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Ecumenical prayer service honors King



KING HONOR—Indiana Attorney General Pamela Carter (left) and event coordinator Blanche Stewart participate in a prayer service honoring Dr. Martin Luther King Jr. as Archbishop Daniel M. Buechlein presides. The attorney general was the speaker at the Monday event at SS. Peter and Paul Cathedral. (Photo by Charles J. Schisla)

Attorney General recalls memory of Martin Luther King Jr. in cathedral service

by John F. Fink

"Our children deserve to hear a message of hope coming from our mouths," Attorney General Pamela Carter said during an ecumenical prayer service honoring Dr. Martin Luther King Jr. at SS. Peter and Paul Cathedral Monday, Jan. 16.

Carter, the first African American to attain the office of attorney general in any state of the nation and the first woman attorney general in Indiana's history, was the speaker for the service. "In Honor of the Man and His Dream."

Indianapolis Archbishop Daniel M. Buechlein presided at the hour-long prayer service. It was coordinated by Blanche Stewart, who also read a Scripture reading from the prophet Isaiah. The St. Thomas Ecumenical Choir sang and Lillian Hughes served as mistress of ceremonies. Carter was introduced by Father Thomas Murphy, director of ecumenism for the archdiocese.

In welcoming those present to the cathedral, Archbishop Buechlein said that Martin Luther King's dream was that we would all be one family. He said that he hoped that, through the power of prayer, King's dream would more and more come to be.

Prior to Carter's talk, Eric and Aaron Anderson lit seven candles while Kimberly Jones led the congregation in prayer. The prayers were to reaffirm the seven principles of African-American culture and heritage. The seven principles are *umwa* (unity), *kuchagula* (self-determination), *ujima* (community), *ujumla* (cooperation), *nia* (purpose), *kumkulu* (creativity), and *imani* (faith).

Carter paid tribute to her father, Rocky

Fanning, who was present, as a man of courage and compassion. She also noted other relatives and friends and people with whom she went to school, and paid tribute to St. Agnes Academy, formerly located across the street from the cathedral, where she attended high school.

She said that King grew up during a time of depression and then the Second World War. It was a time of oppression and humiliation for black people, she said, a time when they couldn't sit in the front seats of buses or use the same restaurants or rest rooms as whites.

"There comes a time," she said, "when a person gets tired of living in oppression." She recalled marching with King in Chicago and how the hair stood up on the back of her neck when stones were thrown at the marchers.

She said that police used high-powered fire hoses against the marchers and unleashed dogs against the marching children. But, she said, the children knew that they were created equal with everyone else, and they kept marching.

She noted that King said that they could not have marched in a totalitarian country, that the great glory of America was that it was a democracy that made it possible for them to march to protest injustices.

"King's speech, his dream," Carter said, "was for all American children. It brought pride in the African-American community."

Today, Carter said, so many children are beaten and neglected and are tired. They are the ones who must bear a message of hope such as that which came from Martin Luther King. That, she said, is the challenge for our children.

Holy Angels School, others celebrate King's birthday

by Margaret Nelson

The weekend brought many services for Catholic parishioners and leaders to mark the birthday of Dr. Martin Luther King Jr.

The students of Holy Angels School marched down Dr. Martin Luther King Jr. Street on Friday. They sang songs, and carried signs and banners they had made, before attending a school Mass celebrated by their pastor, Father Clarence Waldon.

On Thursday, Bobbet Preparatory School in Indianapolis held a special program in honor of King. (See story on page 18.)

Father Arthur Kelly, director of St. Nicholas Center for Youth, received honors at two separate celebrations on Saturday. The Frontiersmen made a donation to the center at the group's Martin Luther King celebration. And the Indianapolis Educational Association presented their Human Rights in Religion award to Father Kelly.

(See MARTIN, page 2)

Pope finds new energy during trip to Philippines

He sets a new record of 4 million for crowd size at a papal Mass

by Cindy Wooden
Catholic News Service

(See related stories on pages 18 and 19)
MANILA, Philippines—A playful Pope John Paul II, despite his halting steps, seemed to find new energy as well as new

uses for his cane during a five-day stay in the Philippines.

At the Jan. 14 prayer vigil for World Youth Day, the pope used the cane to wave to the more than 1 million young people

stretched far beyond his sight. He conducted a song with the silver-handled cane, then began twirling it to the delight of the teens.

The main focus of the pope's Jan. 12-16 Manila stay was the young people and their

mission in the world, but the visit also included a special message broadcast to Catholics in China and praise for the faith of Filipinos, 83 percent of whom are Catholic.

The faith of Filipinos and the popularity of Pope John Paul combined to set a record for crowd size at a papal event. Police estimated up to 4 million people gathered for the Jan. 15 Mass closing World Youth Day.

The densely packed crowd forced Philippine officials to fly the pope by helicopter to the Mass instead of having him ride in a popemobile the two miles from the apostolic nunciature.

(See POPE, page 3)



NEW HAT—Pope John Paul II tries on a traditional Filipino straw hat presented to him after his arrival at Manila's old international airport Jan. 12. (CNS photo from Reuters)

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SEEKING THE FACE OF THE LORD

Thank God for pro-life demonstrators

by Archbishop Daniel M. Buechlein, O.S.B.

Violence breeds violence. Is the opposite also true? Can a spirit of non-violence foster peace? Last Monday all over this land the dream of Dr. Martin Luther King was recalled even as the evening news continued to report stories of violence in our homes, in our schools, in our cities, in our country and all around the world. Yet, last Monday many of us gathered at our Cathedral to do what we do best, to pray for an end to violence. We believers are convinced that with God's help we can find peace.

This coming Sunday I will join other bishops and committed people of our church in Eucharistic celebration and prayer vigil for life at the National Shrine of the Immaculate Conception in Washington, D.C. The occasion is the anniversary of the *Fertile Rites*, *Wade* Supreme Court decision which, in effect, legalized abortion on demand. I suspect the vigil and the March for Life on the following day will receive a little more attention because of the recent tragic shooting at the abortion clinic in Brookline, Mass.

When we bishops of Indiana made our statement on capital punishment we cited as one reason the fact that killing killers only provokes more violence and the desire for revenge. Violent protest against the evil of abortion is no exception. It is wrong and it only hurts the cause for life. Yet,



I ask, is anyone else struck by the fact that the killing of people who work at abortion clinics incites outrage (and rightfully so) while what happens daily in those clinics is dismissed as unfortunate—but, "after all, isn't terminating the life of the unborn a woman's right?" How is terminating unborn life so different from the murdering of adults?

Very few pro-life demonstrators and prayer vigils are violent. I agree with a bishop who remarked to me that if there were no public demonstrations against abortion (and other forms of violence against the helpless of our society, who would keep the wrongfulness of what is happening before society's eyes? Much of our human family, Catholics included, I regret to say, would be happy to forget about terminating the life of the unborn as perhaps unfortunate, but "not that big a deal."

And so I agree, in the circumstances of our day, we need public demonstrations from people who care. The witness and statements of spiritual and moral leaders who care are not enough. Not everyone is called or has the temperament to participate in public demonstrations, but some are and do. And we thank God for them.

Yet we have a real problem. In fact, there is the tragic, occasional violence of fanatics. Pro-abortionists, with help from the liberal side of the media, paint a picture that generalizes pro-life vigils and demonstrations at abortion clinics as the extreme and inflammatory activity of crazy people. The general idea is that one should be embarrassed about the pro-life movement. In fact, in the face of the recent killings, leaders of the pro-abortion movement made the general accusation that the rhetoric of the pro-life movement

incites fanatics to violence. The accusation got a lot of play in the public forum and thus one is familiar with "the rhetoric of the pro-life movement," there is likely a sympathetic response.

Because of the inflammatory climate in Boston after the recent tragic violence at the Brookline abortion clinic, Cardinal Law asked for a temporary moratorium on demonstrations at abortion clinics there. That made sense, for Boston. But so did New York's Cardinal O'Connor's remarks. He said that he thought that elsewhere there should only be a moratorium on peaceful demonstrations if there is a moratorium on the termination of innocent life. To lose focus on the wrongfulness of abortion and other forms of violence to the vulnerable of our society would only add to the evil impact of the tragic clinic murders.

Cardinal O'Connor has probably been the leading pro-life advocate in our country for the last decade and more. I think history will record that because of his efforts as a strong and forthright leader, the pro-life movement grew and remained strong despite overwhelming odds. I will never forget the *Pesle* March in Washington in January, 1983. I was with the cardinal as we heard the announcement of President Clinton (at the very moment the march was beginning) that his administration intended to broaden the availability of legalized abortion in our country. It was a stunning slap in the face to anyone committed to pro-life issues. The cardinal didn't flinch, took out his rosary and led the prayer march, holding his head high. Prayer shall overcome!

In his message "The Coming Third Millennium," he emphasized that the period between now and the year 2000 should be a time for major interreligious meetings, especially among Christians, Muslims and Jews. And he urged that the first phase of preparations, from now till 1996, should concentrate on self-examination on historical shortcomings, in particular the fractured unity of Christian churches.

Far from a slowdown, it appears that the ecumenical movement is continuing full speed ahead, under the leadership of Pope John Paul II.

EDITORIAL COMMENTARY

The ecumenical movement is not slowing down

by John F. Fink
Editor, The Criterion

On this past Wednesday, Jan. 18, Catholics and many other Christians started to observe the annual Week of Prayer for Christian Unity. The observance continues until next Wednesday, Jan. 25.

There seems to be an impression that the ecumenical movement has lost some of its steam, that a slowdown has occurred. Yet during this past year we witnessed several significant advances, including:

- Catholics and Lutherans agreed on a statement on "Church and Justification." This issue has been a fundamental point of division since the Reformation.

- Leaders of the Lutheran Church in Germany declared that their church's 16th-century condemnation of Catholicism doesn't apply to the modern church.

- The Southern Baptist Convention last June approved the continuation of the Catholic-Baptist conversation, and Catholic and Baptist publishers have agreed to some joint ventures.

- Anglican-Catholic consultations showed progress with a joint statement on ethics and with the Vatican's statement that no further work is needed to clarify an earlier statement of agreement on the Eucharist and ministry. On the other hand, an obstacle on the road to unity was the Church of England's ordination of its first women priests.

- Differences that went back 15 centuries were settled with a Catholic-Assyrian accord that declared that Catholics and Assyrians share a common faith in the divine and human nature of Christ. This had been a point of disagreement since the Council of Ephesus in 431.

Pope John Paul II gave renewed

emphasis to ecumenism and interfaith dialogue last year. (Ecumenism refers to those activities meant to foster unity among Christians while interfaith dialogue refers to discussions with non-Christian religions.) His best-selling book "Crossing the Threshold of Hope" devoted almost 80 pages to the subject, and his apostolic letter on preparations for the

start of the third millennium of Christianity stressed unity.

In his book, the pope wrote: "What unites us (Christian churches) is much greater than what separates us." And he said: "It is difficult not to acknowledge that the Catholic Church has enthusiastically embraced ecumenism in all its complexity and carries it with great seriousness."

Martin Luther King Jr. is commemorated

(Continued from page 1)

Lillian Hughes, pastoral associate at Cathedral Parish, was the main speaker at a Sunday gathering sponsored by the East Side Ministerial Association. The theme was "Empowerment for a New Generation."

On Monday morning, Catholic priests joined other leaders in the Martin Luther King celebration at Martin University in Indianapolis, where Benedictine Father Boniface Hardin is president.

Attorney General Pamela Carter addressed a gathering at St. Peter and Paul Cathedral on Monday afternoon. Archbishop Daniel M. Buechlein presided. (See separate story on page 1.)

At the Holy Angels Mass, the fourth-grade students dramatized portions of King's "I Have a Dream" talk.

In his dialogue homily, Father Waldon referred to the Gospel reading of Jesus baptized by John the Baptist.

"Jesus chose us to be his sons and daughters. He sent his Spirit to be with us," Father Waldon said. "Sometimes we don't act like his sons and daughters."

"You sent your Spirit to Jesus as he said in the Jordan," the pastor

was baptized in his opening prayer. "Help us to live out of your Spirit as Dr. Martin Luther King lived out of your Spirit."

He called King "someone we talk about who followed Jesus—someone who allowed the Holy Spirit to take over his life," and he said the Spirit made the civil rights leader "truly strong and powerful."

Father Waldon told the students that people think of strength and power when they think of strength and power.

"Real power, real strength is something that helps you lift people up. Real power, real strength comes from inside," said Father Waldon. "It's what's inside that counts. Martin Luther King had it inside. He dedicated his life to justice and love."

When the priest asked the students where King died and what he was doing there, they knew the answers. But Father Waldon explained that he was in Memphis to see that the city workers, who were being mistreated, got justice. "He was not there for a football team or to see all the rich people. He was there to help the people who keep the streets clean."

Noting that King worked for love, he said, "You can't make love happen by fighting. If just doesn't work."

Martin Luther King refused to fight. He said the only way to win was to refuse to fight," said Father Waldon. "Love is what's about, not getting even. Coming together is

what it's about. Martin Luther King did that in his life."

But he explained that King "didn't do it alone." He talked about Rosa Parks' bus boycott in Montgomery, noting that people with cars drove the segregated riders or they walked to work.

People kicked them, spit on them, hit them with sticks, sprayed them with fire hoses, but they kept on marching.

"You can be strong in the way all the people with Martin were strong—in the way Jesus was strong—because you all have the Holy Spirit," he said.

"The Holy Spirit can make you able to do things you might not be able to do by yourselves. We can stand up for Jesus."

We can stand up for love, because God is with us," said Father Waldon. "Martin Luther King helps us to know that God is with us."

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THANKSGIVING—Father Clarence Waldon, pastor, celebrates a Jan. 13 Holy Angels School Mass in thanksgiving for the life of Dr. Martin Luther King, who "helps us know that God is with us." (Photo by Margaret Nelson)

Prayer service to start Roe observance

Service and march in Washington to emphasize sanctity of life for everyone

by John F. Fink

Events this weekend marking the 22nd anniversary of the Supreme Court's *Roe v. Wade* decision will begin with a prayer service at St. Peter & Paul Cathedral on Saturday. Archbishop Daniel M. Buehlein will preside at the service, scheduled to begin at 2 p.m.

In Washington, D.C., a Mass and all-night prayer vigil will be held Sunday at the National Shrine of the Immaculate Conception. Cardinal Roger Mahony of Los Angeles, chairman of the U.S. Bishops' Committee on Pro-Life Activities, will preside at the Mass, scheduled for 8 p.m.

The annual March for Life will be held in Washington on Monday. Archbishop

Buehlein, a member of the bishops' Committee on the March for Life, will participate in the March for Life rally.

The bus trip to Washington that was being planned by the archdiocesan Office of Pro-Life Activities has been canceled for an apparent lack of interest.

Organizers of the annual march in Washington say that there is no way to assess the impact of the late-December abortion clinic shootings in Massachusetts and Virginia on the march.

"I don't have any kind of feel" on turnout, said Nellie Gray, who has organized the march each year since it began in 1974. This will be the 22nd such march.

While the turnout may be affected, Gray said, the march's tone will remain the same. "I think it will be a very prayerful march for

all the victims of abortion: the unborn, the victims in the 'abortionism,' the reported alleged shooter."

