Haiti in U.S. Coast Guard cutters after U.S. immigration authorities in Guantanamo classified them as economic migrants. Now they have criminal records for leaving Haiti illegally, and have avoided going home for fear of reprisals.

Lucien, Hector and Hésène have paid \$1,000 each for a place on a motor boat that will leave Gonave for Miami by mid-February. They will only know when they are leaving a few hours before departure, to avoid being caught.

Since the coup, 40,000 boat people have left Haiti on a variety of boats. About 28,000 have been returned to Haiti by the Coast Guard, and an estimated 10,000 are in the United States. The remaining 2,000 are believed to be drowned or landed on other Caribbean islands.

At a U.S. consular building in central Port-au-Prince, Jacques Joseph, age 34, walked disconsolately down the stairs clutching a letter from the U.S. Immigration and Naturalization Service. The letter said that his application for political asylum had been rejected.

Joseph, who had a prominent role in Father Aristide's local election campaign, said soldiers came to look for him at his home after the coup. After that experience, he said he sleeps most nights in places other than his home.

"The U.S. government doesn't care about Haitians," he said, bitterly disappointed at the outcome after a two-month wait for his application to be processed.

He said he doubted he would try to enter the United States illegally because he considers the boat trip too dangerous.

To qualify for political asylum in the United States, a person's life has to be in danger," said Christian Filastro, counselor for public affairs at the U.S. Embassy.

Filastro said many Haitians requesting asylum are economic migrants. He added that many of the boat people think they have a better chance of getting an INS interview aboard a Coast Guard cutter or getting temporary protected status once they are already in the United States than by applying for asylum to the consulate in Haiti.

In an early January interview broadcast on Voice of America, Father Aristide said he was working closely with Clinton, the Organization of American States and the United Nations "for the return of democracy in our beloved country, and as soon as democracy is back, I'm sure that you will stay in your country."

In a small fishing village set in a horseshoe bay along the south coast, villagers said they would wait a couple of weeks after the inauguration. But they said if Father Aristide's return is still uncertain by then, they would set sail at night in a convoy of fishing boats they have built. They said that if Father Aristide is restored as president, their problems will be solved and they will stay.

"We can't wait much longer," said a man identified only as Janvier. "We'd rather risk death at sea than stay here."

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ROUGH SAILING—Tens of thousands of Haitians were planning to launch their flimsy fishing boats on the perilous 700-mile journey to southern Florida. Most sail first to the island of Gonave and then set out for the United States. U.S. President Clinton and former Haitian President Aristide have urged Haitians to remain in Haiti so they won't drown in the rough sea. (CNS graphic)

Seelyville parishioner tells of work in Ecuador

by Elizabeth Bruns

Tim Enstice doesn't consider himself a very spiritual person but the work he does for the people of Iijipaja, Ecuador is one of pure devotion for a charitable cause.

Enstice, a 24-year-old parishioner of Holy Rosary Parish at Seelyville, is located in Iijipaja, Ecuador with the Peace Corps. He has been there for two years. He graduated from the University of Arizona with a bachelor of science degree in general biology. He went into the Peace Corps classified as an environmental forester.

Enstice is not a stranger to the idea of helping those less fortunate than himself, especially the idea of the Peace Corps. His parents, Wayne and Marie Enstice, met while they were serving in the Peace Corps in Africa. He remembers his

parents taking the family—his sister Kish and brother Nicolas, also—to soup kitchens during the holidays to help deliver dinners to the poor.

He grins with pride when he speaks of how his parents have taught him to give to those who aren't as lucky as he has been.

Enstice's daily schedule in Iijipaja revolves around making house visits to the poor, seeing what they need and trying to get assistance for them. He works with a women's group called FAYS.

FAYS consists of 10 women who were born and raised in Iijipaja. They are considered the middle- to upper-class and are financially stable.

"They volunteer their time and energy to help out because they realize that they are the few in the town who have the means to do so. They feel that they need to give back to their community," said

Enstice, "which is a rare attitude for a Latin American to have."

Enstice tells a story of one woman that FAYS tried to help. "The woman had an infection in her foot that looked like a cyst but was an egg sack from the worm of which she had been infected. Over the years, the infection had grown, her foot was above the size of two basketballs and it (the infection) was spreading up her leg at this point," Enstice said. "It was amazing that she could even walk."

FAYS and Enstice went to her and explained that, with her permission, they would pay for her medical costs and transport her to the doctor. The entire process would take only one day.

Enstice said that woman's family would not let FAYS take her to the hospital. "We went to pick her up, but the family would not let her go because she washed their clothes, cleaned and cooked. She also washed other families' clothes for money," said Enstice. "They did not want her to get well for fear that she would want to do more with her life. She never got treated. It was one of the most frustrating things to deal with."

However, the success stories that Enstice can tell far outnumber the few situations that could not be helped. Enstice and FAYS have distributed food, clothing and building materials to the poor. They have given out more than 600 packages of food, medical attention and medicine, more than 100 bags of clothes, mattresses and metal roofing (costing \$10 for each piece). They have even built a few houses, one for a blind woman and her husband.

Enstice and Father Michael Zahorchak, a priest from the Diocese of Steubenville who is serving in the archdiocese at Holy Rosary, Seelyville, are putting together a plan to make Holy Rosary and San Lorenzo de Iijipaja (the church in Ecuador) sister parishes. All

that is needed at this point is the permission of the priest at San Lorenzo de Iijipaja.

The people of Holy Rosary have already given the parish \$400 in clothing and toys. "Father Mike's goal is to assist the parish not only financially, but also by sending letters and slides from Iijipaja to Seelyville and Seelyville to Iijipaja, personalizing it to the point where each family at Holy Rosary has adopted a family at San Lorenzo de Iijipaja," Enstice said.

There will also be an extra collection on the last Sunday of every month.

Enstice is astonished by the generosity of the people of Holy Rosary Parish. "When my parents moved to Seelyville, I spent about three months here before I went to Ecuador. Hardly any of the people in the parish knew who I was. These are the same people who, without knowing who I was, have sent over \$400 in clothes and toys to me through my mom," he said. "It was great to have such generosity and kindness. I will always be grateful, so will the people of Iijipaja."

Enstice wasn't always excited about the Peace Corps. "I saw it as something to do between graduate and undergraduate school, a break from it," he said. "But I didn't want to waste time when I could be learning and gaining experience. The Peace Corps allowed me to have all that."

After about two years of Peace Corps work in Ecuador, he reflects, "It (Iijipaja) has grown on me, along with its people." He has no regrets.

"I want to do what I can to help people. It is nice to see that I have actually done something to help make someone else's life a little better," he said.

Therein lies Enstice's catalyst to join the Peace Corps. It also seems to be a fitting theme for Enstice. Plain and simple, he just wants to help out.



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WORKING TOGETHER—Tim Enstice and members of FAYS, a women's group in Iijipaja, Ecuador, pose for a picture before visiting the poor in the area. Enstice is in the Peace Corps located in Iijipaja. He works with FAYS to help obtain assistance to those who are in need.



SHELTER AND CLOTHING—A few of the children of Iijipaja are shown here with clothes donated through the work of Tim Enstice and Holy Rosary Parish, Seelyville. The home (at left) was rebuilt with the help of Enstice and FAYS.

Faith Alive!

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God's presence heals and nurtures the family

by Robert and Joann Evans

"Mr. Evans," the carpenter said, "you told me a story when I came to fix the hinges on that bedroom door last year, and I never forgot it."

The carpenter's remembrance got the conversation going—about how thin the ice sometimes gets between parents and children.

The door in question was to one of our children's rooms. There had been an argument involving one child who was upset because we wouldn't allow him to do something his friends' parents were permitting. He stormed up the stairs and into his room, then slammed the door and locked it.

His father said, "Lord, Lord, not in this house!" Within seconds he had busted through the door.

Children always seem to know when you're not going to do anything, or at least they count on it. But sometimes events in family life lead right to the core of an issue, which happened in that instance.

Dad wasn't too happy with what he had done, the door being off the hinges and he in the doorway. Our child must have been thinking, "Who is this man? What has he changed into?"

But even in moments like this when not a lot of time is taken to weigh things, people can draw upon God's presence, rely upon it for counsel. There is a divine presence offering guidance even in the midst of turmoil.

When you are angry and upset, something inside you says, "Hold tight! Don't do anything that might hurt." So you do feel something there conveying it to you.

We believe and hope our children file an unusual instance of turmoil like this one away with all the hugs they receive, and that somewhere along the line, with prayer, it balances out. But faith has to be there if you are to recognize that things can balance out.

Rest assured, however, the harder you try, the more it seems life will challenge you, especially when you have to discipline children or deny something a family member wants—something you believe, in the long run, could be harmful.

Still, God's promise remains firm. God is present even when you feel things are not moving in the direction you want them to. We use ourselves in the same position as other families, struggling to live a decent life while being mindful of our ultimate destination. Perhaps because this is a struggle, praying spontaneously—talking to God regularly—is something we do a lot as parents.

