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Thousands to become Catholics this weekend

They go out of their way to join the church despite the human imperfections of some of its followers

by Liz Scherzduk
Catholic News Service

WASHINGTON—Despite all the bad news about church sex scandals and priestly misconduct, the Catholic Church harbors an often overlooked source of good headlines as well—a process that helps thousands of Americans annually find their way to God and the Catholic Church.

At least, that's the assessment of Father James B. Dunning, who has long been involved in catechetical work and is founder of the North American Forum on the Catechumenate, based in the Washington area.

In a mid-March telephone interview with Catholic News Service, Father Dunning commented on the nationwide phenomenon of thousands of new Catholics joining the church during the Lenten-Easter season; the traditional time for new Christians to seek to become full-fledged members of the community.

The enthusiasm of the newcomers is often "good for (longtime) Catholics," he said. "Sometimes, they don't see beyond these cases" of scandal that grab national attention, he said.

Yet, the truth—and a source of great hope—is that thousands of Americans yearly go out of their way to join the church, the human imperfections of some of its followers notwithstanding, Father Dunning said.

Father Dunning, a priest of the Archdiocese of Seattle, became immersed in his specialized ministry following the Vatican's issuance in 1972 of the Rite of Christian Initiation of Adults, or RCIA.

The rite includes processes of prayer and preparation for baptism, confirmation and

the Eucharist. Although developed from methods used by modern European missionaries working in Africa, the rite is based on customs of the early Christian church for catechetical formation and reception of adult converts.

Trained in France, Father Dunning began advising U.S. Catholic groups, and then, responding to numerous parish and academic requests for a national network of assistance, established the North American Forum in 1981.

"I thought we'd do four or five years of this, and then self-destruct—go out of business," he said of his organization. Instead, he said, "it just burgeoned." He estimated that the forum has reached at least 60,000 people through its workshops and similar programs. "Now, people are telling us 'You are probably here for a good long while,'" he said.

People still seek out the church in large numbers, he said. For example, some 2,400 new Catholics joined the church in Chicago in 1993—and the Chicago experience was hardly unique, he said.

Nationwide, 47 dioceses responding in spring 1993 to a Catholic News Service survey reported some 23,400 catechumens and candidates participating in diocesan rites. Those figures represent about one-fourth of the dioceses in the country.

Father Dunning said he anticipates similar interest this year.

He explained that the new Catholics generally fall into three categories. The first group consists of those who have never been Christians. For them, the training in faith usually involves a yearlong catechumenate.

The second group, whose needs may be similar to that of the first, consists of people (See THOUSANDS, page 32)



BEGINNING—Christ instituted the Eucharist at the Last Supper as depicted in the wall hanging shown above. It is behind the altar at Holy Angels Church, Indianapolis.

TODAY—First-grade students at St. Mark School dress as the disciples to re-enact the Last Supper in their own words, based on the Gospels. (Photos by Margaret Nelson)



North Deanery leaders have planning meeting

They discuss the major issues that need to be addressed at the parish and deanery levels

by Dan Conway

Seventy pastoral leaders representing the nine parishes of the Indianapolis North Deanery met at St. Matthew's Church March 19 for a discussion on the planning needs of their deanery.

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This planning forum was organized by Mark Bryant, chair of the North Deanery Pastoral Council, and Father Mark Szvancik, pastor of St. Lawrence Parish, dean. Included in the group were pastoral staff members, parish and deanery council representatives, finance council members and representatives of parish and deanery boards of education.

Participants discussed the following question: *What major issues need to be addressed at the parish and deanery levels in order to implement the five archdiocesan goals in the North Deanery?*

Pastoral staff members (pastors, parish life coordinators and pastoral associates) discussed the first archdiocesan goal (to foster spiritual and sacramental life). The major issues identified were: Mass schedules and clergy distribution throughout the deanery; involvement of young people in worship; the need to reflect better the deanery's ethnic diversity; questions of parish identity and boundaries; review of current deanery structures; and questions about implementation of the new "Catechism of the Catholic Church."

Representatives from parish and deanery boards of education were asked to discuss the archdiocesan plan's second goal (to teach Catholic beliefs, traditions and values). Their discussion centered around issues of funding for schools and religious education programs; communication and collaboration

among parishes; questions concerning the advisability of establishing a middle school in the deanery; problems stemming from parochialism and confusion among religious education and youth ministry programs; and better coordination of the K-12 religious education curriculum.

The archdiocese's third goal (to provide for the pastoral and leadership needs of the people of the archdiocese) was discussed by parish council representatives. The major issues they identified are: involvement of younger families and their preparation for leadership roles; the need for better definition of the purpose of deanery councils and their relationship to parish and archdiocesan structures; communication; concerns about parishes with only one priest or no priest; issues related to diversity, youth concerns, and identifying and reaching out to inactive Catholics and the unchurched.

Deanery Council members examined issues related to the fourth archdiocesan goal (to work for peace and social justice through service and advocacy). In their discussions, the participants raised questions about the respective roles of Catholic Charities and parish social justice committees in promoting social justice concerns. They also discussed issues related to stewardship, discrimination, prayer and the sacraments, and justice education.

Finally, finance council representatives discussed the final archdiocesan goal (to promote generous sharing and responsible use of all human and material resources). Major issues in this area include encouraging the appropriate use of parish business

managers; better planning for human resource needs and capital improvements; better stewardship education; and accountability through the budgeting process and audits.

These major issues will now be shared with other pastoral leaders throughout the Indianapolis North Deanery to solicit their additions and suggestions. Future meetings of the North Deanery Pastoral Council Forum are expected to explore these issues at greater length and to initiate a process of deanery-wide planning.

THE CRITERION

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SEEKING THE FACE OF THE LORD

Easter is a call for deeper faith and hope

by Archbishop Daniel M. Buechlein, OSB

Holy Week puts me in the frame of mind I experienced the week my mother died. During the death vigil while Mom was in intensive care and for a week or so after her funeral, I had a glimpse of what is important and what is not important about everyday life. I remember the funeral cortege driving through Jasper—it seemed strange that life went on as usual that day for everyone else. During the death vigil and during the time of wake and funeral of loved ones, it is hard to believe life can go on as usual for everybody else.

After years of celebrating the intense drama of the passion and death of Jesus whom I love, Holy Week is something like the death vigil with my Mom. I get those clear, freeing glimpses of what counts in life (and death). Thank God there is more to life and reality than meets the eye!

On Good Friday evening a couple of years ago, after commemorating the Passion of the Lord at the cathedral in Memphis, I was ready to break my fast with some supper but had forgotten to thaw some fish. So I went for a quick supper at a local restaurant. It was jarring to see a group of people at the restaurant having a birthday party on Good Friday evening. Don't they remember the death of Christ, I wondered.



Later, trying to catch the news, I caught a Phil Donahue special titled "The Human Animal." Walking in front of the sobering Vietnam War Memorial Wall in Washington, he announced that 90 million people have been killed by the violence of wars in our human history. Ninety million! (The numbers would be compounded if one counted all the murders and abortions since Cain killed Abel.) Then, ironically, the camera showed grown men and women playing war games, fully costumed, with guns loaded with pink paint pellets. Every weekend some 30,000 professional men and women dress up for dramatic military combat.

The point of the special was to ask "why?" Donahue proceeded to explore what science can tell us about the "why?" After the Good Friday Passion, seeing adult professionals playing like they were killing each other seemed bizarre, but looking for a scientific explanation as to why Cain killed Abel is unreal.

I flipped the channel and came upon an interview of former hostage Terry Waite. When asked how he kept his sanity during his confinement, he mentioned he had a Bible which he read. Was the Bible a comfort to him? Not really. As he was reading the Bible he heard gunfire in the streets and it struck him that for thousands of years people have been killing each other in the Middle East. The Bible tells the uncomfortable truth: the human person is a mix of light and darkness. Since the sin of Adam and Eve and since the first murder of brother by brother because of envy, the story of darkness threads its way through our history.

Yes, we are a mix of light and darkness. But the story ends there only if we choose to live on the surface of life and reality. If we choose to live on the surface, our chance for happiness depends on passing luck; there is little reason for hope.

We have a glimpse of a deeper reality. A person named Jesus, the Son of God yet also our brother in the flesh, revealed a Father whose love surpasses anything we know of love, and he gave us a mirror, the church, filled with the Spirit of life from whose baptismal womb we are reborn to a life that will never end. As a man, Jesus died and he entered into the depths of the earth. But as the Son of God he shattered the power of death and sin in the depths of the earth.

The death of Jesus tells of powerful love, and his resurrection is a call to deeper faith and hope. We have found a hope stronger than superficial history and a love mightier than death. Do we believe that? We better believe it or we are no different than the running dogs in the street. If Jesus is not risen there is no truth worth knowing.

Easter is a celebration of hope. Every year on Easter Sunday we renew our baptismal promises and we are sprinkled with the holy water of Easter as a reminder that we have entered a deeper reality of our life. Our life does not end with death. We may not understand rebirth and resurrection, yet like Peter, as he stooped to look into the empty tomb, we can only be amazed. Easter faith tells us there is more to life and reality than meets the eye!

EDITORIAL COMMENTARY

The Anglican Church's ordination of women

by John F. Fink
Editor, The Criterion

The cause of eventual union between the Catholic and Anglican churches was dealt a severe setback on March 12 when the Church of England ordained 32 women to the priesthood.

Several member churches of the Anglican Communion, such as the Episcopal Church in the United States, began ordaining women as long ago as 1975, but the March 12 ceremony in Bristol Cathedral brought the first women priests to the Church of England, the mother church.

This came just at the time when the Catholic and Anglican churches said that belief in the Eucharist is not a dividing point for the two churches. The Anglican-Roman Catholic Dialogue of the United States of America had issued a unanimously agreed five-point affirmation of shared eucharistic belief in early January.

The Anglican Church now says that it expects to ordain 1,200 women this year, despite statements from Pope John Paul II that the ordinations constitute a very serious obstacle to every hope for union between the two churches.

The first effect of the ordinations was the decision of about 500 Anglican clergy, including five Anglican bishops, to seek to join the Catholic Church because of their disagreement with the ordination decision. The Catholic Church will welcome them as Catholics but will go slow about accepting them as Catholic priests.

The official teaching of the Catholic Church is that the question of ordaining women priests is a theological or doctrinal issue and has nothing to do with equality or justice. It is also different from

the rule of celibacy for priests, which is a discipline imposed by the church. The difference is that a discipline can be changed but a doctrine cannot be.

This being the case, there must be doubt now that Anglicans and Catholics do share the same belief in the Eucharist. One of the things the Anglican-Catholic Dialogue said it agreed about was that "only a validly ordained priest can be the minister who, in the person of Christ, brings into being the sacrament of the Eucharist." But obviously there is disagreement about what constitutes "a validly ordained priest."

It is Catholic doctrine that the priest is an icon of Christ, the high priest, and he must therefore resemble Christ, who was male.

It's true that it seems that most Catholics in this country don't agree with this teaching of the church, but that is the teaching, and it's not going to change. Anyone who thinks that the Catholic Church will follow the Anglican church and other churches that ordain women has false expectations.

Cardinal Jose T. Sanchez, prefect of the Vatican's Congregation for the Clergy, in commenting on the Anglican ordinations,

Fr. Schaedel appointed moderator of the curia

Fr. Coats remains vicar general and will be given increased responsibilities

Archbishop Daniel M. Buechlein has announced that he is appointing Father Joseph Schaedel moderator of the curia, effective July 1. He will replace Father David Coats, who has been both vicar general and moderator of the curia.

Father Coats will continue as vicar general with an increased responsibility for the management of the external affairs of the archdiocese, especially relationships with dioceses and parishes.

Father Schaedel is presently archdiocesan director of vocations and also president of Cardinal Ritter High School in Indianapolis. He will continue as director of vocations but will be relieved of his responsibilities at Ritter.

In making the announcement, Archbishop Buechlein gave this explanation:

With the increased number of ministries and pastoral activities of the archdiocese, as evident in the Archdiocesan Strategic Plan, the need for coordination and cooperation has grown. The challenge of effective communication increases as well. In addition to increased responsibilities and expectations of the

archbishop, the same is true of other leaders of the archdiocese, especially of the vicar general and the chancellor.

If, in addition to being chief pastor and spiritual leader, an archbishop could be compared to a chief executive officer for such ministries as the vicar general could be described as chief operating officer or general manager. Actually, the vicar general is something more than that because, according to church law, he has delegated executive and pastoral authority in certain areas. The vicar general is chief operating officer in relationship to parishes, church institutions, programs and agencies in the name of the archbishop.

Also in the name of the archbishop, ordinarily the vicar general is also chief operating officer (under another title) for the secretariats and departments of internal archdiocesan administration (the Catholic Center). Internal administrative offices of a diocese are called the "curia" in church law. The chief operating officer of internal administration is called the "moderator of the curia." Church law requires that both vicar general and moderator of the curia be priests.

The chancellor is in charge of maintaining the official records of the archdiocese and is officially the secretary of the curia. Mrs. Suzanne Magnan not only serves as chancellor but also heads

said that people who think the Catholic Church will change its mind seem to think that "the church would no longer follow the will of its divine founder in order to follow the widely propagated indications of public opinion."

The Catholic Church has a different idea of priestly ministry than do most Protestant churches, where the emphasis is on proclaiming the word and guiding the community. Protestant Communion services don't mean the same thing since only Catholics believe that the Mass is the sacrifice of Christ present here today.

These are things that we must understand when following the news about the Anglican ordinations. They put the possibility of reunion with the Catholic Church much further away.

the largest and most complex of the archdiocesan secretariats, namely the Secretariat for Leadership, Pastoral Formation and Services. Hers is also the secretariat requiring the most development, according to our Archdiocesan Strategic Plan.

When external and internal administration of a diocese expand, church law permits separation of the offices of vicar general and moderator of the curia. In view of the expanded mission of the archdiocese and the future exigencies of our strategic plan, I am making the appointments announced today.

I am grateful to Father Coats and Father Schaedel for their generous acceptance of these important responsibilities.

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Archbishop May of St. Louis dies

ST. LOUIS (CNS)—Archbishop John L. May, the retired archbishop of St. Louis who headed the National Conference of Catholic Bishops from 1986 to 1989, died March 24 after a 20-month fight with brain cancer.

The 71-year-old archbishop had headed the Archdiocese of St. Louis from 1980 until he resigned because of illness in December 1992. He slipped into a coma on March 13, one day before his suc-

cessor, Archbishop Justin F. Rigali, arrived in St. Louis for his March 16 installation.

Archbishop May died at 11:50 p.m. March 24, just 10 minutes before the feast of the Annunciation and what would have been the 14th anniversary of his installation in St. Louis.

He was buried in the crypt of St. Louis Cathedral following a March 30 funeral Mass. Archbishop Rigali was the celebrant and Cardinal Joseph Bernardin homilist.

MINISTRY PERSONNEL VICAR

Father Paul Koetter balances unique ministries

by Margaret Nelson

Father Paul Koetter was ordained in 1977. Today, he is vicar for ministry personnel and also a member of the management council for the archdiocese.

He remembers his first assignment. "I was very fortunate to be sent to Our Lady of Perpetual Help in New Albany." (Father) Jim Sweeney was pastor at the time.

"That was just a real good introduction to priesthood. It was a very friendly and parishy Jim, was a good model as far as pastoring. He didn't hesitate to give me responsibility and let me do things," said Father Koetter.

"So I think I got a fairly good footing, worked with youth, both in the parish and in diocesan programs. I was there for the full five years."

"In '82, I moved to Little Flower in Indianapolis. I was enjoying that, too." Then he was called to the bishop's residence for the first time. "We chatted for about half an hour before he said, 'I'd like you to become vocational director for the diocese,'" Father Koetter said.

"I gave three or four reasons why I didn't think this was a wise decision. Each one, he very skillfully acknowledged, responded to, and brushed aside," said Father Koetter with a grin. "I thought later how well he did that."

"So I became vocational director. I held that position from July of '83 to January of '85. In '85, I volunteered to be administrator for St. Agnes, Nashville. So for almost nine years I've been pastoring Nashville along with my position here."

"Generally speaking, that has been a nice balance point for me because my work here is primarily administrative," Father Koetter said.

"It's not been without its challenges—as my parish has its challenges," he said. "We're in the middle of trying to put together a major building project now."

Father Koetter works in St. Agnes on weekends and goes there one or two nights a week for meetings.

"In '93, when I left the vocations office, the archbishop (Buehlein) asked me to temporarily take the (priests') personnel office. After two months, I told him I'd be willing to take it full time if he wanted me to. (He immediately said, 'You've got it.')"

Father Koetter likes the outdoors for recreation. "I grew up in the hills of Floyds Knobs—in the country. I still very much enjoy going back there."

"I try to take my day off at my mom's down there and work in the yard or in the fields," said Father Koetter. "I've always been pretty outdoorsy."

"I'm kind of hooked into two vacations a year. The last 11 years I've gone skiing for a week in the winter—usually after Christmas—at different places in the U.S. (West or Colorado). I enjoy the fresh air, the beauty, the challenge—even the falls."

"During the summer about every other year I go on a wilderness canoe trip in Canada—I'm going back again this year," he said. "I enjoy planning them. There is a lot of organizing, but I've done them enough that even putting them together is kind of refreshing. Because it's a wilderness trip, once you leave, there's no 7-11 store to pick up that item you forgot."

Father Koetter said, "It's very different; therefore it's very relaxing. I also enjoy tennis, do a little bicycling, anything to get outside."

"I've always had a pretty good group of friends that I'll take time with—visit, go out to eat, take in a movie," he said. "That's been pretty helpful."

"I've enjoyed working with the people in the Catholic Center," said Father Koetter. "I've always been pretty impressed with the quality of the people. I have a sense of real genuineness and caring. It's been one of the real privileges of my last 11 years to have a chance to get to know, and to be supported by them."

"I think people see those who work in the Catholic Center in another dimension. I get to see them in another dimension."

"Another positive is that I work with a person or parish in such a way that I feel I can really help, that they feel they are heard, that they feel respected, and they can feel I deal with them in a human way."

"They know we can't promise them the moon, but as long as they feel like we really listen, then we're fine," he said.

"I've always been involved in other areas," Father Koetter said. In January, he left the job of serving as chairman of the Priests' Council for four years. He has served on the Priests' Personnel Board "off and on" for 11 years. He does some retreat work. He calls his experience as spiritual director of a Cursillo "very uplifting."

"As a way to stay balanced, I try to do some spiritual direction. I have about eight people a month. It keeps me sitting down and working with people one-on-one. It helps me in my own faith development and it is a challenge at times."

"I think, by and large we have a good office up here," he said. "It's not uncommon to hear laughter coming from our office. They are good solid people. There is some healthy teasing. I give it out and receive it pretty well."

"I came from a large family; there're nine of us. Seven are married and they have 21 kids. It's always been good to interconnect with the family."

The management council includes six secretariats: Spiritual Life, Total Catholic Education, Catholic Charities, Planning, Communications and Development, Leadership, Pastoral Formation and Service, and Finance and Administration.

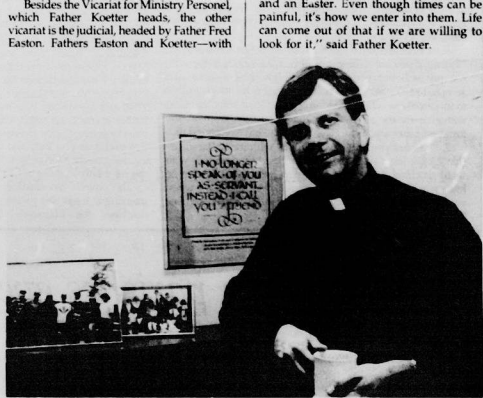
Besides the Vicar for Ministry Personnel, which Father Koetter heads, the other vicar is the judicial, headed by Father Fred Easton. Fathers Easton and Koetter—with

Father David Coats, the vicar general, and Father Joseph Schaedel, newly-appointed moderator of the curia (as of July 1)—are the four priests who join Archbishop Daniel Buehlein in completing the 11-person Archdiocesan Management Council.

Father Koetter said the office has been in transition since 1991. "I say we're in permanent transition. When I think about my work, the frustration I feel is that we don't have more clergy, but that is a reality right now."

"It's also a reality that the job of a priest is getting more and more difficult. The qualities that are needed range from administrative, pastoral, liturgical, to priestly. That is not easy to find—everybody doesn't have all the gifts. If people realize we try to do the best we can, we can work with them," he said.

"I always say there is a Good Friday and an Easter. Even though times can be painful, it's how we enter into them. Life can come out of that if we are willing to look for it," said Father Koetter.



MINISTRY CHIEF—Father Paul Koetter, head of the Ministry Personnel Vicariate, poses in his office next to photos of his Canadian canoe trip group and of members of his family. (Photo by Margaret Nelson)

Koetter: Good leadership, teaming keys to successful parishes

by Margaret Nelson

"This job has several dimensions," said Father Koetter, vicar of ministry personnel. "I oversee the office, including lay ministry, priests' personnel, vocations, and ministry to ministers."

"We try to do some cooperative effort with the parishes. A lot of our time is spent with priest-related concerns. That would certainly include assignments. Any assignment has multiple dimensions to it."

"There are many people we have to talk to when we try to work through

assignments. Now we try to go out and talk with the parishes themselves through their leadership," he said.

"The key, I think, is good leadership and good teaming. If we can get people working together and then we can provide good leadership—whether that's lay or ordained—I think a parish can do well."

"One of the challenges we face is certainly the ever-increasing decline of clergy. I've been chairing a committee that's working with the fact that we're only having one ordained priest in the next three years."

"So we're anticipating a decline of

close to 18 in those three years," said Father Koetter. "So how can we continue to minister with 18 fewer clergy? That's a very challenging part of the job."

"Naturally, no parish wants to give up its priest or share its priest or go to lay leadership," he said. "But necessity is pushing us in those directions and I think we have to deal with those."

"Because of my experience at Nashville where I'm an 'absentee landlord' and I have a full-time (religious) sister who runs the parish on a day-to-day basis, I have some notion of what it means not to have a full-time priest in a parish," said Father Koetter.

"I'm firmly convinced that—while it needs a priest because of the sacramental character of our church—a parish can thrive without full-time priest leadership. So I don't think we have to have the mentality of circling the wagons."

"I think we can choose to think, 'How can we be church to the parish in the future?' even if that means our leadership looks different—even if it means we're not having Eucharist every day," said Father Koetter.

"I think there are very valid ways to continue to be Catholic Church, although it might look different than we are right now. So I don't think it needs to be depressing," he said.

"So it's not uncommon to deal with situations where people are saying, 'Gosh, I wish this wasn't happening.' But I think if we can get over the hump, we'll be OK."

"I'll use St. Andrew as an example," Father Koetter said. "If you get a good parish life coordinator in there, and I come back in two years and say, 'Tell me how things are going.' I would say there's a good possibility you'll say, 'It's going well.'"

"That's because you will have priestly presence in the eucharistic rite and you'll have quality leadership in more of a general

pastoral way," he said. "Sometimes parishes want to connect losing with priest being a step closer to closing." He said that the opposite is probably true.

"If we approach it right and we get good people, a parish can continue to do well."

"One of the difficulties we continue to face is the fact that our church structurally is very much organized through the ordained ministers," said Father Koetter.

"The pastor is the head of the parish. So a lot of stuff structurally runs through that person. The difficulty arises if that priest does not have adequate support staff around him. It seems like more and more stuff gets piled up at that point of entrance into the parish—which is the pastor's desk."

"Some of it is the nature of how we're structured as a church. Sometimes there are not adequate supports around the priests. There are a lot of reasons for that—it can be lack of funds and so forth," he said.

"I'm in a priest support group. We've been meeting for over 10 years. There are six priests in it and all but two are in parishes by ourselves," said Father Koetter. "Inevitably, every time we get together at least one priest has a funeral—which means he can't come. That didn't used to happen."

"One thing I'm learning in this job is that there two sides of every story. I'll get a letter or a phone call that seems so black and white on one side. The other side deals with the same facts, but a very different perception of those facts. The truth probably lies in the middle somewhere."

"We're going into personnel season," he said. "Sometimes I laugh when I hear the rumors. I know there is not a grain of truth to them. It's funny how many people 'know' these things."

"I wish sometimes they'd tell me," Father Koetter said with a smile.

Easter collection supports our priests, seminarians, lay ministers

Dear Brothers and Sisters in Christ:

This week we again recall in a special way the saving acts of Jesus who won for us redemption. More than ever, people in the world are hungering for this message of God's love and the gift of salvation which awaits us in Jesus Christ. And more than ever, ministers of Christ's word and sacrament are needed in our church to bring this message to others.

In our own archdiocese, the education, formation, and support for these ministers are provided by the Ministry Personnel Department. As many of you know, the entire operating budget for this work is provided by the annual Easter collection. Your contributions are used for the education of our seminarians and those preparing for lay ministry. This collection also provides ongoing formation and study for our priests, pastoral associates, and other church ministers. It funds the Priests Personnel Office which offers assistance to our clergy in the area of assignments and other concerns.

In the name of all who minister in the Archdiocese of Indianapolis, I ask you again to be generous in the Ministry Personnel collection. We all benefit from the programs that the Easter collection makes possible. Above all pray for our priests, lay ministers, seminarians, and all those preparing for ministry in the archdiocese. Thank you for your support.

Sincerely yours in Our Risen Savior,

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

FROM THE EDITOR

A meditation on Jesus' Seven Last Words

by John F. Fink

Although this Sunday is Easter and we have a special Easter supplement this week, the issue itself is dated April 1, which is Good Friday. Before celebrating Easter, we should observe Good Friday and it's my hope that this column will help you to do so.

One of the church's long-standing traditions for Good Friday has been to meditate on what are called Jesus' Seven Last Words. Like so many of the church's traditions, this one seems to have become lost. Here are the traditional last "words" with a few comments that I hope will get you started with your meditation.



1. "FATHER, FORGIVE THEM, they know not what they do" (Lk. 23:34): Even as the Roman soldiers were nailing him to the cross, Jesus was able to forgive them. He knew that he had to die as a sacrificial lamb in order to redeem you and me. This is the reason he came into the world. While the Roman soldiers were doing was an integral part of God's plan.