That's the position we have taken for 22 years," she said, "and now the numbers are growing."

Gray was referring to victims Shannon Lowmyer and Leanne Nichols, receptionists at the Boston-area clinics killed in the Dec. 30 attacks, as well as five clinic workers wounded, and the alleged gunman, John C. Salvi III.

"We must educate Washington officials about the sanctity of life for everyone, born and pre-born," Gray said.

The march's theme is "And the Cock Crowed," a reference to the New Testament accounts of Jesus' Passion during which Peter denied Christ.

"America is denying the humanity of children" by its acceptance of abortion, Gray said. "Absolutely no one is justified in killing an innocent born or pre-born human being."

The march is not being held on the Jan. 22 anniversary date of *Roe v. Wade* because it falls on a weekend. Organizers believe turnout—and post-march access to members of Congress—is greater if the rally is held on a weekday.

Helen Alvarez, the U.S. bishops' pro-life

spokeswoman, said she thought the turnout for the march could be lower because the shootings "could cause some people to stay away because they want to not engage in any public protest at all."

On the other hand, Alvarez said, "the pro-life movement is feeling pretty persecuted at the moment" due to all pro-lifers being criticized for the actions of a violent few.

"It has galvanized the pro-life movement in a way," she said. "They know their conscience is clear. They may want to turn out."

"The March for Life is always peaceful."

Alvarez said she expects a greater presence of counterprotesters who support legal abortion. They were virtually invisible in 1973, when President Clinton used the anniversary of the *Roe* vs. *Wade* decision, which legalized abortion virtually on demand, to liberalize federal abortion-related restrictions.

By contrast, they were more vocal during President Bush's years in office when he vetoed abortion-related measures passed by Congress, many of which dealt with federal funding.

(Mark Patton of Catholic News Service contributed to this article.)

Pope's Asia trip kicks off busy year in 1995

Important documents, meetings and the most travel in 10 years are on the pope's calendar

by John Thavis
Catholic News Service

VATICAN CITY—When Pope John Paul II began a 10-day swing through the Far East in early January, he kicked off what is expected to be an extremely busy year of papal travels, Vatican meetings and important documents.

If things go as planned, 1995 will take the 74-year-old pope to five continents and add nearly 50,000 miles—the most in 10 years—onto his frequent-flyer total.

The tentative schedule calls for separate papal visits to Belgium, the Czech Republic and Slovakia in April and May. After a summer break, the pope then plans to crisscross Africa in September on a tour of English-, French- and Portuguese-speaking countries, probably including South Africa. During the trip, he would like to unveil his apostolic letter on the African church, a follow-up document to the African synod held in 1994.

In November, the pope is scheduled to address the United Nations on its 50th anniversary, then make pastoral visits to New York, Newark, and Baltimore. The trip was postponed last year because of the pope's slow-healing broken thigh.

If all this isn't enough, Vatican planners say the pope is still determined to visit Beirut, Lebanon, and Sarajevo, Bosnia-Herzegovina, whenever security conditions are right. The cancellation of both trips last year left the pope deeply disappointed.

The Polish-born pope has always said he enjoys his international forays, but he will also have plenty of work to do back home in the Vatican. One of the first items on the papal agenda is publication of his long-awaited encyclical on human life, "*Evangelium Vitae*" (The Gospel of Life).

According to Vatican sources, the 185-page encyclical focuses on abortion, contraception, artificial fertilization, euthanasia and experiments on human embryos and fetuses. The pope offers theological reflection and practical ethical guidelines.

In the section on abortion, for example, the pope discusses the story of Cain and Abel—the first murder—and proceeds to suggest ways to combat what he calls a conspiracy against life in today's world, the sources said. The encyclical is expected to be a landmark document of his pontificate and one sure to stir reaction worldwide.

In addition, the pope is said to be working on a major document on ecumenism, to be published during a year of important ecumenical events. The Orthodox, Ecumenical Patriarch Bartholomew I of Constantinople plans to make his first visit to the Vatican and the pope in June, giving the two religious leaders an opportunity to strengthen strained relations between their churches.

Besides the African post-synodal apostolic exhortation, the pope will be working throughout the latter part of 1995 on the follow-up document to last fall's synod on religious life. In addition, over the next several months he is expected to guide initial planning for several regional synods to be held in the period leading up to the year 2000.

In 1995 the International Catholic-Jewish Liaison Committee plans to meet in a major dialogue session, the first since 1992, Vatican sources said. Vatican and Jewish officials were working out time, place and agenda items in January, but among the probable topics was a Catholic statement on the Holocaust that has been under preparation for several years.

Looming large on the horizon are two important U.N.-sponsored meetings, to which the Vatican will be sending high-profile delegations. In March, the World Summit for Social Development in Copenhagen, Denmark, will provide a forum for church social teaching on issues ranging from economic justice to population control.

In September, the Fourth World Conference on Women in Beijing is already being billed in some quarters as a showdown between the church and women's liberation proponents on such issues as abortion, sterilization and birth control. The Vatican, however, wants to use the event to demonstrate that its concerns go beyond those of sexual morality to include the broader aspects of women's rights, including violence and exploitation aimed against women.

Back at the Vatican, another debate will no doubt pick up steam when U.S. and Vatican scholars meet to discuss use of English inclusive language in Scripture and the liturgy. The talks could affect the fate of two Scripture translations intended for liturgical use that have been approved by U.S. bishops but held up by the Vatican.

Sometime in April the pope is expected to squeeze in a visit to Trent in northern Italy to commemorate the 450th anniversary of the historic council there, which was considered the church's answer to the Protestant Reformation.

For the pope, 1995 brings a full plate of activities. What Vatican officials point out is that all this comes in addition to the fixed or semi-fixed calendar of annual events, which keeps growing: major liturgical ceremonies at Easter and Christmas; papal messages on world peace, refugees, missions, the priesthood and vocations; yearly Vatican-sponsored meetings on health care problems and scientific issues; and the hundreds of "routine" papal meetings and audiences with bishops, world leaders and groups of international experts.

For the pope, it doesn't leave much time to recover from jet lag.



REACHING OUT—Pope John Paul II reaches out to touch the face of a young girl upon his arrival at Don Bosco Church in Papua New Guinea. He urged reconciliation among the people of the island nation. (CNS photo from Reuters)

Pope energized in Philippines

(Continued from page 1)

With hundreds of thousands of people lining the streets of the papal motorcade and the very spontaneous mood of Pope John Paul, security quickly became a major concern.

When the pope waded into a crowd of child dancers at the airport arrival ceremony, "there was chaos, but it was a healthy chaos," said Joaquin Navarro-Valls, the papal spokesman.

In a message broadcast to mainland China Jan. 14, Pope John Paul insisted that to be Catholic one must be united with the pope.

"A Catholic who wishes to remain such and to be recognized as such cannot reject the principle of communion with the successor of Peter," he said.

The pope explained that contrary to the communist government's assertion that papal authority amounts to foreign interference in China's internal affairs, unity with the pope and, therefore, with the universal church is an essential part of the Catholic faith.

"Unity is not the result of human policies or hidden and mysterious intentions," he said.

In the message, in a Jan. 14 speech marking the 25th anniversary of the church-run Radio Veritas and in a Jan. 15 address to the Federation of Asian Bishops' Conference, the pope praised the faith and courage of Chinese and other Asian Catholics who have remained loyal to the church despite persecution.

The papal visit also featured events focusing specifically on the Philippines, including a 20-minute private meeting with President Fidel Ramos, the Philippines' first Protestant head of state.

Ramos has been at odds with the Philippine bishops over his government's family planning program, which includes the promotion of contraceptives.

Although Navarro-Valls said the issue was not discussed in the meeting with the president, the pope made his support of the bishops' position clear during a Jan. 14 meeting with members of the bishops' conference.

"When powerful interests promote policies which are against the moral law inscribed on the human heart, they offend the dignity of man, who is made in the image and likeness of God, and in doing so they undermine the foundations of society itself," the pope said.

"Because the church treasures the divine gifts of human life and its inalienable dignity," he said, "she cannot but strenuously oppose all measures which are in any way directed at promoting abortion, sterilization and also contraception."

Leaving Manila Jan. 16, the pope called on Filipinos to continue the commitment to justice and a better life, which marked their mostly nonviolent transition to full democracy in 1986.

"Above all, no one should pull back from the great demand of moral and effective solidarity, a new solidarity between individuals, in families and throughout society," he said at the airport before flying to Papua New Guinea for the second leg of his 10-day trip.

"There has to be a renewed sense of responsibility of everyone for everyone else, we are, each of us, our brother's keeper."

FROM THE EDITOR

Combining Scripture with the catechism

by John F. Fink

One of the complaints some Catholics voice, or write about, is that the Sunday homilies don't contain enough doctrine. Those who make this complaint want the Sunday homily to be used to teach Catholic dogma. They believe that too many Catholics don't know what the church teaches and that the homily is the best place to teach since some parishioners don't take advantage of other opportunities to learn more about their faith. But the Vatican II church has insisted that the homily be based on the Scripture readings for that particular Mass.



Father Mark Swarczkopf, pastor of St. Lawrence Parish in Indianapolis and dean of the North Deanery, takes the answer to that. He would like to see a catechism that combines the *Lectio* (the book that contains the readings for the Mass) with the new "Catechism of the Catholic Church." Until such a catechism is published, he has developed an excellent way to combine the two. If priests were to follow this method, their homilies would continue to be based on the Scripture readings but they would also teach basic Catholic doctrine.

(I should make it clear that Father Mark doesn't limit this suggestion to priests preparing their homilies. When I heard his presentation, he didn't mention homilies but presented the idea as a wonderful way for anyone to study any Scripture passage. I'm using the example of priests preparing homilies simply by way of illustration.)

IN THE BACK OF the new catechism is a 64-page "Index of Citations." These are the citations for the catechism. Of those 64 pages, 31 are citations from Sacred Scripture, both the Old and New Testaments.

Probably at least one of the readings for every Mass of the liturgical year is in that index.

For example, the Gospel for this coming Sunday is from chapter four of Luke, verses 14-21. This is the passage in which Jesus goes to the synagogue in Nazareth and reads the Old Testament prophecy from Isaiah that says, "The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord." Jesus then tells those present, "Today this Scripture is fulfilled in your hearing."

Checking the "Index of Citations," it turns out that seven different paragraphs in various parts of the "Catechism of the Catholic Church" refer to this particular Scripture reading. In preparing a homily, a priest could preach on any of the topics in those paragraphs.

FOR EXAMPLE, ONE of the paragraphs cited, number 436, is in a section that explains what the church teaches about Jesus as the Messiah. It points out that the word "Christ" is the Greek word for the Hebrew "Messiah," and that both words mean "anointed." It goes on to say that "it was necessary that the Messiah be anointed by the Spirit of the Lord at once as king and priest, and also as prophet. Jesus fulfilled the messianic hope of Israel in his threefold office of priest, prophet and king."

There are four other paragraphs in this section of the catechism about what the church teaches about Jesus as the Christ or the Messiah. Furthermore, in the margins of the catechism are the numbers of paragraphs in other parts of the catechism that relate to this section. In this case, there are 19 such references that could be checked.

Then there are the footnotes in the catechism. In the section about "Christ" there are 15 footnotes referring to Scripture readings or other sources. One of them is a quote from St. Irenaeus. Those who have a copy of the "Companion to the Catechism of the Catholic Church"

could read more about what St. Irenaeus said on this subject. The "Companion," a very large book, contains the sources that are cited in the catechism's "Index of Citations."

All this might seem like a lot of work just to be able to understand better a few verses of Scripture. But it is an effective way to learn what the church teaches on a particular subject. It also demonstrates how the catechism can be used as the reference book it is meant to be.

PERHAPS THE PRIEST, in preparing Sunday's homily, doesn't want to preach on the Messiah. As it happens, the second reading for Sunday might make a better homily because it is about Christ's Mystical Body. The Scripture reading is the 12th chapter of St. Paul's First Letter to the Corinthians, verses 12-30. One of several places in his letters where Paul compares the church to a physical body, this passage says, "As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ." He goes on to develop the need for diversity of function among the parts of a body without threat to its unity, and then applies that image to the church with its members filling a diversity of functions.

The "Index of Citations" lists 10 paragraphs in the catechism that cite these verses of this letter from St. Paul. Some of them are in the section titled "The Church—Body of Christ." The 10 paragraphs in this section explain that there are three aspects of the church as the body of Christ: the unity of all her members with each other as a result of their union with Christ, Christ as head of the body; and the church as bride of Christ. Each of these is then explained.

If you want more than those 10 paragraphs, the footnotes direct you to sections in the Vatican II document "Lumen Gentium," ("The Dogmatic Constitution on the Church," as well as to writings by St. Augustine, St. Thomas Aquinas and Pope St. Gregory the Great.

This method seems like a practical way to study Scripture and learn more about the teachings of the church at the same time.

A VIEW FROM THE CENTER

Catholic health care should not be taken for granted

by Dan Conamy

During the final days of 1994, the Sisters of St. Francis Health Services, Inc., which operates St. Francis Hospital in Beech Grove, announced plans to sell two of its hospitals, St. Elizabeth Hospital in Lafayette will be sold to Primary Health Systems of Wayne, Pa., and St. Anthony Medical Center in Louisville will be sold to Vencor, Inc. of Louisville. St. Elizabeth will maintain its Catholic identity although its new owner is a for-profit corporation; St. Anthony will be replaced by a for-profit hospital to be known as Vencor Hospital Louisville, which will provide long-term, acute care for patients who are "medically complex and catastrophically ill."



The sisters' decision to sell two of their hospitals to for-profit companies is part of a growing trend among religious and non-profit hospitals. According to an article in *The New York Times*, Jan. 4, 1995, "For-profit companies announced the acquisition of at least 47 non-profit hospitals last year alone, and many experts see a trend starting."

The *Times* article also referred to a recent letter on Catholic health care issued by Cardinal Joseph Bernardini, which reminded the 20 Catholic hospitals in the Archdiocese of Chicago that "the church has an obligation to poor people and to the Catholic way of health care" that will not necessarily be continued by for-profit companies that acquire Catholic hospitals.

What is the distinguishing characteristic of Catholic health care? And why is it worth our special attention today?

According to a message given by Pope John Paul II on the occasion of the first World

Day of the Sick, Feb. 11, 1993, Catholic health care is called to make a distinctive contribution to the "humanization" of modern medical care. As the Holy Father observed, "The hopes which are so alive today for a humanization of medicine and health care require . . . a transcendent vision which stresses the value and sacredness of life in its . . . anguish, unease, and physical and psychic maladies accompanying our mortal condition."

As Pope John Paul observed, illness and pain affect every human being, so it is *for* the suffering—not material prosperity or artistic achievement—that is the true sign and measure of the degree of civilization and progress of a people.

Archbishop Thomas C. Kelly of Louisville communicated a similar message nearly two years ago in a pastoral letter on Catholic health care that now seems prophetic. According to the archbishop, "The fact that we have excellent Catholic health care

ministries should never be taken for granted. All across the United States, Catholic health care institutions are facing serious challenges to their growth and vitality. Many of these challenges reflect the serious issues which all Catholic organizations are facing today. The increasing demand for programs and services in all areas of the church's ministry has not been matched by a proportionate increase in human and material resources. As a result, all Catholic organizations are being asked to do more with less—a condition which in time can severely affect the quality of our outreach to those in need."