We feel God is right there listening, so we talk to him regularly.

This is how we believe things work

when it comes to recognizing God's presence—identifying how God is present.

►The practice of prayer deepens faith.
►Faith, in turn, leads to love and an ability to recognize God's presence.

►Invariably, love and a sense of God's presence leads to service to one another and to the community.

But keeping faith bottled up blocks us from seeing God's presence. Putting faith into action enables us to see better.

When we focus with words on God's presence, that presence is more recognizable.

There was one occasion during a prayer-group session at the home of a couple who are friends when we made what the group refers to as a "prayer contribution." It was initiated by way of the typical husband and wife elbow-nudging-in-the-side technique.

We both felt moved by God in a special way to talk about, to pray about, our three children, all in their early 20s, who were away at college then; two strongly communicative, sensitive sons bookending a very capable and caring daughter.

Essentially, the core of our prayer was that God would touch the hearts of each child wherever he or she might be: in the college cafeteria, studying in a dormitory, enjoying friendship, participating in sports or even impatiently pondering the swirling washing machine in the university laundry room.

That prayer touched a chord in our group, bringing out feelings that many shared. The impact of that prayer—the impact of the "spirit"—is still remembered years later.

It openly talking with God helps us discern the divine presence, approaching each other and our children the way God approaches us also helps to reveal this presence. So parents need to talk to their children and to one another.

We believe this talk should occur in an up-front, open manner, even when children say things and ask questions most parents would back away from.

For God is up front and open when you really think about it.

Our dinner table has been a forum for every discussion. We also would take the children aside and talk to them individually. Today, our young-adult children will tell us anything. We may not always agree with their decisions, but they will talk to us regarding them.

Our very conversation is a sign that God is there, in our home.

(Robert and Joann Evans live in Philadelphia. He recruits students for high school and college, and she gives retreats nationally and does vocations counseling and spiritual direction in the Philadelphia Archdiocese and the Brooklyn Diocese.)



GOD'S PRESENCE—If openly talking with God helps us discern the divine presence, approaching each other and our children the way God approaches us also helps to reveal this presence in our home. Parents need to talk to their children and to one another. (CNS photo by Mimi Forsyth)

God's presence in home enhances family harmony

by David Gibson

The family is a place where people take time to work things out together. Working things out is a sign that God is present in their home.

But frequently it is hard to think God is present in the persistent, committed and even annoying or painful "work" family members must undertake to resolve problems or to affirm each other in moments of difficulty.

The temptation is to believe that God only is present when all is well—to suspect that tranquility defines the family's essence.

►Is it God who nudges people toward working things out? Why not?

►Is God active when people feel that their courage or hope is rising enough to allow them to handle a conflict well? Why not?

►Is God present when people laugh together at home and thus rejoice in each other?

►Is God present when family members show that they take each other's feelings seriously?

►What about when family members invite each other toward a growth of integrity?

God is unpredictable—and it's good to keep this in mind at home. Often, reflecting back on events, it becomes apparent that God cleared a path for us when all available routes seemed blocked.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

God offers us love and support

This Week's Question

Tell of a time when you strongly felt God was present in your home.

"In 1988 I lost my brother. In 1989 I lost my father, and this summer I lost my mother. Those are hard times. I really felt God was with us helping us to go through this." (Margaret Dubel, Northport, New York)

"We were lighting our Advent candle at dinner. It seemed like a highly intense spiritual time. We felt closer as a family to God at that time than we had before." (Bill Cline, Kokomo, Indiana)

"As I went through the long preparation to become a deacon—at one point the program was put on hold. The process took 10 years. There were times I was tempted to give up. But I was sustained through it all by the prayers and the encouragement of my wife." (Bill O'Neil, Natick, Florida)

"When I was dating my husband-to-be... some of

our family was against us getting married. I just felt a peace with our relationship and decisions we were making. I felt (God) was guiding us." (Lori Murphy, Naugatuck, Connecticut)

"My sister was dying in the hospital. She was carrying on a conversation, and we asked her who she was talking with. She said, 'Jesus.' Of course we could only hear her side of the conversation. But all 13 of us strongly felt God's presence. We all felt we were halfway to heaven with her." (Ruth Reddersdorf, Kokomo, Indiana)

Lend Us Your Voice

An upcoming edition asks: Tell of a time when God's will was not identical with your wishes. How did you feel about that?

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



God enters daily life

by Fr. David K. O'Rourke

A couple's ordinary efforts to create a decent, happy home represent signs of God's presence in their marriage.

Why? Because God has taken on our ordinariness.

Recently I was slogging through the mud churned up by builders reinforcing our century-old church against California's well-known earthquakes. The process of putting in tons of steel and yards of concrete around the foundation left us in the middle of a mess.

As a misstep oozed me down into one particularly cold and goopy puddle, I wondered what all this mess had to do with being a pastor.

The answer: It had everything to do with being a pastor.

Let me explain by broadening the question to this: What makes life holy? How does God enter daily life?

Catholic tradition responds in a consistent way to those questions. What makes life holy is not a what but a who: God. And God enters daily life by being human.

When God became human in the person of Jesus of Nazareth, our human nature was given a share in God's life. So, putting it simply, daily life is holy because it is human.

Unfortunately, this truth often is overlooked. Because of the importance Catholics place on worship and on their holy places, we can begin to suspect that the holiness in our lives derives only from closeness to the altar.

The truth is that the altar needs Christ for its holiness just as much as we do.

So if we think of what married couples do to recognize God's presence in their homes, the first, and perhaps the most important step is to recognize that God is there already. In all our efforts to survive, to make a home and to live decently, God already is there.

The second step also is a matter of recognition. If we tend to divide our lives into religious areas and non-religious areas, getting the kids ready for Mass on Sundays is religious, while washing clothes or grocery shopping is not. But that is not accurate.

Catholic theological tradition tells us that why we do what we do is one way we give our actions their moral quality. We clean and shop and go to work and treat each other well because it goes with the life we have chosen.

Doing what we can to make a go of the most ordinary aspects of family life is not only religious, it may be the most important religious task we face.

Third, compassion is a sign of God's presence at home. We have to be aware what hurts others. Most of us do know it, for we know the chunks in each other's armor. We shouldn't exploit that knowledge; we should not try to hurt.

Talking to each other also is an ordinary activity of marriage that is Godlike—a sign of God's presence at home.

It is amazing how many people think that spouses ought to be able to read each other's minds in some variation of the "If he loved me, he'd know what I'm thinking" attitude.

But our minds are not readable except by us.

Finally, an ordinary means of being holy at home is to "report in." Couples need to let each other know where they are, what's going on within each one, and what is important in their lives.

This takes time, and it requires that couples take themselves, each other and their relationship seriously.

When they do this, however, they become signs to each other and to their other family members of God's presence in this home.

(Father David O'Rourke is pastor of St. Dominic's Church in Benicia, Calif.)



HAPPY HOME—A couple's ordinary efforts to create a decent, happy home represent signs of God's presence in marriage because God has taken on our ordinariness. (CNS photo by Mimi Forsyth)

Family celebrations are Godlike

by David Gibson

Celebrations at home represent much more than king on the cake of life. Celebrations are all of the essence in homelife.

Times of celebration, which include the family rituals connected to Christmas, anniversaries or birthdays, are occasions when families fulfill vital roles—offering each member a sense of belonging, inviting each one to become a participant who gives as well as receives, conveying a sense of security.

Thus, times of celebration represent occasions of affirmation for all present. It's hard to survive, harder yet to thrive,

without affirmation. And at times of celebration, families express through actions, attitudes and words what they hold most dear—what they believe.

I have read that when parents evaluate what they ought to be offering their teen-agers, the offerings should include at least: love, rules and boundaries, room to make some of their own choices, and ritual. The power of rituals at home to draw young people is something you have to see to believe. So don't take celebration times for granted. Celebrations in the home are both important and essential.

Celebrations are pathways along which God reaches within the human spirit. (David Gibson edits Faith Alive!)

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THIRD SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, January 24, 1993

Isaiah 8:23 - 9:3 — 1 Corinthians 1:10-13, 17 — Matthew 4:12-23

by Fr. Owen F. Campion

The Book of Isaiah provides this weekend's liturgy with its first reading. In the days of Isaiah, the fortunes of the kingdom of Judah were far from promising, at least in the prophet's eyes. In his estimate, too many people had drifted from their religious moorings. There was commerce and association with pagans, and all around there was talk, and indeed the reality, of political alliances with the foreign pagans (Isaiah apparently had access to the royal court, and was aware of political developments.)

The prophet had little confidence in the government and its leadership. He had great hopes, however, for the future. A young prince had been born to the king of Judah, and Isaiah was convinced that this young heir to the throne was nothing less than a gift from God. When in due course the child would grow to adulthood and finally ascend the throne, then a new day would dawn. The new king, to whose reign Isaiah looked forward with such anticipation, would set all things in proper order. God's justice and peace then would dwell in the land.