Ever since the Agony in the Garden, when Jesus prayed, "Father, if you are willing, take this cup away from me; still, not my will but yours be done" (Lk. 22:42). Jesus had accepted his Father's will. Having done so, he now was able to forgive those who were killing him. Let us pray that God will give us the strength to accept his will even in the toughest times and to forgive those who have offended us.

2. "I assure you, today you will be with me in Paradise" (Lk. 23:43): Jesus says this to one of the two criminals who were crucified with him. This man, who has come to be known as the Good Thief, asks Jesus to "remember me when you come into your kingdom," and Jesus' second last "word" is his response.

This episode, as the one above, is recounted only in Luke's Gospel. This is the Gospel that calls on Christians to identify with those who are receiving favors from Jesus—the poor and lowly, the sinner, the outcast, and the afflicted—and the criminal fits in with these others.

Jesus' words to the penitent thief also reveal Luke's understanding that the destiny of the Christian is "to be with Jesus in Paradise." Let us always remember that this is our destiny if we persevere to the end.

3. "WOMAN, BEHOLD YOUR SON . . . Behold your mother" (Jn. 19:26-27): As Jesus was hanging on the cross, he saw his mother Mary and "the disciple whom he loved" beneath the cross. Even as he was near death, he continued to think of others, especially his mother, and he entrusted her to the care of the apostle John.

Verse 27 continues, "And from that hour the disciple took her into his home." This episode has been interpreted both literally, as Jesus providing for his mother, and symbolically as Mary is given a role as the mother of all Christians, personified by the beloved disciple.

This is only the second time Mary appears in John's Gospel, the other being the Wedding Feast at Cana. In both cases, Jesus refers to his mother as "woman" and there is mention of "hour." Now that his hour has come, he gives Mary a special role in his church. Let us always go to Mary to ask for her intercession for us.

4. "My God, my God, why have you forsaken me?" (Mt. 27:46 and Mk. 15:34): Was this a cry of despair? Surely not. Rather it was Jesus beginning to pray Psalm 22, one of the most important of the messianic psalms. I invite you to read this psalm as you meditate on this "word," because of its touching description of spiritual and physical sufferings that can refer only to those of Christ.

The church has traditionally interpreted Psalm 22 as referring to Jesus. The psalmist speaks in Christ's name as he describes the Messiah's dereliction, opprobrium and

physical sufferings, together with his unshaken confidence in his heavenly Father—the opposite of despair.

5. "I am thirsty" (Jn. 19:20): We should not read more into this "word" than the purely human physical need for fluids as Jesus' life slowly ebbs. Crucifixion was a horrible way to die, and Jesus' exertions of carrying his cross after being scourged would certainly have made him very thirsty. Now, as he hung on the cross, he had to continue to push his body up just in order to breathe. When he could no longer do that, he died of asphyxiation.

Here we might consider all the physical suffering of Jesus and realize that he did it for us.

6. "IT IS FINISHED" (Jn. 19:30): Jesus now realizes that his life is about to end. He has finished his mission on this earth. He has accomplished all that his heavenly Father sent him to do.

Each of us, too, has been put on this earth by our heavenly Father to accomplish something that no one else can do. Pray that God will give us the grace to accept his call to us, to discern what it is God wants us to do, and to do it to the best of our abilities.

7. "Father, into your hands I commend my spirit" (Lk. 23:46): Luke says that Jesus cried this in a loud voice, "and when he had said this he breathed his last." Mark also says, "He breathed his last," but at Matthew says, "He gave up his spirit," and John says, "He handed over his spirit." The latter two stress both Jesus' control over his destiny and his obedient giving up of his life to God.

We do not have control over when or how we die, but we can live so that we, too, are able to commend our spirits to God as we breathe our last. It's a good practice to pray daily the prayer, "Father, I now, at this moment, readily and willingly accept at your hand whatever kind of death it may please you to send me, with all its pains and griefs."

THE HUMAN SIDE

In modern parishes everyone is an idea person

by Fr. Eugene Henrick

What makes a modern parish? Is the key to the modern parish found in a visionary pastor, or is it a dynamic body of parishioners?

If the rules of forward-looking organizations are followed, a modern parish is one that considers all parishioners responsible for its progress.

Granted, visionary pastors have contributed greatly to forward-looking parishes. Nor can it be denied that talented parishioners have been the power that got things moving in many parishes.

Nevertheless, recent studies of modernization demonstrate that it is best accom-

plished when everyone in an organization is considered an idea person.

This integrative approach is more successful than one in which a few persons do all the thinking for the others. When parishioners are given ownership, they invest the best of themselves. Here is where modernization begins!

This principle holds true for parishes that wish to respond to the church's greatest challenges: multiculturalism and the call for a "new evangelization."

A parish anticipates itself when it relies solely on a small circle of advisers, with minimal participation by the members of its diverse cultural groups and persons of different ages, educational backgrounds and occupations.

A modern parish is like an orchestra, whose director works for harmony between the different musicians before him. This presumes that a certain tension exists between the director and the players.

A modern parish accepts this tension as a reality, sees it as a resource and capitalizes on it.

To be modern is to have feedback systems. If an issue causes tension, the causes are studied and efforts are undertaken to learn what must be rectified.

This represents the practice of prudence, looking issues squarely in the eye to learning how to improve things. To accomplish this, the parish needs insight and spiritual energy. It therefore works unceasingly on new ways to combine prayer, days of recollection, ministry and study.

The modern parish also makes education its first priority. The parish never ought to be so consumed by daily activities that those who serve in it neglect their ongoing education.

If education is a priority, a modern parish will offer a wide variety of guest speakers, an up-to-date library, edu-

cational programs that sensitize its people to social justice issues and to evangelization. The parish also will review with some regularity its liturgical practices to learn how effective they are.

The parish that invests its energies in reflection and staying focused will succeed best in being modern.

It first reflects on its present operation and fully enters into that before seeking out something new. To do the opposite is to be shortsighted.

A parish can become unbalanced and rely on one charismatic person or a clique of talented people. It also is all-too-easy to embrace all the latest popular movements in an effort to become modern.

The heart of modernization is focus and reflection—in a word, "contemplation." That is the word the Greeks used for education. Historically, it always has been the foundation for modernization.

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THE BOTTOM LINE

Many coincidences might more accurately be called 'God-incidents'

by Antoinette Bosco

Many of my readers know that I'm not convinced that coincidences just drop in on our lives for no reason, and I am not alone in that belief.

Thomas Dermody, editor of *The Catholic Post* in Peoria, Ill., a few years ago invited readers to send in personal accounts of strange occurrences they may have labeled "coincidences."

Dermody then suggested that these accounts may have been more accurately called "God-incidents." I think he was right on target.

The latest such incident in my own life occurred in late January. I had been on a vacation in Florida and spent a good deal of time reading a book on the origins of Christian spirituality from Jesus' time to the 12th century. The book is part of a series titled "World Spirituality: An Encyclopedic History of the Religious Quest," published by Crossroad.

The more I read, the more I felt drawn to experience the time and the place where Jesus' story unfolded, where his message was first heard. I also wanted to renew a connection with my friends of the Jewish faith.

I read the words of Sister Sandra Schneiders: "The attitude of the first Christians toward Scripture differed in no significant way from that of believing Jews. Every word of the sacred text was pregnant with divine meaning, and everything of religious significance was expressed in the context of biblical categories and by means of biblical language."

When I returned from my vacation, I had a strong desire to go to the Holy Land, to walk where Jesus walked. But that desire was akin to the proverbial pipedream. Then, on my first day back to work, I got a phone call from an acquaintance who works with the Ministry of Tourism in Israel. She asked if I would like to go to Jerusalem to attend a historic conference of Christian and Jewish religious leaders.

This gathering focused on how social and scientific issues in an oversecularized society are challenging religious leadership.

Speakers would include high officials from the Vatican. Then my tourism friend suggested that I include a tour of the Holy Land.

One could label all of this a "coincidence." But I'm with Tom Dermody. It was a God-incident.

If there was a special reason why I needed to be in the places where Jesus suffered and died, it was because I was still in mourning over the deaths of my two sons and my daughter-in-law.

Then my biggest surprise came when I visited the Wailing Wall, the last remnant of the destroyed temple courtyard and the holiest shrine for the Jewish people.

I approached the wall and felt inspired as I saw so many young Jewish women reading their prayers from Hebrew prayerbooks, many of them going to the wall and placing their hands on the stones.

I could sense Mary, too, here before the temple was destroyed, crying for her Jesus.

It was as if I were a part of a pieta that endures throughout history. The tears just flowed, but they weren't my tears alone. I was joined with all these mothers, and as I cried the loneliness was flushed out of me, a welcome catharsis.

We receive many signs that God loves us. A phone call that responded to a deep desire of mine and led to enormous healing was only the latest of such signs for me.

Coincidence? Never! God-incident? You bet.

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Finally, there was one misquote that I want to mention in particular. The wording makes it look like I said St. Lawrence did not have parish council, board of education, and committees until I got here. That is not true. I was speaking in terms of the wide span of thousands of years of church and parish life; saying that in modern (20th century) parish life, it takes a lot more than the priest to carry out the church's ministry.

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The celebration of a parish's patron saint is a feast day for the whole archdiocese, when Catholics from beyond the parish

boundaries can join together to honor the memory of our saints and to worship the Lord, to savor the distinctiveness of our parish communities, to meet old and new friends, and to knit together the Catholic people of central and southern Indiana into a single cloth.

Perhaps *The Criterion* could publicize such events in upcoming issues.

Michael Pengo

Indianapolis

(Whenever parishes anywhere in the archdiocese have special celebrations and send us information about them, we publish them in our "Active List" column.—Editor)

We can't afford to cover world's ills

Mr. Fink, you must be out of your ever-loving mind! That's my reaction to your editorial comments on health care in the March 18 *Criterion*. And I'll bet my next month's Sunday offering that a majority of Catholics feel as I do.

We don't have the resources to take care of the entire world! Neither anyone individually nor we as an entire country. What the bishops and you are suggesting is tantamount to fiscal and social irresponsibility. Yes, we are blessed with tremendous wealth in the U.S.A. However, that wealth has been hard-won through the untiring efforts of many people, the presently employed. Our government has had the luxury of going deeply into debt based on the willingness of its citizens to work and pay taxes. They have mortgaged the future productivity of our children with a sea of IOUs, our national debt. And the bishops and you are saying, "Let's mortgage it some more."

I want to see everyone entitled to good health care and unafraid of losing their health insurance due to an ailment. Yet when I say *everyone*, I mean any citizen and properly documented immigrant, not the entire world as the bishops and you suggest. That's exactly what it means when all undocumented persons are included in a national health plan. Plain



and simple, we cannot afford to cover the world's ills.

We need to be practical and efficient in the application of the limited resources that we can expend on health care for all. We must as a nation accept death as a natural event of life and not as something to be avoided at all costs, as we do now. If someone abuses himself with alcohol, drugs or tobacco, why should we allow our hard-earned resources to be spent to extend a fitter-than-life? Those people should be allowed to accept the consequences of their decisions. Those consequences are unfortunate but it isn't as though we didn't make it known to them early on.

Am I being un-Christian? I think not. Christ did not come to us and announce that we all received salvation because he worked so hard. He just announced that we had the opportunity to receive salvation if we worked at it and followed a specific norm. So it should be for those who do not follow the obvious norm of healthful practices during their life. We, the hard-working majority, should not be saddled with covering for the profligate ways of others. Nor should we be asked to guarantee health care to anyone in the world who sneaks across our borders. We are inviting financial disaster if we do.

Michael D. Cise

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INTERNATIONAL YEAR OF THE FAMILY

Need to teach children our Christian values

(During the International Year of the Family readers are encouraged to submit article for publication about how their families have shaped their values, or how families can share their values with children and other family members. This is one article.)

by Christa Hoyland

I grew up in a Catholic family, the oldest of five children. In my family and our religion have been instrumental in my keeping my faith when so many of my contemporaries haven't.

My parents taught us that God was a part of our family and of each of our lives. They also taught us that life is sacred, that marriage is a sacred commitment, and that sexual intercourse is sacred to marriage.

More than their words, their lives taught us how to be Christian. They made mistakes and then, yes, but their getting back up and seeking forgiveness showed us that faith included love, commitment, discipline, mortification, sacrifice, joy, failures, and forgiveness.

As a teen-ager, I was at times intimidated by, or annoyed at, my parents' faith. I wanted to believe the media and my contemporaries who said that the pope wasn't living in the real world and so didn't know how necessary artificial birth control was. I was even tempted to believe that sex before marriage was acceptable because a "committed" couple, especially if they were living together.

When I got to college I agreed that being a "smorgasbord" Catholic was also acceptable. Thankfully, my friends and I were still virgins despite what we said about what was acceptable. We still believed in our hearts that saving sex for marriage was important.

Having friends who are not sexually active is important for those teens and adults

who want to maintain their chastity. When I was in high school, there was very little pressure from my peers for anyone to be sexually active. The same was true for me when I was in college. However, some of my high school friends had different experiences at public colleges. Sorority sisters and other friends were shocked to find that we were still virgins and encouraged them to "lose it" as soon as possible.

It is not easy to remain chaste, especially when the world and even some of the faithful do not think it's important or valuable. I hear of many school districts' parents who demoted that abstinence be taught with sex education. That's great, but in what context to they teach abstinence? To prevent AIDS or other sexually transmitted disease? To prevent teen pregnancies? Teaching children to abstain from sex out of fear is wrong. As soon as they feel safe or "in love," they'll see no reason to continue the "abstinence" policy.

We do need to teach our children to abstain from sex before marriage but we also must teach them why and how. If we separate God from our lives and our words, they're empty, our words have no value. Our children need to know what a precious gift their virginity will be to their future spouse.

We need to teach our children Christian values. Then none of us will need to hear about "family values" or how to be "politically correct." We will value everyone living.

During our Christian faith—living as Jesus lived and taught—has never been easy. That's why the reward is so sweet for those who do.

(Christa Hoyland is a parishioner of St. Gabriel's Parish in Indianapolis.)

To the Editor

The direction the paper should take

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I grew up in a Catholic family, the oldest of five children. My family and our religion have been instrumental in my keeping my faith when so many of my contemporaries haven't.

My parents taught us that God was a part of our family and of each of our lives. They also taught us that life is sacred, that marriage is a sacred commitment, and that sexual intercourse is sacred to marriage.

More than their words, their lives taught us how to be Christian. They made mistakes now and then, yes, but their getting back up and seeking forgiveness showed us that faith included love, commitment, discipline, mortification, sacrifice, joy, failures, and forgiveness.

As a teen-ager, I was at times intimidated by, or annoyed at, my parents' faith. I wanted to believe the media and my contemporaries who said that the pope wasn't living in the real world and so didn't know how necessary artificial birth control was. I was even tempted to believe that sex before marriage was acceptable between a "committed" couple, especially if they were living together.

When I got to college I agreed that being a "smorgasbord" Catholic was also acceptable. Thankfully, my friends and I were still virgins despite what we said about what was acceptable. We still believed in our hearts that saving sex for marriage was important.

Having friends who are not sexually active is important for those teens and adults

who want to maintain their chastity. When I was in high school, there was very little pressure from my peers for anyone to be sexually active. The same was true for me when I was in college. However, some of my high school friends had different experiences at public colleges. Sorority sisters and other friends were shocked to find that they were still virgins and encouraged them to "lose it" as soon as possible.

It is not easy to remain chaste, especially when the world and even some of the faithful do not think it's important or valuable. I hear of many school districts' parents who demanded that abstinence be taught with sex education. That's great, but in what context to they teach abstinence? To prevent AIDS or other sexually transmitted disease? To prevent teen pregnancies? Teaching children to abstain from sex out of fear is wrong. As children, they feel safe or "in love," they'll see no reason to continue the "abstinence" policy.

We do need to teach our children to abstain from sex before marriage but we also must teach them why and how. If we separate God from our lives and our words, then we are empty, our words have no value. Our children need to know what a precious gift their virginity will be to their future spouse.

We need to teach our children Christian values. Then none of us will need to hear about "family values" or how to be "politically correct." We will value everyone already.

Living our Christian faith—living as Jesus lived and taught—has never been easy. That's why the reward is so sweet for those who do.

(Christina Hayland is a parishioner of St. Gabriel's Parish in Indianapolis.)

CORNUCOPIA

The time to say Yes!

by Cynthia DeWes

We have to admit that the pagans were no dummies. They were quick to catch on to the fact that the vernal equinox marked the beginning of more sunlight per day and a greening of the natural world.

It was as if the earth had been asleep and then awoke, as if everything had died and now returned to life. The pre-historic realized there was a supernatural pattern behind the natural change of seasons, and they knew they must figure it in some where.

The pagans were also clever in dreaming up all kinds of symbols to represent their religious discovery: eggs, blossoming flowers, newly-born animals, butterflies emerging from their cocoons. These seemed more than ordinary significance in scudding thunder clouds accompanied by rain, and the fresh breezes and rainbows and budding trees that followed.

Modern pagans are pretty much on the same wave length. They appreciate the warmer weather, when they can

exchange their tanning booths for the real thing. They get out the symbolic convertibles and bikinis and boogie to the vernal rhythms with the same enthusiastic abandon of their ancestors.

When Easter comes, if it reminds them of anything at all, pagans think of Spring Break or (if they're mystically inclined) reincarnation. They take the kids to see the Easter bunny, decorate eggs and hide them in the grass, and turn a blind eye to jellybean overdose. They're saying 'Yes' to the season. So far, so good.

But when Jesus entered human history, a new dimension was added to the pagan understanding of the season. The Christian 'Yes' responds to more than delight in the natural order. It is an expression of gratitude to someone who loves us and who promises life extending beyond natural death forever.

It seems that Easter doesn't really register with most Christians until they're at least 40 years old. They're not exactly stuck back there on baby chicks and Easter bunny, but

they may be a trifle vague about the essence of the day.

We like to say that Christianity is an adult religion, especially when we're trying to excuse our kids' rotten behavior in church. May be we don't need to be adults to get beyond pagan nature worship at Easter time, but it helps to have some track record of reflection, religious experience, and a personal relationship with God. Lent affords us a chance to strengthen that relationship.

On Good Friday we share the inevitable despair of pagans. We experience hopelessness and fear because of the pain, injustice, death and terror that are part of our human condition. With Jesus on the cross we say, "My God, my God, why have you forsaken me?"

But when Christ rises triumphant on Easter we who believe, unlike the pagans, are also saying YES to our promised destiny. We affirm that Christ's sacrifice will allow us someday to leave our human condition for a new life in God's presence forever. Alleluia. Christ is risen!

check-it-out...

Bishop Chatard High School will hold its annual Spring fundraiser, "Chatard-ation," held on April 23 at Chatard from 6:30 p.m. to 12 a.m. The event consists of a dinner, a casino and an auction. The evening will complete with a raffle drawing for a \$10,000 grand prize winner. Brother Joseph Umile, principal of Chatard, said the fundraiser will raise money for the school's operating budget and to ensure a quality environment for the students through supporting its

current programs and projects. Tickets will be sold through the development office of the high school. Call 317-254-5436 for more information.

On April 2, the Indianapolis Zoo will hold its annual "Baboon Easter Egg Hunt," at 11:30 a.m. at the zoo's Plains Biome. The baboon troop will forage throughout the exhibit to find treats including fruits, vegetables, hard-boiled eggs and red licorice. Activities for children will be held after the hunt. In addition, children can participate in a "Zoo Animal Egg Hunt" throughout the

zoo grounds from 9 a.m. to 4 p.m. Children will be searching through each biome for clues about particular egg-bearing animals. For more information, call 317-630-2001.

The World Famous Count Basie Orchestra, directed by Frank Foster, will perform at Clowes Memorial Hall on April 8 at 8 p.m. on the campus of Butler University. The performance of the World Famous Count Basie Orchestra is the final concert of "The Touch of Jazz Series" at Clowes. Tickets are on sale now at the Clowes Memorial Hall box office. To charge tickets by phone call Clowes' Telecharge Line at 317-921-6444.

Tickets are on sale for Providence High School's production of "Gypsy." Regular

performances on April 9, 16 and 17 begin at 8 p.m. Reserved seats are \$5.50, general admission is \$4.50. Brunch on April 10 begins at 1 p.m.; tickets are \$17. Dinner performance on April 15 begins at 6:30 p.m.; tickets are also \$17. For additional information, call 812-945-2538.

The "Spring Fling Craft Show" sponsored by the Women's Club of St. John Parish in Bloomington will be held on April 16 from 10 a.m. to 5 p.m. in the R.E.C. Booth space is still available. Help is still needed to man bake sale tables, in the kitchen, or selling tickets for the raffle. Any donation items for the raffle are welcome. For more information, call the parish office at 812-339-6006.

Registration forms are now available at the Career Services Office of Indiana University East for the Indiana Collegiate Job Fair. The fair, which is open to all IU and Purdue seniors and recent alumni, will be held on April 8 at the Indiana Convention Center in downtown Indianapolis. For more information, contact Bebe Kinnert at 317-973-8258.

St. Meinrad Archdiocese Library will feature an exhibit of prints by members of the Photographers Study Group in Evansville, from April 6-29. The exhibit will feature approximately 30 color and black-and-white photographs from the 12-member group. Subjects for the prints range from abstracts to landscapes to portraits. The art exhibit is free and open to the public Monday-Friday from 8 a.m. to 4:30 p.m. and Saturday and Sunday from 1-4:30 p.m. For more information, call Barbara Crawford at 812-357-6501.

Clowes Memorial Hall of Butler University will complete the 1993-94 Family Series with a presentation of Disney Music Box Artist Norman Foster. The performance will take place on April 16 at 11 a.m. and will feature fractured nursery rhymes, popular music parodies, jokes and physical comedy. Tickets are \$10 and are on sale now at the Clowes Memorial Hall box office. To charge tickets by phone call Clowes' Telecharge Line at 317-921-6444.



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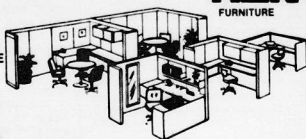
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MVP—Doris Peck receives the Mayor's Volunteer Partnership award from Indianapolis Mayor Stephen Goldsmith at a March 5 ceremony at the Market Square Arena. Peck was cited for improving the city by her direct personal service to its citizens. She designed a community intervention and prevention service to decrease violent behavior in children. Peck is chairperson of Holy Angels Parish human needs committee, which helps provide food, clothing and other needs for 500 people in the neighborhood. She makes presentations on conflict management, mental health, stress, cultural diversity and other topics. Peck has earned the St. John Bosco award for her work with youth and served as chairperson for the parish board of education and as member of the council.



HONORED—Betty Legay (from left), head of public relations; stands with Mary LaBuz and principal Barb Shuey at St. Gabriel School. 1972 graduate LaBuz was selected as 1994 NCEA Catholic elementary school distinguished graduate. The award recognizes adults who exemplify the values and ideals learned at Catholic elementary schools.

Crisis center volunteers get intensive training

Center to move to new quarters later this year

by Elizabeth Bruns

Eleven women went through an intensive training course last month to qualify them for volunteer work at the Catholic Social Services Crisis Center. The center is in need of trained volunteers because the staff, other than one part-time director, is composed entirely of volunteers.

Currently there are five experienced volunteer workers at the crisis center: Joann Wood, Marge Hittle, Jean Schulz, Debbie Whitaker and Providence Sister Mary Slattery. The need for additional volunteers arose when the crisis center was informed—through a space study conducted by the archdiocese—that it would be moving out of the building.

The Archdiocese of Indianapolis has acquired the old Marion County Public Video Library, located at 1435 N. Illinois St. The move should take place by the end of the year.

Judy Hipskind, program director of Catholic Social Services Crisis Center, is excited about the move and the new training program. "Office volunteers have always been trained, but formerly their training was through Information and Referral Network," she said. "Now they are trained at the Catholic Center."

"This is only the second time that we've put on our own training, so we contracted it out to Lucinda Nord from Information and Referral Network," Hipskind said. "It really worked out a lot better for us because we could customize the training to our specific needs."

The training sessions were held on Feb. 15 and 22, and March 10. The nine-hour course was taught in three parts. The trainees completed the training session for volunteer work at the crisis center with a celebratory luncheon held on March 10.

Before the luncheon, Hipskind handed out certificates of training completion to

the trainees and said, "Thank you for your commitment to the training program for volunteers."

The newly certified volunteers for the crisis center are: Virginia VezZoles, Mary Tord, Patty Colbert, Peggy Magee, Connie Black, Ann Carson, Gilda Zimmerman, Dottie Mack, Susan Burke, Ginger Semack and Dorothy Brown.

Lucinda Nord of Information and Referral Network trained the women with the crisis center's specific needs in mind. Nord said that the sessions consisted of training in active listening skills, interviewing skills, resources and role playing. "These sessions were to make sure the volunteers knew the basics," said Nord. "The new trainees will be prepared to observe and listen to the current volunteers before they work alone. They will work alone when they are comfortable and when the established volunteer thinks they are ready."

Nord said that all of the new trainees will be suitably prepared because, "the role playing is harder than any situation I've ever witnessed in the crisis office."

Hipskind has watched the crisis center's growth during the last seven years. She chalks it up to the huge amount of networking they do with the other major community resources.

The crisis center provides basic necessities—food, shelter and clothing—but they generally try to refer clients to larger community resources.

Eligibility of clientele is determined through interviews and screening. Clients generally come from low-income households.

The crisis center offers assistance through a food pantry and a clothing room. Limited funds are available for partial rent payments for eviction-risked clients, for medication and identification.

Hipskind commented, "There is a big need for identification—if our clients don't have the proper identification they cannot receive any other community services." The crisis center also gives bus tickets and gas vouchers to those who qualify.



ROLE PLAYING—Newly-trained Catholic Social Services Crisis Center volunteers (from right to left) Connie Mack, Dorothy Brown, Susan Burke and Ann Carson role play with Lucinda Nord, trainer (at far left), and Jean Schulz, an experienced volunteer. (Photo by Elizabeth Bruns)

The Catholic Social Services Crisis Center is different from other centers because its volunteers try to provide dignity with love, Hipskind said.