In his pastoral letter, Archbishop Kelly said, "Catholics have a special responsibility to nurture and support Catholic health care." This responsibility grows out of "the serious obligation which we have as Catholics to preserve and defend the dignity of human persons," the archbishop said. "It is also an integral part of our commitment to follow in the footsteps of Jesus, whose healing power was shared generously with all God's people."

Will Catholic health care institutions be able to maintain their distinctive identity in the face of the growing trend toward acquisition by for-profit companies? As Archbishop Kelly said two years ago, "The future of Catholic health care depends on the leadership and support of all members of the Catholic community." If we are to preserve this important tradition of caring, we dare not take it for granted.

EVERYDAY FAITH

Interviews became genuine faith experiences

by Lou Jacques

As a newspaper reporter, my work allows me to interview many persons during the course of a year. Not every interview could be classified as a transcendental moment, but those I speak with often leave an impression on me, as much for their attempts at living the Gospel in daily life as for any particular reason I came to interview them.

At least three times in the past year, these interviews went beyond gathering of facts into the realm of personal spiritual growth. On occasions such as these, I sense my work riding into the background and my interests as a fellow seeker on the journey coming to the fore.

One such occasion arose when I covered a workshop given by Father Jack Shea, Chicago's "storyteller priest." He has been interviewed countless times during the past 20 years. But despite feeling ill, he took the

time to answer questions, give thoughtful answers, and provide me with a personal insight to life by.

When I asked him what he feels most difficult in midlife to rekindle the spiritual zest and fire I felt in my 20s, he surprised me by saying that the zest and fire were signs of a good youthful beginning, but that a true adult spirituality rarely experiences such moments. Rather, we are called to live our faith day to day amid realities younger folks rarely encounter.

No less impressive was the hour I spent with Father George Marney, a Jesuit priest. His insights on prayer and spirituality in some 75 best-selling books have helped millions grow in grace. His thoughts on prayer were superb. I had not known Father Marney beyond his name before the interview. When I told him that my wife had read and enjoyed several of his books, he never missed a beat. "You, sir," he said with a smile, "are married to a faith-filled and insightful woman."

Father Marney's thoughts on prayer should be chiseled in stone. Real prayer, he said, does not involve coming to God with a list of requests. Nor does it involve

presenting a "deal" that we will do this if God does that. Rather, real prayer involves gathering oneself in quietude, turning one's thoughts completely to God, and surrendering oneself totally to whatever the Lord might send us. Not many people, in my experience, pray in such a fashion. Most of us pray to God on our terms. I thought about these comments for weeks.

Finally, an hour spent with a Lutheran minister from Bavaria went beyond the subject matter at hand to a discussion on whether it is possible to live the "simple life" in western society. Meeting a man who unselfishly gives missionary service in the troubled nation of Burundi, and lives a daily life in Bavaria so centered on trusting in God that he refuses to keep a bank account or buy insurance—two things he views as a lack of trust in one's family, friends and neighbors to help out in times of trouble or need—challenged me to look at my priorities in a fresh light.

There was much more to my work in 1994 than these interviews, of course. But being surprised by the Spirit in the midst of one's labors was a true blessing. 1995, fresh with promise, will no doubt yield surprises of its own. I can't wait.

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VIEWPOINTS

Are the opponents of assisted suicide going to be able to win?

Oregon's Measure 16—first physician-assisted suicide law in the United States—is a venerable covering the nation's "inability to address difficult questions of our common life," writes System, sponsored in St. Louis, Mo. by the Franciscan Sisters of Mary. A risk will surround the assisted-suicide debate until ways are created to give the underlying questions a public forum, he suggests. Dominican Sister Mary C. Perkins says the fight against physician-assisted suicide can be won "if we can make people aware of the facts." Among the facts are the reasons people seek assisted suicide in the first place, she proposes. Sister Mary is director of adult faith development in the Diocese of Baker, Ore. Measure 16 allows a physician to prescribe, but not administer, a lethal dosage of a drug if two physicians agree that a terminally ill patient's death is expected within six months. A district judge entered a temporary injunction against Measure 16 until its constitutionality is examined by the court.

Yes, if people know the facts

by Sr. Mary C. Perkins, OP

We can win the battle against physician-assisted suicide if we can make people aware of the facts and if we use every possible means to disseminate the information about this issue to the widest possible audience.

We must begin to address important realities underlying the assisted-suicide movement. Most people who seek physician-assisted suicide do so out of loneliness, depression, fear of pain and of being a burden to others.

Those are the problems to deal with, and a more temporary solution than death should be sought.

What other facts do people need to become aware of before they will take the threat posed by assisted suicide seriously?

First, people already have more control over what happens to them at a time of extreme illness than many realize. Through such instruments as the living will, medical power of attorney and

advance directives, individuals have the freedom to indicate in advance what they do or do not want by way of procedures, life-support systems, etc.

People already have the legal means to control many aspects of how they die. In many areas, hospice is another means of making one's own decisions in the face of death. People need to become familiar with the hospice services available for the family and loved ones as well as for the patient—services dealing with management of physical, mental and emotional pain, the provision of a caring environment and an opportunity to face death with the help of others.

People also need to be aware of their doctor's training in and attitude toward pain management, an area of enormous variation. Doctors experienced in pain control agree that more than 95 percent of pain can be managed.

There also is a need to be informed about what has happened in a country like the Netherlands where physician-assisted suicide has been tolerated. Although patient permission is one of several explicit guidelines in the Netherlands, a Dutch government-sponsored 1991 study related that in 1990 more than half the patients who died as a result of physician-assisted suicide did so without consent. The doctor decided whether their life still had value.

Much legislation favoring physician-assisted suicide exists as if giving the patient

the final freedom—the freedom to end it all. Truly, patients are handing over their freedom to another. The person who really is given freedom is the doctor, who provides almost all the information on which the patient will base an "informed decision."

For example, when legislation in favor of physician-assisted suicide is being formulated, it often is scheduled to take effect only when a person has a limited and predictable amount of time to live. But determining in advance—with accuracy—when death will occur is difficult for doctors. It is not uncommon that patients survive long after the expected time of death. Would suicide have deprived them of some months or years of life?

Last, Catholics need to realize that this is not solely a "Catholic" issue—that it is not enough to talk only to Catholics or to those whose moral code is similar to ours. It is an issue for everyone who believes in human life's value.

It is a time to stand up and be counted!

There's risk without a public forum

by Fr. Dennis Brodeur

Oregon's Ballot Measure 16 raises fundamental, social and moral questions that American society must debate. The problem is, we don't seem to have a public forum for discussing these issues.

There is a need to develop the mechanisms for a public debate on physician-assisted suicide. The risk otherwise is that whoever gathers the greatest, emotionally charged set of arguments will win on the issue.

Measure 16 is a veneer covering up society's inability to address difficult questions of our common life, especially in the face of death.

First, for example, the initiative is said to concern personal choice, autonomy and individual rights. But, then, why does the measure include so many boundaries? Why not let personal choice be exercised at any time, by anyone. Why wait until the final six months of terminal illness?

Perhaps the restrictions arise because the real question is about how we are a community, and how we care for the sick. Our community life needs boundaries. And the language of individual rights fails to respond to the more difficult questions of the common good, what makes for a good

society and how it responds to those who are ill and in pain.

Second, the initiative reminds the health care community, however inadequately, it responds to pain and suffering. Relief of pain must include not only drugs but other non-medical treatments—imagining, music therapy and the like. Fear, too, contributes to suffering, and this must be addressed in non-medical ways as health professionals focus on the whole person.

Third, the Oregon initiative raises questions about assisted suicide's wider impact. If assisted suicide is a right of competent adults in the final stages of illness, why refuse this right to patients who recently became incompetent and expressed this wish in writing?

And if assisted suicide is compassionate, why deny it to the very young, the severely disabled, those never competent? Are we establishing a two-tiered system and excluding those who cannot choose this quality service? Will choice too quickly become a subtle demand placed upon the old, the frail and the sick, but competent, patient?

Such issues are lumped together in slippery-slope argument allusions. This is unfortunate. Each question raises important dilemmas for medicine, law and society.

Fourth, the Oregon vote reminds ethicists and others that the moral arguments are not sufficient to convince the public that assisted suicide is an unsatisfactory solution. The individual's argument is insufficient, but emotionally attractive. Deeply held personal commitments carry the day.

And appeal to the emotions may be necessary in advertisements to sway public opinion but the intellectual arguments need to be re-examined, refined and expanded to make a more compelling argument against killing and suicide as a solution to the problems of illness and dying.

Underneath Measure 16 are questions that strike at the heart of the American psyche. Why is death so feared? How should a pluralistic society understand human finitude? How should society's communities respond to anxiety and suffering?

Where are the "safe" places to discuss the issues, share the feelings, discover solutions? Is it really at the ballot box?

Intemperance is another issue. How should society support the communities necessary to provide a dignified death? How should society describe the acceptability of dependence and interdependence at certain stages of life?

These are difficult philosophical and spiritual questions. Presently there is no public arena for their prolonged discussion.

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LIGHT ONE CANDLE

The church is one communion

by Fr. John Catoir
Director, The Christophers

In a real sense the universal church is not one church but a "communion" of churches. This idea has become central to the church's self-awareness in recent years, due to the prominence given it in the texts of the Second Vatican Council. The church as *Communio* or *Fellowship* is the key concept in the renewal of ecclesiology and in the advance of ecumenism.

According to the official teaching of the Catholic Church, the People of God are not one, but a communion of churches. In a letter to all the bishops of the world, the Congregation for the Doctrine of the Faith explained that in spite of apparent differences, all the Christian churches are part of the Body of Christ, and therefore, all are part of one spiritual communion.

The same document teaches that if visible unity is ever to be attained between the churches it will be based on the Holy Eucharist. "The Eucharist is the creative force and source of communion among the members of the church precisely because it unites each one with Christ himself. ... Because there is one bread, we who are many are one body and we all partake of the one bread" (1 Cor. 10:17).

How many Christian churches make up this communion? There is only one Catholic Church, though it has a Latin and an Eastern rite. There are 28 Orthodox (Eastern) churches, and over 20,000 Protestant denominations. All of these churches are manifestly divided from one another, but together they do form the one Body of Christ.

We are one primarily because each individual Christian has a relationship with the Father (through Christ and in the Holy Spirit).

Although we have not yet attained visible unity, we do have a two-fold invisible unity: we all partake of the Fellowship (the *Communio*) by virtue of our baptism which enables us to participate in the divine nature, and we all have a spiritual relationship with one another as children of our heavenly Father. In spite of all the schisms, heresies, reformations and counter-reformations of

past centuries, we still have a spiritual fellowship with one another which is called a *Koinonia*.

The word *Koinonia* (*Communio* or *Fellowship*) is found frequently in Holy Scripture: "They devoted themselves to the apostles' teaching and fellowship" (Acts 2:42). St. John writes, "Truly our fellowship is with the Father and with his Son Jesus Christ. ... If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he himself is in the light, we have fellowship with one another" (1 Jn. 1:3-7).

I find it interesting that the Latin Vulgate translation of the word *Communio* never

appears as a synonym for *Ekklesia* (the church). Why? Because *Communio* is broader in scope, and is conveyed better in such scriptural texts as: "I am the vine, you are the branches," and the "Body of Christ."

The bottom line is this: "We are all one in Christ, and therefore we are all brothers and sisters under one Father in heaven. The Church Unity Octave is a small step in the right direction to make this fellowship a visible reality."

(For a free copy of the *Christophers* News Note "Making Peace With the Past," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)



LIVING FAITH

Our baby was electrocuted

(This week we begin a new column we will publish under the title "Living Faith." It will consist of stories, submitted by our readers, of lived faith experiences. The stories will tell how the writer's faith helped him or her during a particular period of time.—Editor)

by Jeanette A. Wolf

Without my Catholic faith, I'm not sure how I could have coped with the personal tragedy that occurred in September of 1995.

My husband, Bill, had been transferred to Marion, Ind., from Virginia, by the company he was working for, and along with our four young sons and myself, we settled into our new residence.

After only nine days there, our baby, 10 1/2-month-old Ricky, was electrocuted by touching the metal base of a floor lamp,

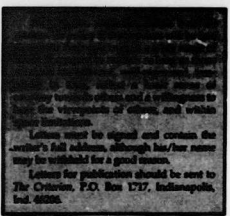
which later was found to have defective wiring.

We were devastated. We knew no one, being newcomers. There was no 911 service at that time, but a priest was called to comfort us as we made arrangements to have our baby transported to my hometown in Illinois for Mass and burial.

Thanks to my dear parents and the nuns and priests who had instilled in me a strong faith, I was able to go on, and concentrate on helping my husband and three surviving sons to remain happy, life. Thank God!

(Jeanette Wolf is a parishioner of St. Paul Catholic Church, Bloomington.)

(Articles for this column should be sent to Faith Stories, The Criterion, P.O. Box 1717, Indianapolis, IN 46206. If you would prefer to have one of our staff write a story for you, give us a call at (317) 236-1570.)



CORNUCOPIA

Let there be light

By Cynthia Deves

It's very dark at night in the country. This may not sound like a profound observation, but wait a minute, we're circling a point here.

When we live in a city, nights are almost as bright as days. It's hard to make city kids believe there are places where they're described in astronomy texts and the moon is indeed a romantic sight.

Unfortunately, while ex-city dwellers are, or, moaning around about the darkened night skies, native country folk are seeking light. Every farmer, every bookish dweller in a double-wide trailer, every exurbanite on

acreage, dumps romance these days in favor of supporting rural electricity.

In their front yards they systematically erect poles supporting powerful electric globes, second only to airport sodium lights in intensity. These are designed to illuminate their owners' way to the shed or the barn or the garage, early and late, and to aid barn cats who wish to stroll around the property after dark.

Country folks figure the yard lights will discourage robbers, or maybe make them easier to spot and sight with a shotgun. They'll announce to visitors, "This is the place," and help guests to find their way back to their cars without stumbling over rural-type obstacles.

Never mind that the lights' brilliance shines into the bedrooms. And not only the owners' bedrooms, but those of neighbors living half a mile away.

No to worry that zillions of insects give up their lives, circling and smashing together in their frenzied attraction to the lights. The poor bugs mistakenly think the brightening advertises opportunities for mating orgies or a chance to dine on human blood.

No doubt the ecological balance of other rural creatures is also thrown into disarray by the flagrant beacons. Moles must wonder when it will ever be safe to surface, what

with all this light. Owls will lose heart, and field mice without predators to thin their ranks will probably reproduce as fast as well mice.

Insecure cows and hogs and even sheep must be thrilled because they have built-in nightlights. But sunflowers are probably confused, and inattentive airplane pilots may do an occasional double-take over a scattering of rural yard lights.

Besides their sometimes unwelcome brilliance, country lights may produce aesthetic problems. Discarded groupings of junk autos, rusting farm machinery and landfills reflect as are repugnant by night.