Always Isaiah is eloquent and magnificently expressive. From the literary standpoint, he is one of the finest of the prophets. He was surely a person not only of high intelligence and deep faith, but of considerable education for his time as well. This weekend's reading is typical of Isaiah. It is easy to find in this passage his

excitement as the young prince is born and looks ahead to kingship. In the same way, it is clear that Isaiah's great faith and trust in God see the arrival of the new heir as a gift from heaven on high. The message is filled with hope and delight.

The First Epistle to the Corinthians supplies this Liturgy of the Word with its second reading. In the first century A.D., Corinth was a "world-class city" as New York, London, Paris, or Tokyo are today. It was a busy center of commerce and finance. It was a very large city for its time. Along its streets walked people from every part of the Mediterranean world.

Among those people were the members of the Corinthian community of Christians. Most likely they were quite sophisticated, a circumstance that at times was to their disadvantage. They were skeptical, surely, but even so they were easily taught.

Into their midst apparently came persons who claimed to represent Jesus or the Christian community. Paul on several occasions insisted upon his own credentials as a true apostle. He would tolerate no rivals.

This reading makes clear that loyalty to Paul was not an end in itself. Rather what was important was to be loyal to Jesus. Each Christian belongs to the Lord in the holiest of bonds. Paul would maintain in his writings to the Corinthians.

St. Matthew's Gospel is the Gospel reading this weekend. It continues a process the church began on Christmas. Then, the liturgy introduced us to Jesus, God made human flesh. The Gospel selections for the Epiphany and for the feast of the Baptism of the Lord continued the process. In this Gospel, there is another glimpse into the person and reality of Jesus. The revelation is in his preaching. He fulfills the prophecies. He calls people to

Daily Readings

Monday, January 25 Conversion of Paul, Apostle Acts 22:3-16 or Acts 9:1-22 Psalms 117:1-2 Mark 16:15-18	Thursday, January 28 Thomas Aquinas, priest and doctor Hebrews 10:19-25 Psalms 24:1-6 Mark 4:21-25
Tuesday, January 26 Timothy and Titus, bishops 2 Timothy 1:1-8 Titus 1:1-5 Mark 3:31-35	Friday, January 29 Seasonal weekday Hebrews 10:32-39 Psalms 37:1-6, 23-24, 39-40 Mark 4:26-34
Wednesday, January 27 Angela Merici, virgin Hebrews 10:11-18 Psalms 110:1-4 Mark 4:1-20	Saturday, January 30 Seasonal weekday Hebrews 11:1, 2, 8-19 (Psalm) Luke 1:69-75 Mark 4:35-41

God, and he discloses the means by which they meet God—admission of sins and a firm purpose to sin no more.

Finally, the Lord is reported in the Gospels as calling Peter, Andrew, James, and John to be apostles. Their role in the work of the Lord, and subsequently in the church, was by the design of Jesus himself.

Reflection

For almost a month, the church has given us a picture of Jesus of Nazareth, the Son of God, the Savior, in the readings it has presented to us in important liturgies. In the readings we met Jesus, the Son of God, in human flesh. We met Jesus, the final and supreme answer to every puzzle in human life, the satisfaction of human desires, needs, and wants. We met Jesus who linked himself with us in the Incarnation, and who assumed upon himself our sins.

This weekend, the church moves forward in its holy and excited story of redemption to tell us that this Jesus of Nazareth, the Lord and Savior, has the key

for us to enter eternal life. His words are that key. We all may give thanks lavishly to God for his great mercy in sending Jesus among us. We can sing with the faith and relief of Isaiah. As St. Paul assured the Corinthian Christians, we belong to Jesus, not as slaves or prizes won in conquest, but as brothers and sisters united with him in his unending love.

The reality is that we may hear different voices pretending to console us or guide us, as did the Corinthians. In the midst of this fact, to be sure we must turn to the church. The apostles, Peter, Andrew, James and John, and the others, carried the revelation of Jesus far and wide after his ascension to glory. They extended the church. Their faith and their observations of the Lord enrich the church with the very realities of God and of his relationship with people. The church lives still, its apostolic heritage undiminished.

The Lord in all his power, wonder, and love are with us if we admit our need for him. It is no tenuous or obscure relationship. It is real. It is in the church.

THE POPE TEACHES

Paul accepted Peter's authority

by Pope John Paul II

Remarks at audience Jan. 13

Continuing our catechesis on the ministry of Peter in the first church, we now consider his decision to baptize the pagan Cornelius (cf. Acts 10).

Cornelius had been told by an angel to seek Peter, while Peter himself had been prepared by a vision from God to proclaim the Gospel to him.

When the Holy Spirit descended upon all present, Peter baptized Cornelius and his whole household. This decision was a critical step in the process by which the church came to realize that in Jesus Christ the Gentiles were called to be sharers with the Jews in God's plan of salvation (cf. Ephesians 3:5-6).

Peter thus appears as the first apostle of the Gentiles, even though St. Paul would receive a particular charge in this regard. Paul himself recognized the authority of Peter as guaranteeing the validity of his own ministry (cf. Galatians 1:18, 2:2). Paul did not call Peter's authority into question even when he argued with Peter in Antioch (cf. Galatians 2:11-14).

The issue of the church's relationship to the old law was finally decided by an assembly of the apostles and elders in Jerusalem (cf. Acts 15). There, too, as we read in the Acts of the Apostles, Peter used his authority to settle the question of the admission of the Gentiles into the church, a question of the greatest importance for the expansion of the church and for the unity of the whole Christian community.

MY JOURNEY TO GOD

Unborn and Unknown

I may be tiny
but I am someone
someone who you may or may not meet.

I feel something bursting out
of the tips of my arms
these things wiggle and wave
I seem to be experiencing
a state of polymorphic.

I am forever changing
spiritually and physically
for I believe my mother
is the sole creator
for she is the only being I know
yet I find it frivolous that
at the same time she would ever think
of aborting me
the creature she created.

I am a shadow of her.
My features match hers perfectly.
My mother
Give me life

(Bishop Chatard High School sophomore Missy Hoop is active in the school's Pro-Life Group and also participates in youth ministry activities at Christ the King Parish in Indianapolis.)



Photo by Dr. Landrum Shattuck

A chance to explore the world
which is unknown to me
for the only world of which I know
is the one
in which you created me
of the one in which you also
might destroy me!

—by Missy Hoop

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Gen. Mathematics I-III
Geometry I-III

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Entertainment

VIEWING WITH ARNOLD

Movie-goers flock to theaters to see heroes

by James W. Arnold

Practically everybody's hero made it into the movies of 1992, whose leading characters ranged from Christopher Columbus and Babe Ruth to Dracula, Batman, Hawkeye, Aladdin, and leaders as different as "Bob Roberts" and "Malcolm X."

Despite a relatively small number of films produced—the total of 413 was down about 20 percent from 1987—the industry's audience overcame recession doubts and bounced back. The box-office gross was almost \$5 billion, the second best in history.

It was hard to see much danger to the civilized world if you looked for bad omens, you could always find them, in sex and violence shockers like "Basic Instinct."

On the other hand, movies with religious themes abounded. Some hoped to be profound ("Malcolm X," "At Play in the Fields of the Lord"), others obviously not ("Sister Act"). But no Hollywood anti-Christian cabal was evident in such dramas as "Leap of Faith," "Stranger Among Us," or "A River Runs Through It."

Several others could even be described as sacramental, as having the quality of revealing or celebrating God and/or a sense of purpose in the cosmos. "River" arguably does this, as well as "Radio Flyer" and "A Midnight Clear," the latter WW II combat film which wins the prize for most religious symbolism.

The most impressive entry in this category: "Grand Canyon."

Among the disappointments was "City of Joy," which seemed to have all the religious aspects of the novel (about Calcutta's poor) bleached out of it. To compensate (perhaps), it acquired an Irish heroine, joining a mini-glut of films about the Irish: "The Playboys," "Hear My Song," "Patnot Games," "Far and Away," etc.

But let's turn to picking Ten Best. All qualities considered, these are the ones this particular Catholic critic liked most in 1992. They're listed in the order I saw them, with the Catholic film rating and the director and/or writer's name in parentheses.

► "Grand Canyon" (A-3, Lawrence Kasdan). The sacramental movie par excellence, in which several Los Angeles do not respond to grace and their best instincts to take a risk and make a small dent in today's epidemic social and personal problems.

► "Hear My Song" (A-3, Peter Chelsom). Surely one of the most playfully spirited films in a generation, this modest little musical face about a fugitive Irish tenor who returns to England to visit his old flame and sing one last concert oozes Celtic charm.

► "35 Up" (documentary, Michael Apted). This latest installment in the series that checks on a group of British young people every seven years continues to be a gold mine of social, psychological and even theological insights.

► "The Player" (A-3, Robert Altman, Michael Tolkin). The year's "in" movie, a juicy satire of money-grubbing, bad taste and ruthless competition in contemporary Hollywood, with a murder and a happy ending, "thrown in just for the heck of it."