"I look on our service as a type of ministry," Hipskind said. "The material assistance is one thing, but if we can accommodate or impart to them a sense of dignity and do it with love, we have been successful. Whether or not we help them, I feel like we are not withholding something. We try to help them to help themselves."

"I like crisis center work because it gives me the opportunity to see some end results and help some people who are needy," said Peggy Magee, a new trainee. "I guess in a way I'm needy, too, and I need to help somebody. My kids are all

gone and they aren't so dependent on me anymore. The crisis center gives me some personal satisfaction."

Ann Carson, also a new trainee, explains that part of the satisfaction of volunteering is watching the clients realize that they can help themselves. "You give them the options and they realize they don't have to become chronically dependant. They can get the help they need and have dignity, too," she said.

Currently, the crisis center is open Monday, Wednesday and Friday, from 10 a.m.-12 p.m. and 1-3 p.m. When they move, the center will switch to a five-day-week.

The crisis center and Catholic Social Services are supported through contributions to the United Catholic Appeal.

St. Joseph, Corydon, donates nearly \$1,000 for Bosnian aid

It will pay transportation costs to send medical supplies to Bosnia

Over two weekends, members of St. Joseph Tri-Parish in Corydon donated \$992.72 to help send medical relief to war-torn Bosnia.

The St. Joseph Tri-Parish is comprised of St. Joseph Church in Corydon, Most Precious Blood in New Middletown and St. Peter in Buena Vista.

Project Bosnia was founded last year when American citizens joined expatriate Bosnian physicians in this country to collect donated medical supplies and

volunteers to send to the war-torn country of Bosnia.

The project's long-term objective is to establish a medical pipeline through which volunteers and supplies can be moved on a regular basis, said Project Bosnia director Guy Mayo.

Mayo said that the tri-parish contribution will help defray transportation costs of the ten tons of supplies that will be sent to Bosnia next month by sea crate.

Donations of wheelchairs, crutches, gauze, bandages, syringes, needles, blood pressure cuffs, thermometers and surgical gloves are also accepted.

Those who wish to donate items or learn how to conduct drives in their churches may contact Susan Fey at 812-738-8416 for information.



SOCIAL STUDIES—On March 22, students in Donna Schminck's seventh- and eighth-grade social studies classes at Our Lady of Lourdes School in Indianapolis watch as Governor Evan Bayh signs S.B.400, which approves the preserving of battle flags at the Soldiers' and Sailors' Monument. The classes prepared a presentation, then testified before the committee to obtain approval of the bill. (Photo by Margaret Nelson)



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SPOTLIGHT ON TERRE HAUTE DEANERY

Terre Haute parish has something for everyone

by Peter Agostinelli

Providence Sister Connie Kramer talks about St. Ann parish like it's one of the most special places on earth.

And if it sounds that way, it's probably because it really is to her.

"It's a sharing effort here," she said. "There's a beautiful interdependence with our people. It is their parish—it belongs to them. I have people here at St. Ann who are in their fourth or fifth generation at the parish."

Sister Connie, St. Ann's parish life coordinator, has been in charge of the parish's pastoral care since July. She is one of four parish life coordinators in the archdiocese.

A Dayton, Ohio, native, Sister Connie has served at St. Ann for two years. Her first job at the parish was associate administrator.

Parish life coordinators provide sacramental and daily pastoral care for the parish. Other responsibilities include liturgical life, faith development, development, social services and parish administration.

The position is a relatively new one. The first coordinator in the archdiocese was installed just three years ago.

With help from Father Tony Volz, who celebrates Mass Sundays and Thursdays when he's not tending to his duties at Sacred Heart Church in Terre Haute, Sister Connie administers to the spiritual needs of the 155-household parish. It's a small congregation—about 330 people in all—but an active and open one, she says.

St. Ann is located in an integrated neighborhood on Terre Haute's north side. Sister Connie says it fits into the

diverse community like a true neighborhood parish.

Parishioners come from that neighborhood, as well as from other areas of the city. Some have ties to the three colleges in Terre Haute—Indiana State University, Rose-Hulman Institute of Technology and St. Mary of the Woods.

All these people add enrichment to parish life.

"It's a social center and a pastoral center. It's that beautiful blend where people are bonding," Sister Connie said. "They're extremely compassionate and non-judgmental people."

"The children of this parish are parented by all its members. It's the kind of place where people know the names of each others' children."

St. Ann's story began with a twist. It started in the mid-1800s with attempts by some Sisters of Providence to establish a hospital in Indianapolis. The sisters lacked the necessary funds but later accepted a donation of land from a Terre Haute citizen to build a hospital there.

The facility, known as Providence Hospital, later became a girls' orphanage and eventually the inspiration for a new parish. The church was built in 1876 but was destroyed by a fire less than 20 years later. Reconstruction of the church was finished later that year.

Several buildings were purchased for a convent and a new church-school complex. One priest, Father John Ryves, served the growing parish of St. Ann for over 40 years.

Financial crises hit the parish in 1944, but a new pastoral appointment by then-Archbishop Joseph Ritter helped reduce the debt within a few years. That's when the

archdiocese granted permission to build a new church. The church in which St. Ann's people worship today was finished in 1953.

Several facilities near St. Ann are home to services that provide physical and spiritual assistance to the community. Inside Ryves Hall—named after Father Ryves, the former pastor—is a daily meal service provided by Terre Haute's Catholic Charities unit. The center also has a daycare service and daily youth programs.

Bethany House supplies food and clothes for the needy. Located in the former convent, it also provides emergency shelter.

Parishioners use one floor of the School Social Hall (an old school building) next to the church for coffee hour after Mass. There's also an empty building across the street that the parish has plans to renovate.

Sister Connie says the neighborhood reflects the church's work. It's a good relationship, she says, adding that the church has been free of problems such as vandalism in her time there.

The good work by parishioners has paid off. Sister Connie says St. Ann employed a parish council before the body was an archdiocesan-wide element.

Sister adds that St. Ann enjoys a strong ministry in its liturgies. And even though the church offers only one Sunday liturgy, it works out. Sister Connie says that's when everybody comes.

And St. Ann parishioners don't hesitate to attend the other parishes in Terre Haute. Those who attend daily Mass must do just that, since St. Ann has only one weekday service.

St. Ann also reaches out to seniors. That sense of inclusion is what appeals to people like Mary Reece, 81, who joined St. Ann when she moved to Terre Haute 22 years ago.

Reece is a native of Universal—a town north of Terre Haute—and also has lived in Gary. She says St. Ann is great because it offers something for everyone in its community.

"It's a small community, but it's very active," Reece said. "It's the best church I've ever attended. You just seem to fit right in."

"They make you welcome here. And they have something for practically every age group."

Sister Connie says St. Ann gets support from the Terre Haute Deanery that benefits all the parishes in the deanery.

"We have things like the deanery senior penance service during Lent in the afternoon, so they can come when it's light outside," she said. "You see people from every parish there."

"I go to St. Joe's for Mass, I go to Sacred



Sister Connie Kramer

Heart for Mass . . . our people go to the different parishes and mix. And I want that mix. You need that mix as a deanery."

"People at St. Ann who worship on a daily basis simply attend neighboring churches. I really think that can be put into positive light, that the benefit is to build the deanery church."

Sister enjoys working with Father Volz. She says he's down to earth and easy to work with. She also praises his skills at working with the sick.

And it helps that he's so close. "I have the best of all worlds because my minister is five minutes away. I'm not calling Indianapolis for somebody to come," she said.

One recent parish event—which was held jointly with Sacred Heart—was a gathering called "ministry day." It's an idea Sister Connie says she brought from her experience at Holy Spirit Church in Indianapolis. The day is like a mini-retreat for parishioners who have given their time and talents as ushers or lectors or in other capacities.

St. Ann Parish

Year founded: 1876

Address: 1440 Locust Street,
Terre Haute, IN 47807

Telephone: (812) 232-6832

Parish Life Coordinator: Providence
Sister Connie Kramer

Church capacity: 300

Number of households: 155

Masses: Sunday-11 a.m.;
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"It is a day for members of both Sacred Heart and St. Ann to come together and be nurtured and be fed and be thanked for their ministry," Sister Connie said.

"Because this is the Year of the Family, I chose to bring in a speaker who will talk about what liturgy is and how we might be more involved or more creative to make it our best experience. A family that eats together has a special bond, and in the Year of the Family we began with a parish meal."

Sister Connie also expresses her appreciation every week in the parish bulletin with her "gratitude list." It's another instance of giving thanks, something she places high on her priority list as St. Ann's parish life coordinator.

The congregation's numbers are holding steady, and there's no debt hanging over the parish's head. A recently reworked constitution resulted in the creation of St. Ann's new Family Life and Social Concerns Commission. One of the commission's projects is a food basket distribution for the needy.

The parish council, board of education, building and grounds commission, spiritual life commission and an administration commission are other guiding forces for the parish.

Future plans include additional renovation of parish facilities. The School Social Hall was rehabbed recently for accessibility for the disabled. Other parts of the building may receive facilities in the future.

Last year volunteers ripped out the old carpet in the school building and installed new carpet. "We saved ourselves a fortune doing it that way," Sister Connie said.

A parish festival is held every fall. A talent show celebrates the people of the parish.

"We celebrate ourselves with the festival," Sister Connie said. "That's just how we are here."

Sister Connie talks about a volunteer who cleans the church every Friday. He's been a parishioner since he was a boy.

"That is his gift," Sister Connie said. "Those are major things, to spend four hours a week cleaning the church."

"That's what works here—all the staff is part-time except for me. Sixteen hours here, 16 hours there ... and it works because it's a little of this, a little of that."

Sister Connie also commends St. Ann's strong youth program. Among other activities, members have helped with projects such as the distribution of food baskets. And students in the religious education program are known to do things like send out Valentines to St. Ann's senior citizens.

Sister Connie describes a telephone call she received eight or ten years ago while working at another parish. It was an invitation to work at St. Ann. She had just started a new assignment, so she told the caller she couldn't consider it right then.

"I remember hanging up the phone and thinking, 'not now, maybe at a later time.' It was like a sense of foreshadowing. The next time it opened, it was my time," she said.

"I always remember hearing about St. Ann's when I was a novice, that it was a small, vibrant, socially aware parish. And this community wants you to be a part of that."

She remembers her installation ceremony at St. Ann and the hospitality that greeted her. She says her current position has been her dream all along.

Sister Connie fondly describes her childhood in Dayton. She says she benefited from a close family and a strong Catholic community.

"My experience with the church—from the time I played hopscotch on the sidewalk while my mother said the stations—was that it was fun," she said. "It was real for me. And I love making it real for someone else."

That's what she did when she helped an 84-year-old woman who called the parish office and asked for help.

"I'd never met her, and she wasn't part of our tradition," Sister Connie said. "She called and said, 'I was told to call you because I don't have any food.' I took that as a compliment, that somebody told her to call St. Ann's."

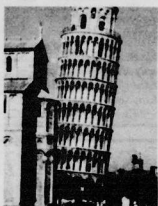
"So we brought her food and visited her. Recently I called her and asked if she was ready to have somebody come and assess her needs. I knew she trusted me, but I had to build it. And that feels wonderful."

"My view is, if you don't have a spirituality that teaches you how to hand over your concerns and say, 'God, this is yours and not mine,' you will not be able to stay peaceful."



NEIGHBORHOOD PARISH—St. Ann Parish in Terre Haute, parish life coordinator, and Father Tony Volz, pastor of established in 1876, serves about 155 families from a Sacred Heart Parish in Terre Haute. St. Ann and Sacred Heart neighborhood on the city's north side. The parish works hold many joint liturgies and activities. (Photo by Peter under the leadership of Providence Sister Connie Kramer, Agostinelli)

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Father Tony Volz



FEAST—Archbishop Agostino Cacciavillan, apostolic pro-nuncio presides at a Mass marking the feast of St. Benedict and 140th anniversary of the founding of St. Meinrad Archabbey on March 21. (Photo courtesy St. Meinrad Seminary)

Special feast of St. Benedict at St. Meinrad

by Barbara C. Atwood

The feast of St. Benedict and the 140th anniversary of the March 21 founding of St. Meinrad Archabbey were noteworthy this year because Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States, was celebrant and homilist at a special Mass.

The Benedictine community, students from St. Meinrad Seminary, faculty and staff of the archabbey and seminary, and lay oblates of St. Benedict attended the Mass.

Archabbot Timothy Sweeney said that the community at St. Meinrad was honored to host the pro-nuncio. "For some decades now, it has been our custom to invite a prominent church leader to celebrate with us the Feast of St. Benedict (March 21) or the Feast of St. Meinrad (Jan. 21).

"Benedictines, by their vow of stability, have always inserted themselves for life into a given geographical area," the archabbot said. "It is important for us to be reminded of the larger church and the larger church to be personally aware of the presence of St. Meinrad. Certainly the representative of the Holy Father is one who, by his very presence, reminds us of the larger church."

A reception followed the Mass, during which the community had an opportunity to meet the pro-nuncio. "Given the presence of our seminary schools and the vital concern of preparing future priests and church leaders, it is important for the apostolic pro-nuncio to be personally acquainted with the physical location and the people who are engaged in this important work for our church," said Archabbot Timothy.

The Benedictine community currently consists of 140 monks. They continue to prepare candidates for the priesthood—as well as for lay ministry—to assist in meeting the pastoral needs of area Catholics. They also have a ministry to Christian families for religious and inspirational publications and gifts produced and distributed by Abbey Press.

"We pray that God grant us not less another 140 years to be of assistance, not only to our church, but to our neighbors here in southern Indiana," said the archabbot.

Catholic gathering counters Terre Haute pro-choice speaker

Mother Teresa reminds us how important it is to speak for the rights of the unborn.

by John Fuller

About 50 members of Catholic churches in Terre Haute met at St. Joseph Church last Thursday, March 24, to respond to a talk at Indiana State University by Sarah Weddington.

Weddington is the attorney who argued the *Roe vs. Wade* case before the U.S. Supreme Court. She spoke to 250 students, faculty and staff about the history of the pro-abortion "pro-choice" movement.

The group that met at St. Joseph prior to the talk was organized by Rick Mascari of St. Benedict and Patti Fuller of St. Patrick.

Two years ago, Indiana State sponsored a talk by then-president of Planned Parenthood, Faye Wattleton. We had several months to organize, and were able to put together a group of about 300. We only had a couple of weeks to organize the Weddington response and we're happy with the turnout," said Fuller.

Mascari began the evening at St. Joseph by reading the talk Mother Teresa gave at the National Prayer Breakfast in Washington. "Mother Teresa reminds us how important it is to speak up for the rights of the unborn and that abortion is the greatest destroyer of peace," Mascari said.

After listening to the speech, those gathered recited the Lord's Prayer and then walked as a group to the open-air plaza adjacent to the university's student union.

There, the group was met by the music ministry and pastoral staff of Calvary Full Gospel Church, who led the group in song and prayer for one hour.

Vince Lundstrom of St. Patrick said, "It is so appropriate that we are praying here together for the unborn on the eve of the anniversary of the conception of Jesus."

Inside the student union building where Weddington was speaking, students from the Baptist Student Union manned a table of pro-life literature.

Some of the Catholic participants, including Fuller and Mascari, gather the first Monday of each month at St. Patrick to pray for the unborn. "We started doing this in January of 1989. We feel that the most effective response to the abortion crisis in our world is prayer," said Mascari.

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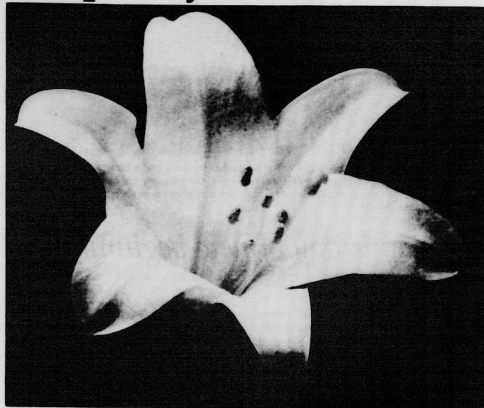
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Faith Alive!

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Keep holy the Sabbath as a day of rest, prayer



QUIET TIME—The beauty of the Easter lily is a reminder of the importance of taking time to rest and relax and experience quiet time with God and self on Sundays. (CNS photo by Gene Plaisted from The Crosiers)

Easter impels us to reflect on life

by David Gibson

You will experience a death and resurrection in your own life in the year ahead. That's a sure thing!

These death and resurrection experiences may or may not take a dramatic form.

Perhaps your resurrection will come simply from resolving a conflict at home or at work that bogs you down and stresses you out. Resolving the conflict may be more pleasant than you expected, but the end result will be liberating.

Perhaps your experience of death will come in the form of a failure at one task, while your experience of resurrection takes the form of recognizing your real competence in another area.

Experiences of death and resurrection are a part of ordinary life.

So much is extraordinary about Easter that it is difficult to think it has anything to do with ordinary life.

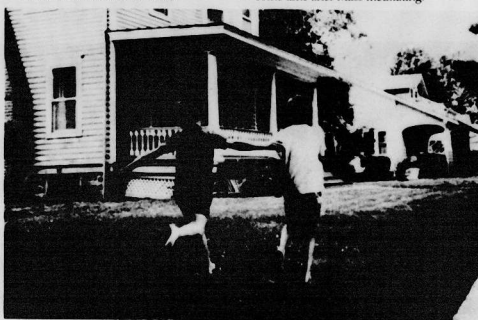
But if Easter is unlike other Sundays, in another sense it discloses the typical Sunday's intent.

And if each Sunday is different from the week's other days, it nonetheless reveals the purpose and pattern of each day of the week.

Easter Sunday addresses the life we

actually lead. It impels us to identify the patterns of death and resurrection in our ordinary days, and to recognize in them the action of Jesus.

(David Gibson edits Faith Alive!)



REST AND RELAXATION—Whatever your age, Sundays should be a time of rest, relaxation, family time, and prayer. (CNS photo by Paul Conklin)

by Br. Cyprian Rowe, FMS

I've worked as a psychotherapist with clients who badly needed to learn how to relax.

They've told me later that after they learned to relax all parts of themselves, it was as if they could hear their heartbeat. They actually could hear it!

One client told me he could feel the blood moving through himself, that it was as if his body had been given back to him—his body and his spirit.

Learning how to relax often is a part of learning how to rest. I believe it also is part of learning how to make the most of the Lord's Day.

Think, however, what most weekends look like as they approach and how they conclude on Sunday night.

An approaching weekend is like a grab-bag of fun. At the same time, the weekend grab-bag usually is too full to lead anywhere here but to frustration.

No wonder that many Sundays end with resigned shrugs and disappointed winces. Another weekend is gone!

And so many promises of rest and worship went half-filled or were half-filling amidst the busy weekend schedule of events.

On Friday evening, looking ahead, the weekend appears full of possibilities for family time and leisure activities.

"I'll go to the park with the kids!"

"I'll get over to see the grandparents!"

"I'll shop for the month!"

"I'll finish off that book!"

"I'll pray."

"I'll read the Sunday readings and spend some time after Mass meditating."

"I'll catch up on this project or catch up on those errands."

On Fridays, many people have in the back of their minds a long list of things they need to get done during their free time that weekend.

All the promises come back like ghosts on Sunday night when they lay out the shirts and dresses and school clothes.

Another weekend is gone but their human spirit still is at large—unpossessed, disquieted, confused and exhausted.

Life, that sacred gift that the Lord gives, is not the sum total of all of the activities that people can squeeze like feathers into a pillow.

People won't have life in abundance just because they complete all their designated weekend errands expediently.

Here is where remembering to keep the Lord's Day holy comes into play. Rest is part of what this day is about.

We need rest to fulfill our human vocation. We need to pull back and observe a time when no demand is sacred other than concentrating on the sacred.

Rest must be a time when we "give permission" to our flesh and spirit to relax, to be still.

Rest, relaxation and stillness then are ways to take possession of ourselves again.

Without rest, there are no thoughts of God. The spirit is trampled by too many demands.

So sometime before the weekend, it is good to prepare for a time of rest. After all, nothing happens of itself.

The preparation I envision has three parts.

► **Setting time aside**—Actually make an appointment with yourself.

Spend between 15 minutes and half an hour discerning what tasks are essential right now and what chores will demand immediate attention during the weekend. Decide this in an atmosphere of prayer.

► **Look backward**—It is not happenstance if on most Sunday evenings you feel let down and unrewarded.

Mistakes easily get repeated if one never looks back and asks why things go the way they do. Similarly, if you experience success but don't reflect back on the reason for it, you'll never understand how the success came about.

► **Lay out possibilities**—Be real. Choose among them. Schedule everything.

Those who do everything, but never rest, leave life undone. Remembering to keep holy the Sabbath is a sacred remembering. It requires rest.

(Marist Brother Cyprian Rowe is a research associate in the Department of Psychiatry at Johns Hopkins University School of Medicine and also is the Dean of Students at the Graduate School of Social Work at the University of Maryland in Baltimore.)

DISCUSSION POINT

Sundays focus on the Eucharist

This Week's Question

What do you do at home to make Sunday special?

"Family time. It could be boating or just relaxing together. We center the day around the Eucharist. We attend liturgy and have quiet time reflecting on our relationship with Jesus and community." (Jim Lince, Morehead City, N.C.)

"Sometimes I work at our ecumenical Sunday lunch program for the poor that our parish participates in. I make sure the stove is lit. It's a way of sharing with these people." (Larry Stuckart, Spokane, Wash.)

"It's the day we spend visiting older relatives in the nursing home or where, or. Most of the time we celebrate with an intergenerational family meal." (Helen Grommes, Fargo, N.D.)

"As a single person, I usually like to take some time to relax with a cup of coffee and pray with the Sunday paper. It

helps me center in and keep connected with how God is active in the larger world." (Shirley Wallace, Fargo, N.D.)

"We try to have a special meal together as a family." It's a special time we spend together as a family." (Marty Kay Whitacre, Olathe, Kan.)

"Sometimes we let the kids take turns picking something they would like to do, and we do it together." (Linda DeBrecht, Austin, Texas)

Lend Us Your Voice

An upcoming edition asks: What social forces rob people of true freedom?

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



Sunday is 'little Easter'

by Fr. Lawrence E. Mick

It is common to hear Sunday described as a "little Easter."

However, it might be more accurate to speak of Easter as the "great Sunday."

For every Sunday celebrates the resurrection. And Easter celebrates the resurrection even more fully.

All of which leads me to ask, What are Sundays for?

Did you know that Sunday wasn't a day of rest in the church's earliest days?

The Jewish Sabbath, observed on Saturday, was a day of rest and Sunday was a work day for most people at that time.

When Christians began to celebrate Sunday as the day of the resurrection they were in no position to change work schedules or social customs so they worshipped before or after work on Sunday.

The practice of observing Sunday as a day of rest did not begin until about the fourth century, after Christianity became the Roman Empire's official religion. Civil authorities wanted to create a balance of work and leisure on humanitarian grounds.

After all, ancient peoples did not have labor unions to insist on a five-day work week. The development of the Sunday rest was a way of humanizing the week, so that workers had at least one day free.

Only later did Sunday rest acquire religious significance, though that was natural since the Jewish Sabbath had similar humanitarian purposes and had religious significance as well.

Of course, freedom from work made gathering for worship much easier for Christians.

Whether or not Sunday was observed as a day of rest, Christians always have seen Sunday as the primary day for worship. Sunday is the original feast day in the Christian calendar.

Before there were any feast days as we

know them today, Christians celebrated on Sunday of each week.

Sunday was the day of Christ's resurrection. Since the Eucharist celebrates the resurrection, it was only natural for Christians to gather for Eucharist on Sunday.

Sunday also was the day of Pentecost, when the Spirit was poured out upon the infant church.

Ancient writers also spoke of Sunday as the "eighth day," the beginning of the new creation. The Book of Genesis shows God creating the world in six days and resting the seventh day. Christians saw the resurrection as the beginning of God's new creation.

With modern culture's fast-paced schedules and constant demands on time, many people long to sleep in late on Sunday and take it easy. Sunday for many has become the primary day of leisure.

In church tradition, however, the emphasis is reversed. Sunday is not primarily a day of rest. It is, first and foremost, the day for common worship.

Sunday rest may be a value for people's psychic and spiritual health, but the primary value of this "rest" is to enable us to worship together.

And it is very appropriate that we be free from the demands of day-to-day existence on Sunday in order to worship together, rejoice in the new creation, and be renewed for carrying on the mission of Christ during the week.

After all, the kingdom has not yet come in its completeness, so most of us will have to spend many hours each week working and coping with life's problems.

Sunday is one day we can celebrate the truth that we follow the one who is the victor over all.

It is a day to enjoy life in God's presence and in the midst of the assembly of believers.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)



WORSHIP AND LEISURE—Sunday for many has become the primary day of the week for leisure activities. In church tradition, however, the primary value of this day of rest is to set aside free time that enables a community of believers to worship together. (CNS photo by David Perry)

Sunday is day of new beginnings

by Fr. John J. Castellet

Sunday was the day early Christians gathered for communal worship and the day they could take care of corporate works of charity. It was the Lord's day, the Christian Sabbath.

On this day the author of the Book of Revelation had the first of his remarkable religious experiences: "I was caught up in spirit on the Lord's day and heard behind me a voice as loud as that of a trumpet" (Revelation 1:10).

Christian practice changed the Sabbath from Saturday, the last day of the week, to Sunday, the first day.

The chief reason was the centrality of

the resurrection in their lives. The Gospels record that it was "on the first day of the week" that they discovered the empty tomb and became aware of Jesus' victory over death.

The Jewish Sabbath marked God's rest on the seventh day of creation. The Christian "first day of the week" celebrated the dawn of a new creation whose fulfillment was still to come at the end of time.

This "eighth day" was the last and the first day of the week, an end that was at the same time a new beginning.

Every Sunday is a little Easter—the first day of eternity for those who exultantly proclaim, "Jesus Christ is Lord."