When God said, "Let there be light," he surely didn't mean 24 hours a day! So if you're seeking constant peace and quiet and beauty in a rural setting, plant yourself in the middle of a wooded 40-acre plot and hope for the best.

vips...

Alma Worthington of St. Andrew Parish, gave a talk about the influence of Dr. Martin Luther King, Jr., at the Lawrence Kiwanis meeting on Jan. 16.

The Right Reverend Edward W. Jones, Bishop of the Episcopal Diocese of Indianapolis, will assume the position of president of the Indiana Interreligious Commission on Human Equality on Jan. 26. The IICHE is an interfaith agency of Jewish, Roman Catholic, Bahá'í, Protestant, Muslim, Unitarian Universalist and Hindu judicatories working to promote racial and social justice, interreligious dialogue and the value of diversity throughout the State of Indiana.

Patty Whitaker and Connie Schmidt, both English teachers at St. Barnabas School in Indianapolis, have been awarded an Indiana University grant. They won the grant for their proposal to have their students work in small groups to celebrate their favorite authors' birthdays. To do this, the students create displays about the author for the school's freshly renovated library. These displays would be multi-age, serving both the presenters and the younger scholars who frequent the school media center. To assess their efforts, the students will generate questionnaires to distribute to elementary pupils for feedback. Whitaker and Schmidt intend to use the grant money to purchase video and audio tapes and materials for the displays of their favorite authors to be put in the school's library.

Our Lady of the Greenwood School has received a \$500 grant from Sam's Club of Greenwood and the Wal-Mart Foundation to help the school's efforts in environmental education. The money will be used to fund projects of the school's Environmental Education Club for sixth, seventh, and eighth grade students under the direction of science teacher Barbara Smith.

Elise J. Kushigian has been selected as executive director of Clowes Memorial Hall at Butler University. Kushigian, who has served as assistant director of the Indiana University Auditorium in Bloomington since 1989, plans to begin her new role with Clowes Hall on Feb. 1. She succeeds Thomas J. McTamney, veteran arts administrator and presenter, who directed Clowes for seven years.

check it out...

Christ the King School will hold an Open House on Sunday, Feb. 5, between 1-2:30 p.m. Parents and students are invited to tour the facility at 585 N. Crittenden Ave. Meet Debbie Reale, principal, and the staff. Christ the King School serves the North Dearborn kindergarten through eighth grade students. The school also has the Achievement Center for Excellence program for students who have special needs. For more information, call 317-257-9366.

Performances of "Shadows" are Jan. 27-28, Feb. 2-5 and Feb. 9-12 at Edvane Repertory Theatre at Christian Theological Seminary, 1000 West 42nd St. in Indianapolis. Performances are held in the amphitheatre-style Shelton Auditorium on the grounds of CTS. Curtain times are 7:30 p.m. on Thursdays, at 8 p.m. Fridays and Saturdays and Sunday matinees at 2:30 p.m. Tickets are \$10-14, with discounts for senior citizens, full-time students and groups of ten or more. For tickets and information, call the box office at 317-923-1516.

Women and men who are former students, relatives or friends of the Sisters of Providence of St. Mary of the Woods are invited to attend a "Day of Reflection on God's Providence," on Feb. 4 at Precious Blood Church, 1385 W. Sixth St., Jasper, Ind. The day is planned for all those who were taught by Sisters of Providence in grade school, high school or college, for their relatives relative and friends, and for anyone who wishes to pray and reflect on Providence spiritually. The Day of Reflection will be held from 9 a.m. to 3 p.m. Sister Nancy Nolan, general superior of the Sisters of Providence, will be the featured speaker. For reservations or information, call the Sisters of Providence at 812-482-4552.

The Women's Task Force of the Sisters of St. Francis, Oldenburg, is preparing to be a part of the United Nations fourth World Conference on Women in Beijing, China, in Sept. 1995. Along with thousands of women throughout the United States, the women in Indianapolis are taking part in a workshop that will enable them to connect local concerns with global issues and give them an opportunity to make their voices heard at the Beijing Conference. Franciscan Sister Rachel West will host the workshop series on Feb. 25 at Cardinal Ritter High School and again on March 4 at the Motherhouse, Oldenburg, Ind. Both workshops will be held from 9 a.m. to 3 p.m. For more information, call Sister Rachel at 317-925-1280.

The annual Clergy and Religious Appreciation Dinner, sponsored by the Serra Club of Terre Haute, will be held on Feb. 9 at the Holiday Inn. Terre Haute beginning at 6 p.m. Archbishop Daniel Buechlein will be the featured speaker. Tickets are \$18. For more information, call John Lentz before Feb. 3 at 812-232-3077.



MEDIA HONOR—Charles Schisla (left), director of media relations for the archdiocese, presents a public service award from the Christophers to Ken Ladage, director of special programming for Channel 27 in Indianapolis. Signed by Father John Catoir, director of the Christophers, the plaque commends Ladage for his 'partnership in carrying the Christophers message of hope' as the media organization celebrates its 50th anniversary. (Photo by Margaret Nelson)

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The Blessed Virgin Mary
Prolife Movement Tapes

Mother of All the Living



In this amazing six-tape series, seven of the most influential U.S. Catholic leaders discuss the key role Mary plays in the prolife movement. Former U.S. Senator Jeremiah Denton (R-Alabama), Joseph Scheidler, the founder of the Pro-Life Action League of Chicago, Jesuit Father Joseph Fessio, founder of Ignatius Press and a leading Catholic expert on prolife issues; Judy Brown, of the American Life League; John Downes of the National Rosary Congress; Bill Stellermeier of Mother Angelica's Eternal Word Television Network (EWTN); and Jerry Conker, leader of the Apostolate for Family Consecration. These seven U.S. Catholic leaders explain how many American Catholics are unaware that the Blessed Virgin is the "secret weapon" in the ongoing spiritual battle against abortion and other forms of child killing in America. Former U.S. Senator Jeremiah Denton, a genuine American war hero who tapped out the word "torture" in Morse code while being interviewed in the North Vietnamese POW camp, reveals his religious Faith in intimate detail. He describes how only prayer, especially his prayer of the Rosary, saw him through the nightmare of years in a North Vietnamese concentration camp. Joseph Scheidler is the man probably most feared by abortionists in America. In seminars and books, Scheidler has described hundreds of ways to close abortion centers—he explains one of the most effective methods is to pray the Rosary. Father Fessio explains the role of Our Lady of Guadalupe in the prolife movement and how the appearance of the Mother of Life in Mexico helped to convert an entire continent from pagan religions, which practiced child sacrifice, to Christianity. Judy Brown and John Downes explain why it is essential that the Marian and prolife movements unite in a common spiritual battle for the souls of Americans. John says that the two great pillars of victory in the prolife movement are Jesus in the Eucharist and devotion to Mary. Bill Stellermeier describes how devotion to the Blessed Virgin is one of the reasons he believes Mother Angelica has been so successful. Jerry Conker discusses at length the spiritual union of the Marian and prolife movements. He is particularly encouraged by the willingness of many bishops to participate in the prolife movement and to consecrate nations to Mary, the Mother of Christ.

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Churches maintain the foundation for social services in Tanzania

by Elizabeth Bruns

(Editor's note: Criterion Assistant Editor Elizabeth Bruns visited Africa Oct. 30 to Nov. 29, 1994. She was a participant in the Fall University Program to Africa sponsored by the International Union of the Catholic Press. This is the second article in a series about her four-week trip.)

On Nov. 6, the group started on the Tanzanian leg of the trip. In 1993, I had met a Tanzanian journalist, Irene Kakiziba, on the UCIP Summer University in Eastern Europe. In Tanzania, she greeted our group at the airport with the rest of the organizers. It was good to see a familiar face.

The weather in Tanzania was extremely hot—sweltering as a matter of fact. It was different than any Indiana summer I have experienced. In Tanzania, when the locals tell you to use sunscreen, they mean it. I spent many days there with the classic farmer's tan (or should I say, burn).

We had a luncheon in an elite motel called Agip of Dar Es Salaam, the capital. The luncheon was hosted by Mr. R. A. Mengi, a millionaire who seems to own most of the city. Mengi brought television to Dar Es Salaam. He owns ITV, Tanzania's first and only television station. In school, Mengi was just like anyone else, he told us. His family wasn't wealthy, nor did they have any government preference. "The only difference between me and the other schoolboys was my determination," Mengi started out small, building up a store of stationery goods. As his business boomed, he invested some money into other businesses and started to produce toiletry and household items (bar soaps, petroleum jelly and laundry soap).

Mengi still operates those companies, as well as owning the Coca-Cola distributorship in Dar Es Salaam. He is also a co-owner of the Tanzanian soccer team.

Mengi spoke to us about giving credit to "beings higher than you or me. My success is dependant on two things: God's plan for me and my human will. God gives us the package and guidance, we use our human spirit as we wish. God will take care."

Mengi is most definitely the wealthiest man in Tanzania, however, he is well-liked and respected by the indigent in the townships and officials in the government. He is not seen as a power monger although he has more than his share of control in the city of Dar Es Salaam.

Mengi's companies host charitable dinners and events for the poor. A member of the Tanzanian news media said that Mengi attends his church and is present there every Sunday. "He has not forgotten where he has come from," said the journalist. "He is grateful for all he has and shares it with the poor of the city."

Our group stayed at the Tanzanian Education Center, a retreat house-like lodging run by Father Folacin Rwehikizian and an African order of sisters.

Like most African nations, Tanzania is experiencing the economic impact of the World Bank and International Monetary Fund's structural adjustment program (SAP). The SAP reforms focus on reducing social service budgets. However, its

critics say poverty reduction policies require the enhancement of social sector programs. In Tanzania, the result has been havoc in its social services.

Historically, churches have been the backbone of social services. Stephen Rweikiza, one of our organizers in Tanzania, told us that in 1872, Catholic missionaries established the first school in Bagamoyo, a township just east of Dar Es Salaam, while Anglican missionaries set up the first hospital there. We visited the school, a cramped assortment of open-air rooms.

Rweikiza also said the government took over secondary schools and large hospitals in 1972. The rationale was that the government could provide more equitable and economical health care and education. During the past two decades, though, Tanzania has experienced an increasing economic decline. This has caused a serious decline in government-funded social services and forced churches to take up the slack once again.

By 1986, the government established an ecumenical task force to study and organize health care and education. After six years of research, the Catholic and Protestant churches developed the Christian Social Service Commission (CSCC). It works with the Christian Medical Board of Tanzania and the Christian Education board of Tanzania. The commission's ten members set goals and policies, approve and monitor programs, says Dr. Anza Lema, a commission member. The Christian Council of Tanzania and the Tanzania Episcopal Conference have equal representation on the commission.

The German government finances the health care program and the German partner churches' development agencies finance the administration. To strengthen the health care infrastructure, Lema says, the CSCC trains district health managers and grassroots workers. The management training program offers workshops for health managers, hospital administrators and accountants. A subsection, the AIDS control program, offers social support, spiritual care and counseling to AIDS patients and their families. The CSCC also ensures that drugs, medical equipment and incentives for health workers are available.

Thanks to the work of CSCC and the churches themselves, more than 160 of 300 private secondary schools are now owned or managed by churches. They provide teacher training, book upgrading, laboratory equipment, access to new study material and improved academic management skills in order to restore accountability to the education system. It seems that churches are the backbone of Tanzanian social services.

The group visited several news media institutions—radio, television and newspaper—while in Tanzania. One secular daily newspaper, *Daily News*, runs with ten employees and no computerization. While we were there, one of the reporters was repairing an old manual typewriter. Immediately, I thought about how frustrated I get when my computer system goes awry. I'm sure I'll remember that scene next time it happens.

After a day in Zanzibar, a island off the eastern coast of Tanzania, I had an opportunity to be a live "on air" guest of



MARKETPLACE—This is a typical Tanzanian marketplace. Vendors sell a variety of items including cloth, African souvenirs, sandals and fruit. (Photo by Elizabeth Bruns)

one of the radio stations. One of the Tanzanian journalists is a deeply and thought it would be fun. I was selected because I met the criteria, good English (my only language) and courage.

On the air, I discussed the groups' day

in Zanzibar, meeting the president and walking through out the vast marketplaces.

Next week, my journey to Zimbabwe (Tonia Desiato, senior reporter for The Catholic Register, Toronto, Canada, contributed to this article.)

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HANDS-ON TRAINING—A young Bagamoyo schoolgirl and her teacher demonstrate to Joseph Chittilappilly (secretary, general for the International Union of the Press, how to sand down a stool that the girl has crafted. (Photo by Elizabeth Bruns)

Investigators say chalice thief still on the run

St. Gabriel Parish in Connersville is among several Catholic churches in Indiana hit by thefts

by Peter Agostinelli

A series of thefts from Catholic churches in Indiana and other states has left behind a trail of missing chalices.

St. Gabriel Parish in Connersville is one of several Catholic churches in Indiana to be hit by these thefts. A silver chalice and a host plate were stolen Dec. 11 from an unlocked safe at the parish.

The chalice belongs to Father Robert Mazzola, an archdiocesan priest who has been living in Connersville. Father Mazzola is on sabbatical from his previous pastorate in Richmond.

Other Indiana Catholic churches hit by theft include parishes in Rensselaer, Logansport, Reynolds and Monticello.

Investigators have documented more than 20 thefts in states dating from last November. Theft has been re-

ported in New York, Pennsylvania and Ohio. More than 30 chalices have been stolen overall.

Among the string of thefts was a \$2,000 gold chalice taken from St. Joseph's College in Rensselaer.

Investigators believe the thefts are the work of one person because the same method has been used repeatedly.

The thief, who has a strong knowledge of Catholicism, has entered the sacristy or rectory while the priest is celebrating Mass with parishioners. In some cases the thief also has stolen collection offerings.

Connersville Detective Lt. Joseph Todd, one of the investigators working the case, said Father Mazzola received his chalice as an ordination gift from his sister. Crafted in 1963, it is made of solid silver and inlaid with a diamond engagement ring that belonged to the priest's grandmother.

Todd, who by coincidence is a St. Gabriel parishioner, is a personal friend of Father Mazzola. The detective and his wife were married by the priest.

Investigators have compiled a composite of the suspect, who they believe is a well-dressed man probably in his 40s with sandy blond and gray hair, close to six-feet tall and weighing 165 to 180 pounds. The suspect always wears a light brown or gray suit, and drives a white 1980s model Pontiac Sunbird.

Todd said the suspect has posed as a restorer of religious artifacts, which is why he has asked about the layouts of some of the churches. At some churches the suspect has offered parishioners a business card and Todd encourages people to accept cards if offered and turn them over to investigators.

The chalices probably have been stolen for their precious metals. Father Mazzola's chalice, which was stored in a leather carrying case, probably was stolen because it contains a one valuable material than two other chalices that were left behind in Connersville.

Two of Father Mazzola's friends have offered a \$2,000 reward for the chalice's return.

Todd cautions Catholics to be aware of all people visiting their church or parish office. He suggests parishioners and staff look carefully at all visitors, even if they look like normal visitors.

"We need to make our people aware," Todd said. "It's not bad to suspect. Be knowledgeable and ask questions."