► "Howards End" (A-2, James Ivory.



'HERO' MAKES TOP TEN—Andy Garcia (left), as a homeless person, and Dustin Hoffman, as a small-time crook, both lay claim to a \$1 million reward offered to the elusive man who rescued air crash victims in "Hero." Film critic Jim Arnold praises "Hero" as one of the Top Ten Movies of 1992. (CNS photo from Columbia Pictures)

Ruth Prawer Jhabvala) E.M. Forster's 1910 novel in which poetic justice resolves a clash between families and human and economic values gets gorgeous treatment from the producers of "Room With a View" and a dazzling British cast.

► "Unforgiven" (A-4, Clint Eastwood, David Webb Peoples). An important, brilliantly executed evolution in the morality of the western, in which the evildoer, a gunslinger hero, haunted by past sins, uncertainly ponders the nature of violence.

► "The Last of the Mohicans" (A-3, Michael Mann). This stunningly audiovisual interpretation of the James Fenimore Cooper classic may dismally literary puns but delights adventurers of all ages and genders with its high poetic drama and elegantly staged violence.

► "Hero" (A-3, Stephen Frears-David Webb Peoples). Snappy and exuberant, this old-fashioned, Frank Capra-style comedy about a pair of improbable heroes, media exploitation and the nature of truth is performed with satirical wit and lots of heart.

► "A River Runs Through It" (A-3, Robert Redford-Fredrickson). This tender, photographic dose of triple nostalgia (for a lost time, place and tragically flawed younger brother) describes Norman Maclean's early 20th century life as a minister's

son coming of age in Montana, town and wilderness.

► "Malcolm X" (A-3, Spike Lee). Part history, part myth, this epic movie biography describes with force and humor the short but dramatic life of Malcolm, a restless intelligence and religious seeker who gave African-Americans forever pride in their race and heritage.

Honorable mention: "Glenngary Glen Ross," "Waterdance" and "Bob Roberts" were serious films that deserved an audience. "A Few Good Men" and "Aladdin" were skillful entertainments. "Enchanted April" and "Radio Flyer" were treats for romantics of slightly different tastes, and "Midnight Clear" was the "little sleeper" of the year.

Recent USCC Film Classifications

Alive	A-II
Body of Evidence	O
Ethan Frome	A-II
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the # before the title.		

'Journey to Occupied Lands' studies troubled area

by Henry Hertz
Catholic News Service

The conflicting claims and totally opposite expectations of Israelis and Palestinians are examined in "Journey to the Occupied Lands," airing Tuesday, Jan. 26, from 9 p.m. until 10:30 p.m. on PBS. (Check local listings to verify program date and time.)

Filmed in the Occupied Territories of the West Bank and Gaza over the past three years, this edition of the

"Frontline" public affairs series delves into the problems but includes little hope of their peaceful resolution.

The fundamental problem stems from the fact of two peoples living in a land each claims as its own—the one calling it Palestine, the other Judea and Samaria.

The names indicate the historical dimensions of the problem, but producer/correspondent Michael Ambrosino is more interested in the present realities of the conflict.

As Ambrosino listens to starkly opposite viewpoints expressed by a wide variety of officials and ordinary citizens on both sides, viewers will come to appreciate the extraordinary complexity of the issues. The central issue since the 1967 Israeli occupation has been the military administration's increasing appropriation of privately owned Palestinian land. The most controversial use of such confiscated "state" land is by developers of Israeli settlements.

Ambrosino states that there are presently 100,000 Israeli settlers in the West Bank, with some 50,000 more to come when the buildings now under construction are completed.

Though this may not seem like a large number when compared to the 2 million Palestinians living in the area, the real question is what becomes of their future if these settlements are expanded and new ones introduced.

The potential growth of Israeli settlements can be gauged from Ambrosino's estimate that "about two-thirds of the West Bank has now been reserved for exclusive Jewish use." The scale of such confiscations also means that Palestinian areas are growing overcrowded and deprived of the chance for growth and development. There is also an excellent segment on the changing character of the city of Jerusalem since its annexation by Israel. The focus here is on the attempt by Jewish fundamentalists to "return" to sections of the city traditionally the home of other faiths.

In addition to the land question, the documentary also looks at brutal security measures taken by Israeli authorities in the Occupied Territories, including charges of torture made by B'tselem, an Israeli human rights organization.

Ambrosino's report is harshly critical of Israeli policies in the Occupied Territories, but is no more anti-Israeli than B'tselem's criticism of the military's purported use of torture. It does not question Israel's right to protect itself from violent attacks, but does question the means it is using. It acknowledges Israel as a Western-style democracy, but questions its apparent double standard of justice in the Occupied Territories, where Palestinians are

treated differently under the law than are Israeli settlers in this troubled area.

TV Programs of Note

Monday, Jan. 25, 9:10 p.m. (PBS) "Knut Rockne and His Fighting Irish." Program from "The American Experience" series profiles the Notre Dame football coach who became a pivotal figure in the rise of football and whose death in a 1931 plane crash was termed "a national loss" by President Herbert Hoover.

Monday, Jan. 25, 10:11 p.m. (PBS) "The Scientist." Premiere of the five-part "Renaissance" series, which targets the historical period famous for its intellectual and artistic activity, examines the conflict between science and religion when the sun was recognized as the center of the heavens.

Tuesday, Jan. 26, 10:30-11:30 p.m. (PBS) "In Women's Hands." Part five of 10-part "Americas" series looks at the role of women in the last 25 years in organizing to create better living conditions for themselves and their families.

Thursday, Jan. 28, 4:5 p.m. (ABC) "Shades of a Single Protein." Oprah Winfrey hosts this racially-themed "ABC AfterSchool Special" presentation, whose title refers to how skin color simply reflects the intensity of melanin present in the protein human beings all carry. The program takes the form of frank commentary, almost exclusively from adolescents, about their feelings towards people of races differing from their own. The tone of remarks underlines the seriousness of race relations problems. A lot of hurt emerges as an Asian immigrant girl remembers how he was ridiculed in school for knowing a little English. An African-American youth in New York resents how people move away from him on the subway, assuming he might try to rob them. And a Native American describes how his people have, by and large, been reduced to living apart on poverty-stricken reservations. The occasional humor in the youngsters' opinions demonstrates that racism thrives on ignorance and fear. Winfrey tells viewers they "can reject what came before and change what lies ahead."

Thursday, Jan. 28, 8:9 p.m. (PBS) "Louder than Words." Rebroadcast of part two of seven-part "Childhood" series explores how the roots of future personality are present from birth via biological components.

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



MEDICINE WOMAN—Actress Jane Seymour stars as a strong-willed woman who becomes one of the first female doctors to practice on the American frontier in "Dr. Quinn, Medicine Woman." The new series airs at 8 p.m. Saturdays on CBS. (CNS photo from CBS)

QUESTION CORNER

Missal includes Mass for stillborn baby

by Fr. John Dietzen

Q I have read your columns about children who die shortly after birth with great interest and care. When your letter was published, I was pregnant with a child who was diagnosed as terminal. I was told by a physician that my child would die either before birth or shortly after birth.

For weeks I saved that column and prayed that my child would be born alive long enough to be baptized. We were not like other parents who were able to plan for the birth. Instead we had to plan for a funeral liturgy.

Our child was stillborn. I was told by two young priests that we could not have a funeral liturgy because the child was not baptized.

I have been a practicing Catholic all my life. I have raised my other children in the Catholic faith. But that did not seem to matter.

I pray some day soon the Catholic Church will realize how much a family, especially the parents of a baby, need the funeral liturgy.

I pray the church will realize that unborn unbaptized babies are people too. The grief of these families may be worse because we don't know what these children would have grown to be.

I just had to let you know we appreciate what you are saying. (Indiana)

A It is sad to need again to say I am sorry for the unnecessary hurt you have been caused. By now, every priest should know (and I know most do) that the information you received was not correct.

Canon law (1183.2) explicitly permits local bishops to grant church funeral rites to children if their parents intended to baptize them but they died before their baptism.

The law makes no distinction between born and unborn children.



Of course, no special permission is needed for a funeral liturgy for such children that does not include Mass.

This law of course in no way minimizes or de-emphasizes the essential place of baptism in our life of Catholic Christian faith. But it is in order to acknowledge for the circumstances and faith of families precisely like yours that the church has such a rule.

If final evidence is needed that this is indeed the mind of the church for these children, the Sacramentary (Missal) itself includes a Mass explicitly for a child who died before baptism.

Q I am an alcoholic and happen to be gay, but I am not active. This causes me a great deal of distress, depression and low self-esteem.

I have been a practicing Catholic for 40 years. I quit going to confession and do not even receive the Eucharist.

Every time I went to confession I said the same thing. How can I be sorry for being the way I am, which I never chose to be? I feel just as empty when I leave church as when I went in. What can I do? (Illinois)

A In my opinion, it will be extremely helpful for you to talk with someone competent in whom you can have confidence outside of confession.