(Father John Castellet is a Scripture scholar, author and lecturer.)

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RESURRECTION OF CHRIST—Bystanders look on in amazement as the resurrected Christ, surrounded by angels, emerges from the tomb on Easter. The artist of this Renaissance painting, titled "The Resurrection of Christ," was Italian Andrea Mantegna, who lived from 1431 to 1506. (CNS photo from The Bettmann Archive via Reuters)

Resurrection—church's central teaching

But even the apostles refused to believe it when they first heard of it

by John F. Fink

The doctrine that Jesus rose from the dead is both the most central teaching of the Catholic Church and, at the same time, the hardest to accept. It simply is not within the experience of us human beings that someone can come back from the grave, that someone who has died can come back to life again.

Yet we believe that that is exactly what happened. If that central mystery of our faith is not true, then, as St. Paul told the Corinthians in the year 56, our faith is in vain. Further, since Jesus' resurrection preceded our own, if he didn't rise from the dead, neither will we. And each Sunday we say in the Nicene Creed that we "look for the resurrection of the dead" (in the Apostles' Creed we say that we believe "in the resurrection of the body").

Jesuit Father Gerald O'Collins is probably the top expert on the Resurrection. A professor of fundamental theology at Gregorian University in Rome, he has written our books on the Resurrection since 1967 besides encyclopedia entries and uncounted articles.

Father O'Collins says that "Jesus' resurrection is much more than just a major revealed truth. When properly understood, it is the truth about God from which everything else follows."

If Jesus had not risen from the dead, there would be no Christianity.

The apostles didn't expect Jesus to rise from the dead. Even though he told them over and over that he was destined to

suffer, die and rise from the dead, they didn't understand it. For example, after Jesus was transfigured on the mountain before Peter, James and John, Mark's Gospel tells us, "As they were coming down from the mountain, he charged them not to relate what they had seen to anyone, except when the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what rising from the dead meant" (9:9-10).

So after Jesus was crucified it was a bewildered bunch of men and women who huddled fearfully in the Upper Room. This turn of events was not at all what they had expected. Why, less than a week before their leader had ridden into Jerusalem in triumph. These were the men who had argued over who was going to have what positions when Jesus established his earthly kingdom.

I'm sure they tried to comfort one another the best they could and they undoubtedly talked about what they were going to do next. Plans were probably made to return to Galilee and to their various professions. It had been an exciting three years following Jesus, but now it was all over.

Then some of the women, led by Mary Magdalene, slipped out of the Upper Room while it was still dark early on Sunday morning to go to the tomb. They found the tomb empty and men in dazzling garments told them that Jesus had been raised from the dead. Mary Magdalene hurried back to tell Peter and John, who ran to the tomb. Yet, even after seeing the empty tomb, John's Gospel

says, "they did not yet understand the Scripture that he had to rise from the dead" (20:9).

The apostles still weren't ready to accept something so preposterous as Jesus' rising from the dead. Luke's Gospel tells us that, when the women had told the apostles what they had found, "their story seemed like nonsense and they did not believe them" (24:11).

But then the appearances started—perhaps first to his mother, although that is not recorded in the Gospels. He appeared to Mary Magdalene, to the disciples on the road to Emmaus, to Peter, to the rest of the apostles, and then to more than 500 people at the same time, according to St. Paul (1 Cor. 15:7). Now the apostles could no longer doubt the Resurrection: they saw Jesus with their own eyes; they touched him, ate with him, talked with him.

When they talked with him, he told them that he expected them to go out and tell the whole world about him. He said he would go to heaven and then send the Holy Spirit on them. And this he did.

But God realized that this small band of unlettered men, most of their leaders only fishermen, would need some help. So he found a man with a good education, both a Jewish Pharisee and a Roman citizen, fluent in Greek as well as Aramaic, who could provide what was lacking in the apostles. This, of course, was Paul, whom Jesus personally converted by appearing to him on the road to Damascus. It was Paul who became the great apostle to the gentiles.

Christian documents, letters to the Christian communities he or his disciples founded. It was he who shaped the early Christian church. And what did he teach? He answers that question in his First Letter to the Corinthians:

"I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures; that he was buried; that he was raised on the third day in accordance with the Scriptures; that he appeared to Kephias, then to the Twelve" (15:3-7). Paul preached the Resurrection.

Undoubtedly the doctrine of the Resurrection was the hardest part of the Christian religion for the early Christian missionaries, Paul and the apostles, to sell. This was a time when people did not believe in life after death. It was not part of ancient Greek or Roman theology, and even the Jews were bitterly divided over the issue, with the Pharisees believing in life after death and the Sadducees not believing in it.

The Acts of the Apostles shows how important the doctrine of the Resurrection was to the apostles. There are six long discourses in the Acts dealing with the Resurrection, five of them by Peter and one by Paul. No other doctrine was preached more by the early Christians than that Christ died for our sins and that God raised him from the dead.

It was the denial of the doctrine of the Resurrection, in fact, that prompted Paul's First Letter to the Corinthians. Paul was in Ephesus when he learned that some

(Continued on page 14)

Paul was the author of the first

seeing the empty tomb, John's Gospel

The doctrine of the Resurrection is church's most central teaching

(Continued from page 13)

members of the Christian community in Corinth were denying the resurrection of the dead. Therefore, he wrote this famous passage:

"But if Christ is preached as raised from the dead, how can some among you say there is no resurrection of the dead? If there is no resurrection of the dead, then neither has Christ been raised. And if Christ has not been raised, then empty is our preaching; empty, too, your faith. Then we are also false witnesses to God, because we testified against God that he raised Christ, whom he did not raise if in fact the dead are not raised. For if the dead are not raised, neither has Christ been raised, and if Christ has not been

raised, your faith is vain; you are still in your sins. Then those who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are the most pitiable people of all!" (1 Cor. 15:12-19)

To return to Father Gerald O'Collins, here is some of what he told Desmond O'Grady, Rome correspondent for *Our Sunday Visitor* last year: "The disciples really saw the risen Jesus and did not simply 'recognize the truth about him.' This radically changed them. It made them founding fathers and mothers of the church along with the Founder. The fact that after Jesus' disgraceful death they came to know he was gloriously alive was an essential factor, although not the only one, in them becoming apostles.

"It strengthened Peter, it changed Paul, who had been a persecutor of Christians; it transformed Mary Magdalene into what an early third-century Christian, Hippolytus of Rome, called 'an apostle to the apostles.'"

Father O'Collins also said this about the empty tomb: "The point of the empty tomb is that Jesus' human remains were taken into a new and glorified life. The Resurrection was not merely Jesus' soul living happily ever after, but transformation of his whole being in its spiritual and bodily dimensions."

Indeed, Jesus' body was changed after the Resurrection. He had the type of spiritual body that we will have after our own resurrection. Thus he was able to move through a closed door, appear and

disappear suddenly, and he obviously looked different since some of his closest followers didn't recognize him.

None of those who saw the risen Lord really describes him, so we don't know what his spiritual body looked like. Paul does say something about how our bodies will be after we are raised, without, however, describing them.

"There are both heavenly bodies and earthly bodies, but the brightness of the heavenly is one kind and that of the earthly another. . . . So also is the resurrection of the dead. It is sown corruptible; it is raised incorruptible. It is sown dishonorable; it is raised glorious. It is sown weak; it is raised powerful. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual one" (1 Cor. 15:40, 42-44).

As we celebrate Easter this year, we can look with the eyes of faith at the risen Christ and contemplate the day when we, too, will rise gloriously from the dead to live for all eternity.

It's hard to imagine a world without Easter

Think of the times and places where the good news—the Gospel—has not yet arrived

by Fr. Eugene Lavender, SSS
Catholic News Service

A world without Easter?

A world in which Jesus did not die to save us from sin? Or rise from the dead?

It is very hard to imagine such a world. What chance would there be for eternity with our Creator?

For many centuries—since the days of Constantine the Great in the early 300s—our

culture has been profoundly marked by Christianity.

Consider Christmas, with its transformation of our downtowns, squares and malls. Or consider even Ash Wednesday, with people everywhere signed with ashes, announcing that they are indeed dust, and to dust they will return.

Then there is Easter with yellow and violet in every store window, and Easter lilies and Fifth Avenue's Easter parade. At Easter, everyone, everything, everywhere seems full of joy and life.

But look again. Very often what passes for joy is only having fun. All that life, however, may just be a mask for death.

It is hard to imagine, but in a lefthanded way it also is good to try to imagine a world without Jesus' saving, death and resurrection.

To do it, we might think of times and places where the good news—the Gospel—has not yet arrived. Consider ancient civilizations where the forms of worship demanded the sacrificial death of human beings.

It is true that Jesus was put to death and that his death was a sacrifice, but that was because of his personal acceptance of God's will. Jesus' death had nothing in common with those ancient human sacrifices.

Those who plotted Jesus' death simply wanted him out of the way. For them, Jesus' death was no "passion." It was an execution.

Consider also places where people find meaning in life by losing themselves in a faceless mass of people driven by an ideology. Remember the terrors of China's Cultural Revolution just a few years ago.

But we do not have to go so far.

There are times and places much closer where the Gospel did arrive but then got snuffed out for a while. It came and went.

Remember the Nazi terror with its gas chambers? Perhaps you have visited Dachau in beautiful Bavaria, not far from Munich. It is hard to think of Easter while visiting inside the grounds of the former

concentration camp. Inside there, everything speaks of death.

There may be places close to home where there is no sign of Jesus' passion and resurrection. No Good Friday. No Easter. Places where the mind has been dulled, the heart is barely pumping and the spirit is numb, all but dead and buried.

Some time back I was in a cab on my way to LaGuardia Airport, and we were stopped at an intersection waiting for the light to turn green. The neighborhood was dilapidated, with buildings boarded up. The kind of place you want to drive through as quickly as possible.

The cab driver looked back and asked, "Have you ever seen a drug dealer?"

"No, I don't think so."

"You're looking at one right now."

As I watched, the exchange took place on the sidewalk, as smooth as silk. They were just kids. I wondered if it was crack. I felt very sad. I am usually a hopeful person. It is my nature. But at that moment I could not feel any hope. Jesus is risen, but for those kids there was no Easter.

I know there are people who get used to such things. Perhaps we all could.

We drove on, just around the corner, some old people with God's peace on their faces were watching children playing on the sidewalk.

Thank God for Easter! Alleluia!
(Father LaVender is a Scripture scholar and senior editor of *Emmanuel* magazine.)

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Connecting Easter to symbolism of new birth

Maintaining ancient and colorful customs

by Fr. David K. O'Rourke, OP
Catholic News Service

Many cultures have ancient and colorful Easter customs. Some of them are possible today and are fun for the family. They are good ways to explain the meaning of Easter.

Several years ago, on Holy Saturday, I stopped in on friends whose roots go back to

a steel town in Indiana, and then back to Russia. The parents and their five children were seated around the dining room table decorating Easter eggs.

Using fine brushes, they were painting multicolored geometric patterns on a dozen rather old-looking eggs. The finished eggs were brilliant and colorful enough to have graced a czar's Easter table.

Then I noticed the little pots of paint were sitting in a bowl of hot water. "What is that you're using?" I asked Harriet.

"Melted crayons," she said. "It's wax."

Knowing I was curious and interested, she handed me one of the eggs with the warning, "Careful, they're fragile." It was

as light as a feather, obviously just an empty shell.

"How did you do that?" I asked, looking and finding no hole in the egg.

"There are two ways. The fast way and the slow way. The slow way is simple. You take a dozen eggs, leave them in their little box and put them in the attic or on a high shelf for six months. And they'll just dry out."

"Well, that's easy enough."

"Yes," said son Brian, "providing you don't crack one while they're drying out, which can get very smelly."

"The quick way is to poke a little hole in each end with a pin, scramble up the innards with the pin, and then blow it out—very carefully," Harriet said. "We use the fast way."

The melted crayons provide bright colors. And if you haven't inherited any Russian tools, you can use little water-color brushes to color the shells.

Another practice, which I learned from a parish oldtimer, explains one of the most common Easter decorations.

Many Easter baskets have shaved green paper "grass" in the bottom. But in years past the Easter dinner table, like the baskets, had a centerpiece of living, green grass.

Especially in farm communities, it was

the custom to set grains of wheat in a dish for sprouting around the beginning of Lent. By Easter time the wheat would have sprouted and grown a good six inches high, a beautiful sign of spring and new life.

Today, this is again a possible practice right in the heart of our cities. Many cities have natural food stores or supermarkets that sell grains in bulk. A few ounces of wheat kernels, which cost only a few cents, is enough for a large display.

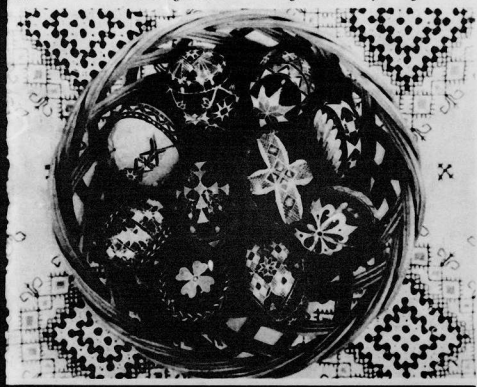
To sprout the wheat, spread a thin layer of cotton on a dish. Moisten the cotton so that it is wet but not drenched. Sprinkle the wheat kernels closely together all over the cotton. Make sure that each kernel touches the cotton.

Place the dish in a lighted place, such as a window sill. Keep the dish moist and then wait and watch. Within a week the kernels should start to swell and crack open. Then the grain sprouts and soon the green grass starts coming up.

This is an excellent way to explain to children, even small children, passages like: "Unless the grain of wheat falls into the ground and dies, it has no life."

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

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Easter encourages the faithful to seek growth

It can be easier to just exist, like a seed in a packet, than try to grow

by Mary Ruback Benson

When trees are still bare and winter's cold winds continue to blow, gardeners are planting seeds in pots indoors in order to get a head start on spring planting.

As I opened a packet of seeds recently and shook some out onto my hand, I thought about how people are like these little seeds.

The seeds were relatively safe in the packet. If the packet was dropped, there was no harm done. I probably could have stepped on the packet and not damaged the seeds.

The seeds were not deteriorating or growing; they were merely existing. The gift of life, the beauty of growth, was locked inside, hidden from view.

Some people like an existence that is relatively safe, with few risks.

Once the seeds were in the nourishing soil, watered, and covered with plastic to help retain moisture and get the most benefit from the sun on the window sill, they were no longer safe in the packet. They were at risk, daring to grow, to release the gift of life tucked in a packet that had felt weightless on my palm.

Now the greatest risk will be transplanting them outside. There will be cool weather. Sometimes the wind will be rough and constantly shake them. There will be days when the sun is much too generous with its warmth. Insects will find the plants tasty.

Oh, the risks of daring to grow and release the gifts that God has tucked inside of seeds and humans!

But if the plants do not risk the rough wind, they will never feel its gentle, refreshing touch.

There will be days when the sun's warmth will be perfect as the plants hold

their leaves and buds upward to receive its caresses.

There will be gentle rains that weave their way into the soil and quench the thirst of the plants' roots.

There will be hard rains, too, that will beat the plants down. But they do not have to stay beaten.

As with all difficult times in life, the problems will pass if one does not lose heart. The sun will return. There will be gentle breezes to lift the plants upward again and renew their spirits.

It is the same with people. We can let life's problems be our total focus. We can wallow in self-pity. We can walk with our heads down, basking in our misery, and in so doing miss the gift of a beautiful sunrise. We can reject people who try to help us.

Often it is easier to be miserable than to risk growth and goodness because of the possibility of failure. What if one offers help? It is easier to be miserable and hide than to risk asking for help and maybe having to risk rejection again and again.

It can be easier to just exist, like a seed in a packet, than to try to grow.

However, if we choose to live that way, we will not experience much success and certainly many of our God-given gifts will be left untouched. We will not be alone, because other people choose the packet too.

God gave us many gifts, but he never said we had to use them. He never said we had to grow.

It might be dark in that packet, but it can be safer. Blooming is hard. It takes risk, hard work, pain, and maybe even forgiving ourselves.

However, we can risk sending up shoots and growing. We can risk failure, knowing failure is not an end unless we allow it to be so because humans have the ability to be resilient like a flower in a storm.

Sadly, there are too many people who never let the gifts of God or his helpers assist in nourishing their lives. They are too content to be like seeds in a packet.

(Mary Ruback Benson is a member of St. Simon Parish in Indianapolis.)


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Some family activities for Easter

Simple ways families can both enjoy Easter and heighten their awareness of its meaning

by Linda Allison-Levins
Catholic News Service

In our home a sense of anticipation surrounds the Easter weekend.

My 9-year-old daughter Noelle looks forward to her older brother Christian driving 100 miles to dye eggs with her. The fact that he's 24 does nothing to dampen this family tradition.

And though my son Scott is temporarily very busy being 19, I catch an occasional glimpse of his eyes, which tell me that the meaning of the resurrection is still embedded deep in his heart.

I am reminded more of God's tremendous love for me at this time of the year than at any other. Expressing this appreciation with my family gives me the greatest joy.

So this is a good time to look for simple ways families can enjoy Easter and heighten their awareness of its meaning.

1. Plant something together—a tree, a plant, flowers—to celebrate the continuing cycle of life made possible by the resurrection.

2. Rise early Easter morning and let the children release a bright bunch of balloons tied with ribbons and streamers. Praise Jesus for his resurrection.

3. Create a "resurrection time capsule." Have each family member write down something he or she would like to achieve or see happen in the coming year. Enclose everyone's contribution in an airtight plastic container and bury it in the yard. Use a wooden cross or some other object as a marker. Vow to encourage one another on the journey through the coming year and to celebrate accomplishments.

4. When gathered for Easter dinner, let each member express what the new life of the resurrection means in his or her own life.

5. Give each family member a small handmade gift to celebrate the life of hope that Jesus makes possible.

6. Tie brightly colored crepe-paper streamers to your car. Write on them "He Is Risen!"

7. Take time with your children to explore and discuss the new life all around us: plants, birds, insects.

8. Begin an Easter poster inviting all

family members to write notes or draw pictures depicting life issues such as caring for the unborn, the elderly, the handicapped, the abused, the entire human race. Discuss how new life in Christ enables us to care about all life issues.

9. Set a place for the risen Christ at the dinner table and celebrate the fact that he lives in our midst daily.

10. Ask a parent to suggest a family activity for the day. (It could be the beginning of an important family ritual.)

Finally, another suggestion: Spend some quiet time alone with your innermost feelings. Tell God why you are grateful for Easter and what it means in your own life. Celebrate the hope in your life by living and loving to the fullest.

(Linda Allison-Levins is the minister of youth at St. Mary's Church in Louisville, Ky., and the author of "Keeping Up Your Spirits Therapy," an Elf Help book by Abbey Press.)

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FAMILY ACTIVITY—To heighten children's awareness of Easter's meaning, families might rise early on Easter morning and let the children release a bright bunch of balloons tied with ribbons and streamers.—CNS photo by Denise Walker

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At Easter we are all called to experience the risen Lord in faith

by Fr. Francis T. Gignac, SJ

On the eve of Passover, a Jewish household discards breads and other foods containing yeast in order to make a new start. The Passover theme of a new beginning is emphasized in our Easter liturgy when Paul tells the Christian believers in Corinth (1 Cor. 5:6-8) to throw away everything with yeast, as Christ the Paschal Lamb has been sacrificed. The time has passed for corruption and wickedness, Paul says. The time has come for sincerity and truth in our relationship with our risen Lord.

The prophets in the Hebrew Bible spoke of their own times and expressed only in vague terms their hopes and dreams of a coming messianic age. But we Christians often find a deeper meaning in their words.

In the Good Friday liturgy, we hear the words of an unknown poet describing Israel's role in mediating God's blessings to the rest of humanity through suffering. We see how aptly it fits Christ's passion: "Because he surrendered himself to death and was counted among the wicked . . . he shall take away the sins of all and win pardon for their offenses."

In the first reading of the Easter liturgy, from the Acts of the Apostles (10:34-43), the witnesses of the Resurrection are the disciples who personally experienced the risen Lord alive and working in their midst, continuing to reveal himself to them. Through this experience, they are commissioned to preach reconciliation and forgiveness for all who believe in him.

accounts of resurrection appearances in the New Testament. In most of these accounts, Peter is the first to see the risen Jesus. The fourth Gospel describes Simon Peter and the Beloved Disciple—perhaps a literary symbol of the model Christian believer—going to the empty tomb. But they do not see Jesus. Instead, Jesus appears first to Mary of Magdala and instructs her to go and tell his brothers of his ascension to the Father. What she proclaims to the other disciples is the standard apostolic announcement of the Resurrection in the New Testament: "I have seen the Lord."

Mary of Magdala represents the women who did not desert Jesus during the passion. Because of this, she received the honor in our liturgical tradition of being the only woman (besides the mother of God) on whose feast the Creed is recited, precisely because she was considered to be an apostle. In fact, in Christian tradition, she is called "the apostle to the apostles."

At all times, but especially at Easter, we are all called, men and women, old and young, to experience our risen Lord in faith, to develop a personal relationship with him, to bring the reality of our life in Christ to the level of psychological awareness. We concentrate on the things that really matter in following Christ. We proclaim to others by our words and by the example of our lives that we realize our sinfulness is forgiven.

(Father Gignac is a professor and chairperson of the Department of Biblical Studies at The Catholic University of America in Washington, D.C.)

The Gospel for 201-49 is one of seven

Those who join church at Easter still need our support after Easter

They should be invited to be involved in the parish

by Richard Cain
Catholic News Service

For Peg Blatt, becoming comfortable with Catholic faith was a long, hard process. And she thanks God for it.

After years of participating in the Mass at Our Lady of Peace Parish in Wheeling, W. Va., with her husband, a cradle Catholic, Blatt entered the Rite of Christian Initiation of Adults in 1983.

Deep inside she felt God was calling her to be Catholic. But the doubts and questions continued during the six months of discernment and preparation leading up to the powerful Easter Vigil liturgy. And her need for support continued afterward.

So Blatt is grateful for the support she received and the close friendships she formed with the others in the RCIA and its team members.

"We weren't dropped" after that Easter Vigil, she said, looking back on the experience. "We were invited to be involved in the parish."

Immediately after the vigil, the pastor asked Blatt to teach a fourth grade

catechetics class. Parishioners invited her and her husband to co-chair the parish fiesta. And most important, Blatt continued to participate in the parish's RCIA process. "It was very reassuring," she said. "I felt affirmed in being Catholic."

Blatt's experience illustrates the crucial importance of the post-Easter part of the RCIA. This period is called "mystagogy" and is a time when the new members, now called neophytes, reflect on the sacramental mysteries they have just celebrated.

Mystagogy is the time when the newly initiated strive to make their faith a full and active part of their lives, said Pat Bartle, director of liturgical practices for the Diocese of Wheeling-Charleston, W.Va. It is a particularly appropriate time for teaching new members about the meaning of the faith they have just embraced.

In fact, this post-Easter period is the most crucial part of the RCIA process, according to Thomas Morris, director of religious education at St. Rose of Lima Parish in Gaithersburg, Md., and team member of the North American Forum on the Catechumenate, a leading parish resource for the RCIA process.

In his book, "The RCIA: Transforming the Church," Morris reminds parishes that they have a serious responsibility to provide effective catechesis for the newly initiated "so they can bring together the various threads and dimensions of their initiation experience and recognize the empowering presence of God."

This is done in four ways: (1) meditation on the Gospel; (2) sharing the Eucharist; (3) doing works of charity; and (4) the support of godparents, the community and the pastoral staff.

One parish in the Minneapolis-St. Paul Archdiocese has parishioners invite the neophytes to meet each week in different homes rather than the parish so that the neophytes can get to know more parishioners, said Bartle.

This has the added advantage of helping more parishioners become familiar with the RCIA and the value of ongoing adult education, she explained.

The goal is to involve the whole parish as much as possible in the RCIA process, Bartle added. This helps the neophytes become better integrated with the parish community.

It also lets the community be renewed by the fresh faith of the neophytes.

One way to do this is to have the neophytes share their faith stories with the whole congregation during the Easter season. "This is powerful," Bartle said.

Most of the Easter Gospel readings are post-resurrection stories and the neophytes are giving a contemporary post-resurrection story."

Having the neophytes continue to wear their baptismal robes until Pentecost also helps. It is a reminder to the whole congregation that Easter is a special time when we celebrate and renew our faith, she said.

It is also important for parishes to help the neophytes become familiar with the various ministries the parish offers. And, Bartle said, if a neophyte is interested in helping with the parish's accounting, it is important to introduce the person to a member of the finance council.

In this way, parishes not only increase their membership but also their leadership. Blatt's involvement in the RCIA has continued for 10 years—the last four as parish RCIA coordinator.

"The RCIA has become one of my deep loves," she said. "By Ash Wednesday I am already getting excited about the Easter Vigil. That's my high point of the year."

Cain, a former assistant editor of The Criterion, is now editor of The Catholic Spirit, newspaper of the Diocese of Wheeling-Charleston, W.Va.

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SUPPORT NEEDED—New Catholics continue to need support from the entire parish after their Easter Vigil initiation. (CNS photo)

The legend of the Easter bunny

How did the Easter bunny come to be associated with the feast of the resurrection of Jesus?

According to legend, a rabbit was the only animal in the garden where Jesus was buried and was the only animal to actually see the Resurrection.

According to the legend, the rabbit

was thunderstruck at the sight of Jesus rising from the dead, with "his raiment as white as snow" (Mt. 28:3). The dazzling light bleached the rabbit's brown fur to a snowy white and erased all color from its eyes.

The Easter rabbit never did overcome the shock of the event, so rabbits still tremble.



PASSION PLAY—Actors gather for a dramatic moment during a performance of the long-running Passion play in the United States. The story of God's saving love, the Passion play has been performed in Union City, N.J., at a theater owned by Holy Family Parish since 1915. (CNS photo from Park Theater)

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'Magdalene' relates powerful story of conversion

'There was the glory of the dawn in his face and the sweetness of warbling thrushes in his voice.'

by Mary Ann Wund

"I believe that we all are called to be disciples," actress Miki Mathioudakis of Indianapolis explained.