"One of the problems with our society these days is nobody wants to get involved. Nobody wants to be the nosy neighbor, and consequently a great deal of things happen that wouldn't have happened back in the 1950s when your neighbors knew everything."

"If you don't recognize a person, walk up to them and ask, 'Can I help you? Who are you? Are you waiting for somebody?'"

Anyone with information that might help investigators can call Detective Todd in Connersville at 317-825-2111.

Theology night in Columbus will cover issues relating to Second Vatican Council

Panel discussion is scheduled for Jan. 31 at St. Bartholomew

by Peter Agostinelli

A panel discussion scheduled for Jan. 31 will examine issues relating to changes brought by the Second Vatican Council.

"The Challenge of Vatican II: Envisioning Our Church" is the topic for a Theology Night panel discussion to be held at St. Bartholomew Parish in Columbus.

The discussion is sponsored by St. Bartholomew Parish and the Quest & Vision study group. It will be held at St. Bartholomew Oratory, 845 9th Street in Columbus.

Some of the issues up for discussion include:

- What were the most significant outcomes of Vatican II?
- How is our contemporary church affected by those actions?

- How are we preparing for global life in the 21st Century?

Those questions will lead the panel into discussions on topics such as:

- women's issues;
- sex education and family planning;
- marriage, divorce and annulment;
- liturgy;
- and clergy and religious celibacy choices.

Scheduled panelists include Benedictine Father Christopher Shappard of St. Meinrad Seminary. Father Shappard has taught courses such as "The Nature and Mission of the Church," which are based on Vatican II documents, as well as courses in pastoral theology.

Another scheduled panelist is Benedictine Sister Mary Margaret Funk. A member of Our Lady of Grace Monastery in Beech Grove since 1961, Sister Mary Margaret currently is director of Monastic Interreligious Dialogue. She was part of a group commissioned in 1969 by the Office of Catholic Education to implement Vatican II decisions.

Also scheduled is Joseph White, a research associate at the POLIS Research Center at Indiana University-Purdue University at Indianapolis, and associate faculty of the religious studies department at IUPUI. He has served as assistant faculty fellow at the Cushman Center for the Study of American Catholicism at the University of Notre Dame. White, a church historian, also has written and researched in the areas of American Seminary Education and the history of German Catholics.

Margie Pheil, a doctoral candidate in Christian Ethics/Moral Theology at Notre Dame, is another scheduled panelist. She has worked as a lay associate of the Holy Cross Fathers in Santiago, Chile, and also in Hispanic ministry in Akron, Ohio.

Father Stephen Banet, pastor of St. Bartholomew, will moderate the discussion.

To give people an idea of what to expect at the discussion, White plans to focus his remarks on the historical record of the Second Vatican Council and how it affects the contemporary church.

White said a theme he'd like to develop concerns the encyclicals of Pope John Paul II. Themes drawn from the council are always the pontiff's starting point in the encyclicals, White said, showing that the church at its highest level has continually sought to point out directions from the council.



DAMIEN CENTER BENEFIT—John Aleshire (left), development director of the Damien Center in Indianapolis, talks with Adam Shapiro of WXIN FOX-59 at the "Partners for Life" benefit held at the center. The Jan. 9 benefit featured performing arts groups. (Photo by Charles J. Schisla)

Parishioners of all Catholic parishes are invited to attend, as are people of all denominations. Christine Lemley, one of the event's organizers, said the evening will be an ecumenical event in light of Vatican II's global impact.

The Quest & Vision study group is a small faith community at St. Bartholomew Parish that looks at issues facing the Catholic church today.

Call St. Bartholomew Parish at 812-379-9353 for more information.



GINGERBREAD AS ART—Students at Holy Spirit School in Indianapolis crafted gingerbread houses for Christmas. Pictured (from left) are Stephen Turner, Tim Vail and Carrie Sullivan.

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Local author tackles mysteries of life in his books

Terence Faherty's 'metaphysical' mysteries blend Catholic outlook with entertaining literary devices

by Mary Ann Wyand

What, in Keane's name, will Owen Keane do next?

The former seminarian turned detective is always up to something, and his determined efforts to solve mysteries and help others—often at his own expense—make for delightful reading.

Keane is the endearing protagonist in a series of four classy mystery novels written by former St. Jude parishioner Terence Faherty, who recently moved to Holy Spirit Parish in the Diocese of Lafayette.

An Irish Catholic born in New Jersey, Faherty relocated to the Midwest some years ago to work as a technical writer for Merchant's Bank, now National City. He later joined the staff of the Indianapolis Power and Light Company and began participating in the Writer's Center in Indianapolis.

Eventually, Faherty's fascination with the mystery genre motivated him to create the first Owen Keane saga, "Deadstick," which was published in 1991 by St. Martin's Press. That book was about 10 years in the making.

Faherty's first mystery, set on the East Coast, inspired three more Owen Keane books with locales in the East and also in Indiana. "Live to Regret" was published in 1992, followed by "The Lost Keats" in 1993 and "The Dreaming" in 1994.

"We have a common biography up to a point, probably about the time he went to the seminary," Faherty said about his fictional detective. "I made Keane a little older than I am. When I give a talk, I always joke that I made him older so I'd outlive him and can write the last Keane book. The real reason I did it was so he would be in college in the heart of the Vietnam era, when it was a really hot issue. Someday I'd like to write a book set in Boston during his college years. I also want to write earlier books in the series."

The books have been so well-received that Faherty now works full-time as an author. He attributes his success as a mystery novelist to his years as a technical writer and his participation in the Writer's Center.

In each mystery, readers will find the witty Keane challenged by a variety of obstacles but unwilling to give up his investigation until he has some plausible answers.

Midway through "The Dreaming," Keane's investigative techniques land him in jail. Longtime friend and lawyer Harry Ohlman arrives to post bail and announces, "This whole

exercise seems to have been nothing more than putting the fear of God in you."

A weary Keane, who spent the night in a jail cell, has lost some sleep but not his wit. "The joke's on them," he replies. "I never go anywhere without that."

Faherty's third mystery, "The Lost Keats," will especially interest Hoosier Catholics because part of the locale is a fictional southern Indiana seminary called St. Aelred's which the author admits was inspired by St. Meinrad.

"I'd heard about St. Meinrad through my parish," Faherty said. "I had the opportunity through a friend to meet (Benedictine) Father Hillary Ottensmeyer, who had been the rector there in the '70s. He was nice enough to have lunch with me and let me bounce some ideas off of him. That encouraged me."

Creating a detective from a former seminarian offered a nice twist to the mystery genre, the author said. "I didn't attend seminary, but I had friends who did. I gave Keane that background and had him drop out of the seminary because I wanted him to have some kind of twist in his life like that. For me, Keane has always represented the writer in society because he's the person who asks the questions that his neighbors consider not worth asking or don't even think to ask. That sets him apart."

Faherty's Owen Keane novels have been praised by critics, who say the books are a step above most mysteries.

"Owen Keane, tracer of lost persons and hidden frailties, is among the freshest, most appealing figures to appear in crime fiction in a long time," a writer for *The Philadelphia Inquirer* explained in a review of "The Lost Keats." The book is "a classy mystery by a writer who has found a fresh way to stretch the genre."

A book review of "Live to Regret" in *The Indianapolis News* described Faherty's protagonist as "metaphysical, thinking, introverted, self-effacing... unlike any investigator to hit the mystery scene."

Faherty said he likes that description of his work because "a conventional mystery is about solving a death and a metaphysical mystery is about solving a life. That's really what I feel like I'm writing about. In 'The Lost Keats,' Keane has to understand the life of the missing seminarian before he can solve the mystery. Once he understands that person and what he's been through, the solution comes to him. In a broader sense, he's always trying to figure out his own life."

Owen Keane is "addicted to mystery stories more than I am," Faherty said. "He's come to see life as a mystery story that he can solve if he collects enough clues. But he's never going to do it. Quoting someone in an essay I read, one of the reasons the mystery story is so popular in the West is because it reinforces the Western idea that life is a mystery that is going to be solved by death and that all things will be made clear in the end. Keane's kind of bought into that."



CATHOLIC AUTHOR—New Jersey native Terence Faherty, who moved to Indiana to work as a technical writer, has created a popular series of Owen Keane mysteries set in both locales. (Photo by Mary Ann Wyand)

Faherty said he loves to write the endings to his books because Keane receives much-needed affirmation from solving the mysteries.

"Keane, who has been basically put down by everybody from the beginning, gets to lord over everybody the fact that he's figured it out," Faherty said. "Everybody has underestimated him and is now having to look at him in a new way. The endings of the books also tend to be sad, because even though he has solved the immediate mystery the bigger questions that bother him remain unanswered."

Faherty's Irish Catholic grandfather was "a huge storyteller," and his grandson said he picked up his love of stories from him. "I grew up with a love for storytelling," Faherty said. "I wish I'd written a lot of his stories down."

Although Terence Faherty hasn't documented his family stories, his grandfather would no doubt be very proud of him because the Owen Keane mysteries have gained lots of followers throughout the country who are eagerly awaiting the publication of Faherty's next book.



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Faith, hope and charity can counteract boredom

by Fr. Eugene LaVerdiere, SSS

Some things come in clusters: grapes, pine needles, lilacs and strawberries. Take faith, charity and hope. They too come in a cluster.

People of faith who believe in God and Jesus are also people of charity, people who love deeply. And people of faith and charity are always full of hope.

Even on the ordinary, human level, that is the way it is. You can see it in people who love one another, young or old. People who love one another also believe and put their trust in each other. They care for and help one another. And they look forward to the future.

In Christian terms:

- That belief and trust are called faith.
 - The loving care is called charity.
 - The attitude toward the future is hope.
- The faith-charity-hope cluster spells life, not only for people who have it but for everybody around.

Not every cluster is that life-giving. Take its opposite: boredom or apathy.

People who love one another are not bored. Nor are they apathetic. Everything is interesting and exciting for them. Their reserve of energy also seems inexhaustible.

The best example I have is my parents. Mom is 82, Dad is 86. I can truly say I have never seen them bored.

It is no secret my parents love one another. On their 60th wedding anniversary, Dad looked at Mom, smiled and said, "I think we'll make it!"

My parents believe in one another, have complete trust in one another, and look after one another. The things they used to do alone they now do together, like making up their bed, washing and wiping dishes, or raking the leaves that fall from a maple tree. Dad planted more than 50 years ago.

My parents always seem to have things to do.

It is really something to see Dad planning a new project, a bowl of laminated wood or a lampstand he turns on his lathe.

The same is true of Mom, working on Christmas angels or knitting mittens for the church bazaar.

As soon as one project is done, another is in the planning.

Sometimes I wonder where all my parents' energy comes from. But then, it is no secret. They love one another. They care for one another. They always are looking ahead to tomorrow, next week, next year.

Love like theirs is incompatible with boredom, like fire and water.

In Christian terms, people with faith are not on a boredom track. It is possible, of course, for faith to flag a little. That is when

things get out of focus. It happens to everybody.

When we get all taken up with our work, even when it is called ministry, and forget why we are doing it, things get blurred. A bit of boredom may set in.

When that happens, all we have to do is remember the person for whom we are doing all that work.

• In human terms, we think of someone we love. That is why we keep a few photos around.

• In Christian terms, we think of Christ and how he gave his life for us.

Christ may have been sorrowful in his passion, but he certainly was not bored.

In Christian terms, people with charity are never apathetic. That's because they are not the center of their own lives. Instead of focusing on themselves, they focus on others: family, neighbors, Christ, people of good will.

Without realizing it sometimes, our focus shifts and we start centering on ourselves. That is when we start suffering from apathy. It does not take long before we sense something is wrong. When that happens, it is time to consciously think of others.

I take a walk. I watch people come into the church from the sidewalks of New York City where I live—nurses, students, old people, rich and poor, hungry people, blind people, people of every race, children all bundled up against the cold.

Observing all those people, I feel like reaching out to them. With that, any apathy that had crept into my attitude about life quickly disappears.

Christ certainly suffered in his passion. But he was not apathetic. How could he have been? He was suffering for others.

People with faith and charity, who believe and love, have their lives focused on God, Christ, the church and all God's people. That is why they are not bored and apathetic.

Without faith and charity, we get all taken up with ourselves, and that is a perfect formula for boredom and apathy.

We may put on a big show in public, but anybody can see through it. People who are bored are also boring. People who are apathetic are heavy to have around.

People with hope never seem to be exhausted. Their spirit is tireless. Their body may get tired, but they are not drained out. Even in the midst of all kinds of troubles, they look beyond, sure that God is with them.

In the agony of his passion, with insult piling on insult, Jesus was merciful to the end, and hopeful.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of *Emmanuel Magazine*.)



CLUSTER OF KIDS—These children gathered around a tetherball pole on a playground demonstrate enthusiasm for life. Children can help adults understand how to become people of faith. People who believe in God are also people of charity. This positive attitude about life leads to feelings of hope and enthusiasm.

'Choose life' attitude will help dispel apathy

by Leif Kehrwald

"Choose life." Not a bad motto. My sons seem to live by a different creed. I call it "passive irresponsibility." Whenever anything goes awry, they come up with the perfect passive response.

At age 6 or so, one son asked, "Dad, when will the dime that fell down my throat come out?" He placed all the action and the blame on the dime—taking no responsibility for swallowing it.

This approach to life may not be too damaging for a child who has people to look after him and make choices in his best interests. But it doesn't work that way for adults. Other people are more than willing to make choices for us, but nearly always with their interests at heart.

In the face of pressure from others, should we be passive?

In her early 20s, Sandra lacked direction in life. She found herself in a relationship with a guy who manipulated her. He used her as an accomplice for stealing to feed his drug addiction. He made her choices for her. Soon she was hooked on drugs and living a desperate life.

Finally, Sandra broke down and overdosed. Lucky for her, it didn't kill her. Her apathy—her lack of active involvement in her own life—nearly led to her death.

Fortunately, now she makes her own decisions and continues to choose life. She will graduate from college soon.

A young man I know who is gifted as a musician and minister to young people has some truly innovative ideas. But when given his chance to direct a youth program, the demon of apathy reached up and paralyzed him. He was all talk and no follow-through. Was it fear of failure? Lack of confidence? Something held him back. His fledgling youth program fizzled, and he was fired.

These are extreme stories of the consequences of "passive irresponsibility," yet each day presents temptations to give up and let someone else call the shots. Occasional lapses won't lead to dire consequences. The danger lies in slipping into the habit of a passive posture.

How often do you use the passive voice when describing the events of your life? Do things happen to you, or do you make things happen?

The Gospel presents a call to life and action, not apathy. If apathy implies a lack of passion, where is your passion for life? Where is your passion for faith?

I have set before you life and death, the blessing and the curse. Choose life" (Deuteronomy 30:19).

(Leif Kehrwald is the director of the Family Life Office for the Archdiocese of Portland, Ore.)

DISCUSSION POINT

Friends, activities ease boredom

This Week's Question

What is the "cure" for boredom?

"Getting out in doing something with someone or just being with someone. Anything outside yourself and your own concerns." (At na Schwietzman, Houston, Texas)

"People, music, nature. Focusing on my own attitude and what I bring to life. It's a relationship like any relationship. You have to work at it and cultivate it." (Mary Carpenter, Daught, Ill.)