This might be a priest, a friend, or a professional counselor whom you can trust to possess a faith perspective something similar to yours on the things that disturb you.

I certainly accept your frustration and stress. It is normally impossible, however, to deal satisfactorily (for either you or the priest) with such a complicated and weighty concern in the context of the sacrament of penance.

An informal conversation or two with a good priest or other helper will, I believe, clear up some confusion and begin to give you hope.

Please do that soon.

(For a free brochure answering questions Catholics ask about receiving the holy Eucharist, send a stamped and self-addressed envelope to Father John Dietzen at Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

Couple worries about paying Christmas bills

by Dr. James and Mary Kenny

Dear Mary: During the holiday season we spent more than we should. We delayed payment on some of our purchases until the start of the new year. Now those payments are about to begin, and I don't think we can meet all our payments. I am afraid we are going to go deeper and deeper into debt. What can we do?

Answer: You are wise to consider your problem before it gets any worse. If you face high interest rates on several accounts, you might have great difficulty getting ahead.

The obvious approach is to cut back severely on your expenses and meet your payments until you reach a debt level you can handle. It is a difficult task.

If you choose this straightforward route, write checks for payments on your debt before you pay anything else each month. If you need to cut back on spending, try to reduce your clothing and entertainment expenses. Look for other small savings which can add up over time. Reduce snack food purchases. Cut back on long-distance telephone calls. Consolidate errands to avoid unnecessary driving.

If your problem is more serious, can you consolidate your loans into one larger loan at lower interest? If you have equity in your house, a home equity loan might be possible. Avoid using such an arrangement as yet another line of credit.

Get help with your problem. Your lending institution may counsel you on your debt problem and arrange a loan which you can handle. Individual creditors may accept lower payments per month.

Large companies sometimes provide financial counseling for their employees. Military personnel can often get financial counseling right on base.

The U.S. Department of Agriculture runs extension offices through land-grant universities. Such offices may offer financial counseling.

Some communities offer non-profit consumer credit counseling services where someone will assist you in dealing with creditors. Look in your phone book for such services.

Your parish priest or another parish staff person may be able to help you by offering you financial counseling or by suggesting resources in your community. If you get help through a financial counselor, try to get long-term advice as well. Learning to construct a budget and planning ways to stick to it can help you avoid further financial problems and live more comfortably within your income.

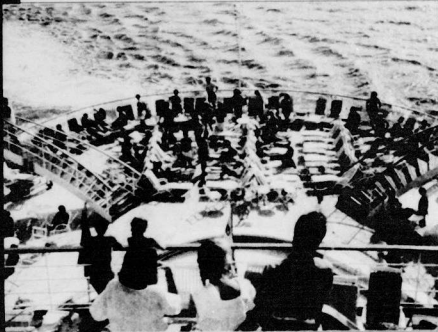
(Address questions on family living or child care to be answered in print to The Kennys, 219 W. Harrison St., Suite 4, Rensselaer, IN 47978.)

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The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. 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.

January 22

St. Augustine, Jeffersonville, will hold a Charismatic Mass at 7 p.m. Call 812-282-2677 for information.

January 22-24

Fatima Retreat House will hold a retreat on the authority of biblical one's own authority. Call 317-545-7681 for details.

January 22-23

Kordes Enrichment Center, Ferdinand, will present a workshop concerning parenting through adolescence. Call 812-367-2133 for information.

January 23

Installation ceremonies for officers and dinner of the A.O.H. Kevin Barry Division will take place tonight. Reservations are required. Call Robert Cottogno at 317-251-1075 for information.

☆☆

The Northside In-Betweeners will gather for a hockey game. Meet at 7 p.m. in the front of the skate shop at the Fair-

grounds Coliseum. Plan to go out afterward. Call 317-257-3329 for information.

☆☆

St. Augustine, Jeffersonville, will hold Monte Carlo night in the parish hall from 7 p.m. to 1 a.m. Cost \$5. Call 812-282-2677 for information.

☆☆

A memorial service for the lives lost since the legalization of abortion will be held inside the Indiana War Memorial at 2 p.m.

January 24

National field director of Couple to Couple League International, Mark Hayden will speak on chaste living in an unchaste society at 2 p.m. at Our Lady of Mt. Carmel Church, 1045 W. 146th St. Call 317-446-4704.

☆☆

The Church Federation of Greater Indianapolis will sponsor a city-wide ecumenical prayer service for Christian unity at 4 p.m. with a reception following. It will be held at Lutheran Church of the Good

Shepherd, 3535 Kessler Boulevard E. East Drive.

☆☆

Gather for brunch with the Northside In-Betweeners. Meet at St. Monica in the hallway between the church and the school at 12 noon. Call 317-293-8647 for information.

☆☆

Catholic Widowed Organization gather together for 10:30 Mass at St. Peter and Paul Cathedral, 14th and Meridian St., followed by lunch at the North Meridian Inn. Cost of buffet lunch is \$6.95 plus beverages and gratuity. Tables will be reserved for CWO. Make reservations by or on the Jan. 20 meeting. Call 317-253-7628 for information.

☆☆

The Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center. New members are most welcome. Call 317-872-6047 for information.

☆☆

St. Benedict, Terre Haute, will hold an educational lecture from 7:30 p.m. on "Gospel of Matthew." The facilitator will be Sister Mildred Wannenmacher from St. Agnes' parish in Nashville.

☆☆

The Secular Franciscans will meet in Sacred Heart Chapel at 3 p.m. Business meeting will follow in the Sacred Heart Fraternity, 1530 Union St. Please use front door.

January 25

Fatima Retreat House, 5353 East 56th St., will present Leisure Day, "Imagine That." For more information, call 317-545-7681.

January 25-27

Kordes Enrichment Center, Ferdinand, will hold an Introductory Centering Prayer Retreat. Call 812-367-2277 for more information.

January 26

The Office of Worship presents the second session in the Introduction to Liturgy series. Topic is Liturgical Prayer and Christian Spirituality with speaker Dolores LaRosa. The program runs from

7:30 p.m. at Sacred Heart Church, Jeffersonville. For more information, call 317-236-1483.

January 28

Holy Family, Richmond, will present a lecture by Father William Byron from 7:30-9 p.m. in the parish center. The topic is "Stewardship: New Catholic Wine in Under Utilized Wine Skins." Call 317-862-3902 for more information.

January 29

Mary Queen of Peace Parish, Danville, will sponsor an Old Fashioned Fish Fry and euchre night, from 4-8 p.m. for dinner. Euchre will begin at 7 p.m. Call 317-745-4284 for information.

January 29-31

Kordes Enrichment Center, Ferdinand, will hold a workshop for women in 12-step recovery dealing with nurturing sexuality and spirituality. Call 812-367-2277.

☆☆

Fatima Retreat House, 5353 East 56th St., will hold the Central Indiana Marriage Encounter. For more information, call 317-892-3182.

January 30

The Young Widowed Group are planning a dinner at Mountain Jack's, 5910 E. 82nd St., in front of Castleton Square Mall at 7 p.m. Newcomer's welcome. Call 317-862-3433 for more information.

☆☆

St. Michael Parish, 3354 W. 30th St., will hold a reverse raffle and dinner sponsored by the youth committee. It will be held in the school cafeteria, dinner at 6:30 p.m., raffle at 7:45 p.m. Call 317-925-3995 for information.

January 31

Join the Northside In-Betweeners for brunch. Meet at St. Monica in the hallway between the church and the school at Noon. For more information, call 317-293-8647.

☆☆

The Catholic Alumni Club will hold a Superbowl party at 3409 S. Meridian St. Come 1/2 hour before game time. Girls bring munchies. Guys bring drinks. Call 317-784-3313 for more information.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsville, 6:30 p.m.



Msgr. Sheridan K. of C Council 6138 Johnson Co. 7 p.m. WEDNESDAY, St. Anthony, 6:30 p.m. K of C Council 432 1305 N. Delaware 5 p.m. THURSDAY, St. Catherine, 5:30 p.m. Holy Family K of C 220 N. County Club Rd., 6:30

p.m. FRIDAY, St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY, K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY, St. Ambrose, Sevierville, 4 p.m.; Ritter High School, 6 p.m.

Archbishop urges restart of Middle East peace talks

WASHINGTON (CNS)—Withdrawing from the Middle East peace talks "serves only the interest of extremist elements," said Archbishop John R. Roach of St. Paul, Minnesota. He urged the talks be resumed in January.

Archbishop Roach, chairman of the U.S. bishops' Committee on International Policy, said in a Jan. 14 statement the U.S. Catholic Conference is "deeply disturbed by recent events that could threaten" the talks.

"We are very concerned over hints of suspension or withdrawal by a number of parties from the Middle East peace talks in protest of the Israeli deportation of more than 400 alleged Hamas leaders," Archbishop Roach said.

"We counsel all parties to be committed to resolving the crisis over the expulsions promptly in a manner that does not jeopardize the peace process. We likewise urge all parties to resume negotiation on schedule," Archbishop Roach said.