In her role as Mary Magdalene in the powerful one-woman play "Magdalene," she has many opportunities to use her theatrical talent to share the good news of Christ with others.

Mathioudakis recently performed a 35-minute version of "Magdalene" at Little Flower Church in Indianapolis as a special Lenten program for members of the outside parish. In this original drama, she said, the Gospel comes to life.

"This poetic dramatization of the life of Mary Magdalene is based on a combination of Scripture and historical documentation," she said. "Magdalene" inspires us with the timeless message of the power of God's healing grace."

According to legend, she said, "Mary Magdalene was the keeper of the shroud in which Jesus was wrapped and buried, now known as the Holy Shroud."

In the drama written by Iowan playwright Michael Johnson, Mathioudakis said, "Magdalene reflects on her life as she cradles the shroud, recalling her carefree youth and the savage attack that stripped away her innocence and caused her fall into a life of degradation. Her miraculous redemption through a chance meeting with Jesus inspires her to become a devoted follower and leads her ultimately to the empty tomb and her final encounter with the risen Lord."

Mathioudakis said she feels called to minister to people through Christian drama. She first performed "Magdalene" five years

ago, and believes the play is a powerful way to reach out to the faithful as well as to minister to "people on the fringe."

In addition to continuing her performances of "Magdalene" accompanied by guitarist Bart Simpson of Indianapolis, Mathioudakis will introduce a new one-woman play called "Ruth" in June which is based on Old Testament passages.

"I especially like 'Magdalene' because the play is set at the end of her life, 30 years after the Crucifixion," Mathioudakis said. "She's been visited by an angel, who tells her she only has three days left to live, so she's tying up loose ends. As she reflects on her life, she holds the shroud which Jesus was wrapped in to be buried. She also finds an old pair of sandals which remind her of a childhood incident when she encountered Jesus and felt graced by him. And she remembers later encounters, when he came into her garden and she washed his feet, and another time when she went out looking for him and was healed of the seven demons."

One part of the play relates the events of Holy Week, she said, as Mary Magdalene remembers the Crucifixion and the Resurrection—going to the tomb with the other three women to meet the risen Lord.

"One of my favorite parts of the play is the image (outside the tomb) when she can't really see Jesus' face," Mathioudakis said. "He asks her why she is crying, and she thinks he's the gardener. I think it's a really funny moment because so many times in our lives we encounter a person who embodies the Spirit—it doesn't have to be the risen Christ—and we don't



'MAGDALENE'—Indianapolis actress Miki Mathioudakis as Mary Magdalene recalls meeting Christ during a one-woman play called "Magdalene." The performance was Feb. 25 at Little Flower Parish in Indianapolis. (Photo by Mary Ann Wyand)

recognize it. I believe God works through people. And why not a gardener?"

Another favorite scene, she said, is when Mary Magdalene recalls standing at the foot of the cross and says, "The truth is now within me, and it will be borne not by me alone but by all who are faithful and persevering at the altar and on the threshing floor."

That speech emphasizes the importance of faithfulness to God both in worship and in work, she said, which remains a valuable lesson for Christians today.

"Another moment I really like," Mathioudakis said, "is when Jesus mends her sandal and she feels such grace."

In that passage, she said, Magdalene tells the audience, "He approached me and he said, 'Maiden, art thou well?' And there was the glory of the dawn in his face and the sweetness of warbling thrushes in his voice, but I could not reply. And again he said, 'Maiden, art thou well?' But my tongue was parched with the want of words, yes, even unto silence, for I was shy and in awe of a presence I have never felt before. And then he smiled on me and grace, pure grace, first flooded into the open gateway of my heart."

(For information about performances of "Magdalene," contact Miki Mathioudakis at 317-254-0511.)

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THREE WOMEN—The amazement and bewilderment of the women who went to Jesus' tomb to anoint him and found it empty are depicted in this ceramic sculpture "The Three Women at the Tomb." The modern work of art was created in 1961 by Peter Lupat, a professor emeritus at the College of St. Catherine in St. Paul, Minn. (CNS photo from the College of St. Catherine)

Easter: a good time to chase those shadows

Christ's resurrection brings both hope and joy

by Shirley Vogler Meister

Three men died. Outside the Pearly Gates, St. Peter waited. He wanted to test the men before letting them into heaven.

St. Peter asked the first man, "What do Good Friday and Easter mean to you?"

"Well," said the man, "this is the time to give thanks for a bountiful harvest."

"WRONG!" said St. Peter. "Please stand aside."

Then he asked the second man, "What do Good Friday and Easter mean to you?"

"Well," said the man, "it recalls when a little babe was born in a manger in Bethlehem."

"WRONG!" said St. Peter. "Please stand aside."

Then he asked the third man, "What do Good Friday and Easter mean to you?"

"Well," said the man, "that's when we commemorate the passion and death of Christ for the salvation of humankind."

St. Peter was so happy with the beginning of this answer that he turned to the first two and asked them to pay attention. Then he nodded to the third man, "Go on, my son."

The man continued, "And on the third day Christ rose from his tomb, saw his shadow, and knew there'd be six more weeks of winter."

Although this is a joke, it makes a few points. Right or wrong, Good Friday and Easter mean different things to different people. Some observations might even be irrelevant or a bit bizarre.

Spring coincides with Easter and an emphasis on joy after weeks of a more somber Lent when denial and good deeds traditionally are emphasized.

For those with Christian religious convictions, Easter is the most important holy day on the church calendar.

For those less spiritually involved, Easter spurs the freshening of one's attitudes—and wardrobes. After all, in spring the earth with all its creatures becomes verdant and freshly beautiful, too—a welcome change after dormant winter.

Christ's resurrection brings hope but it also emphasizes joy. With joy comes laughter. So even telling a joke that's irrelevant is certainly in keeping with the season.

The joke is particularly appropriate this year because Good Friday is April Fool's Day.

Many churches, including the Russian Orthodox, recognize "holy fools" or "fools for Christ's sake." They are healers and peacemakers. They are not silly.

When playing the fool ultimately brings peace and health as results, then "holy fools" are wise, indeed.

In some literature, Jesus himself is often referred to as a "wise fool" because he accepted a humiliating death for our salvation. The oxymoron-term is actually the ultimate compliment.

If you'd allowed Lent to gloom your life, then chase those shadows and be a "wise fool" now. Tell a joke! Sing "Alleluia!" with gusto—and stay in good humor.

Remember, for all the right reasons, even the day of Christ's death has a seemingly oxymoronic title—Good Friday. After all, Christ's dying brought about not only our salvation but the Resurrection, too—an act of eternal good.

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Whatever happened to joyful paintings of the Resurrection?

If many passages in the New Testament are filled with references to joy, gladness, and rejoicing, why until recently were there no representations of a joyful Christ—especially a joyful risen Christ?

by Cal Samra
Editor, The Joyful Newsletter

My wife Rose and I have poured over many collections of religious art, and we have been astonished by the lack of representations of the most joyful event in Christian history: the resurrection of Jesus.

Although a few artists, such as Raphael, have put a trace of a smile on the infant Jesus, we searched in vain for a painting of a joyful adult Christ prior to the mid-20th century.

And we cannot find him in the depictions of the most joyous occasions in his life—the Transfiguration, when “his face shone like the sun” (Matthew 17:1-3), the joyous entry into Jerusalem on Palm Sunday, and the Resurrection, with its victory over death.

Much of the artwork of churches of all denominations has focused on the passion and crucifixion of Jesus. Artists have tended to shy away from representations of the Resurrection, and those few who have attempted it have captured none of its dazzling beauty, glory and joy—God’s great last laugh on the devil.

Mercy Sister Mary Christelle Macaluso, who lives at the College of St. Mary in Omaha, Neb., and serves the Fellowship of Merry Christians as playshop leader, believes our sense of God has been mishaped by joyless depictions of God.

Sister Mary Christele, also known as “the Fun Nun,”

observes that in much religious art “God looks like he’s going to bite you.”

Many representations of Jesus, past and present, depict Jesus—the Messiah whose message was “Be of good cheer”—as a tormented depressive.

The Gospels, however, tell us very clearly that Jesus, far from being a depressive, was a healer of depressives. Jesus’ awesome presence, both in his earthly body and in his resurrected body, brought great joy to multitudes.

If so many passages in the New Testament are filled with references to joy, gladness, and rejoicing, why until recently were there no representations of a joyful Christ—especially a joyful risen Christ?

It is a mystery.

Amos Wilder wrote, “It could well be that the lack of images to shape and motivate contemplation of the Resurrection has stopped many from celebrating that mystery profoundly in their prayers and from becoming fully engaged in it.”

It also may be another reason why Easter celebrations have faded away in many denominations. Christmas, enriched by its vast and lovely artwork, is celebrated extensively, while Easter, comparatively poor in Resurrection artwork, is barely noticed in much of modern society.

Since we were organized in April of 1986, the Fellowship of Merry Christians has been striving to give Christians some symbols of the Resurrection to help them renew their faith in the Resurrection.



“The Risen Christ by the Sea”
Jack Jewell, artist
© 1990 by the Fellowship of Merry Christians, Inc.

One of them is Jack Jewell’s painting of “The Risen Christ by the Sea” which graces *The Joyful Newsletter’s* masthead. The 53-year-old Jewell, of Schuette, Mass., ordinarily does landscapes and seascapes. He painted his joyful risen Christ seven years ago.

We have been amazed at the great and growing popularity of Jewell’s painting. In the Fellowship of Merry Christians’ collection of contemporary paintings of a joyful Christ by various artists, “The Risen Christ by the Sea” is, by far, the most sought-after print, appealing, interestingly, to mainline, conservatives, and liberals in all denominations.

Here is a smiling, triumphant, joyful, risen Christ surprising his disciples at the sea of Tiberias.

Might he be suggesting, playfully, that his friends cast their nets on the right side of their boat? That’s where the fish were (John 21:5-6).

Might he be inviting us to share in his laughter—the “Easter laugh?”

Might he be sending us an Easter message: that joy can be found on both sides of the cross?

FELLOWSHIP OF MERRY CHRISTIANS member Dr. Donald M. Byrnes is the pastor of a parish of fishing families called San Pedro Pescador Church in St. Bernard, La. Each year in early June, at the start of the shrimp season, Father Byrnes follows an old tradition of blessing the fishing boats.

This year he ordered 600 postcard-size prints of “The Risen Christ by the Sea” painted by Jack Jewell.

Father Byrnes laminated them to make them waterproof, and he plans to give each of the fishermen a gift of the print of the joyful “Risen Christ by the Sea” shown grasping a fishing net.

The painting has had a powerful influence on people in many denominations and in many walks of life.

Dr. Walter O’Connell, a psychologist from Bastrop, Texas, placed a poster of Jewell’s painting on a wall of his home to “contemplate while exercising.”

Some day, Dr. O’Connell said, “medicine will discover the importance of imagery for health. But then the FDA will allow us to contemplate only in doctors’ offices under medical supervision.”

Redemptorist Brother William Roberts of the Redemptorist Palisades Retreat in Federal Way, Wash., said, “When I was young and introduced to formal religious life, I could have benefited from better role models—models more like the painting of *The Risen Christ by the Sea*.”

As a youth, he said, “I was trained to equate holiness with frowns, with pain. The people offered to me as role models too often looked constipated, unhappy, frustrated, and uneasy with life. In Jack Jewell’s painting, Jesus looks like a normal guy. How refreshing! A picture of the manly founder of our religion smiling. Christ usually looks pained, weak, or dead.”

Richard L. Farrell of Sandusky, Ohio, is involved in a ministry to youth at a local detention home.

“I would like to provide copies of *The Risen Christ by the Sea*” to any and all of the youngsters I meet there. I think they will relate much better to the happy, strong expression of Jesus in this picture.”

The painting also is being displayed in many church social halls and at Fellowship of Merry Christians-sponsored playshops, especially during Easter Monday and Holy Humour Month celebrations of the resurrection of Jesus in April.

This year, Catholics and Protestants will observe Easter Monday on April 4 and Eastern Orthodox Christians will set aside May 2 for that observance.

Cal Samra is editor of *The Joyful Newsletter*, the monthly newsletter of the Fellowship of Merry Christians, and is the author of “*The Joyful Christ*” published by HarperCollins. He is married to Rose McBride Samra, who worked for the Office of Catholic Education in the Archdiocese of Indianapolis before their marriage. Full-color prints of “*The Risen Christ by the Sea*” may be purchased through the Fellowship of Merry Christians catalog in care of P.O. Box 895, Portage, Mich. 49801-0895.)

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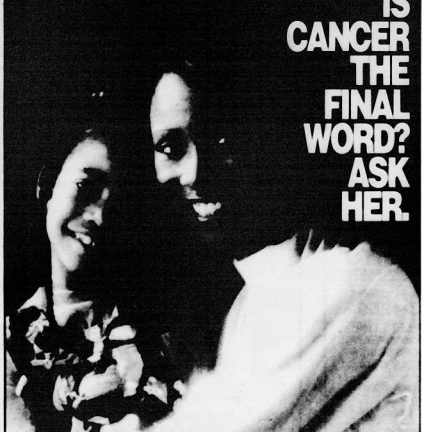
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Books feature Good Friday and Easter themes

Dying is 'most human act' of all; healing is a necessary task in life

by Mary Ann Wyand

Two new books offer powerful and memorable messages with Good Friday and Easter Sunday themes.

"Our Greatest Gift: A Meditation on Dying and Caring," written by Henri J. M. Nouwen, and "The Pummeled Heart: Finding Peace Through Pain" by Antoinette Bosco are modern memoirs with Crucifixion and Resurrection stories woven into their healing texts.

An internationally renowned speaker and author, Nouwen shares his life with people who have mental disabilities at the L'Arche Daybreak Community in Toronto.

He took a sabbatical from his L'Arche ministry to write this book about dying, which he calls "the most human act of all." Its text is centered on the gifts that the living and the dying can give to one another.

"Our thoughts and feelings, our words and writings, our dreams and visions, are not just our own," he writes. "They belong also to the many men and women who have died already and are now living within us. The lives and deaths of these people are still bearing fruit in our lives. Their joy, hope, courage, confidence, and trust haven't died with them, but continue to blossom in our hearts and in the hearts of the many who are connected with us in love. Indeed, these people keep sending the Spirit of Jesus to us and giving us the strength to be faithful in the journey we have begun. We must see to it that our deaths become fruitful in the lives of those who will live after us."

While pondering death, Nouwen explains, he came to the conclusion that "dying is the most general human event, something we all have to do."

But he wonders, "Do we do it well?" Is our death more than an unavoidable fate that we simply wish would not be? Can it somehow become an act of fulfillment, perhaps more human than any other human act?

By "defending our own death," Nouwen explains, we "face our fear of loneliness and abandonment and realize that we are alone."

Hope comes from the process of accepting death as a natural part of life, he writes. In that process, we discover much about ourselves and the world around us.

"When we contemplate with compassion the suffering and pain both around the world and close to home," he notes, "we receive a gift: a reminder of the great human sameness of all of us who will die and participate in the same end. When we offer companionship to the dying, and when we remember and celebrate the lives of the departed, we create a reciprocal community of care and remind each other that we will bear fruit far beyond the few years we have to live."

Acknowledging that "the contours of an afterlife are unknowable," Nouwen adds, "When we face death with hope we make the choice of faith, a choice based on the conviction that we see not only failure on the cross of Jesus, but victory as well, not only destruction, but new life as well, not only nakedness, but glory as well."

Using faith stories to pave her pathway through pain, Antoinette Bosco writes in "The Pummeled Heart" about the peace that God offers even in the midst of great pain.

"From an early age," she explains, "I used to pray to the Lord that I would always be able to find the 'place of refreshment, light and peace' that I believed was promised to us if only we asked. And then one day, when I was older, in my 30s, after a particularly distressing time in my life, I realized that help and refreshment and light and peace were always around the corner for me. Only it was never a place I would find. It was always a person. Some of these 'persons' became the inspiration for the

learning I gained, for the wisdom I so painfully and humbly and gratefully acquired."

A nationally syndicated columnist, Bosco's writings appear in *The Criterion* under the title "The Bottom Line." In her column, as well as in her inspirational books, she writes of the challenges of daily life. Her latest book addresses the journey to God through life experiences beset by hazards and heartaches.

Chapters discuss "Life Spares No One From the Blows," "The Hurting Is for Real," "The Injustice of It All," "Making Sense of Pain," "Looking for Meaning," and "How Do We Begin to Heal?" She responds to painful life experiences in the closing chapters, which include "God Gets Closer—Blow by Blow," "We Are Never Alone," "The Prize After the Pain," and "Thanks Be to God."

Criterion readers who are familiar with her column know that Bosco experienced a failed marriage and lost two of her children. (One son committed suicide after struggling with a serious illness and another son was murdered along with his wife last year.) In the midst of her grief, she looks honestly at pain and reflects on how it can "lead us to growth in faith, love, and profound joy."

Pain can be a "wake-up call from God," Bosco explains, "shaking us out of spiritual complacency and egocentric lives. I have learned that pain is an activator. Because of it, I have grown as a person, and as a lover of Christ. This happened because I learned it isn't enough to passively carry a cross. You have to pick it up, fight with it, deal with its weight by lifting it over your head, and, from the muscles you develop by dealing with your cross, finally, peculiarly, you know that you can now love it."

"Our Greatest Gift: A Meditation on Dying and Caring" is published by Harper San Francisco, a division of Harper Collins Publishers. "The Pummeled Heart: Finding Peace Through Pain" is available from Twenty-Third Publications or may be ordered for \$9 from *The Criterion* in care of P.O. Box 1717, Indianapolis, Ind. 46206.)



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Casting a passion play from those who attend daily Mass

It would be a box office smash

by Stan Konieczny
Catholic News Service

My most memorable Lent and Easter date back to my high school days when our Catholic Youth Organization staged a traditional passion play.

Painted cardboard scenery transformed St. Martin's school cafeteria into some facsimile of Jerusalem at the time of Christ. Wigs, false beards and faded, frayed bathrobes made apostles and Pharisees of sometimes reluctant teens.

Casting for the play was a breeze. Taller youths, who could affect some style and bearing, immediately became Romans and high priests. Stars were made of those who were ready and willing to learn lines culled from four Gospel accounts of the crucifixion and Resurrection. Then to the relief of many, there were the roles of silent apostles, murmuring onlookers and the jeering rabble.

Twenty years later, if I had the opportunity to produce another passion play, I would cast the protagonists from among the people who attend daily Mass in any typical Catholic parish.

A number of ordinary and extraordinary people were caught up in the faith and love that became real on the Good Friday and Easter Sunday, just as many people find a real expression of their faith and love by participating in the daily Eucharist.

For Simon of Cyrene I would try to cast the parish janitor. Most likely Simon grumbled about arriving early to unlock the

church, turn on the lights and adjust the thermostat, but all these chores were done before the congregation gathered.

Simon the Typical Custodian will complain about all the work he must do but he can always be enlisted to help with any project. He will always shoulder more than his share of the work load.

In this passion play, Veronica would be portrayed by a husband and wife team. They are that couple who come to Mass every morning before they deliver hot meals to the shut-ins. They perform an act of charity and offer respect to the assisted person's unique dignity. Staying to visit, the couple relieves loneliness as well as hunger.

Mary, the Mother of Jesus, is mirrored in that widow in the third pew. Both share a vigil filled with sorrow and faith. Like Mary at the foot of the cross, the widow has adopted many in need—from looking after her grandchildren to caring for neighbors who are less mobile and more fragile.

In the Gospel of Mark, Longinus the Centurion utters the classic testimony, "Clearly this man was the Son of God." Any one of a number of people scattered throughout the church could repeat that line with heartfelt meaning. They are here this morning after being touched in some way by the power of God.

The semi-retired woman religious who lives in the parish convent would be a great Mary Magdalene. Sister's life and ministry indicate that she knows how much has been given to her. And now she spends her days sharing the love that has filled her life.

Joseph of Arimathea could be convincingly portrayed by a member of the St. Vincent de Paul Society. After all, he has volunteered to serve as a pallbearer for so many who had no one else to escort them to their final resting place.

Near the back, a collegiate athlete in sweats kneels in prayer at the end of a morning jog. He would make a great



DIFFICULT ROLE—In producing a passion play, perhaps the most difficult role to fill would be that of Jesus himself. (CNS photo)

Apostle John, especially in the scene where youthful enthusiasm and physique outpace middle-aged Peter in the race to the empty tomb of the risen Christ. Like his namesake, the youth will later witness through word and deed.

Perhaps the most difficult role to fill would be that of Jesus himself. Maybe he would best be portrayed by that lab technician or doctor who stops at Mass between shifts at the nearby hospital. After all, they continue the healing ministry of Jesus in their daily responsibilities.

Maybe the retired gentleman near the door who greets everyone would be good. Some call him a meddler or a busybody, but he takes on himself all the cares and woes, sins and sufferings of his parish family.

Then there is the morning's celebrant. He might make a good Jesus by virtue of his fidelity to his people and to his commitments no matter what toll this takes on him.

The story of faith, hope and love is timeless. The cast changes with the passing generations, but their witness remains constant.

A passion play cast with daily Mass participants is bound to be a boxoffice smash!

(Konieczny is communications director for the ASC Health Care System in O'Fallon, Ill.)

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A 4th-century homily on the Resurrection

by St. John Chrysostom

St. John Chrysostom lived from 347 to 407. He was an archbishop of Constantinople famous for his homilies and scriptural commentaries. He was proclaimed a doctor of the church and called the greatest of the Greek Fathers. This is part of a homily he wrote about the Resurrection.

Let all pious men and women and all lovers of God rejoice in the splendor of this feast; let the wise servants blissfully enter into the joy of their Lord; let those who have borne the burden of Lent now receive their pay, and those who have toiled since the first hour, let them now receive their due reward; let any who came after the third hour be grateful to join in the feast, and those who may have come after the sixth, let them not be afraid of being too late, for the Lord is gracious and he receives the last even as the first.

He gives rest to him who comes on the 11th hour as well as to him who has toiled since the first; yes, he has pity on the last and he serves the first; he rewards the one and is generous to the other; he repays the deed and praises the effort.

Come you all: enter into the joy of your Lord. You the first and you the last, receive alike your reward; you rich and you poor, dance together; you sober and you weaklings, celebrate the day; you who have kept the fast and you who have not, rejoice today.

Let no one grieve over his poverty, for the universal kingdom has been revealed; let no one weep over his sins, for pardon has shone from the grave; let us no one fear death, for the death of our Savior has set us free; he has destroyed it by enduring it; he has despoiled Hades by going down into its kingdom, he has angered it by allowing it to taste of his flesh.

Christ is risen and death is abolished. Christ is risen and the demons are cast down. Christ is risen and life is freed. Christ is risen and the tomb is emptied of the dead. For Christ, being risen from the dead, has become the leader and reviver of those who had fallen asleep. To him be glory and power for ever and ever. Amen.

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Catholic belief in the resurrection of the body

Pope John Paul does not talk about us having a body. He says instead that we are bodies

by John Haas

Reprinted from Our Sunday Visitor

We are Catholics. As Catholics we believe in the resurrection of the body! This belief sets us apart from many other religions of the world, which look on the body as something we want to escape so that we can reach true fulfillment as spiritual beings. It is only the spirit that is important, according to these religions, and since the body is made of matter, it is something that has to be discarded if we want to live fully with God in heaven.

Remarkably, some Catholics have a false idea about the body and think that after death we simply become angels, pure spirits inhabiting heaven and praising God. However, the eternal life that has been offered us in Jesus Christ is offered to us as human beings, not angelic beings. It is the nature of angels to be without bodies. However, it is the nature of human beings to have bodies. Since Jesus saves us as human beings, he saves us body and soul.

In fact, true Catholic teaching about our bodies is actually so radical that we really should change the way we talk about human existence. We usually say: "I have a body," or "I will talk about my body as though it were something other than 'true me,' something which I happen to possess and use." Such a way of talking has often led to an incorrect understanding of what we are as human beings.

It is Catholic teaching that body and soul, both, make a human being. And the body is "me," just as the soul is, so that if I am going to be saved from death, I must be saved soul and body.

To get this Christian idea across more clearly, Pope John Paul II has started talking in a new way about the relationship between soul and body. He does not like to talk about us having a body. He says instead that we are bodies, we are rational bodies. So if we are saved, we are saved as rational bodies.

This is a teaching that is unique among most of the world's religions. And yet, most Catholics are unaware of the radical implications of this teaching. God did not create us as spirits; he created us as bodies. When the first man looked upon the first woman, he declared, "Behold, here is bone of my bones and flesh of my flesh!" (Gen. 2:23). It is not a flaw, or a mistake, that we are bodies. It is our glory, because it is what God created us to be. St. Paul tells us, "Glorify God in your bodies" (1 Cor. 6:20).

St. Thomas Aquinas, the great medieval theologian, posed an interesting question. He said that since we all wanted to be like God, and since God was a spirit, the soul separated from the body was more like God—that is, more perfect—than the soul united with the body.

He assumed his readers would mistakenly go along with this line of reasoning, and he quickly pointed out why such a statement is incorrect. It is God's nature to be a spirit, but it is our nature to be rational bodies, to have the soul and body united. St. Thomas went so far as to say that after his death his soul might be in heaven, but he would not be. He would not be in heaven until the resurrection of the body at the last day, when body and soul would be united and he would once again be a complete human being. We are Catholics, after all, and we believe in the resurrection of the body!

The church used to be more careful in her use of language about such matters. Many may remember that when Masses were offered for the dead in the past, the priest would usually say, "This Holy Sacrifice of the Mass is offered for the repose of the soul of Mildred McGillicutty." It was not offered for Mildred McGillicutty. She was dead. The Mass was offered for her soul, in anticipation of the resurrection of her body when the complete Mrs. McGillicutty, as it were, would live once again. We are Catholics, and we believe in the resurrection of the body! It held us safe enough times.

After Our Lord's resurrection, he actually ate broiled fish with his disciples. He told the doubting Thomas to feel the nail prints in his hands and to put his hand into the spear wound in his side.