"Faith. Knowing what my goal or destination is helps me to refocus my life. It helps me make decisions more clearly and know what I want out of life." (Carlos Vega, Westchester, N.Y.)

"After my husband died, I became discontented with my life. When I didn't know where my life was going, I searched. I really got excited when I started going back to

my church and I learned more about the Bible." (Rose Mason, Schaumburg, Ill.)

"If I start praying, I get further into what I need to do. It seems like God tells me what to do and gives me the desire or motivation to do it." (Mary Gordon, Houston, Texas)

"To focus on a mission—someone in need or something that needs to be done. If I pray about it and enter into it, I find that God gives me direction. It usually begins a long process (that is life-giving)." (Teri Lang, Schaumburg, Ill.)

Send Us Your Voice

An upcoming edition asks: Describe an event or period of your life that, looking back, you now realize was an occasion of grace for you.

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



God calls us to push aside apathy and despair by placing trust in him

by Fr. John J. Castellet

Apathy—lack of feeling—is a numbness of spirit, a paralyzing loss of interest in life that can deaden your concern, even for your own well-being.

It's really a sin against the virtues of trust and hope.

Apathy says, in effect, that God doesn't care what happens to the world or to oneself.

An apathetic person might ask, "What's the use of even trying?" Carried to the extreme, apathy can lead to despair.

The leaders of God's people often had to arouse them, to keep them from sinking into a lethal lethargy.

The Hebrews had been beaten down by inhuman slave labor in Egypt, reduced to the level of draft animals. The people were emotionally drained, robbed of any driving passion for a better life.

When Moses offered them a chance to escape, they grasped at it. They were still humanly alive enough for that. But when they got a taste of freedom, it frightened them. During their captivity, they had developed a slave mentality, which made decision-making a scary responsibility.

They often lashed out at Moses for depriving them of the security they had in Egypt. Apathy had killed their passion for liberty.

If Moses hadn't urged them on, they would never have become the great nation that God had called them to be. Moses had to keep alive their trust, their hope.

Ezekiel faced the same problem. After years of exile in Babylon, the people had lost all passion for a return to their homeland.

As far as they could see, they were as good as dead. Of course, Ezekiel was in the same dismal situation. He, too, had to be awakened to trust in a faithful God.

Then God favored him with a startling vision in which he saw a vast valley floor littered with dead, dry bones.

Asked if the bones could live again, Ezekiel replied: "Only you know that."

God responded: "Thus says the Lord God to these bones: See! I will bring spirit into you; that you may come to life. . . O my people, I will open your graves and have you rise from them, and bring you back to the land of Israel" (Ezekiel 37:1-12).

The same apathy can overtake individuals. Consciousness of personal weakness and actual sinfulness can make a mockery of dreams of improvement.

Paul faced this possibility quite honestly. "I for my part do not consider myself to have taken possession; just one thing: Forgetting what lies behind, but straining forward to what lies ahead, I continue my pursuit toward the goal, the prize of God's upward calling, in Christ" (Philippians 3:13-14).

No room for apathy here, with God calling us on, sustaining us, and urging us forward.

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



VISION—God used a vision of a valley floor littered with bones to help the prophet Ezekiel regain his trust in him. Like God's chosen people, Ezekiel had lost all passion for a return to their homeland following years of exile in Babylon. (CNS illustration by Caule Lowry)

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IMPORTANT NOTICE

Spring Clean Up
March 1st through Good Friday

All decorations are to be removed by March 1st. Decorations will not be permitted until Holy Saturday, April 15th.

Any decorations not removed by March 1st will be picked up and disposed of by the cemetery. This is so we will be able to clean up and groom the cemeteries prior to grass cutting season.

Please remember to pick up all decorations by March 1st, including shepherd hooks, baskets and remembrance lights.

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QUESTION CORNER

Canon law sets rules for reception of Eucharist

by Fr. John Dietzen

Q Several members of our prayer group are puzzled about how often we can go to Communion in the same day. One has been told we can go whenever we attend Mass. Someone else said we should only receive once a day.

A Are there different rules in different places? Why is there any limit on how often we should receive the Eucharist in a day? (Indiana)

A As those of us who are older may remember, for a long time the rule and practice was that people should receive Communion only once a day.

Some years ago those rules were considerably relaxed, allowing Communion more than once a day on a number of specified occasions, like weddings, funerals, Masses with baptism or anointing of the sick. Also, if someone served a ministerial role such as lector or cantor at a second Mass, he or she could receive Communion again.

The new Code of Canon Law (1983) says simply that anyone who has already received the Eucharist may receive it again on the same day only during a eucharistic celebration (c. 917).

Then, in 1984, the Vatican Commission for the Interpretation of Canon Law ruled that Communion should not be received more than twice a day.

This series of events may explain why people have differing perceptions of the rule.

In other words, one may now receive Communion at Mass on Saturday morning, for example, and at the anticipated Sunday Mass on Saturday evening, or at a morning funeral and an afternoon wedding Mass.

As you suggest, one might wonder why the church concerns itself at all about the number of times a day people receive the Eucharist. There are two reasons.

FAMILY TALK

Determining custody requires evaluation

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am going through a custody battle with my former spouse. We have two children, ages 12 and 9. The court has ordered a home study of both our homes. What will the evaluator be looking for? How do they decide whom to recommend as the "better" parent? (New Jersey)

Answer: You have a good practical question. The answer is a combination of factors in the law, psychology and common sense.

Most home study evaluations are done by a psychologist or a social worker. Here is a list of 10 important items that I or any good evaluator would consider:

- The ability to meet the emotional needs of the children. All children need love and concern. Caring affection and the ability to provide loving guidance are important.

- Time spent with the children is an important factor. Who has been the primary caretaker of the children for the past ten years? Who has provided day-to-day care, fixed meals, helped with homework, and taken them to places?

- Parenting skills are important. Discipline is best defined as loving guidance, not punishment. Good discipline works. Who is the better disciplinarian?

- The ability to meet the physical needs of the children must be considered. A basic part of good parenting is the ability to provide room and board, to provide the necessities of life.

- Children should be free from danger. If one parent has been neglectful or abusive, that behavior weighs heavily against that parent.

- The reasonable and appropriate wishes of the children are always considered, even when the child is young. If the child is 12 or above, the wishes may be given more weighty consideration.

- The physical and mental health of the parents is a factor. Obviously if one parent has a serious or life-threatening disorder, that will affect the choice.

- Home stability is preferable. The parent who is more likely to stay in the same house, to remain in the same school district, will have an advantage.

- The parent who has greater assistance from an extended family will benefit. The availability of grandparents and uncles and aunts is an advantage. Additional adults who can provide loving care are generally a plus over baby-sitting for hire.

- Values are considered, particularly basic values such as responsibility, stability, kindness and integrity. Criminal activity, lying, dishonesty and meanness would not be considered favorably.

In my custody evaluations, I gather information from a variety of sources. Then I measure the data against the above guidelines.

I hope this information helps you in a painful time. (Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison, Bensenville, Ind. 47078.)

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The first, and most basic, is that normally Communion should be received whenever one participates in the Mass. This, I believe, is well understood by most Catholics today.

Reception of Communion is an integral part, not an optional extra, in the celebration of the Eucharist. While this is true for everyone, it is particularly applicable to those with official ministerial roles for that liturgy.

On the other hand, the church knows from experience that some Catholics are tempted to treat sacred things, even the Eucharist, in a nearly superstitious manner. I once knew a woman who was proud of the fact that she managed to attend 11 Masses, at least the "essential" parts, every Sunday.

The once-a-day rule in the past, as well as the clear, if broader, regulations today, hope to deter people from collecting Communion in a similar way.

The present policy trusts that peoples' deeper and fuller awareness of the meaning of the Eucharist will discourage any abuse, and at the same time prompt them to receive Communion whenever it is appropriate, even more than once a day.

Q Very few priests begin or end the homily with the Sign of the Cross. As I remember, it used to be done all of the time. Any reasons for the change? (Ohio)

A This may appear a trivial question to some, but there's a reason for whatever change has taken place that might help our appreciation of that part of the Mass.

Often in recent decades and centuries, the sermon was considered a separate kind of oration or instruction inserted in the middle of the Mass. Too frequently, it even had nothing to do with the Scripture readings of the day.

Today the church emphasizes the continuity that should be

evident between the readings, the Creed or Prayer of the Faithful, and the Eucharistic Prayer. Anything that does not reflect that continuity—such as the Sign of the Cross or other words which would indicate that something new is now going to begin—is discouraged.

The Sign of the Cross by which the celebrant begins the Mass and proclaims that it is for the honor of the Trinity covers the entire celebration, including the homily.

Q How does one tell a Catholic priest his homilies are boring? Some of the people in my parish wish our priest was a better homilist. (Illinois)

A I realize what you're saying, having been subjected myself to some awfully condescending and childish talks in my life. But I think you have to give your priest credit for trying.

As a parish priest who wants to meet the minds and hearts of a whole rainbow of people during liturgies, I can assure you that most priests welcome critiques and suggestions.

I and most other priests, I believe, deeply appreciate such reactions from our parishioners. Feedback on homilies is one of the things a priest needs most and receives least. Sometimes it is difficult to implement suggestions for one reason or another, but priests are grateful for them anyway. So politely tell the priest how you feel about his homilies.

(A free brochure answering questions Catholics ask about receiving the Holy Eucharist 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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Entertainment

VIEWING WITH ARNOLD

'Nell' explores simplicity of life spent in the wilds

by James W. Arnold

In "Nell," the movies return to the theme of the wisdom of the simple unspoiled child of nature, connected to insights that sophistication and civilization have tended to obscure.

In this moody, visually beautiful vehicle for the acting talents of Jodie Foster, the title character is a young woman raised by her hermit mother in a remote North Carolina's Great Smoky Mountains in Trappist-like isolation from the world. When the mother dies, she is discovered, entirely by accident, and the courts and scientists at various levels must decide "what to do" with her.

Unlike some earlier "child/adult" in films—e.g., "Rain Man," "Gilbert Grape"—Nell is not disabled. She's smart enough. She can't communicate because her speech is a distorted (but strangely lyrical) imitation of her mother, who was a stroke victim. She's also frightened. She's suffered emotional trauma, which the movie gradually reveals in the fashion of a scientific mystery story. But, chiefly, Nell is innocent of all the trappings of modern civilization. (With one odd exception: religious faith, since her mom raised her on the Bible.) The story, adapted from Mark Handley's play "Idioglossa," is about the stresses of this first contact. She could as easily be an alien from space.

Decades ago, audience sympathies would be entirely with civilization. Nell would be considered a savage, a "case" for rehabilitation. But not in the 1990s. The "civilized" characters learn from her rather than the other way around. This is a familiar

theme for director Michael Apted, whose recent movies include "Gorillas in the Mist" (about Africa) and "Thunderheart" (about Native Americans).

The key scientist involved is Jerry Lovell (Liam Neeson), the local physician. He's fascinated with her, but not in a romantic way. "There's no one else in the world like her," he says. "She doesn't need anybody. Can you live your whole life that way, or does it drive you crazy in the end?"

His fear is that scientific researchers and helpers will change and destroy her. (In history, most "wild" humans have ended up in institutions.) He's at first opposed by psychologist Paula Olsen (Natascha Richardson), but the film is really about how Nell "heals" these lonely people and brings them together. Then they go to court to save Nell from the other scientists (led by Richard Libertini).

The role obviously has Oscar implications for Foster in the wake of Holly Hunter's mute performance in "The Piano." She like the play well enough to option it as the first production of her own film company. Nell's muddled speech is kind of a lulling chant, mixed with emotive natural sounds. Even her face and body language is minimally influenced by experience.

Foster works marvels with poignant gesture and dance-like movement (set to Mark Isham's haunting score). Apted develops these into key filmic moments, especially in twilight with the sun's fading colors reflected on a shimmering mountain lake. The thematic contrast in the film is the quiet and beauty—even the lonely privacy—of the mountains vs. the noise and manufactured chaos of the city.

Nell's memories of the past, of a happy childhood playing in the woods, eventually overcome by grief, are seam-



'NELL'—Actress Jodie Foster plays an isolated woman discovered by a doctor in the North Carolina wilderness. As the film unfolds, Nell confronts the complexities of civilization. The United States Catholic Conference classifies the film A-III for adults. (CNS photo from 20th Century Fox)

lessly folded into these sequences in brief edits. (The camera work is by Dante Spinotti, who captured similar locales memorably in "Last of the Mohicans.")

Her big scene, which unfortunately comes over as a bit Hollywood, is in the courtroom. With the help of Jerry's translation, she addresses the riveted spectators and expresses the era's "longing for quietness" as well as her own maturity and mental health. She has accepted her mother's death. "I know everyone goes away... I have no greater sorrows than you."

Sexually, the film dodges most of the pitfalls, given that a major theme is that Nell knows nothing of men, except that they did her mother wrong. Jerry, pushed by Paula in a nervous but tasteful scene, helps clarify the anatomical mysteries. Later, when the innocent Nell wanders into (no kidding) a pool hall full of leering teen-age males and is induced to remove her shirt, it seems contrived to recall Foster's harrowing tavern scene in "The Accused."

More could have been made of Nell's religious background, since it probably dominated her early years. But she does express a childlike faith. In the end, the

film also clarifies the conflict between isolation and community. Nell returns to the mountains, but she is no longer alone; she is joined to the human family, which comforted her as, indeed, she has comforted them.

(A table of nature vs. the world, solitude vs. relationship sensitively acted and photographed: some brief, subtle nudity; satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC

Film Classifications

Death and the Maiden	A-IV
Far from Home: The Adventures of Yellow Dog	A-I
Higher Learning	A-III
Housatonic	A-III
Taken from the Crypt Presents: Damien Knight	O

A-I—general audiences; A-II—adults and older teens; A-III—adults, with some restriction; A-IV—adults, with severe restriction; O—offensive.

'American Cinema' looks at the popularity of movies

by Henry Herz
Catholic News Service

Trying to explain why movies have been the century's most popular form of storytelling is the 10-part series, "American Cinema," premiering with the first two episodes on Monday, Jan. 23, from 9 p.m. to 11 p.m. on PBS. The series continues in two-episode blocks on Jan. 30 and Feb. 13, 20 and 27 at the same hour each night. (Check local listings to verify the program dates and times.)

The series opens with "The Hollywood Style," a look at the traditional form of filmmaking that the studio system created in the 1930s and which, it claims, is still the dominant form of movies produced today.

"American Cinema" simplifies matters here by omitting mention of the silent movie era, the three decades before movies found their voice in the talkies and also the period responsible for creating the studio system.

The main point of the program is that American movies are driven by narrative and that this focus makes acting, photography, editing and all the other film elements subservient to the needs of the story.

The studio system employed the best talent and technology that money could buy and put them to use with assembly-line efficiency. The aim was to create an illusory world within the confines of a sound stage and backlot exteriors. The art of this kind of filmmaking was to make its craft invisible, with seamless editing and seemingly effortless acting.

How well the studio style succeeded is demonstrated by excerpts from period classics—1942's "Casablanca" being the prime example—movies with stories so universal they are likely to last as long as the medium itself.