"We are opposed to all forms of terrorism. We likewise reiterate our strongly held view that peremptory, collective punishment is unjust and we urge Israel to reconsider its actions."

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20 years after Roe, abortion is easier to get, harder to handle

by Patricia Zapor
Catholic News Service

WASHINGTON—Having an abortion is practically and legally easier than it was 20 years ago, but the psychological effects on the 1.6 million women who have them each year may be rougher than ever.

Since the Supreme Court rulings in *Roe vs. Wade* and *Doe vs. Bolton* on Jan. 22, 1973, effectively threw out most state restrictions on abortion, the public attitude toward abortion has been radically altered, according to women who work with pregnant teens and those who have had abortions.

"The first thing most women and girls think of abortion is 'if it's legal it must be OK,'" said Denise Cacciolone, president of Birthright USA, a national organization that helps young women bring pregnancies to term and cope with raising a child.

Because abortion has become more socially acceptable, women today are more poorly prepared for the emotional upheaval that follows, agreed Kathy Walker, president of Women Exploited by Abortion, a national support group. Until afterward, many women "don't even think twice" about the lingering effects of having an abortion, she said.

Since 1973, the percentage of pregnancies that end in abortion has increased from 19.3 in 1973 to 28.6 percent in 1988, according to the National Center for Health Statistics and the Centers for Disease Control. About 745,000 abortions were performed in 1973, compared to 1.6 million in 1988.

In 20 years there have been 29 million abortions, according to the U.S. bishops' Secretariat for Pro-Life Activities.

Helen Alvare, the bishops' spokeswoman on pro-life activities, notes that while proponents of legal abortion insist it enables women to be better off, the years since *Roe* have seen increases in abuse of women, skyrocketing rates of abortion and increasing feminization of poverty.

In remarks at the end of a Mass taped for national cable television broadcast Jan. 17, Alvare said the emphasis on abortion has taught women that "the value of choice, being able to choose anything you please, is a value in itself—a value that's more important than the worth of particular lives."

"What is our society telling the woman in a crisis pregnancy when they offer her an abortion?" Alvare asked. "They're telling her: This is something private which you take care of yourself, and then you can come in society as an equal. We don't value your pregnancy or your child."

Because American society is more accepting of abortion, many women assume it's a painless, easy procedure and are surprised when they suffer depression and other effects afterward, Walker said.

"If they go back to the clinic they're likely to be told 'it's just your hormones' and sent away," she said. Post-abortion counseling is rare at clinics because "they would have to admit abortion affects women."

In counseling mostly teen-agers who are deciding what to do about unplanned pregnancies, staffers at Birthright offices throughout the country have observed a dramatic change in the ease of obtaining abortions. Attitudes have become more accepting, clinics offering abortion are readily accessible and bills can be paid with a credit card.

"When abortion wasn't legal there was much more scandal involved," Cacciolone recalled. Because abortion was a crime in most states under most circumstances, women were less likely to contemplate the procedure.

"Now it's legal, they think it must be OK, that it's the better way," she said.

At the same time, it also has become easier for teens to face the world while carrying a pregnancy to term.

Young pregnant women now find society more accepting of their situation, particularly after the baby is born, although some families still consider an unmarried, pregnant daughter to be a cause of shame.

Birthright affiliates around the country help about 300,000 mostly young women a year with their pregnancies. Assistance ranges from simply offering a pregnancy test to placing expectant girls in group homes, helping with medical bills or getting new mothers resettled once the baby is born.

Although Birthright has existed in the United States for 22 years, its biggest problem is lack of public awareness, a difficulty not faced by the well-financed abortion industry, said Cacciolone.

"If we could double our advertising we could at least have a presence in places where we're unknown," she said. For example, the national office in Pennsylvania has advertised daily in local papers for years, but many young women who eventually are referred there still say they didn't know it existed.

The Knights of Columbus for several years has contributed large amounts of money, but Cacciolone said even those donations have only made a dent in broadening Birthright's public image.

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Youth News/Views

Papal Mass is awesome

by Tom Ehart and Paul Lauer
You! Magazine

Rrrraaahhh! Massive walls of vocal noise are blinding your ears as you turn around trying to catch the full scope of the most gigantic human sound wave in history.

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The place is jumping! We're talking oceans of people, a sea of souls, a field of dreams, a mountain of joy! Look at those flags—from every country—waving majestically in the warm wind—a wind of change promising that new hope will return to each one of those lands. Look at those groups of singing, dancing pilgrims. Look at that nun in full habit with Ray-Ban sunglasses.

It's the pope generation. It's the pope's

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(Reprinted in part with the permission of *Ventus Communications* from the January 1993 issue of *You! Magazine*, 29800 Agoura Road, Suite 102, Agoura Hills, CA 91301.)



WORLD YOUTH DAY PILGRIMS—Youth and young adults attending World Youth Day '91 celebrate with song and dance along the pilgrimage route in Czestochowa, Poland. Pope John Paul II has chosen Denver, Colo., as the site of the '93 World Youth Day international gathering of young Catholics. (CNS/KNA photo)

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by Mary Ann Wund

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Julie Szolok-Van Valkenburg, archdiocesan director of Youth and Young Adult Ministries, explained, "Individual parishes also are making separate travel plans. I'd like to see more young adults participate in World Youth Day. From what I've been hearing, there will be at least another four or five hundred youth going, so we should end up with about a thousand pilgrims from the archdiocese."

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☆☆

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Campus Corner

Rocker feels fine with Medjugorje movement

by Jerry Pockar
Catholic News Service

Michael O'Brien looks like every mother's nightmare with hair that trails halfway down his back, an earring in one ear, a three-day stubble below a pair of dark shades and a sleeveless T-shirt.

What's more, he plays rock music for a living.

So it seems like quite a contradiction to learn this long-haired rocker feels right at home at a Marian shrine. Or at a Marian conference; he's spoken at 20 of them. Or at Medjugorje, Bosnia-Herzegovina; he's been there often since his first visit in 1988 and has met one of the young people who claim to have seen Mary.

O'Brien, with a couple of albums under his belt, sees himself as a bridge between the sacred and the profane.

In an interview with the *Catholic Universe Bulletin*, Cleveland diocesan newspaper, he said that since his Medjugorje trips he's different. "The backstage lingo has changed," he said. "It used to be, 'Hey, there's a good-looking girl,' and now it's, 'Hey, it's the priest who knows you from Louisville.'"

His album "Michael O'Brien," released in late 1991 on Oceana-BMG Records, has sold 70,000 copies. A song from the album, "I Believe," has been shown on MTV. O'Brien has headlined at Walt Disney World.

But that toehold in the U.S. music

market is relatively small compared to his "Sounds of Medjugorje" album, which has sold an estimated 300,000 copies. The vast majority of those have been bootleg cassettes.

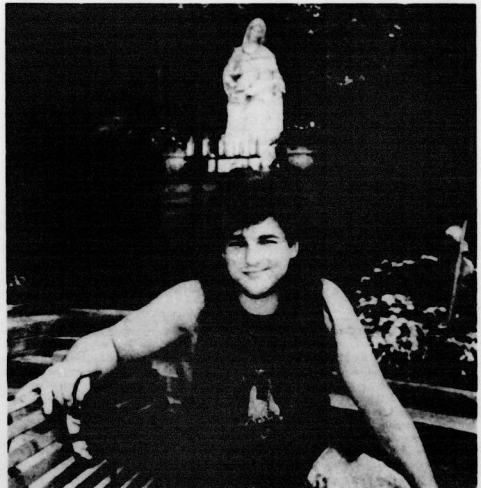
"The bootleg edition was a best seller in (stores) like the Yugoslav K marts, and then the war broke out," O'Brien, 28, told the *Universe Bulletin*, newspaper of the Diocese of Cleveland.

The suburban Cleveland resident and parishioner had toiled for years in Cleveland's rock music scene fronting such bands as Arson and MOB—for the Michael O'Brien Band—since leaving his accounting studies at Kent State University.

"It was very immoral on the road," he said. "We always got free liquor. And then there is always the groupies and that type of thing. There is a lot of swearing, a lot of living week to week. The money was pretty good, but we didn't really have a purpose. We were just having fun."

Now, four years after his first Medjugorje visit, "we're not real straight-straight, but I make sure there is nothing that would ever affect the way the Medjugorje people feel about what I'm doing," said O'Brien, also a columnist for *Medjugorje* magazine.

O'Brien said he seems himself as a secret agent. "People who listen to Christian music are pretty good people already. It's the ones who listen to the



ROCKER FOR MARY—After visiting the site of reported Marian apparitions in Medjugorje, Yugoslavia, rock musician Michael O'Brien has focused his work on influencing young people to follow Mary. (CNS photo)

rock stuff on who I think I can be a good influence," he said.

He's like "an agent in the enemy camp. It's fantastic."

It is a role he relishes.