Blinded by her tears, Mary Magdalene did not recognize Our Lord when she encountered him in the garden on that first Easter morning (see Jn. 20:14-17). But when she heard him utter her name, "Mary," she recognized that beloved voice and responded with unbounded joy and wonder. It was not an inner voice that spoke to her; it was the voice of another human being who made himself heard by forcing air over his vocal cords and shaping her name with his tongue and lips. We Catholics believe in the resurrection of the body!

Every Sunday (at least!) we Catholics say that we believe in the resurrection of the body (when we recite the Creed at Mass). Jesus was raised from the dead body and soul. His holy, pure and immaculate mother was herself assumed into heaven—body and soul. If we remain faithful, by the power of God, we, too, shall be raised up—as human beings, as rational bodies.

Granted, our glorified existence will be much different than this one. Jesus showed us as much by going through closed doors with his resurrected body. No one can tell us exactly what our resurrected life will be like. St. Paul said it would be related to this life, but it would be so vastly

more wonderful that we could hardly comprehend it. The best he could do was to come up with the example of the kernel and stalk. No one looking at a tall beautiful stalk of wheat, golden and laden with numerous kernels and topped with majestic tassels, could imagine that it had come from a dingle, dry, brown kernel of wheat. What glorious bodies we will be when raised up!

Of course, the belief in the resurrection of the body has important implications for us now as well. God has already taken us bodily creatures unto himself in baptism and has destined us body and soul for heaven.

That means that we ought to treat our bodies with care and respect, recognizing them as redeemed and destined for glory. As the rational bodies God has created us to be, we look forward with great longing to that messianic feast that has been prepared for us by Our Lord and Lady in heaven, where we will celebrate joyous reunions, meet

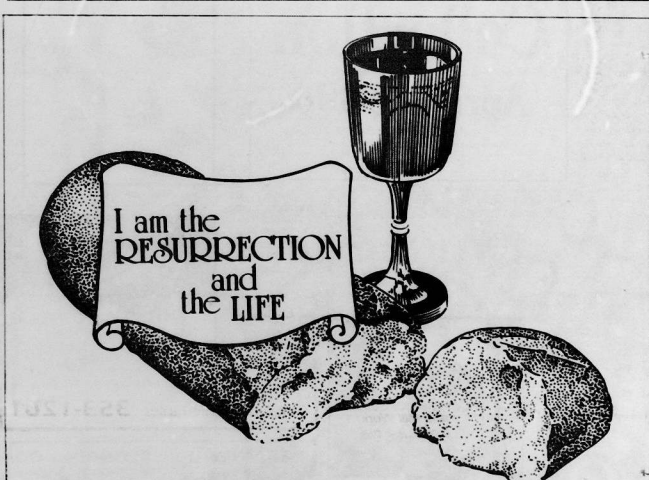
the saints we have venerated and invoked all our lives, and make new friends.

In concluding our reflections about the life to come, it is important to touch on a matter about which we Catholics have been increasingly negligent.

Many of us have been forgetting to pray daily for the poor souls who must suffer for their sins in purgatory before they can join the happy souls already in heaven. In justice and charity we ought never to forget these souls who continue to be one with us in the mystical Body of Christ and who stand in need of our suffrages and prayers.

After all, one day we, too, will probably be needing the prayers of others to hasten our own entrance into the wedding banquet of heaven, which has been prepared for us before the foundations of the world.

(John Haas is the Cardinal John Krol professor of moral theology at St. Charles Borromeo Seminary of the Archdiocese of Philadelphia.)



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Archdiocese of Indianapolis

FEAST OF THE RESURRECTION OF THE LORD

The Sunday Readings

Sunday, April 3, 1994

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

by Fr. Owen F. Campion

The first reading is from the Acts of the Apostles, a book of the New Testament that chronicles the development of the church in the days and then years after Jesus.

On several important occasions, Acts presents an apostolic sermon. Such is the case today. Each of these sermons provides a capsule of the Gospel message.

In today's reading, Peter tells his audience that Jesus of Nazareth came into the world as God's own voice. Jesus was "anointed" by God, anointing being a gesture in the ancient Mediterranean world to signify that a person was marked for some special undertaking or as the holder of some special dignity. In this case, God anointed Jesus, Savior, and the work of Jesus was the work of salvation.

The sermon continues to tell the story of the crucifixion, the Resurrection, and the commissioning of the Twelve to be the representatives of Jesus after the Ascension.

Finally, the sermon says, all who believe in Jesus will possess everlasting life.

It is important to remember that the Acts of the Apostles, as were the other writings of the Christian Scriptures, were born in a religious atmosphere that was not placid and well-defined. Several of the New Testament books reveal, in fact, the confusion and discord that then existed in Christianity.

When the Acts presents us with this sermon by Peter, it does so not with the idea that Peter's role as spokesman merely was a coincidence. Instead, the mention of Peter confirms the validity of what was said. Peter was an apostle. He saw and heard the Lord. He was among those commissioned to teach and to lead the community.

Important here also is the fact that he spoke in behalf of the apostles. He was their leader.

Subtly, then, the reading establishes Peter as a credible representative of Jesus, and it sets forth the apostles as the authorities. It affirms the truth of its message by this mention of Peter, and it calls its readers to hear Peter as the messenger of God.

St. Paul's Epistle to the Colossians is the second reading for Easter. It is a

passage of great power and loveliness, and it conveys one of Paul's favorite ideas: The resurrection of Jesus was not just an event years before.

Rather the Resurrection was an event in which all Christians share, for all Christians have been rescued from death themselves by their identity with the Lord.

St. John's Gospel supplies this liturgy with its Gospel proclamation. The story is about the discovery of the empty tomb.

It is Mary of Magdala who finds the tomb without the corpse of Jesus. Even while Jesus was dead, Mary still was faithful, just as devotedly she had remained near Jesus at the time of crucifixion when all others had fled, except of course the Blessed Mother and the beloved disciple.

That morning at the tomb, she and the beloved disciple show deference to Peter. Again, this reference to the role of Peter is an important revelation.

But, it was unyielding dedication that brought the Magdalene to the tomb, as certainly it was devotion that led Peter and the beloved disciple to the burial place. However, it was the beloved disciple who at once realized what had happened. Because of his great love for the Lord, he understood.

Reflection

Today the church celebrates the great event of the Lord's resurrection, the unequalled feast of Easter.

As it speaks today through the readings, the church discloses its faith in Jesus of Nazareth. There is no question about his identity. Jesus was sent by God, healed the sick with the power of God, was obedient to God even unto death, and gloriously overcame death in the Resurrection.

All this was not just something that occurred very long ago. Its power and life envelopes within its glory and promise all who truly love the Lord. By linking themselves with Jesus, Christians also defeat death.

The approach to Jesus is very easy for us all. It is through the church—the church with its teachings and its sacraments, the church built on Peter and sustained and extended by Peter and his apostolic companions. It is the approach available to all of us even today.



Daily Readings

Daily Readings
Monday, April 4
Easter Monday
Acts 2:14, 22-32
Psalm 16:1-2, 5, 7-11
Matthew 28:1-5

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

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

Thursday, April 7
Easter Thursday
Acts 3:11-26
Psalm 82, 5-9
Luke 24:35-48

Friday, April 8
Easter Friday
Acts 4:1-12
Psalm 118:1-2, 4, 22-27
John 21:1-14

Saturday, April 9
Easter Saturday
Acts 4:13-21
Psalm 118:1, 14-21
Mark 16:9-15

THE POPE TEACHES

Faithful are called to bear witness

by Pope John Paul II
Remarks at audience March 23

In our catechesis on the church, we have been speaking of the apostolate of the lay faithful, singly and in associations.

By virtue of baptism, each Christian is personally called to bear witness to Christ and to work for the renewal of earthly realities in the light of the Gospel. Likewise, Catholics are encouraged to join together in groups and associations aimed at promoting the church's mission to evangelize every aspect of life in society.

The rich variety of lay organizations,

communities and movements reflects the sovereign freedom of the Holy Spirit, who makes use of different callings and gifts to build up and strengthen the church.

Such associations are authentically Catholic when they foster holiness and perfect charity, profess the faith of the church in union with the magisterium, take part generously in the church's mission, and manifest their communion with the pope and the local bishop.

May these groups contribute to an ever more effective apostolate of the laity, bearing witness to the church's unity in love and promoting her mission of spreading faith and holiness in the world.

SAINT OF THE WEEK

St. John Baptist de la Salle is patron saint of schoolteachers

by John F. Fink

St. John Baptist de la Salle, whose feast is next Thursday, April 7, is the patron saint of schoolteachers, so named by Pope Pius XII in 1950. St. John was the founder of the Brothers of the Christian Schools, which is today the sixth largest religious order of men.

John Baptist was born in Rheims, France on April 30, 1651 to a noble family. Extremely pious as a young boy, he began preparation for the priesthood at age 11. He studied at the seminary of St. Sulpice in Paris and was ordained in 1678.

After his ordination, he returned to Rheims and was assigned as spiritual director of the Sisters of the Holy Infant and the orphanage they conducted. From this assignment, he had a chance meeting with a lay teacher, Adrian Nyel, who convinced him to help him found schools for poor boys. Two such schools were founded and John soon decided that it was God's will that he should devote his life to this work. This was quite novel for 17th century France because education was reserved for the rich and noble and was not for the masses.

Having decided to devote his life to educating poor boys, John's biggest problem was finding and training teachers. Eventually he gathered 12 men together and they became the nucleus of the Institute of the Brothers of the Christian Schools. At first they took vows of obedience for only a year at a time, but eventually they took the three usual vows of poverty, chastity and obedience plus a fourth vow that they would dedicate their lives to teaching the poor, specializing as catechists.

John Baptist also decided that, if his order were to remain free from "caste" distinctions, the brothers must continue to be laymen. So he laid down the statute that no Brother of the Christian Schools should ever be a priest and that no priest should become a member of the order.

Meanwhile, John inherited a considerable fortune that could have given him a life of ease. After much prayer, he decided against that course, sold all that he had, and sent it to the poor of the province of Champagne, where there was a famine. His order and his schools, he decided, must depend on the charity of others and John himself lived an ascetic life.

John founded a training school for catechists at Rheims in 1687, one in Paris in 1699 and at Saint-Denis in 1709. Meanwhile, many parish priests throughout France were sending young men to be trained so they might return to serve as schoolmasters in their own villages.

John wrote his "Manual for Christian Schools" in 1695. It advocated separating pupils into classes according to their stage of mental maturity, introducing teaching in the vernacular (French instead of Latin), and advocated the use of blackboards, among other innovations at the time. These methods were attacked by those who favored only individual attention for pupils and from those who opposed educating the "lower orders." There was also opposition from Jansenists, whose heretical doctrines John opposed all his life.

John resigned as head of his order in 1717. Although suffering severely from asthma and rheumatism he wrote several books in his retirement, including "A Method of Mental Prayer." He died in 1719 at age 67 and was canonized in 1900.

After his death his order flourished and the French Revolution when it was reduced to 20 members. It recovered its vigor, though, in the 19th century and expanded to other countries. The first school of the Christian Brothers in the United States was founded in 1846. Today there are 8,285 brothers in the community worldwide. The U.S. conference has its headquarters in Romeville, Ill., and there are seven provinces in this country.

MY JOURNEY TO GOD

Thinking about God's Feelings

As I am looking at the rosary, I think of someone: *use, Yes, God!*

As I go along and feel each bead, I think of how God must feel by watching us from above.

As I reflect on the Sorrowful Mysteries, I think of:

The Agony in the Garden—As a parent watches a child make a mistake, think of how hard it is for God to watch us. He is watching us pollute his beautiful creations.

The Scourging at the Pillar—God has not only watched his son be beaten, but he sees the crimes and the unjust actions we do to each other.

The Crowning of Thorns—God watches his son wear the thorns. Think how sharp our sins penetrate him now.

Jesus Carries the Cross—God watched his son struggle, yet Jesus had his faith

(Theresa Mitchell is a member of St. Michael the Archangel Parish in Indianapolis.)



to carry him through. God weeps over our faith in him.

The Crucifixion—God watched those piercing nails go through Jesus. After all that, God still shows us his caring, love and mercy.

by Theresa Mitchell

Entertainment

VIEWING WITH ARNOLD

'Angie' is a funny-sad movie about morality

by James W. Arnold

"Angie" is an easy-going young Italian-American butcher's daughter from Brooklyn (Bensonhurst). She suddenly faces a life crisis when a pregnancy develops from her relationship with boyfriend Vinnie, a plumber, and she must decide what to do with her life.



Ah, the mixed blessings of the sexual revolution. This used to be an issue that was not really resolved before you got pregnant. Doing things backwards proves to be complicated.

Despite the blue collar Catholic setting, heavy moral questions at first do not arise. Everybody hugs and celebrates. It's just assumed that the baby will come, and that Angie and Vinnie will marry. But as the months go by, Angie is changed by events and discoveries, and comes to a much higher state of moral understanding and action.

So, what starts out as a story that seems only superficially Catholic ends with some insights about relationships—to parents, children, and other hurting citizens in general—that are as Catholic as well, the commandment to love even thy most annoying neighbors.

Otherwise, the movie, adapted by Todd Graff from Avra Wing's novel, "Angie, I Love You," is mostly a showcase for Geena Davis. A New England WASP, Davis is not an obvious choice for Angie, a role Graff intended for Madonna. Davis, a big league actress with looks left over for another role and a half, may be hard to accept as an

ordinary, unnoticed working girl who subways to a routine Manhattan office job, but she's as convincing as she needs to be, modest New York dialect and all.

"Angie" also becomes another Davis vehicle about a woman who makes up her own mind about her life ("Thelma and Louise," "A League of Their Own"). Like those, this one is both funny and, as it goes on, increasingly dramatic and improbable.

As directed by Martha Coolidge (last films: "Rambling Rose," "Lost in Yonkers"), "Angie" is sort of a female "Saturday Night Fever," about a girl from the neighborhood who has dreams of something better. The refreshing twist is that she discovers nearly all of her ideas are wrong.

Angie narrates her own story, and we may forget how rare an introspective female narrative voice is in movies. She has a great buddy relationship with the much more ethnic, good-humored Tina (Aida Turturro), now an overweight mother of two in an unhappy marriage.

(In one of the movie's best moments, the girls as pre-teens are sitting on the stoop, worrying about their non-existent figures, when suddenly their adult selves come prancing by in slow motion—not to worry, ladies—and the story moves from past to present.)

While the adult Angie is trying to decide if she loves Vinnie (James Gandolfini), who's just a rough-edged neighborhood guy, she's also afraid of the advancing symptoms of motherhood. Meanwhile, in a solo visit to the Metropolitan Museum (Vinnie wouldn't go), she meets and falls for a cool, witty Irishman (Stephen Rea). He wooes her and takes her to the ballet, in that order, confusing her more.

Like the familiar male hero searching for his father and his identity, Angie also



FAMILY VIDEOS—Michael Clapier, public information director for Feature Films for Families, displays three of the company's family-oriented videos. The Utah-based company produces films. (CNS photo by Sam Lucero, Catholic Herald-Superior)

literally searches for her lost mother. She has always idealized the dimly remembered woman who left mysteriously in her childhood, and resented her father and the earnest but graceless stepmother who replaced her.

There's obviously plenty of pressure on the unstable heroine, and when the baby is born with a problem or two, she takes off on the Greyhound looking for Mom. The search ends in (not entirely) unexpected revelations of some major truths of life. The basic theme—besides the maturing of Angie—that characters (and people) are not what they seem at first, and we learn that along with her.

Non-marital sex is certainly not glamorized here. The number and range of specific Catholic references are slight, but they at least progress, from a deliberately tasteless joke about nuns being questioned by St. Peter to devout scenes of baptism and prayer. Like many trendy woman's viewpoint films, "Angie" seems obsessed with vibrator gags: girls can be as raunchy as the boys.

Accidentally prompting her delivery, the comically bloated Angie does a steamy mock striptease in a Santa suit at the office Christmas party. While the labor room sequence is played mostly for laughs (the

obstetrician asks everyone to sing songs from "Chorus Line"), the scenes involving the baby are tender and Kleenes-requisite.

The values in "Angie" ultimately require few complaints. Many secular critics may indeed quibble that they're laid on too thickly. Everybody has some kind of problem, the film suggests, some are just more visible than others.

"The less broke," as Angie learns, "have to take care of the more broken."

(Funny-sad New York-based Heroine Maturs yam, illuminated by talented women before and behind the camera; language, sex situations; satisfactory for adults.)

(USCC classification: A-IV)

Recent USCC

Film Classifications

Cronos	O
Monkey Trouble	A-II
Mother's Boys	A-III
Savage Nights	O
I—general patronage; A-II—adults and adolescents; A-III—adults; O—adults, with reservations; O—sexually offensive.	

'Christy' tells stories about life in remote Appalachia

by Henry Herz and Gerri Pare
Catholic News Service

A plucky girl of 19 decides to teach impoverished youngsters in 1912 Appalachia in "Christy," premiering as a TV movie on Easter Sunday, April 3, from 8 p.m. until 10 p.m. on CBS. Episodes of "Christy" will air as a weekly hour series starting on Thursday, April 7, at 8 p.m. (Check local listings to verify the program date and time.)

Inspired by Quaker missionary Miss Alice (Taye Dalm), idealistic Christy Huddleston (Kellie Martin) leaves behind her comfortable urban family for remote Cutter Gap in the Great Smoky Mountains of east Tennessee.

In the one-room church-schoolhouse she is to teach children of all ages. They are hungry, shoeless, bookless, and one little girl is mysteriously mute.

What Christy is truly unprepared for, however, is illegal moonshine, which is being hidden on the premises, and a bitter blood feud pitting the children and their fiery parents against one another.

When her very vocal presence only escalates tensions, Christy doubts herself, especially after the school is deliberately burned, prompting her to feel she doesn't belong among these fiercely proud "highlanders."

Handsomely shot on location in the panoramic Great Smokies, the drama is a faithful adaptation of Catherine Marshall's best-selling 1967 novel about her own mother's experiences teaching in just such a spot.

Martin's expressive face conveys Christy's alternating determination to make a difference in the lives of her young charges as well as the frequent discouragement that tries her faith.

The drama's tone is solidly inspirational as missionary Miss Alice confesses her own personal shortcomings in doing the Lord's work. Christy prays for perseverance, and a righteous young minister (Randall Batinkoff) figures prominently in the story's unfolding.

As most conflicts are left unresolved, and only Christy emerges as a fully developed character, the drama succeeds best at setting the stage for future episodes about the spirited young woman facing adversity in a pre-World War I missionary school.

With its above average production values, "Christy" is

quality family programming, and one whose title character is a potential role model for young viewers.

"Abraham"

A full-blown dramatization of the biblical story of "Abraham" premieres on Sunday and Monday, April 3 and 4, from 8 p.m. until 10 p.m. each night on the TBN cable channel. The four-hour program will be repeated at various other times during the next two weeks. (Check local listings to verify the program dates and times.)

An international production, "Abraham" features scriptwriter Robert McKee's interpretation of the biblical narrative, which is quite conventional and adds little but some dramatic context for the events described in Genesis.

The dramatization avoids large-scale spectacle—even the destruction of Sodom is a miniature affair—concentrating instead on the human drama of a shepherd risking everything in following the divine command to found a new nation in a promised land.

The performance of Richard Harris in the title role is that of a man slowly discovering along the way the meaning of what has been commanded of him. Barbara Hershey stars as Abraham's barren wife, Sarah, whose role is mostly that of a stoic onlooker of events. But Hershey does well in three key episodes—as prisoner of the pharaoh (Maximilian Schell), the conflict with her servant Hagar (Carolina Rosi), and the bearing of Abraham's son, Isaac.

Filmed in the Atlas Mountains of Morocco, a location familiar to viewers of Franco Zeffirelli's "Jesus of Nazareth," the production makes fine use of the rugged terrain and plush valleys to create a sense of the pastoral life of the period's nomadic peoples.

"America and the Holocaust—Deceit and Indifference"

The reluctance of the U.S. government to open its borders for Jewish refugees fleeing Nazi persecution is documented in "America and the Holocaust—Deceit and Indifference," airing Wednesday, April 6, from 9 p.m. until 10:30 p.m. on PBS. (Check local listings to verify the program date and time.)

Featuring archival film footage, official documents, and interviews with participants as well as historians, the program examines the web of social and political factors behind the government's refusal to expand immigration quotas in order to save Jews trying to flee Germany before the war.

A presentation of "The American Experience" series, the program is worth seeing for the disturbing light it sheds on U.S. refugee policies in the past and present.

TV Programs of Note

Sunday, April 3, 7-8 a.m. (ABC) "Rejoice, He Has Risen: Easter Mass from Washington, D.C." This special presentation of Easter Sunday Mass features Cardinal James A. Hickey of Washington as the major celebrant and homilist at the 100-year-old Gothic St. Patrick Church—the oldest continuing Catholic community in Washington—accompanied by a 60-voice choir from Norbeck, Md. The offertory gifts will be presented by young people who represented the archdiocese at World Youth Day. The broadcast is funded by the Catholic Communication Campaign.

Sunday, April 3, noon-1 p.m. (ABC) "Walt Disney World Happy Easter Parade" The tenth annual special, hosted by Joan Lunden and Regis Philbin, features Disney characters, Nancy Kerrigan, and the Boys Choir of Harlem.

Wednesday, April 6, 8-9 p.m. (PBS) "An Evening of Championship Skating." This special, taped in November of 1993, features world and Olympic champion skaters.

Friday, April 8, 8-9 p.m. (NBC) "Lives in Hazard." Actor Edward James Olmos hosts a documentary on Latino youth gangs in East Los Angeles and what can be done to stop gang violence.

TV Film Fare

Sunday, April 3, 7-11:30 p.m. (ABC) "The Ten Commandments." Less an inspirational story based on biblical sources than a dramatic vehicle with a sense of history, director Cecil B. DeMille's epic 1956 production offers some spectacular re-creations, excellent technical effects, and good acting from a fine cast, including Charlton Heston as Moses, Yul Brynner, Anne Baxter, Edward G. Robinson, and many other stars of the era. The U.S. Catholic Conference classification of the theatrical version was A-I for general patronage.

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

QUESTION CORNER

Vernal equinox sets date for Easter

by Fr. John Dietzen

Q How do we determine the date of Easter each year? We have Christian Orthodox neighbors who do not celebrate this special feast on the same day that we do.

None of us have any idea why the difference. Can you help? (Pennsylvania)

A The whole story of how we reached the date for Easter is long, complicated, and often tragic. The arguments created terrible enmities and deep-seated divisions between Christians for many centuries. It's not necessary to enter into all that now.

Let's just say the Council of Nicea (325) fixed a uniform date: The Sunday after the first full moon after the vernal equinox (usually March 21).

It took several more centuries, but the entire Western Church gradually accepted this method of determining Easter.

Church feasts in the Russian Orthodox tradition follow the Julian calendar (established by Julius Caesar), rather than the later Gregorian calendar followed in our part of the Christian world.

This is the reason for the difference you ask about regarding the date of Easter each year.

Q Frequently at Mass in our parish a priest says something different for the eucharistic prayer.

He says it is approved, but I recall that only four eucharistic prayers were authorized by the church for liturgical worship.

I think the importance of this should be explained to "liberal" Catholics. (New Jersey)

A Four eucharistic prayers were authorized when the present Roman Missal (Sacramentary) was published.

Several others have since been approved by the proper Vatican congregations and the Holy Father, either for the universal church or for certain nations or regions.

For the universal church we have two eucharistic prayers for Masses of reconciliation, and three for Masses

FAMILY TALK

Child neglect destroys the personality and soul

by Dr. James and Mary Kenny

Dear Mary: I am a social worker at a mental health center. Recently I reported a severe case of child neglect. The welfare department never investigated.

I later learned that they didn't consider neglect that serious, that they focused on cases of child sex abuse. I am horrified by proven cases of child sex abuse, but I don't believe that's the only way we harm our children.

What do you think? And what can I do? (Indiana)

Answer: I agree with you completely. Sex abuse is only one of three types of reportable child abuse.

In most states, citizens are required to report instances of neglect, physical abuse, and sexual abuse of children. The most serious of these as a cause of adult mental illness is severe child neglect.

Child neglect means not to feed or clothe a child properly, not to see that he or she attends school, to leave a child under age 10 home alone without a baby sitter. No supervision is offered. No attention—positive or negative—is provided. A neglected child may suffer malnutrition and lack of stimulation, fail in school, and feel unimportant.

In terms of personality development, neglect is more dangerous than physical or sexual abuse because neglect provides no basis for the child to respond.

Response is necessary for growth. Neglect inhibits ego development. How can a child learn to cope with reality if nothing the child does makes a difference, if there is no parental attention to respond to? Children tell me they would rather be spanked than ignored. In no way am I defending physical abuse. Severe physical abuse can kill. Neglect, however, destroys the personality and the soul.

Child sex abuse is reprehensible, but equally as damaging are both the physical abuse and the neglect of children, which send a message to them that they are nothing. Unfortunately, many authorities do not respond as quickly to reports of neglect and physical abuse.

Sex abuse is not the only crime against children, and our sexual preoccupation may cause us to give less attention to the other forms of abuse, particularly neglect. We must be alert to all forms of child abuse.

Continue to report the neglect to the welfare department until they properly investigate it. Most states have a law requiring that any such complaint be investigated within a certain time period. Remind them of that law.

(Address questions on family living and child care to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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with children. These are contained in current editions of the missal.

The missal contains, of course, dozens of prefaces, which are used for, and part of, the eucharistic prayer.

So it is not at all inappropriate that you experience priests proclaiming eucharistic prayers beyond the four used since shortly after Vatican Council II.

As I indicated, bishops of some localities have requested and received permission to use other eucharistic prayers as well. These are supposed to be limited to the places and circumstances for which they were approved.

It is worth repeating something I have mentioned often over the years. Because the eucharistic prayer is so intimate a part of our faith and life in Christ, the church is extremely concerned about what is said in it.

In its own way this prayer is something like the Creed. We

proclaim in both of them the most fundamental truths and hopes of our faith, so it makes good and clear sense that we don't simply write it.