The hour ends with comments on how modern American filmmakers have "fused" the old studio tradition with the more individual, less formal styles of European cinema.

The impression left is that today's product has as much quality and universal appeal as that of the old studio era, a highly debatable view which the program accepts uncritically.

Following is a program on "The Star," which has little to do with the craft of acting. It focuses on publicity techniques and the art of creating an image and getting the public to buy that image.

While Hollywood used the star system as a way of selling its product, the stars of today are the whole show

because, ironically, now it is they and not the studios who control production.

Along the way, the program looks at the great stars of the past and today's variety, explaining why the present crop are unlikely to have the career longevity of, say, Joan Crawford and others who emerged during the studio era.

What makes these programs so inviting to watch are the generous sampling of movie excerpts from the past 60 years as well as clips from promotion reels, outtakes and in-house footage. The most rewarding aspect of the programs, however, is to be found in the comments garnered mostly from those who make their living in the industry, but also from film historians, various scholars, and an occasional movie reviewer.

Perceptive, contradictory at times and often witty, these remarks provide an insider's perspective on how movies are made, how Hollywood operates as an industry, and why the film medium is an important part of American popular culture.

Co-produced by The New York Center for Visual History, NYU in Los Angeles and the BBC, the programs are knitted together by a narration supplying the historical links in the development of the medium over the years. The result is like an introductory course in American movie culture and, in fact, is being offered for credit by a number of colleges.

Viewers watching the series can learn a great deal about the craft and history of the medium as well as derive considerable enjoyment while doing so. However, don't expect any critical assessment of the quality of contemporary cinema. That was done quite well several years ago in the British series "Naked Hollywood."

As far as "American Cinema" is concerned, movies are better than ever—a promotion tagline last used by Hollywood when it faced the challenge of television in the 1950s.

TV Programs of Note

Sunday, Jan. 22, 8-10 p.m. (A&E cable) "Circus! 200 Years of Circus in America." This unique special looks at the colorful history of the circus in America, from equestrian origins in 1793 Philadelphia through the Great Wallendas. The documentary includes rare archival footage, home movies of the lovable clown Emmett Kelly, and new performances by today's top circus troupes.

Monday, Jan. 23, 8-8:30 p.m. (PBS) "The Medicine Show." A "Future Quest" episode reports on the fusion of Western medical technology with ancient holistic

practices for promising future treatments of the whole mind and body system.

Tuesday, Jan. 24, 8-9 p.m. (PBS) "Vikings in America." A "Nova" episode looks at the legendary seafarers and traders whose traditions suggest that they discovered North America 500 years before Christopher Columbus set out on his historic expedition to the New World.

Tuesday, Jan. 24, 10-11 p.m. (PBS) "Ruling the Waves." The importance of naval power in the post-Cold War world is the focus of this rebroadcast. This segment is the second part of a series of six programs in the "Sea Power: A Global Journey" series. This week's program presents a platform for those arguing that the U.S. Navy, especially its carrier battle groups, is the best deterrent to any potential hostility around the world. Produced by Leo Eaton, this international effort is a coproduction of Maryland Public Television, Japan's NHK, and Britain's Central Independent Television in association with Portuguese and Dutch television stations.

Wednesday, Jan. 25, 8-10 p.m. (NBC) "30 Years of National Geographic Specials." Host Richard Kiley narrates film clips excerpted from 120 hours of footage covering three decades of the National Geographic series, including underwater adventures with Jacques Cousteau and scenes of Jane Goodall working with chimpanzees.

Wednesday, Jan. 25, 10-11 p.m. (A&E cable) "Enemy Within: Drugs in America and the War to Stop Them." Part of the "20th Century" series, the program examines the plague of illegal drug use and how law enforcement officials have waged a desperate war to stop their spread in America.

Thursday, Jan. 26, 9-10 p.m. (ABC) "The NFL at 75: An All-Star Celebration." This special features celebrity guest performers, footage from the greatest moments in NFL history, and introduction of the All-Time Team which includes Joe Montana, Jim Brown, Gale Sayers and Dick Butkus.

Friday, Jan. 27, 10-11 p.m. (A&E cable) "Archery: The Philistines." A "Mysteries of the Bible" episode filmed on location in the Holy Land chronicles the history of the ruthless warrior Philistines, whose leader Goliath was defeated by the Israelite shepherd boy David.

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

THIRD SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Jan. 22, 1995

Nehemiah 8:2-4, 5-6, 8-10 — 1 Corinthians 12:12-30 — Luke 1:1-4, 4:14-21

by Fr. Owen F. Campion

The Book of Nehemiah provides this weekend's first reading. It is one of Nehemiah's rare appearances in the liturgy.

Once this book formed a unit with what today is called the Book of Ezra. At some point in translation and editing, however, the two were separated. This book draws its name not from its author, who is unidentified, at least in terms of modern authorship, but from its principal character, Nehemiah, who was the wine steward to the king and later served as governor of Judah.

Events in Nehemiah were in a period for God's people when times were not on a par with the great days of glory under David and Solomon, but they were not that bad either.

The long, disheartening burden of Babylonian supremacy had ended. The Persians had overwhelmed Babylon, and the Persian king had freed the hostages kept in Babylon. So, these hostages, kidnapped from the Promised Land generations earlier, were able to return home. This was a blessed event, giving the dark cloud of Persian occupation a silver lining.

While Nehemiah is usually the chief figure in this book, the main character in this particular reading is Ezra, the priest. Ezra explains the Law of Moses, and the people commit themselves to this law. Ezra then told the people to rejoice, to celebrate. Their obedience would win them security and peace, since God would empower and sustain their holy intentions.

Again this week, the second time now for a Sunday in 1995, the church presents a reading from St. Paul's First Epistle to the Corinthians.

Readers may submit prose or poetry for consideration

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column featured on this page.

Material not accepted for publication will be returned to the sender. Other submissions might be filed for later use, especially if there is a seasonal theme.

Please include name, address, parish, and telephone number with all submissions of poetry or prose readings.

Send material to The Criterion in care of P.O. Box 1717, Indianapolis, Ind. 46206.

MY JOURNEY TO GOD

Fill the World with Love

If I could be anything, I'd be a little dove. I'd stay beneath the wings of my mother's love.

If I could be anywhere, I'd always be with friends. Special times that we share would simply never end.

If I could do anything, I'd fill the world with love and help the world see the peace that Christ gives from above.

If I could change anything, I would change the minds of people who are prejudiced, and teach them to be kind.

If I could see anything, the Earth would be a place that is clean and pure and love-filled for the entire human race.

by Annemarie Surber

(Annemarie Surber is a senior at St. Mary of the Woods College, where she is majoring in theology and education. She is a member of St. Malachy Parish in Brownsburg.)



Illustration by Suzanne Novak for the National Conference of Catholic Bishops' Secretariat for Pro-Life Activities

As was the case last week, the reading reflects the Apostle Paul's great uneasiness with the conflicts that seemingly so upset the good order of Corinth's Christian community. Obvious in the Epistle is the fact that very many Corinthian Christians looked upon each other, not as brothers and sisters in the Lord and co-workers with the Savior, but as rivals.

Almost emotionally, Paul insists that all Christians form one body, and that each is an indispensable member. All should use unique talents and opportunities to build God's kingdom. The first verses in the reading reveal how cosmopolitan was the Corinthian Christian community. Paul speaks of "Jew and Greek, slave and free." Such variety would be expected.

The residents of Corinth comprised a great cross-section of life in the Roman Empire at the time. Beyond the conflicts, Paul surely saw a rich selection of experiences, skills, and insights. This all the more must have fueled his dismay that all this richness was spent in arguments.

Through this weekend's reading from St. Luke's Gospel, the church continues to "introduce" us to Jesus. Luke addresses the Gospel to one person, Theophilus, as if it were a letter. Who was Theophilus? Luke's patron? A friend curious about Jesus of Nazareth? Or was the name a literary device for all who seek the truth? (In Greek, "theophilus" means "friend of God.")

The reading indicates the Lord's familiarity with the Jewish structures and customs of the time. He went to the synagogue to preach. He continued in the plan of salvation, from God, through the Chosen People. In this preaching, Jesus commits to preach glad tidings to the poor, freedom to the imprisoned. He also states that the "Spirit of the Lord" empowers him.

Reflection

By every analysis, the Gospel reading this weekend is the keystone of the lesson. Jesus is the Messiah, the anointed of God. The mission of Jesus is to preach good news, the news of hope and redemption, to all who are troubled or downtrodden.

This message frees all from heartache and despair. Whatever the worry, the affliction, the disgrace, God awaits us in liberating, renewing love. God awaits, but God does not overpower us. God asks our love.

How do we love God? We love God by obeying God, by loving as Christ loved, by fidelity as Ezra admonished. We unite with God by uniting with Jesus, by bringing to the Lord our own skills, talents, insights, and experiences, to use them in continuing the work of salvation, of restoring hope, of loving even the abandoned.

Daily Readings

Monday, Jan. 30
Seasonal weekday
Hebrews 11:32-40
Psalm 31:20-24
Mark 5:1-20
Tuesday, Jan. 31
John Bosco, presbyter and religious founder
Hebrews 12:1-4
Psalm 22:26-28, 30-32
Mark 5:21-43
Wednesday, Feb. 1
Seasonal weekday
Hebrews 12:4-7, 11-15
Psalm 103:1-2, 13-14, 17-18
Mark 6:1-6

Thursday, Feb. 2
The Presentation of the Lord
Malachi 3:1-4
Psalm 24:7-10
Hebrews 2:14-18
Luke 2:22-24, 27-32
Friday, Feb. 3
Blaise, bishop and martyr
Amos, bishop, religious and missionary
Hebrews 13:1-8
Psalm 27:1, 3, 5, 8-9
Mark 6:14-29
Saturday, Feb. 4
Seasonal weekday
Hebrews 13:15-17, 20-21
Psalm 23:1-6
Mark 6:30-34

THE POPE TEACHES

Religious institutes strengthen and extend the kingdom of Christ

by Pope John Paul II
Remarks at audience Jan. 11

Continuing our catechesis on the consecrated life, we now consider its service to the mission of the church.

Following the example of those who left everything in order to follow Christ (Luke 10:28), members of religious institutes are called "to implant and strengthen the kingdom of Christ in souls and to extend that kingdom in every land" (*Lumen Gentium*, 44). This they do in accordance with their own charisms and in harmony with the mission of their religious family.

History shows that men and women religious have contributed greatly to the

extension of Christ's kingdom through missionary activity and direct involvement in the work of evangelization.

Drawing on the variety of the Holy Spirit's gifts, they work in many different apostolates.

Because the fruitfulness of their activities depends on union with Christ, religious institutes are challenged to find a proper balance between prayer and the needs of the apostolate.

The church's esteem for consecrated life is reflected in her canonical legislation, which seeks to foster the diverse callings and charisms of religious institutes, and to ensure that their members contribute ever more effectively to the life and apostolate of the whole people of God.

SAINT OF THE WEEK

Vincent remained serene while being tortured on the gridiron

by John F. Fink

The church observes the feast of St. Vincent on Jan. 22 (although, as seems to happen so often in this series about the saints, it won't be observed this year because that date falls on a Sunday). St. Vincent was one of the early martyrs of the church.

We don't know a great deal about Vincent, but we do know that he was highly celebrated among the early Christians. The poet Prudentius wrote glowingly about him, and perhaps embellished the story a bit. St. Augustine spoke about him in one of his sermons. Since Augustine lived in Africa and Vincent was from Spain, it's obvious that Vincent's fame was widely known.

Vincent was a deacon of the church of Saragosa, Spain, ordained there by his friend, St. Valerius. During the early fourth century, the Roman Emperor Diocletian conducted one of the most severe persecutions against the Christians. He published edicts against the clergy in 303 and against the laity in 304.

In 304 Vincent and Valerius were imprisoned in Valencia, Spain, where they were both tortured and practically starved to death. But they refused to renounce their Christianity. In fact, their faith became ever stronger the more they suffered.

Finally, Valerius was sent into exile and Dacian, Vincent's adversary, concentrated on Vincent. But the more tortures he ordered, the stronger Vincent got. Their main effect was the progressive disintegration of Dacian. He had the torturers beaten because they failed to break Vincent's spirit.

Dacian tried to get Vincent to at least give up the sacred books that he, as deacon, kept for the church so that they could be burned. When Vincent refused even to do that, he was tortured on the gridiron, a flat

framework of parallel metal bars placed above a fire and used for cooking. Still Vincent remained calm and endured all that Dacian could do to him. When he was thrown into a filthy prison cell, Vincent converted his jailer.

Finally Dacian gave up and ordered that Vincent should be given some rest. But the torturers had taken their toll. When the other Christians took him home and settled him in bed, he went to his eternal reward.

In a reading from the *Breviary* for the feast of St. Vincent, St. Augustine says: "To you," he said, "has been granted on Christ's behalf not only that you should believe in him but also that you should suffer for him." Vincent had received both these gifts and held them as his own. For how could he have them if he had not received them? And he displayed his faith in what he said, his endurance in what he suffered.

Such savagery was being visited upon the martyr's body while such serenity issued from his lips, such harsh cruelties were being inflicted on his limbs while such assurance rang out in his words, that we should think that, by some miracle, as Vincent suffered, one person was speaking while another was being tortured. And thus, my brothers, was true; it was really the truth; another person was speaking.

"Christ in the Gospel promised this to those who were to be his witnesses, to those whom he was preparing for contests of this kind. For he said: 'Do not give thought to how or what you are to speak. For it is not you who speak, but the Spirit of your Father who speaks within you.' Thus it was Vincent's body that suffered, but the Spirit who spoke. And at his voice, impiety was not only vanquished but human frailty was given consolation."

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 offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

January 20-21

Holy Family Theatre Group of New Albany will present a lip-synching performance of "Love Will Be Our Home," in Marchino Hall, 129 Daisy Lane, New Albany. Both performances begin at 8 p.m. Donation of \$3 will be taken at the door. For reservations call, 812-288-9585 or 812-945-7202.

☆☆

Sacred Heart Church, Jeffersonville, will hold a parish retreat on Friday from 7-10 p.m. and Saturday from 9 a.m. to 10 p.m. This will be the first session in a three-part series. Contact Susan Wheatley at 812-256-3100.

January 20-22

Fatima Retreat House, 5353 E. 56th St., will hold a Tobit Weekend for engaged couples. Cost is \$195. For more information, call Fatima at 317-545-7681.

☆☆

Millford Spiritual Center, Ohio, will hold, "Attending to God in One's Life," a silent weekend retreat with personal spiritual direction. For more information, call 513-248-5500. Registration is required.

January 21

Archbishop Buechlein will lead a vespers prayer service for the gift of life, at St. Peter and Paul Cathedral, 1400 N. Meridian St., at 2 p.m.

☆☆

Mt. St. Francis Retreat Center will hold a retreat, "Wisdom, Age and Grace: A Reconciliation for Grandparents," from 10 a.m. to 3:30 p.m. Call 812-923-8817 to register.