"I do feel a sense of mission," he said, "when I go to these conferences."

Sometimes it's difficult because he knows that to the older people there "I'm a young guy with the long hair, everything they don't like," he said. But "by the time we're done, we realize we like

each other now. We're all on the same theme. It's just like magic."

In the course of his Medjugorje visits, O'Brien also found love. He is engaged to Vesna Masic, an ethnic Bosnian who has been in the Cleveland area since last November. They are thinking about a 1993 wedding.

O'Brien said of Masic, "It was very different finding a girl who could speak five languages, look that pretty, be so into church... and be able to cut the head off a chicken. It was like unbelievable."

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BOOK REVIEW

Travels with Ted and Ned

TRAVELS WITH TED AND NED, by Holy Cross Father Theodore M. Hesburgh, edited by Jerry Reedy. Doubleday (New York, 1992). 320 pp. \$25.00.

Reviewed by Frank Allen
Catholic News Service

With the urbanity for which he is known, Holy Cross Father Theodore M. Hesburgh recounts his travels across the United States and Alaska and around the world in his meticulous autobiographical journal, "Travels With Ted and Ned."

Along with Father Ned Joyce, former executive vice president of Notre Dame, Father Hesburgh toured spectacular scenic forests and parks of Utah, Wyoming, Oregon and California in the first leg of a sabbatical in June 1987, and then flew in a two-engine Cessna to Alaska.

On this 18,000-mile trip—friends teased that they wouldn't make it beyond Gary, Ind.—he discovered not only "the beauties of the land but the beauty of the people."

"I have visited about 145 countries on earth," Father Hesburgh says, "and seen most of the natural wonders of the world. But . . . there is no collection of natural beauty in the world that can rival the western United States."

In the second segment of the sabbatical, a trip to Central and Latin America, this gentle tourist with a deep knowledge of Hispanic culture—Father Hesburgh speaks fluent Spanish—sought to strengthen bonds between business, educational and religious worlds.

Serving as the ship's chaplain, he completed the third

segment of the sabbatical in 1987-1988, a 30,000-mile around-the-world trip on the Queen Elizabeth 2 to the Far East and Hawaii, the Panama Canal and Caribbean. He then visited Antarctica late in 1988 on an ice-breaker, the *Research Explorer*, where he celebrated Christmas Mass at remote research stations.

"I can never get enough of travel," he says at one point, wistfully.

This cosmopolitan odyssey (with periodic updates about Notre Dame's football team) is a journey away from activities devoted to ecumenism, higher education and international cooperation into retirement—except that "retirement" seems as busy as work.

Father Hesburgh, who transformed the University of Notre Dame into a world-class academic and research institution in his 35 years as its president, and his friend and traveling companion are perfect opposites: Father Hesburgh, from Syracuse, N.Y., is liberal and spontaneous, and Father Joyce, from Spartanburg, S.C., is conservative and methodical.

This work is about living each day to the fullest, "about totally changing one's ordinary, lifelong way of living without coming apart at the seams. It's a book about enjoying, not dreading retirement." (In 1990 his autobiography, "God, Country, Notre Dame," was a best-seller.)

Interweaving homilies, a lifetime interest in world affairs with sightseeing and visiting Notre Dame graduates, Father Hesburgh's curiosity about people (Amazon villagers or presidents of countries), facts (the height of rocks in Zion National Park or history of the Panama Canal), and

experiences (visiting a factory where curacao is made or learning how to use a computer) never flags. Father Hesburgh broadens the usual format of travel diaries by seeking a compassionate, spiritual dimension of experience.

One is enriched by accompanying this humanitarian on his far-flung travels. As Father Hesburgh remarks of the Special Olympics, "Travels with Ted and Ned" is a celebration of the human spirit.

(Allen, a veteran college English professor, now works in university administration.)

(At your bookstore or order prepaid from Doubleday, 30 E. Oakton Ave., Des Moines, IA 50316. Add \$2 for shipping and handling.)

† Rest in Peace

(The Criterion requests death notices from parishes and/or individuals who obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving 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.)

† BENZ, Randolph R., 65, Holy Spirit, Indianapolis, Jan. 26. Husband of Margaret; father of Riva Gibbs, brother of Ruth Markovich and Arlen O'Malia; grandfather of two.

† BISSMAN, Bernhard, 89, St. Malachi, Brownsburg, Jan. 8. Husband of Elizabeth; father of Hank, and Mary Wolsifer; brother Anna Franz; grandfather of seven; great-grandfather of 11.

† CREWS, Russel M., 64, St. Bernadette, Indianapolis, Jan. 4. Husband of Barbara; father of Jim, Mike, Tony and Cindy Fesselmeyer; brother of Wanda Crews; grandfather of seven.

† FOLEY, Edward T., Little Flower, Indianapolis, Jan. 3. Husband of Evelyn J.; father of Timothy; brother of Eileen Tindler and Mary Jo Dearing; grandfather of two.

† HENTRUP, Rosie A., 65, St. Barnabas, Indianapolis, Dec. 30. Wife of Leroy; mother of Gary, Larry, Betty Carroll and Kenzie Allen; sister of Robert Smith Jr., Bill Smith, Jimmie Smith, Joyce Craig, Mary Jane Morris, Donna Louise, Eddie Smith, Mirna Hicks, Hazel Grizzle and Allene Kittle; grandmother of six.

† JONES, William Richard, 72, Holy Family, Richmond, Jan. 7. Husband of Teresa; father of Bonnie Sue Kinsey; step-brother of George Schultz, Phyllis Kinney and Jay Schultz; grandfather of three.

† LUND, Robert L., 70, Holy Spirit, Indianapolis, Jan. 9. Husband of Mary; father of Thomas J., Robert J., James J., William J., John J., Donald J., Patrick J., Mary Ann Karkes and Donna M. Stearny; grandfather of 14.

† MILLER, Stella M., 83, St. Andrew the Apostle, Indianapolis, Jan. 7. Mother of Patricia Johnson, Carolyn Hair and Wayne R. Miller; grandmother of 11; great-grandmother of 12.

† MORRIS, Sharon, 51, St. Lawrence, Indianapolis, Dec. 14. Mother of Rick, Dirk, Tim and Mike; daughter of Kate Baldwin; sister of Carol Hough, Richard, John and Paul Baldwin.

† PRENDERGAST, Michael, 74, Holy Spirit, Indianapolis, Dec. 28. Husband of Nora; father of Eileen Robinson and Thomas Prendergast; brother of Anna and Hanna Dowling.

† RICHARDT, Ambrose Anthony, 84, St. Paul, Tell City, Dec. 2. Father of Ambrose L., William J., Charles J., Della Montgomery, Rosemary Gruppiano, Darla Connor and Sharon Adams; brother of Mary, Frances Fritz and Elenora Bierchler; grandfather of seven; step-grandfather of six; great-grandfather of six; step-great-grandfather of seven.

† ROYSE, Marianne, 86, St. Roch, Indianapolis, Jan. 8. Mother of Thomas J., William H., Jr., Ann Downs, Charlotte M.

Overman and Kathleen Beckley; sister of Louis O. Schneider, Marjorie Sears and Charlotte Rowley; grandmother of ten; great-grandmother of 21.

† SCHONECKER, Raymond, 82, Little Flower, Indianapolis, Jan. 2. Husband of Gertrude Eck Schonecker; father of Anne L. Rangan, brother of Blanche Lewsader; grandfather of three.

† SCHREINER, Ruth F., 85, St. Mary, Greensburg, Jan. 14. Mother of Paul, Frank, James, John, Donald, Betty Sandage, Rangan, brother of Blanche Lewsader; grandfather of three.

† SLAUGHTER, Dunn W., 58, Little Flower, Indianapolis, Jan. 3. Husband of Teresa C.; father of Jerry D., Curtis W., Randy and Brenda Mattingly; brother of Harvey, Edwin, David, Earl, Virginia Corbett, Juanita Bryant, Gertrude Smith, Christina Ruedon and Nina Mayer.

† SNIDER, Margaret Mary, 85, St. Barnabas, Indianapolis, Jan. 9. Mother of Nancy Anne; grandmother of eight; great-grandmother of eight.

† SPRINKLE, Pearl A., 85, St. Augustine, Leopold, Jan. 6. Mother of Janet Rorden, sister of Norman Schellenberg.

† STROUD, Verlin L., "Bud", 67, Holy Cross, St. Croix, Dec. 27. Husband of Violet; father of Dale, son of Lillian, brother of Ruth Lofton and Lorraine Agan.

† TESTERMAN, James M., 58, St. Gabriel, Indianapolis, Jan. 7. Husband of Helen M.; father of Timothy, Anthony, Thomas, Michelle, Katherine Allen, Sandra Cassatt, Teresa Potot and Tina Wambach; brother of Charles and Maurice; grandfather of 15.

† VOLKER, Anna, 79, Holy Trinity, Indianapolis, Jan. 4. Mother of Anna Josephine of Mary Fox; grandmother of one.