Clear procedures exist for introducing new prayers into our celebration of the Eucharist, the final step being approval by the Congregation for Divine Worship.

It remains unlawful to use any eucharistic prayer without this permission (Congregation for Divine Worship Letter of April 27, 1973).

(A free brochure outlining Catholic prayers, beliefs and practice is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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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 announcements will be taken by telephone. No pictures, please. Notices must be in our office 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.

April 1

St. Mary Parish youth group in North Vernon will reenact the passion play with their 15th annual Living Way of the Cross at 11 a.m. outside St. Mary Church. For more information, call Carolyn Duse at 812-346-6631.

☆☆☆

The Knights of Columbus, Msgr. Sheridan Council in Greenwood, will host the 58th annual Way of the Cross at 12:15 p.m. at the American Legion Plaza on North St. between Pennsylvania and Meridian Sts.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆☆

St. Rita Church, 1733 Dr. Andrew Brown Ave., will hold a Lenten fish fry from 4-7 p.m.

☆☆☆

St. Andrew, Richmond, will hold a Lenten fish fry from 5-6:30 p.m. Way of the Cross follows at 7 p.m.

☆☆☆

The Women's Club of St. Thomas the Apostle, Fortville, will sponsor a Lenten meatless buffet from 5-7 p.m. Free-will offering. Way of the Cross will follow at 7 p.m.

☆☆☆

St. Augustine Senior High youth, Jeffersonville, will pantomime the last days leading up to the crucifixion of Jesus Christ. Join them at 7 p.m. in the church. For more information, call Kathy Jacobi of the Youth Ministry Commission.

April 2

St. Nicholas Church, Sunman will not hold its S.A.C.R.E.D. meeting today due to Holy Saturday. The next meeting will be at 7:30 a.m. on May 7.

☆☆☆

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆☆

The traditional blessing of Easter food will be held at Holy Trinity parish at 4 p.m. For more information, call Father Taylor at 317-631-2939.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆☆

St. Paul, Sellersburg, will meet for prayer, pr. use and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more

information, call the parish office.

☆☆☆

The Father Bernard Strange rosary group of St. Bridget Parish, Indianapolis, will meet at 10 a.m. Call 317-786-7517.

☆☆☆

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

☆☆☆

St. Anthony, Clarksville, will hold scripture study classes from 1-3 p.m. in the parish office building. For more information, call Loy Purcell at 812-282-9143.

☆☆☆

The prayer group of St. Lawrence, 6944 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

☆☆☆

The first session of the HIV coping skills class will be held at 7:30 p.m. at St. Paul Episcopal Church, 11 W. 61st St. The Damien Center is a sponsor of this class for loved ones, family and friends of HIV-infected persons. For more information and registration, call Judy Lowery at the Visiting Nurse Service at 317-236-0445, ext. 106.

☆☆☆

The Beech Grove Benedictine Center's centering prayer support group will meet from 6:30-8:00 p.m. Call 317-788-7581.

☆☆☆

April 6
Parenting in S.T.E.P. for early childhood... from 7-9:30 p.m. at Our Lady of the Greenwood, 335 S. Meridian St. For more information, call Judy Koch at 317-888-2861.

☆☆☆

Positively Singles will hold a planning meeting in the library of St. Pius Church (near 71st and Keystone). Food after for those interested. For more information, call Carson Ray at 317-594-0415.

☆☆☆

April 7
A pro-life rosary will be prayed

☆☆☆

at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

☆☆☆

St. Roch, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. Call 317-784-1763 for more information.

☆☆☆

April 8
St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆☆

Little Flower Athletic Association will hold a Monte Carlo at 7 p.m. Enter cafeteria from parking lot corner of Bosart and Newland Sts. Cost is \$5 per person. Free beer, sandwiches and soft drinks, cash bar.

☆☆☆

The Polish Century Club will hold its Dyngus Dinner and Dance beginning at 6 p.m. at the Knights of Columbus, 511 East Thompson Road. For more information or reservations, call Gerrie Wojtowicz at 317-888-0392 or Tom Pauszek at 317-881-6996.

☆☆☆

April 8-10
Fatima Retreat House, 5353 E. 56th St., will hold a Tobit Retreat Weekend for engaged couples. For more information, call 317-545-7681.

☆☆☆

April 9
The Young Widowed Group will travel to Joliet, Ill., to go riverboat gambling. Call Vince at 317-896-3580 for more information.

☆☆☆

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆☆

The Catholic Alumni Club of Indianapolis will meet for volleyball at 7:30 p.m. in St. Lawrence gym, 46th and Shadeland Ave. For more information, call Jan at 317-786-4509.

☆☆☆

Positively Singles will gather for a chili supper in St. Luke Church cafeteria at 7:50 and Illinois Sts. off Meridian St. Cost is \$5. For more information, call Trish Haley at 317-475-0029.

☆☆☆

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TEEN ANGELS



The local chapter of Bread for the World will meet to pray, study and write letters to Congress about hunger in the U.S. and abroad. At Sacred Heart Friary, 1530 Union St., from 8-9:30 a.m. All are welcome. For more information, call Mike Huck at 317-293-6418.

☆☆☆

St. Augustine, Jeffersonville, will hold their annual Nite-At-The-Races at 7 p.m. The first race will begin at 7:30 p.m. A dance will follow. Admission is \$5. For more information, call Dennis or Deb Duffy at 812-283-9555, Tom Berger at 812-283-

8118 or John Thompson at 812-282-2677.

☆☆☆

The Respect Life Committee of Sacred Heart Church, 1530 Union St., will hold a discussion on health care reform at 1 p.m. in the church. Donald Binzinger of St. Vincent Hospitals and Health Services will be the speaker. For more information, call Rose at 317-638-5551.

☆☆☆

April 10
The Father Bernard Strange rosary group of St. Bridget Parish, Indianapolis, will meet at 10 a.m. (continued on next page)

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Cardinal criticizes Elders' comments on gays

by Mark Zimmermann
Catholic News Service

WASHINGTON—Cardinal James A. Hickey of Washington has criticized remarks by Surgeon General Jocelyn Elders on homosexuals as "destructive of a true understanding of family life."

In a March 21 letter to President Clinton, the cardinal urged the president to publicly disavow Ms. Elders' comments advocating homosexual behavior and adoption by homosexuals.

The Washington Times reported March 19 that in a recent interview with a magazine for homosexuals, the surgeon general said

that sex is a "wonderful" and "normal... and healthy part of our being, whether it is homosexual or heterosexual."

In an interview for the March issue of Advocate magazine, Elders charged that the religious right "at times thinks that the only reason for sex is procreation. Well, I feel that God meant sex for more than procreation. Sex is about pleasure, as well as about responsibility."

Cardinal Hickey called her charge "a misleading caricature."

"In our Catholic tradition, the two fundamental purposes of human sexuality—the expression of the committed love of husband and wife and openness

to new human life—are linked together," the cardinal said.

He said many of the nation's problems are rooted in "the breakdown of the family."

"It is one thing to defend the human rights of homosexual men and women; it is quite another to encourage, as (Elders) does, a lifestyle which puts so-called homosexual unions on a par with marriage and family and condones homosexual behavior among young people," he said.

He said he regretted the surgeon general's "apparent intolerance of people whose religious faith and moral values collide with her own ill-considered views."

The Active List

(continued from page 28)

☆ ☆
St. John Church, 126 W. Georgia St., will celebrate a revised Latin Mass at 11 a.m.

☆ ☆
St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7:15-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆ ☆
St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆ ☆
The Catholic Alumni Club of Indianapolis will gather for Mass at St. John Church, 126 W. Georgia St. at 9:30 a.m. Brunch will be held afterward at LePeep Restaurant, 301 N. Illinois St. For more information, call Mary at 317-255-3641.

☆ ☆
Mary, Queen of Peace Parish, Danville, will sponsor an All-You-Can-Eat Breakfast Buffet in the lower level of the Church, Adults, \$4.50; kids 6-12, \$2.50; kids 5 and under eat free. For more information, call Karen Beal.

☆ ☆

Applications for the Right to Life Teen Oratory Contest are due today. The contest is for high school juniors and seniors. The contest will be at 9:30 a.m. on April 30 at Ritter High School. For more information, contact Mrs. Gayle Komanski, 9003 Powderhorn Lane, Indianapolis, 46250 or 317-845-4353.

Bingos

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

Msgr. Sheridan K. of C Council 6138, Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown 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, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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Youth News/Views

Ritter sponsors vocation day with the archbishop

by Mary Ann Wyand
First of two parts

On the Feast of the Annunciation, when God called Mary to be the mother of Jesus, Archbishop Daniel M. Buechlein invited young people to consider the priesthood or religious life during the first Vocations Day of Reflection for high school juniors on March 25 at Cardinal Ritter High School in Indianapolis.

Juniors from Bishop Chataud High School, Roncalli High School, and Secunia Memorial High School joined Cardinal Ritter students for the special vocations programs and Mass. Cardinal Ritter Junior High School students also attended the feast day liturgy.

"Today we celebrate the solemnity of the Annunciation, that moment when, by the power of the Holy Spirit, Jesus Christ was conceived," Archbishop Buechlein told the youth. "As the Gospel tells us, when the angel Gabriel announced this great mystery to Mary, she was shocked and afraid. Mary isn't the only one who was surprised by God's call all a special mission for our human family."

Just as God called Mary and, years later, Jesus called Matthew and the other apostles to ministry, the archbishop said, "God calls every one of us to bring Christ to the world. God calls every one of us to a Christian vocation. But, like Mary and Matthew, God calls some of us to an even more particular role in carrying Christ to the world. God calls some of us to priesthood and religious life."

Because "God has a plan for us in the journey of life," he said, "choosing the path of our future is not just a matter of what I want to do. Even when it seems impossible or at least tough, God gives us the help we need to do what he calls us to do. He did it for Mary. He did it for Matthew. He does it for us."

Turn to God in prayer, the archbishop said, for guidance in making life decisions.

"How can we know if God is calling us to priesthood or religious life?" Archbishop Buechlein asked. "The best way I know is to pray. We need to pray if we are going to figure out God's special plan for us."

The Vocations Day of Reflection was jointly sponsored by Cardinal Ritter's the-

ology department and the archdiocesan Vocations Office.

Carol Jenks, chairperson of Ritter's theology department, organized the day's events, which were open to all high school juniors. Ritter seniors Kathleen Sulecki and Robb Davis served as the student chairpersons and also worked with Ritter music director Tom Nichols and Chataud music director Mary Kubala on the liturgical arrangements.

"Carol Jenks worked tirelessly to make the day a success," Father Joseph Schaedel, president of Cardinal Ritter High School and archdiocesan director of vocations, said after the Mass. "She deliberately selected March 25, the Feast of the Annunciation, when Mary received a special call from God and willingly gave her 'yes.' It made all the difference in the world. And the way we respond to God's call in our lives can make all the difference in the world too."

Concelebrating the Mass with Archbishop Buechlein were Father Paul Etienne, assistant director of vocations and associate pastor of St. Barnabas Parish; Father Daniel Mahas, pastor of St. Rose of Lima Parish in Franklin; Conventual Franciscan Father Troy Overton, a Ritter faculty member; Father David Coons, Chataud's chaplain; and Father Schaedel.

The priests joined members of men's and women's religious orders as well as married and single lay people to talk with students about their life vocations during small-group sessions.

"A highlight of the day was the closing testimony given by our social studies department chairperson, Sister Louise Busby," Father Schaedel said. "Just that morning she had renewed her vows as a Daughter of Charity of St. Vincent de Paul. No less important were the young single people and married couples who spoke to the students and shared their joys, struggles, and lives as they seek to live out God's will in their own ways."

The main thrust of the day, Father Schaedel said, "as Archbishop Buechlein pointed out so well in his homily, is that God has a plan for each one of us."

(Next week: A priest and sister discuss their vocations.)



'THE BODY OF CHRIST'—Archbishop Daniel M. Buechlein gives Communion to a high school junior during a Eucharistic liturgy at Cardinal Ritter High School in Indianapolis on the Feast of the Annunciation. (Photos by Mary Ann Wyand)



PRAISE TO THE LORD—Bishop Chataud High School Show Choir members (from left) Tom Grencamp, Marcia Eplich and Steve Hodges and Cardinal Ritter High School Choir members Becky Johnston and Robb Davis sing during the eucharistic liturgy at Ritter on the Feast of the Annunciation. The Mass with Archbishop Daniel M. Buechlein was part of a Vocations Day of Reflection for high school juniors.

Pope celebrates Palm Sunday liturgy with youth

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II, celebrating Palm Sunday with thousands of young people, praised their enthusiasm and courage in proclaiming their faith in Jesus.

The March 27 Mass in St. Peter's Square marked the annual celebration of World Youth Day and the formal beginning of preparations for the next international gathering of young people with the pope, which will be held in January of 1995 in Manila.

Young people from the United States, host of the 1993 international gathering, passed the World Youth Day cross to youth from the Philippines at the end of the Mass.

Forces in the modern world, like the authorities who watched the entry of Jesus into Jerusalem commemorated on Palm Sunday, try to silence those who would cry out, "Blessed is he who comes in the name of the Lord," the pope told the young people.

Jesus' response that "if they keep silent, the stones would cry out" is a challenge to all Christians and one that young Catholics have accepted, the pope said.

"We watch with astonishment how young people raise their voices," the pope said. "They speak with a strong voice. They speak in various places throughout the world and their voices must be heard."

The faith of young Catholics and their courage in showing the world they believe in God is a surprise to many people, Pope John Paul said. "This is exactly what happened in Denver last year," when the city hosted the 1993 international gathering.

The words and actions of the young participants, he said, "were a living witness which demolished the stereotypes by which people wanted to see you and judge you."

At Denver, the pope said, "You showed who you truly are and what you desire" during the 1993 World Youth Day gathering.

"Dear friends," the pope told them, "you are able to recognize in the cross the sign of hope which does not disappoint. You have understood that this is the sign of God's passion for human beings, it is the irrefutable proof of his love."

Pope John Paul also used the Palm Sunday celebration, which fell this year on the same weekend as the Jewish Passover, to invite people "to pause spiritually" at the site of the temple of God's covenant with Jerusalem.

"Only a modest fragment of this remains," he said. "It is called the Wailing Wall because before its stones the children of Israel gather, recalling the greatness of the ancient sanctuary in which God made his dwelling and which rightly was the pride of all Israel."

The wall, he said, "is eloquent for the children of Israel. It is also eloquent for us because we know that in this temple God truly established his dwelling."

Right to Life sponsors pro-life oratory contest

Indiana Right to Life, Inc. is sponsoring a teen oratory contest for high school juniors and seniors.

Entrants will research, write and present a five- to seven-minute pro-life speech about abortion, infanticide or euthanasia.

Cardinal Ritter High School, located at 3360 W. 30th St. in Indianapolis, will host the local contest at 9 a.m. on April 30.

The area winner earns a plaque and other prizes and advances to the state contest on May 14, also in Indianapolis. The state winner earns a plaque and prizes which include an expense-paid trip to the national contest on July 2 in Houston. At the national level, the first-place winner will earn a cash award of \$1,500 and the second-place winner will receive a \$1,000 prize.

Applications are due by April 10 to Gayle Komarski, 9003 Powderhorn Lane, Indianapolis, Ind. 46256. For additional information, telephone her at 317-845-4353.

Roncalli High School in Indianapolis will celebrate its 25th anniversary on April 9 with a 7 p.m. liturgy in the Roncalli Family Room at 3300 Prague Road.

Archbishop Daniel M. Buechlein will celebrate the eucharistic liturgy in honor of Roncalli's silver anniversary. A reception and open house will follow the Mass.

The U.S. Department of Education honored Roncalli as a "Blue Ribbon School of Excellence" for 1992-93.

High school youth from St. Lawrence Parish at Lawrenshurg, St. Mary Parish at Greensburg, and other nearby parishes will participate in a **Seed Retreat** on April 22-24 at Camp Woodsnoke in Greensburg to deepen their Christian life. For more information, call Tom Zins at 812-926-0060 or Angela Knippenberg at 812-926-2740.

Campus Corner

Pro-life movement has changed student's life

by Elizabeth Bruns

Lorraine Jamison appears to be your average Indiana University student. She studies hard, but she also remembers to take time out to relax. Jamison, however, is more than the 'normal' college student. The senior journalism major has an intense passion that 'has changed my life,' she says.

What can be so riveting to a college student to change her life? The answer is the pro-life movement. Jamison is a pioneer in the college pro-life effort. She is a past president and remains a core member of Indiana University Students for Life (IUSFL), along with her roommate and past vice-president of IUSFL, Shannon Hall.

"I have always been pro-life," Jamison said. "I guess the rampant immorality I saw at IU really struck me."

"I thought to myself, 'I just can't sit around and do nothing. I need to do something about this.' And I did," Jamison said.

She decided to form or get involved with a pro-life group on campus. What she found was not what she had hoped for. "The group (IUSFL) was really disorganized and unac-

tive when I joined as a freshman," said Jamison. "It got a little better during the second semester, but not much."

At the end of their freshman year, Jamison and Hall decided to run for the president and vice-president positions of the group. They were both elected to hold these positions during the 1990-91 school year, their sophomore year at IU.

With Jamison and Hall in charge, IUSFL grew, met more often and tried to get communications about the group around campus. Jamison felt that they still needed more.

That "more" came in the form of a man with a mission. In 1991, Peter Heers, then a sophomore at the University of Wisconsin, founded the group Collegians Activated to Liberate Life (CALL). The purpose of the group, or CALL Network, is to bring the collegians together from across the midwest in the name of saving children from abortion. The network does this through "CALL weekends" which consist of rallies, speakers, education and rescues.

"Peter contacted us and wanted us to go to Madison, Wis. in Oct. of 1991 for the very first CALL Weekend," Jamison said. "He

had worked for nine months to recruit people from campus pro-life groups in the midwest to go to the weekend. So a bunch of us drove up there and that weekend really changed my life because I truly saw for the first time the evil of abortion."

"I remember one particular event that made such a difference to me that weekend," she said. "We were going to picket the home of an abortionist in town and the pro-choice groups had gotten wind of it and were waiting for us when we got there. There were about 400 of them filling the street, there were 150 of us. We walked prayerfully and silently, carrying signs that said 'abortion kills children.'"

"I remember that the pro-aborths had these bongo drums and were beating them, some of them were cross-dressed, and most of them had condoms that they were throwing at us," Jamison said. "Little kids in the group were even throwing condoms at us and swearing at us. It was just so sad."

Jamison said that after that first CALL weekend, she decided two things about her fight to end abortion. "First of all, I needed to be doing more—I needed to take a more proactive approach to my beliefs, and secondly, I had to understand that ultimately, God was the only one who could do anything about the issue because it was so evil."

Jamison has inspirational memories of the first rescue she attended. Heers and colleagues at the University of Illinois planned an all-collegiate rescue at an abortion mill in Champaign, Ill. in April of 1992. It was CALL's second big event. About 12 members of IUSFL attended the rescue. In all, about 120 college students attended; 72 of the students risked arrest.

"No babies were killed at that mill that day. Our numbers had forced the clinic to close," said Jamison. "We had at least one confirmed 'save.' The woman had talked to the sidewalk counselor and she decided not to have an abortion. It was a really awesome feeling. I was convinced that God was rewarding us for our actions and hard work."

Yet another turning point for Jamison was when Heers asked her to dedicate one year of her life to the growth of CALL. "I knew almost immediately that God was calling me to do take the next year of school off and work full-time for an end to abortion," she said. "I gave my official 'yes' a month later, then I went to Madison, Wis. from August of 1992 to August of 1993."

Jamison's parents were hesitant at first. They thought that she would take a year off and never go back to school. Jamison assured them that she would return to school. "My parents are pro-life, not really active, but definitely pro-life."

"It is hard to summarize my year with CALL in a nutshell," Jamison said. "It was the most incredible experience of my life. We

traveled around the midwest, sometimes worked 14-16 hours a day. We'd visit different campuses and meet with campus pro-life groups to teach them what has worked at other schools to make a pro-life group stronger."

About the IUSFL group on the Bloomington campus, Jamison said, "Our cause is definitely not popular at this campus. While it may be cool to take up a sign and oppose war on this campus, it's not cool to be against abortion."

Jamison, Hall and IUSFL have been trying to change that image since that first CALL weekend in 1991. Jamison's picketing and protesting fame came when she confronted Surgeon General Dr. M. Joycelyn Elders on Jan. 24 before and after a talk Elders gave at the IU campus. Jamison didn't attend Elders's lecture, but was picketing her pro-life views outside the Indiana University Auditorium while Elders spoke inside.

"I had a picture of the postcard that says 'Freedom of Choice' and has a picture of the head of an aborted fetus; so I kind of walked up behind her security guards and asked Dr. Elders if I could show her a picture of what her policies do to unborn children," Jamison said. "As I was saying it, I was trying to get it in her view but she looked over at it."

"I was trying to talk to her about how abortion kills children and exploits women but we got to the door of the auditorium and they went in so I went back to picketing," she said.

When it was getting close to the end of Elders's lecture, Jamison went over by the same door and waited for Elders with Joshua Miller, current director of CALL. "When she came out, I went right up to her face to face and she looked right at the postcard and I said, 'Dr. Elders this is a picture of an unborn child,'" Jamison said. "Dr. Elders looked at it and looked away and said, 'Why don't you just...' but then she caught herself. It was like she was going to say something really nasty to me but then she caught her tongue."

Jamison has advice for students trying to form a strong pro-life group. "I encourage going to abortion mills to be present for the children and the mothers, whether through prayer, silent picketing, sidewalk counseling, whatever the group feels comfortable with," she said. "It's only when you go down to the mill that you really see the horror of abortion."

Jamison also encourages setting up tables in student centers—showing graphic abortion videos like "The Hard Truth," to display the reality of abortion. And always have informational and educational pamphlets available, she said.

Currently, IUSFL has 350 members with a very active and dedicated core group of 12. (For more information about the CALL Network, contact Joshua Miller at 608-256-CALL.)

CALL, IUSFL point finger at Kinsey Institute during IU pro-life weekend

by Elizabeth Bruns

The second weekend of Restore Life Bloomington was kicked off on March 25 by a lecture about the exploitative research conducted at the Kinsey Institute for Research in Sex, Gender & Reproduction. The institute is housed on the Indiana University campus in Bloomington. About 75 students and community members were present, despite their Hoosier's NCAA tournament basketball game at the same time.

Juli Loesch Wiley, a pro-life feminist author and activist, said that the researchers at the Kinsey Institute "had a strikingly inadequate idea of place and direction of what human sexuality is."

In 1948, Dr. Alfred Kinsey released his *Male Report*, the Kinsey Institute's foundational work. The members of Collegians Activated to Liberate Life (CALL) and Indiana University Students for Life (IUSFL) find Kinsey's work disturbing, especially in the area of child sexuality.

According to research gathered from Kinsey's reports, the studies were based on questionable scientific data and research that involved sexual abuse of children. To obtain the statistic that 10 percent of the male

population is homosexual, Kinsey used a sample consisting of volunteers, including a large percentage with prison experience. The data gathered from this sample was attributed to the general population, they said.

To procure information about sexual response, Kinsey researchers observed sexual abuse of children as young as 5 months old. The team also refused to cooperate with attempts to apprehend a pedophile they interviewed who was being sought for a sex murder.

"To this very day, Kinsey colleagues, co-workers and researchers, have refused to answer persistent questions concerning Alfred Kinsey's research fraud," said Wiley. "No one involved with the research will repudiate the results of the *Male Report*, so the errors keep snowballing every time the report is reprinted."

"Much more serious, even than fraud or bias," Wiley said, "they have failed to answer the charge that Kinsey obtained some of his data from the sexual abuse of children."

Efforts to expose Kinsey's unethical and criminal activities are part of IUSFL and CALL's attempt to restore respect for the sanctity of sexuality and human life in the Bloomington community.

PRO-LIFE ACTIVIST—Juli Loesch Wiley, a pro-life feminist and author, speaks to pro-life students and community members at Indiana University during the second Restore Life Bloomington Weekend. (Photo by Elizabeth Bruns)

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Papal letter and new directory focus on the role of the priest

Directory includes a synthesis of church teaching on the priesthood

by Cindy Wooden
Catholic News Service

VATICAN CITY—The special privilege of being a priest requires thanksgiving and constant fidelity, Pope John Paul II told priests in his annual letter for Holy Thursday.

Along with the papal letter, the Vatican March 22 released a new "Directory on the Ministry and Life of Priests" from the Vatican Congregation for the Clergy.

The pope's letter and the new directory focus on the particular role of priests within the church, especially in celebrating the Eucharist.

"For us priests, the priesthood is the supreme gift, a particular calling to share in the mystery of Christ, a calling which confers on us the sublime possibility of speaking and acting in his name," the pope said.

He asked priests, during the 1994 International Year of the Family, to show their gratitude for the support their own families gave them in their vocation and to work to ensure that the church itself becomes more like a family.

The 117-page directory released with the letter "is a manual which can help priests deepen their understanding of

the identity and spirituality of priests, as well as the need for ongoing formation," said Archbishop Crescenzo Sepe, secretary of the clergy congregation.

The document, addressed specifically to Latin-rite diocesan clergy, includes a synthesis of church teaching on the priesthood from the Second Vatican Council through Pope John Paul's 1993 series of general audience talks on the priesthood.

But, Archbishop Sepe told Catholic News Service, the document also offers specific suggestions for how priests can respond to contemporary challenges and problems they face within themselves, within the church and from society.

The starting point, he said, is for priests to know who they are and how their role in the church differs from that of the laity.

"The identity of the priest comes from the specific participation in the priesthood of Christ, in which the one ordained becomes—in the church and for the church—a real, living and faithful image of Christ, the priest," the document said.

A priest must be a person of deep prayer, celebrating the Eucharist daily, praying the Liturgy of the Hours and going to confession frequently, it said.

The document listed two dangers associated with authority which can weaken the priest's role as "a guide who works toward the sanctification of the faithful entrusted to his ministry."

The first is an "overbearing manner," which loses sight of ministry as a call to service, the document said.

The second, it said, is "disincenting the configuration to

Christ, Head and Shepherd, because of an incorrect view of community."

Such disdain, it said, is seen in those who ignore all differences between themselves and the lay faithful.

The document said "democratism" is an increasing temptation within the church, but it is a trend contrary to the will of Christ who gave the church a hierarchical system of governance.

"The church recognizes all the merits and values which the democratic culture has brought to human society," but its value cannot simply be transferred to the church without moving the church away from what Christ wanted for it, the document said.

"To treat or to understand the church as a civil society is not possible," Archbishop Sepe said. "The church must be seen and understood not according to our own categories, but according to how Jesus wanted it."

"To say there is no difference between lay people and priests, between priests and bishops, between bishops and the pope—impossible," he said.

Archbishop Sepe said the new directory and other recent Vatican statements on the priesthood are not indications of an exceptional crisis in the church.

"There have always been, are and always will be problems for the priesthood," he said. "I do not think it poses challenges and to meet them, to evangelize in the world, priests must reinforce their identity—know who they are—reinforce their spiritual lives and find in their bishops and fellow priests support and assistance in ongoing formation."

The directory reaffirmed the discipline of celibacy for Latin-rite clergy, encouraged priests to be cautious in their use of material goods in imitation of the poverty of Jesus and to build church unity through obedience to their local bishop and to the teaching of the church.

"It would be entirely immature to see celibacy as a tribute paid to the Lord in order to receive Holy Orders rather than a gift received through his mercy," as the free and welcomed choice of a particular vocation of love for God and others," the directory said.

Despite "painful cases" in which priests have failed to remain celibate, the church gives thanks for "the testimony offered by the great majority of priests, who live their celibacy with internal freedom, rich evangelical motivation, spiritual depth, all in a panorama of strong and joyful fidelity to their vocation and mission," it said.

The directory also said priests should wear clerical clothing in accordance with the norms established by their national bishops' conferences. If a conference has allowed priests to wear attire which does not set them apart from others, such practices "cannot be considered legitimate customs and should be removed by the competent authority."

"A priest is a priest when he celebrates the Eucharist and when he is walking down the street," Archbishop Sepe said. "So why not show himself for what he is?"

"Also, it is a kind of right for the faithful to be able to recognize their priests wherever they are found," he said.

"Clerical clothing prevents a priest from hiding himself," the archbishop said. "He must always appear to everyone to be what he is, that is, a holy man, a priest."

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Thousands to enter church this weekend

(Continued from page 1)

who were baptized as Christians but never really raised in the Christian faith.

The third group, sometimes the largest number of Catholic recruits in a parish or diocese, is comprised of those who have been practicing Christians in such congregations as the Episcopal or Lutheran churches.

Early in Lent, those preparing to become Catholics that Easter enter a final period of preparation. Catechumens declare their desire to be initiated into the church, while the others who were already Christians cite their desire to enter into the full life of the church.

The Rite of Christian Initiation of Adults includes a series of liturgical rites, culminating in the celebration at the Easter Vigil of the sacraments of baptism, confirmation and first Eucharist.

Because the catechumenate is envisioned as a yearlong program, it can be timed well to fit in with the Easter Vigil, Father Dunning said.

"The catechumenate gives us a model where people can meet in small groups and share their faith," he said.

It's not a new idea. During the early days of the church, when Christians were persecuted, it was crucial for converts to become closely bonded to a small community of those who would stand by one another, even to the point of death, he explained.

The concept of a small faith community survived the catacombs and took root in somewhat different form in the early monasteries, he added.

He noted that not all potential new Catholics need yearlong training. Candidates coming from other Christian churches often have a strong faith already and thus, "they can be received any time of year," Father Dunning said.

Recent years have seen the arrival of another group of would-be parishioners: Catholics who parted company with the institutional church at some point in their lives but now seek to return. They include not only those who consider themselves to have been sinful in some way, but also those who were "angry with the church, wounded by the church," he said.

The North American Forum has developed special outreach just for them, he said. His name for it is "Re-Membering."

Peace prospects in Holy Land put church at a turning point

An eventual agreement could bring both benefits and new challenges for the church there

by John Thavis
Catholic News Service

JERUSALEM—The Catholic Church in the Holy Land, a minority long beset by heavy emigration and the effects of regional political tensions, is approaching a turning point with the prospects of Middle East peace.

Optimists hope the Israeli-Palestine Liberation Organization peace accord, once implemented, will open an era of economic and social development that will convince the Christian population to stay and perhaps lure back some of those who left.

Others caution that in an autonomous Palestinian state, the Christian community would remain a small minority—this time in a society with greater Muslim influence. In a region rife with Islamic fundamentalism, that could bring new difficulties, they say.

"The church is coming to a crossroads here. We have to determine where we fit in the peace process, into economic development, into Palestinian identity and into the new Middle East," said Bernard Sabella, a professor of social sciences who has written extensively about the church's changing face in the Holy Land.

Catholic leaders in Jerusalem spoke about the future of the church in interviews in mid-March, a time of renewed political strife between Israeli occupation authorities and the local Palestinian population. While emphasizing that the framework for peace is fragile, they described how an eventual agreement could bring benefits and challenges for the church.

Palestinian Christians are acutely aware that, no matter how small, theirs is the "mother church" in the place where Christ lived and died.

"I'm worried that the Christian people will be gone in 10 years—and we'll have nothing here but a museum. We're trying to assist those who want to stay, but we need help," said Jack Hies, a young employee of Jerusalem Caritas.

Father Adib Zomlot, who heads the development office of the Jerusalem Latin patriarchate, said Christians living in Jerusalem today number only 9,000—less than one-third the number in 1948, when the state of Israel was created.

Palestinian Christians in the entire occupied West Bank and Gaza total about 50,000 today, less than 3 percent of the population. According to a church survey, about 6,000 of them are ready to leave if they get the chance. In the territory of Israel, there are another 105,000 Christians representing about 2 percent of the population.

Cities like Bethlehem, which were traditionally Christian, now have a Muslim majority. In the central Palestinian city of Ramallah, where Christians made up

90 percent of the population in 1948, they number only 5 percent today. Father Adib said.

"If you go to San Francisco or Los Angeles, you'll find more Christians from Ramallah than in Ramallah itself," he said. Spurring the emigration has been increasing difficulty in finding work, a decent education and housing under Israeli occupation, he said.

A peace agreement would not only lift the political and social suffering, but could spur economic growth in Palestine—enough to bring back at least some Christians, said Latin-rite Patriarch Michel Sabbah. An influx of international aid, widely expected among Palestinians once a peace agreement is implemented, would also help, he said.

"But right now, we have neither aid nor peace," he added. The Latin patriarchate has tried to help Christian families remain, offering small loans for businesses, housing and education. But Father Adib said that in the current economy, the loans are often hard to repay. If a small business fails, "we lose the money and they lose the jobs," he said.

The church is increasingly concentrating its resources in providing low-cost housing. Outside agencies like the Pontifical Mission for Palestine, which runs some 200 projects in the region, have also put new emphasis on small grants for home repair.

Many Palestinian Christians see the church as their lifeline under Israeli occupation.

"In the absence of a national authority, the local Christian community has come to expect a lot from the church—even miracles," said Claudette Habesch, director of Jerusalem Caritas. But the church is not always equipped for this role, she said.

Sabella, the Bethlehem University professor, said a more important task for the church is invigorating its pastoral programs, especially among young people. He noted that often it is the best-educated and the youngest who emigrate; one result is that the average age among Catholics is 30 years, compared with an 18-year-old average in the general population.

When it comes to relations with Muslims, most local Catholic leaders say there is no reason to believe the church will face particular problems in an autonomous Palestine. They noted as a positive sign that almost half of the PLO's delegation to the Madrid peace talks was Christian.

But all the same, they are keeping a wary eye on movements such as Hamas, which pick up support every time autonomy is delayed. Hamas has called for a holy war to liberate Palestine and, unlike the PLO, says an Islamic state should be created there.

Patriarch Sabbah said movements like Hamas are fueled by frustration; the best response is to "make justice" in the region.

Melkite Archbishop Loufi Laham, a patriarchal bishop of Jerusalem, said he met with Hamas leaders recently in an effort to "build bridges to fundamental groups." He said he was warmly received and held frank talks on politics and religion.

"There is no doubt for them that Christians have a place in society," he said. But Christians also have to face the fact that their influence will reflect their status as a tiny minority, he said.

Vatican officials appear to be more wary of Hamas and the prospects of Muslim domination, however. One official said that as the Christian numbers decrease in the region, their vulnerability to fundamentalist and radical Islamic groups has grown.

"Peace will inevitably bring a more difficult situation for Christians, unless the example of Jordan can be followed," he said. In Jordan, where fundamentalist Muslim groups have not wielded much power, the church enjoys considerable respect.

Many Jerusalem Catholics stressed that a key to the future of the church in the Holy Land is strong bonds with the universal church. The influx of pilgrims to Christian holy places can help build these ties, as long as visitors make an effort to meet and listen to local Christians, they said.

A revival of the pilgrim and tourism trade would also go a long way in restoring economic vitality in the area, especially for Christians, they said.

Ideally, a pilgrimage by Pope John Paul II could help launch the "new Middle East order" and put a spotlight on the strengths and problems of the local church. But the pope is not expected in Jerusalem before mid-1995; church leaders hope that by then limited Palestinian autonomy will be implemented and serious talks begun on the second phase of wider autonomy in the West Bank.

Church membership stable or increasing

NEW YORK (CNS)—Membership in most of the 15 largest U.S. Christian denominations was stable or increased from 1991 to 1992, according to the "Yearbook of American and Canadian Churches 1994."

Among the top 15, three showed losses, all less than 1 percent, while six showed gains, including three with increases of more than 1.5 percent.

The Evangelical Lutheran Church in America was down 0.2 percent. The Presbyterian Church (U.S.A.) was down 0.53 percent. The United Methodist Church showed a gain in figures supplied to the yearbook, but the United Methodist News Service said that was due to an error in reporting. According to the correction by the news service, United Methodists suffered a membership loss of 0.71 percent in 1992.

The largest gain numerically was in the Roman Catholic Church, which reported nearly a million more members— from 58,267,424 in 1991 to 59,220,723 in 1992—for an increase of 1.63 percent.

Highest reported rates of growth among the largest denominations were the National Baptist Convention U.S.A., with a 2.5 percent increase, and the Mormons, with an increase of 2.16 percent.

Among Canadian churches, however, three of the top 10 showed membership losses, in amounts ranging from 1 percent to 5 percent. They were the United Church of Canada, Presbyterian Church in Canada and Evangelical Lutheran Church in Canada. Five did not provide new yearly figures and only two—the Mormons and the Canadian Baptist Federation—reported increases.

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BOOK REVIEWS

Passion narratives are profound

THE DEATH OF THE MESSIAH: GETHSEMANE TO THE GRAVE. A Commentary on the Passion Narratives in the Four Gospels, by Sulpician Father Raymond E. Brown, The Anchor Bible Reference Library. Doubleday (New York, 1994). Two vols, 1,608 pp, \$75.00.

Reviewed by Jesuit Father Francis T. Cignac
Catholic News Service

"The Death of the Messiah" is a magnificent work, the fruit of a decade of intensive research. It culminates a life of scholarship on the part of Sulpician Father Raymond E. Brown, one of the foremost biblical scholars of our age. It is a companion work to "The Birth of the Messiah" and completes the cycle of the author's studies of Jesus in the New Testament, which include his Anchor Bible commentaries on "The Gospel of John" and "The Epistles of John."

The Passion narratives have fired the imagination of dramatists, artists and musicians through the centuries more than any other part of the Gospels. They constitute the central narrative in the Christian story. They recount the most public moments of Jesus' life, are summarized in

the Creed, and have become a primary focus of salvation in both theology and popular devotion.

Father Brown divides the Passion into four "Acts"—three of which have two "Scenes"—to reflect the nature of the Gospel accounts as dramatic narratives. Act I consists of the prayer (scene 1) and the arrest (scene 2) of Jesus in the garden of Gethsemane. Act II consists of the trial of Jesus by Jewish authorities (scene 1) and the mockery/abuse of Jesus, denials by Peter, and the betrayal by Judas (scene 2). Act III is the trial of Jesus before Pilate. Act IV (Vol. 2) consists of Jesus' crucifixion and death on Golgotha (scene 1) and his burial (scene 2).

This commentary in four acts is preceded by a very informative introduction explaining its perspective and general Gospel issues pertinent to the Passion narratives, along with a general bibliography of some 300 entries.

The author's explicit purpose is "to explain in detail what the evangelists intended and conveyed to their audiences by their narratives of the passion and death of Jesus." Father Brown studies episodes as they are recounted in each Gospel simultaneously, providing a literal translation of each Gospel passage followed by sections of comment and analysis. This is the horizontal approach.

But Father Brown's theological focus is on how each evangelist organized and presented his material to reflect his community's understanding of the passion and death of Jesus. This is the vertical impact. Matthew and Mark present Jesus abandoned by his followers and facing his hour alone, to which Matthew adds the haunting issue of responsibility. Luke's presentation is less negative, for the healing and forgiving power of God is already active in the Passion; Jesus died forgiving others and at peace with himself. John portrays Jesus triumphant throughout the Passion; the victim has become the conqueror.

This commentary avoids the pitfalls of a reductionist historical-critical methodology at one extreme and the jargon of hermeneutical structural analysis at the other. It is profound in its literary analysis, careful and orthodox in its theology, and sensitive in its pastoral concern. It provides a solid understanding of the meaning of the Passion narratives for further reflective interpretation by modern readers. It is indeed a crowning achievement of Catholic biblical scholarship.

(Father Cignac is chairman of the Department of Biblical Studies at The Catholic University of America, Washington.)

(At your bookstore or order prepaid from Doubleday, 30 E. Oakton Ave., Des Plaines, Ill. 60016. Add \$2 for shipping and handling.)

Books for Catholics

By Richard Philbrick
Catholic News Service

WASHINGTON—Here is a list of books of particular interest to Catholic readers.

"Love's Mind," by John S. Dunne, University of Notre Dame Press, \$19.95, 160 pp. Disturbed theologian ponders the spirituality of nonviolence and invites readers to discover and utilize the contemplative dimension of their lives.

"While You Were Gone: A Handbook for Returning Catholics," Twenty-third Publications, \$5.95, 105 pp. Answers the questions and concerns of Catholics returning to the church after an absence of several years.

† Rest in Peace

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 arch-diocesan priests, their parents and religious sisters serving our arch-diocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the arch-diocese or have other connections to it.

† BANET, Bernard, 79. Holy Family, New Albany, March 7. Husband of Ruby.

† BISCHOFF, Ronald C., 45. Holy Guardian Angels, Cedar Grove, March 12. Son of Mildred Bischoff; brother of Robert, Betty and Linda Dunn.

† BRAMLETTE, Jessamine Louise, 90. St. Ambrose, Seymour, March 16. Mother of James Bramlette and Louise N. Belding; sister of Mary Mattingly; grandmother of nine; great-grandmother of 20; great-great-grandmother of one.

† FAY, Charles Thomas, 72. St. Malachy, Brownsburg, March 12. Husband of Norma L., father of Thomas, Elizabeth Beck, Ann Marie Ransdell, James, Patricia Brown, Catherine Hagan, Joseph, Susanna Maled and M. Peggy Fay; brother of Mary L. Fay, Louise Schaun and Betty Ballock; grandfather of 18.

† HEATH, Miriam, 33. Our Lady of the Springs, French Lick, March 13. Wife of Jeff; step-mother of Chrystal; daughter of June Roman.

† LEWIS, Michael B., 61. St. Paul the Apostle, Greencastle, March 16. Husband of Mary H. Tietel Lewis; father of Tammy Engells, Michelle Martin and Kelly Lewis; brother of Tom, Larry, Fred, Joanne Allee and Diana Pariker; grandfather of four.

† MOSLEY, Lola Mae Jarboe, 80. Holy Angels, Indianapolis, March 21. Mother of Marcia R. Mosley Vaughn; grandmother of three; great-grandmother of 10; great-great-grandmother of three.

† PEASE, Gerald David, 69. Holy Family, New Albany, March 7. Husband of Catherine; father of five; step-father of three; brother of six.

† ROEDER, Maurice N., 90. Holy Spirit, March 14. Mother of Patricia L. Shaskan.

† SCHIEDLER, Aloysius H., 91. St. Mary, Greensburg, March 20. Husband of Anna; father of Jim, Barbara Wansley, Marjorie Hannigan, Mary Ann Wedlage and Dorothy Hoving; grandfather of 31; great-grandfather of 52.

† WEISER, Lou Gustav, 80. Christ the King, Indianapolis, March 1. Husband of Jane; father of Donald, Richard and Kenneth; step-father of Bill Flanary and Tom Flanary; grandfather of 14; great-grandfather of 11.



Franciscan Sister
Geraldine Wissel
dies on March 17

A Memorial Mass was celebrated March 21 at the motherhouse in Oldenburg for Franciscan Sister Geraldine Marie Wissel. Sister Geraldine died on March 17. She was 87 years old.

Born in Ohio, Sister Geraldine entered the Oldenburg Franciscan Community in 1928 and professed her final vows in 1934. She taught for 15 years at St. Mary Academy in Indianapolis. She also taught in Ohio. In 1993, Sister retired to the motherhouse due to illness.

Sister Geraldine is survived by Helen Wissel, her sister-in-law, several nieces, nephews and cousins. Memorial may be made to Sisters of St. Francis, Oldenburg, IN, 47036.

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U.S., Vatican to collide over population issue

U.S. Ambassador says document for U.N. conference 'can unravel all the progress we have made'

by Cindy Wooden
Catholic News Service

VATICAN CITY—The Vatican and the U.S. government "seem to be on a collision course" over the final draft document for an international meeting on population policies, said U.S. Ambassador Raymond L. Flynn.

The ambassador to the Vatican told Catholic News Service March 24 that the Vatican's "complete rejection" of many parts of the document were explained to him during a private March meeting in the Vatican Secretariat of State.

The Vatican later invited the entire diplomatic corps to a

March 25 meeting to explain its position on the population meeting and on the International Year of the Family, said Vatican spokesman Joaquin Navarro-Valls.

Pope John Paul II, meeting March 18 with the secretary-general of the U.N.-sponsored International Conference on Population and Development, called the meeting's draft document "a cause of grave concern to me." (See story in last week's *Criterion*.)

The international conference is scheduled for September in Egypt. Previous conferences were held in 1974 and 1984.

At the 1984 meeting in Mexico City participants declared that abortion should not be promoted as a family planning method and that governments should help women avoid abortion.

A diplomatic source, who asked not to be named, said the Vatican believes that without support from the Clinton administration, key passages on abortion and the promotion of artificial contraceptives in the draft document for the 1994 meeting would not have been included.

Last spring, during a planning meeting for the Cairo conference, a U.S. delegate said the Clinton administration supports "reproductive choice, including access to safe abortion."

"The U.S. government believes the Cairo conference would be remiss if it did not develop recommendations and guidance with regard to abortion," said the delegate, former Colorado Sen. Timothy E. Wirth, who is now counselor to the U.S. secretary of state.

Flynn said Vatican officials told him in "clear, unequivocal terms that the Holy Father is deeply opposed to this document. This is anathema to the Vatican."

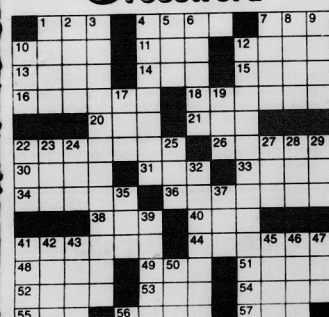
The ambassador said, "As somebody who has helped improve relations between the Vatican and the White House, I want to ensure that we treat the church with respect."

"This document can unravel all the progress we have made" in improving U.S.-Vatican relations, he said. "The document, in many respects, goes against fundamental doctrines and beliefs of the Catholic Church."

"I wish I were overstating this," he said. "But it seems to go against the core of fundamental Catholic teaching and doctrine."

Navarro-Valls said March 25 that the Vatican's special briefing for the entire diplomatic corps that day was not intended as a confrontation with any particular country or countries.

Catholic Crossword



ACROSS

- 1 Football cheer
- 2 Clerical garment
- 7 ... that he gave — only begotten Son.
- 10 In this place
- 11 Assam silkworm
- 12 ... He that is with out sin against you, let him first — a stone at her (John 8:7)
- 13 God created him first
- 14 Book before Psalms
- 15 A narrow band on a heretic's charge
- 16 Kind of juice
- 18 Of the period before Easter
- 20 Mason food
- 21 Sprinkle
- 22 Isaac's wife
- 26 Old Testament prophet
- 30 Landed
- 31 "... and how long they believe me" (Nu 14:11)
- 33 NY city
- 34 ... and the darkness He called — (Ge 1:5)

- 36 Name of 14 popes
- 38 Months (Abbr)
- 40 Raped victim
- 41 Patron saint of fathers
- 44 Father-in-law of Moses
- 46 Leave out
- 49 Historic age
- 51 Promissory notes
- 52 Angel aura
- 53 Old English letter
- 54 Choses
- 55 Nolan Ryan monograms
- 56 Premates
- 57 Nehemiah (Abbr)

DOWN

- 1 Make over
- 2 Luke 3:33 name
- 3 "... — is down in green pastures" (Ps 23:2)
- 4 "... evermore" (1 Thes 5:16)
- 5 Sp. gold
- 6 The Word of God
- 7 Red deer
- 8 John's place of exile — of Palmos
- 9 Brit. gun
- 10 Headwear
- 12 Sacrament
- 17 Tc. — low
- 19 Shade tree
- 22 "And Esau — to meet him, and embraced him" (Ge 33:4)
- 23 Samuel's mentor
- 24 Large
- 25 St. Joan —
- 27 Average grade
- 28 Actress Southern
- 29 "My heart was — within me" (Ps 39:3)
- 32 Belonging to an Old Testament prophet
- 35 "I will stand on the — of the hill with the rod of God in my hand" (Ex 17:9)
- 37 God created her second
- 39 Abel was a keeper of these
- 41 Revelation
- 42 Actor Shari
- 43 Chinese yellows
- 45 Faith — and charity
- 46 Old Testament
- 47 WWII intelligence group
- 50 Highway

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Pope, Orthodox patriarch plan to walk Way of Cross together

Patriarch to offer meditations while pope carries a cross through the Colosseum in Rome

by Cindy Wooden
Catholic News Service

VATICAN CITY—As Pope John Paul II carries a cross through Rome's Colosseum on Good Friday, his Orthodox counterpart will offer the meditations on Christ's suffering and death.

Ecumenical Patriarch Bartholomew of Constantinople, spiritual leader of the Orthodox churches, wrote the reflections on the 14 Stations of the Cross at the invitation of the Vatican. The reflections are read as the pope carries the cross through and around the monument.

After five years of sometimes tense Catholic-Orthodox relations, the patriarch's contribution to the Good Friday service is seen as a sign of the deep respect the pope and patriarch have for one another.

"It is a sign of deep communion, and clearly illustrates the fact that in matters of faith what we share is greater than what divides us," said Msgr. Piero Marini, the chief organizer of papal liturgies.

Patriarch Bartholomew told Catholic News Service that in addition to being a witness of common faith, he thought his contribution "would spiritually build up both him and us, and, in any case, it was a fraternal gesture for him to which we were obliged."

Asked if it were a sign of improved Catholic-Orthodox relations or more of a personal gesture, the patriarch said, "We would desire that it be the former, but it is more so the latter."

While Vatican Holy Week liturgies often include special prayers from the Orthodox tradition, this is the first time that an Orthodox cleric has been asked and accepted an invitation to write an original piece for a service.

One thing Roman Catholics and most Orthodox do not share is the 14-station Way of the Cross devotion.

Except for the Greek Orthodox community in Jerusalem, which has special devotions at the historical sites of Jesus' passion, death and resurrection, the closest tradition in the Orthodox community is the Holy Thursday service of "The 12 Gospels."

The service includes a procession with the cross and the reading of Gospel selections about Jesus' passion and death.

Among Roman Catholics, the *Via Crucis* or Way of the Cross devotion became popular away from Jerusalem only after the Crusades of the 12th and 13th centuries, long after the formal split between the churches of Rome and Constantinople in 1054.

In the late 17th century, Pope Innocent XI granted the Franciscans permission to erect stations in all their churches and extended to those who followed the devotion the indulgences, or special graces, earned by visiting the actual sites of Christ's passion.

Pope John Paul, during a March 20 parish visit in Rome, said, that during Holy Week, "we must go to Jerusalem and walk again, step by step and moment by moment, all that Jesus lived, said and suffered."

No matter where you celebrate Holy Week, he said, you are in Jerusalem if you make the events of Christ's passion and death real in your meditations and prayer.

Following the Way of the Cross, "one says to Jesus, 'You are not alone,' the pope said.

The devotion also is a sign of hope for "our unity around him, around Christ Crucified," he said.

"This year we have the joy that the meditations for the Way of the Cross were prepared by the patriarch of Constantinople. It is a great ecumenical sign," the pope said.

"Good Friday is the day we pray for the whole world, for all humanity, for all peoples for all Christians and non-Christians," he said. "Because Christ has redeemed all, the whole world was redeemed by this cross of Jesus."

Msgr. Marini, the papal liturgist, said the ceremony shows



WAY OF CROSS—With Rome's Colosseum in the background, Pope John Paul II walks the Stations of the Cross during Holy Week observances last year. This year the Orthodox Patriarch of Constantinople will offer meditations on Christ's suffering and death while the pope carries the cross. (CSN photo by Arturo Mari, O'Observatore Romano)

"the churches of the East and West humbly following together the Way of the Cross to meet the Risen Lord."

"Together they pause under the cross of the Lord with his mother Mary to contemplate and re-live the mystery of redemption. And they beg the Father of life to grant that through the mystery of the cross and resurrection they can, in full communion, bring the Gospel of salvation to the world," he said.

"This *Via Crucis* reminds us once again that our common faith is enriched by a symphony of diverse ways of expressing it," Msgr. Marini said.

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