Sr. M. Bernadette Dugan, OSB, 94, dies on Jan. 11



Benedictine Sister Mary Bernadette Dugan, who lived at St. Paul Hermitage since her retirement in 1968, died here Jan. 11 at the age of 94. Her funeral was held on Jan. 14 at Our Lady of Grace Monastery, of which she was a founding member in 1961.

Sister Mary Bernadette, formerly Beatrice Dugan, entered the Cistercian of the immaculate Conception in Ferdinand in 1917 and made her final vows in 1922. She taught in Evansville, Indiana and Indianapolis schools from 1918 to 1968.

Memorial contributions may be made to the Sisters Retirement Fund of Our Lady of Grace Monastery, Beech Grove.

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Seminarians today found to be more diverse

by Jerry Filteau
Catholic News Service

WASHINGTON—U.S. and Canadian Catholic seminary faculties say their seminarians are a far more diverse group today than in the past, according to a new study.

Is that good or bad? Both, the study said.

It found new riches for the church in the variety of cultures and experiences that today's candidates for priesthood bring with them as they prepare for ministry.

But it also noted new problems in establishing adequate formation programs and maintaining educational standards when many seminarians no longer have the preparation once presumed as a common background for all new theology students.

The 45-page study, titled "Readiness for Theological Studies: A Study of Faculty Perceptions on the Readiness of Seminarians," was released in mid-January.

It analyzed results of a survey conducted last year by the National Catholic Educational Association's Seminary Department with a grant from the Lilly Endowment. One hundred sixty-nine faculty members from 39 theological seminaries in the United States and Canada responded to the survey.

More than two-thirds of the respondents had been engaged in seminary work at least eight years, and one-third had worked in seminaries 16 years or more.

Among the major findings of the study were that the faculty members view new theology students today as:

- More diverse than in the past, not only in age, but in their background—race, ethnicity, culture, education and spiritual, religious and family experiences.
- Generally strong in their spirit of service, sensitivity to others, spirituality and pastoral concern, but weak academically.

When asked to describe major changes in comparison with seminarians of the past, the faculty said today's seminarians tend to be:

- More frequently from dysfunctional family backgrounds.

►Lacking in a shared "Catholic culture"—a once-presumed body of common experience and knowledge of the church and the faith.

- More conservative.
- Less academic.

Some faculty members said today's seminarians tends to be less oriented toward social justice than their counterparts of a few years ago, a phenomenon also recorded in recent studies of Catholic college students in general.

The study's co-authors were Father Robert J. Wister, head of the NCEA Seminary Department, and Father Eugene Henrick, secretary of research for the National Conference of Catholic Bishops.

The researchers and the experts they called on to interpret and comment on the survey described its results as both challenging and encouraging.

"The survey shows [the intellectual capacity of seminarians] to be clearly the most distressing area, that which is most troubling for faculty," commented Franciscan Sister Katrina Schuth of St. Paul, Minn., author of a major 1989 study of U.S. seminarians and professor of social science study of religion at the St. Paul Seminary School of Divinity of the University of St. Thomas.

"The problem," she added, "has two distinct dimensions on the one hand it is caused by a lack of adequate education, basic knowledge of the faith and lack of adequate academic background; on the other hand it is exacerbated by lack of intellectual curiosity, no great love of learning and anti-intellectual attitudes."

Among responses to an open-ended question about the "greatest weaknesses" of today's seminarians entering theology:

- Answers from 65 of the respondents focused on intellectual weaknesses such as lack of academic or religious background or lack of intellectual curiosity.

►Answers from 45 focused on psychological issues such as problematic family backgrounds, sexual immaturity, low self-esteem or unresolved emotional or psychological problems.

►Answers from 45 focused on personality problems such as rigidity, selfishness or individualistic or fundamentalist attitudes.

In response to a similar question about "greatest strengths," the largest number of answers, 64, focused on the spirit of service—variously described as real, committed, dedication or willingness to serve others or as apostolic or pastoral motivation.

In descending order, other positive qualities cited most often were sensitivity to others, strong spiritual life, loyalty and love for the church, and openness or eagerness to learn.

Father Wister said the "decline in religious knowledge and in academic proficiency in general" noted by Catholic seminary faculties in recent years is by no means unique to Catholics.

Respondents said the older seminarians often bring wide life experiences, maturity, greater clarity of purpose, realism, a sense of pastoral issues and a variety of other contributions that enrich the classroom and seminary life.

At the same time they found such wide differences in age, ethnic or cultural background, educational background and academic skills that a significant number of teachers reported lowering their grading standards and work requirements at least somewhat.

"Readiness for Theological Studies" is available from the National Catholic Educational Association, 1077 30th St. N.W., Suite 100, Washington, D.C. 20007-3852. Telephone (202) 337-6232. Cost per copy is \$5.00, which includes postage and handling.

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Vatican Library exhibit is now in Washington

by Carol Zimmermann
Catholic News Service

WASHINGTON—The Vatican Library exhibit currently on display in Washington's Library of Congress is full of the unexpected.

Sure, there are Bibles and prayer books, but even these are far from ordinary. For example, a fourth-century Greek Bible is written on parchment made from antelope skin, and there is an exquisitely illuminated Urbs Bible, which took about four years to make and dates from about 1476.

In direct contrast is a "book" of prayers written on unbound palm leaves in 16th-century Tamil, a language spoken in Southern India and Sri Lanka.

Other exhibit items hardly seem religious at all, such as a love letter from Henry VIII to Anne Boleyn prior to their marriage, drawings of sunspots by Galileo and the earliest illustration of a subject seen through a microscope.

"It gives you moments where you are face to face with history," said Anthony Gratton, chief curator of the exhibit.

The exhibit, "Rome Reborn: The Vatican Library and Renaissance Culture" features about 200 of the library's manuscripts, prints and maps. It will be on display from Jan. 8 through April 30 and only in Washington.

"If you don't see it now, you'll never see it again," said Dominican Father Leonard Boyle, prefect of the Vatican Library. During a press conference, he described the exhibit as "the best view of the library he had ever seen."

He said the displayed items are never seen even by those who frequent the library in Rome, because the books are on shelves and the maps are rolled up and stored.

The special exhibit comes to Washington as a return of a favor to the Library of Congress for sending its librarians to the papal library in the late 1920s to modernize their card catalog system and give other suggestions.

"The Library of Congress helped the Vatican Library enormously," said Father Boyle. He said he "jumped at the opportunity to do something officially and formally" to express thanks.

Father Boyle, who has been in charge of the Vatican Library for eight years, is indeed proud to share some of

the library's treasures, which he calls, "expressions of the human spirit."

He told Catholic News Service that the library is "one of



SISTINE CHAPEL SINGERS—The earliest complete set of rules for the Sistine Chapel singers is a 1545 manuscript that contains this beautifully illuminated full-page opening. The page portrays the reigning Pope Paul III presenting the group's constitution to the Master of the Papal Chapel, with the singers of the chapel kneeling behind him. The manuscript outlines the singers' duties, privileges, and code of behavior and offers detailed rules for their daily personal and professional life. The manuscript is one of more than 200 treasures from the Vatican Library currently on display at the Library of Congress in Washington. (CNS photo from Library of Congress)

the church's hidden assets" and "an aspect of culture and life of the church that many have lost sight of."

The small sampling of items from the Vatican Library's collection of 2 million books and 75,000 manuscripts gives a view of the church as an intellectual force, according to exhibit organizers.

James Billington, the librarian of Congress, said during a press conference to open the exhibit that many people are aware of the role of popes in the visual arts, "but few realize their intellectual role." He added that he hoped the exhibit would "set the record straight."

It setting the record straight means showing the church's interest in a wide variety of fields, the exhibit does its job. It highlights manuscripts that curial officials have gathered since the library was opened by Pope Sixtus IV in 1475.

Background material on the exhibit notes that although 15th-century Rome was in ruins, church leaders tried to make the city a cultural and intellectual center by amassing library collections, which they bought, borrowed and even stole.

Right from the start, the exhibit provides a strong impression of Rome with the display of a huge detailed map of the city from the 16th century. What also catches the viewer's eye immediately is a vision of the world beyond—a map of the cosmos. Barely distinguishable from the beginning of the exhibit, the map upon closer look is a 16th-century Chinese print.

In between these two maps are many yellowed parchments with ornate hand-painted designs surrounding texts written in Latin, Greek, Aramaic and Chinese.

The texts include versions of Homer's "Iliad," Virgil's "Aeneid" and Euclid's "Elements"—a comprehensive treatise on geometry, opened to the page which illustrates the Pythagorean theorem.

There are also musical scores as big as tables, 12th-century medical encyclopedias and copies of Aristotle's philosophical and scientific texts.

In the margins of some of the great texts are writings and even drawings. A yellowed receipt from the 16th century shows that St. Charles Borromeo returned all 12 of the library books he checked out from the papal library on canon law. And right beside Henry VIII's signature on his letter to Anne Boleyn is a tiny heart with her initials inside.

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