☆☆

St. Lawrence Sports Committee will host "St. Patrick's Day in January," at the St. Pius X Knights of Columbus, 71st and Keystone. Tickets are \$15 at the door. For advance tickets, call Colleen at 317-823-2422.

☆☆

A pro-life rosary is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 38th and Parker.

☆☆

The Young Widowed Group will gather at the Fisherman's Dock Restaurant, 3838 E. 82nd St. at 7 p.m.

☆☆

St. Augustine Parish, Jeffersonville, will hold a Monte Carlo Night from 7 p.m. to 12 a.m. in the parish hall. Cost \$5.

January 22-22

A Words of Wisdom (WOW) Weekend will be held on Saturday from 9:30 a.m. to 2 p.m. and Sunday from 1:30-5 p.m. at St. Lawrence Church, 4600 N. Shadeland Ave. Cost is \$6 per person or \$18 per family. Registration is due by Jan. 18. For more information, call 317-543-4925.

☆☆

The Young Adults Theatre, 1505 N. Delaware, will perform "The Emperor's New Clothes," at 2 p.m. both days. Admission is \$4. For reservations call 317-635-7477.

January 22

The Catholic Widowed Organization will gather for brunch at 10:30 a.m. Mass at 88, Peter and Paul Cathedral, 1347 N. Meridian St.

☆☆

Positively Singles will meet for brunch at Bravos (Castleton) at 11 a.m. Call Sue Ann at 317-254-1715 for directions and details.

☆☆

Our Lady of Grace Monastery in Beech Grove will hold a reception for Tibetan monks and nuns at 5:15 p.m. in the monastery chapel. Chih dinner will follow, along with a video and discussion about Tibetan following. For more information, call Benedictine Sister Mary Margaret Funk at 317-787-3287.

☆☆

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

☆☆

St. Paul, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

The Catholic Golden Age Club will meet at 2 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. New members are always welcome. Call 317-872-6047.

January 22-25

St. Paul, Tell City, will hold its Mission Week from 7-8 p.m. each evening. For more information, call the parish office at 812-547-7964.

January 23

A special Mass and rosary for life will be held at 7 p.m. at Sacred Heart Church, Terre Haute to mark the 22nd anniversary of the Supreme Court decision which legalized abortion in the United States. Rosary will begin at 6:15 p.m. For more information, call Rick Mascari at 812-466-6807.

January 24

Devotions to Jesus and the Blessed Mother are held each Tuesday from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St. For more information, call 317-786-7517.

January 25

The prayer group of St. Lawrence, 4600 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4085 or 317-862-8805.

January 25

St. Francis Hospital and Health Center will hold a benevolence support group from 3-4:30 p.m. and again from 6-6:30 p.m. Registration is required. Call the St. Francis Hospice at 317-865-2092.

January 26

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 225 Distributors Drive. Everyone is welcome.

☆☆

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary.

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TRAVEL AGENTS

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"How come there's a forbidden fruit and not a forbidden vegetable?"

January 27-29

in the church. Everyone is welcome. For more information, call 317-784-1763.

January 27

The Pastoral Musicians of Central and Southern Indiana will present an evening of music performed by the choirs and music groups of our area. St. Monica Church will host the event at 7:30 p.m. Everyone is welcome to attend. Dinner will be offered for \$7.50 at 6:15 p.m. Reservations must be to Teresa Eckrich at 317-356-1868 by Jan. 23.

☆☆

St. Mary School, Greensburg, will hold a Chili Supper and Festival from 5-8 p.m. in the school gym and cafeteria. Proceeds will be used for playground and computer equipment.

☆☆

Performances of "Shadowlands" are Jan. 27-29, Feb. 25 and Feb. 9-12 at Edwyn Repertory Theatre at Christian Theological Sem-

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January 27-29, 1995

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February 3-5, 1995

Fee - \$65.00 per resident • \$40.00 per commuter
Registration begins at 7:00 p.m., Friday, February 3

FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:

CALL: (812) 923-8817 OR WRITE: Director of Retreats;

Mount Saint Francis Retreat Center

101 St. Anthony Drive, Mount Saint Francis, Indiana 47146

Mount Saint Francis Retreat Center is an apostolate of the Conventual Franciscans

nary, 1000 West 42nd St., in Indianapolis. Performances are held in the amphitheatre-style Shelton Auditorium on the grounds of Christian Theological Seminary. Curtain times are 7:30 p.m. on Thursdays, at 8 p.m. Fridays and Saturdays and Sunday matinees at 2:30 p.m. Tickets are \$10-14, with discounts for senior citizens, full-time students and groups of ten or more. For tickets and information, call the box office at 317-931-1516.

January 28

A pro-life rosary is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 38th and Parker.

The Beech Grove Benedictine Center will hold a retreat, "The Art of Christian Meditation," from 7-9 p.m. Cost is \$15. For more information, call the center at 317-788-7551.

Kordes Enrichment Center, Ferdinand, Ind., will hold a centering prayer day today. Call 800-863-2777 for more information.

Our Lady of Perpetual Help School, 1752 Scheller Lane, New Albany, will hold a Madonna Circle Spaghetti Supper from 4:30-7 p.m. Large orders \$4; small orders are \$3.

January 28-29

The Young Actors Theater, 1505 N. Delaware, will perform "The Emperor's New Clothes," at 2 p.m. both days. Admission is \$4. For reservations call 317-635-7477.

January 29

Holy Trinity Church will hold its capital campaign kickoff dinner at 7 p.m. at the Stokely Mansion on the campus of Marian College, 3200 Cold Spring Road. Cost is

\$35 per plate with silent auction. For more information, call the Holy Trinity Parish office.

St. Paul, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-566-5110.

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., at 1 p.m. for ongoing formation classes. Benediction, service and business meeting will follow. For more information, call 317-637-7309.

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, 5:30 p.m.; Mgr. Sheridan K of C Council 6138, Johnson Co., 6:15 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 501, 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.; Mgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each month, 1:15 p.m.

'Precious Feet' pin changed lives

Marlys Johnson became a counselor and George Johnson designed a line of pro-life bank checks

by Anne Scherich

A chance encounter on a cruise in the Caribbean several years ago changed the lives of George and Marlys Johnson of suburban Chicago.

"I think it was the second evening at dinner," George relates, "that we noticed the gentleman across the table was wearing an unusual pin on his lapel"—a pin showing tiny feet. Not having seen one of them before, Marlys Johnson commented on the pin.

The man wearing the pin, Fred Birchard from the Detroit area, took the pin off and proceeded to tell the Johnsons the story of the Precious Feet. He said that they stood for the millions of unborn babies killed by abortion. He then presented the pin to them as a gift, telling them that he had given away hundreds of them.

For Marlys, this encounter led to her becoming a counselor at the Loop Crisis Pregnancy Center in downtown Chicago. An RN by profession, she signed up for classes in counseling girls in a crisis situation. She has continued her volunteer counseling for four years now. "Of the many girls I have counseled over the years I have worked at the center, about a hundred have chosen life for their babies," she is able to say.

For George, the encounter on the ship with Birchard was no less substantial. A printer by trade, George designed, developed, and began to promote a line of pro-life bank checks so that people can be advocates for life each time they write a check.

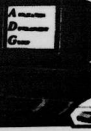
"None of the really big check printers wants to produce a strictly pro-life check," George says. "They fear that if the word gets out they will alienate many of their customers." But George continues to promote and print pro-life checks because he knows that each check may be seen by as many as 16 people, thereby bearing witness to them that abortion kills babies.

He has also developed a line of pro-life postcards featuring cartoons that call attention to some of the inconsistencies in the pro-abortion position.

The Johnsons wear the Precious Feet pins, giving them away every chance they get. In fact, George has started putting a Precious Feet pin in every new check order. That way, he says, his customers can give away their pin (recusing new pro-lifers), knowing they will get another pin each time they order checks.

If you would like more information about the pro-life checks and postcards, write to George Johnson at Identity Check Printers, Box 818, Park Ridge, IL 60068. His telephone number is (312) PRO-LIFE.

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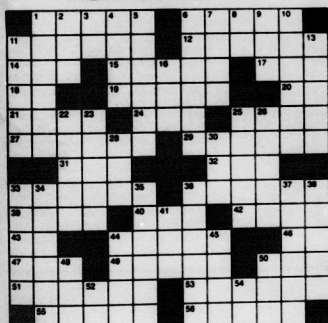
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Catholic Crossword



- ACROSS
- God the son
 - "...his enemy came and sowed—among the wheat."
 - (Mat 13:25)
 - Rubber boot
 - Suggested
 - Alcoholic liquor
 - Down-bearing duck
 - Good thing of Judith (1K 15:11)
 - Priest measure
 - "...be—always to give an answer."
 - (Eze 1:15)
 - "...the kingdom of God is high—"
 - hand" (Luke 21:31)
 - Tiny particle
 - Hot tub
 - "...how excellent is thy—in in the earth!" (Psa 8:1)
 - Data enterer
 - Gave birth, as a sheep
 - Fury
 - Has bite
 - Straight
 - Talk with God—"
 - for our little—"
 - and for all our substance"
 - (Eze 6:21)
 - Slippery fish
 - Ask show host Jay
- DOWN
- whose young daughter had—"
 - undone spirit."
 - (Mark 7:25)
 - Where Moses received the tablets
 - "It is as sport to a fool to be—"
 - (Psa 10:23)
 - Catch
 - Devine and Griffith
 - His wife became a pillar of salt
 - "My spirit shall not always—"
 - with man" (Gen 6:3)
 - Justices
 - Alleviated
 - "Ed Wood" actor Johnny—"
 - (Poe)
 - "And I saw a—"
 - white throne."
 - (Rev 21:11)
 - Old-fashioned
 - Drop a fishing line
 - Offer a view
 - Boys
 - Partaining to birth
 - "An eye for—"
 - and a tooth for a tooth" (Mat 5:38)
 - "He rebuketh the—"
 - and I will smite" (1 K 19:17)
 - "Doth not he—"
 - try words?"
 - (Job 12:11)
 - Gives out money
 - 34 Inevitable
 - 35 Restrained
 - 36 "Behold, I have—the foot."
 - (Job 12:11)
 - 15 Sam 26:21
 - 37 Fumigates with
 - 38 1977 mini-series
 - 41 "Now is the come upon me."
 - (Eze 7:3)
 - 44 "He shall—his people from their sin" (Mal 1:21)
 - 45 "—the—that is called Palms."
 - (Rev 1:9)
 - 48 Belling out part
 - 50 Sever
 - 52 "To every thing there is—"
 - a season (Eccl 3:1)
 - 54 Belicized (Abbr)

Answers on page 22

Youth News/Views

Pope asks pilgrims to live Christian lifestyle

by Cindy Wooden
Catholic News Service

MANILA, Philippines—Pope John Paul II wants Asian Catholic youth to bring the Gospel message of hope and holy living to their peers.

In his first official meeting with World Youth Day participants last Friday, the pope said a true Christian lifestyle offers the only healthy and happy way of life.

At a morning Mass on Jan. 13 with delegates to the International Youth Forum, which preceded the larger World Youth Day gathering last weekend, the pope called on young people to join "the church's never-ending mission to proclaim the Gospel of salvation to the ends of the earth."

Entering the chapel of St. Thomas Seminary on the campus of St. Thomas University for the meeting with the youth forum delegates, Pope John Paul walked very slowly to the altar, stopping frequently to bless the young people and point out teens dressed in African or Arab garb.

But the pope was in good humor, adding to his homily spontaneous remarks about the joy expressed by Filipinos.

"They have received the word of God," he told the young delegates in a departure from the prepared text. "He who receives the Good News is joyful. Today they are giving the joy to the pope."

The pope told the forum delegates they are called in a special way to follow Christ, who wants each person to live their lives "with a sense of vocation."

"He wants your lives to have a precise meaning and dignity," the pontiff said. "Most of you are called to marriage and family life; but some will receive a call to the priesthood or religious life."

The pope individually greeted each of the nearly 300 young people at the Mass, listening to prayer requests and expressions of thanks from almost every one of them, and pulling to his chest several who were overcome with emotion at meeting him.

While the greetings went on for more than an hour, thousands of university students waiting on the campus were joined by hundreds of Filipinos who broke through guarded campus gates to see the pope. Security officials later opened the gates.

In his university speech, the pope encouraged Filipino young people to use their education and talents for the good of the nation and the world.

"A university, and especially a Catholic university, cannot but be sensitive to the widespread and growing demand in society for authentic values, for sure ethical guidelines, and for a transcendent vision of life's meaning," he said. True education cannot focus exclusively on gaining scientific and technological knowledge, but must include an education in values.

"The cause of the human person will only be served if knowledge is linked to conscience, if men and women of science preserve the sense of the transcendence of the human person over the world, and of God over the human person," he said.

Pope John Paul said the church looks to young Filipino Catholics "for help in saving your own generation from the futility, frustration and emptiness which so many of your contemporaries find themselves."

The pope said that "when I think of all the young men and women who should be the strength, the hope and even the conscience of society, but instead are caught in a web of uncertainty, or are desperately seeking happiness along paths that cannot lead to happiness" he prays even more that young Catholics will be true missionaries to their peers.

The world needs young people capable of self-discipline and commitment, he said, "ready to change radically the false values which have enslaved so many young people and adults."

While the pope took the afternoon off, World Youth Day delegates fasted and collected money for the victims of the civil war in Rwanda. At six sites in Manila, they prayed and meditated on the Way of the Cross and watched a videotaped message from Pope John Paul. In the taped message, he told the young pilgrims that the modern-day executioners of Jesus are all those "who do evil in the sight of God."

At times, the Holy Father said, "it seems that evil is taking over, and that people are helpless to stop it. Young people are what can be done in the face of so much suffering, so much injustice, so much violence and death."

The answer is to be like Mary and the disciples, remaining with Jesus along the route of his persecution and at the foot of his cross, he said. Following Jesus also means taking up his cross, "the cross of rejecting the ways of thinking which contradict the teachings of Jesus, the cross of rejecting desires and behavior which are not worthy of the followers of Christ."



PILGRIMS—Millions of World Youth Day pilgrims jammed city roads around Luneta Park in Manila (above) last weekend, so Pope John Paul II had to abandon plans to ride to the site of the papal Mass (top right) in his popemobile. Instead, the Holy Father arrived at the site by helicopter. Young Filipinos (at right) carry a likeness of Pope John Paul II on Jan. 15 as they leave an open-air Mass in Manila celebrated by the pontiff as part of the World Youth Day 1995 celebration. An estimated 4 million people attended the papal Mass. (CNS photos from Reuters)



Pope asks youth to spread Gospel

by Cindy Wooden
Catholic News Service

MANILA, Philippines—Pope John Paul II, energized by the sight of more than 1 million young people at the Jan. 14 prayer vigil for World Youth Day 1995, used his cane to wave to young pilgrims who formed a sea of humanity in the capital city of this multi-island country.

The pope also conducted a song with the silver-handled cane, then he began twirling it to the delight of the teen-agers and young adults from many countries.

When young people at the vigil started chanting "Lolek," his childhood Polish nickname, the pope told them, "Lolek was a child, John Paul II is an old man."

The groans of the youths showed they did not agree, so the pope said, "just call me Karol," explaining his given name was what people called him once he became a young man.

In another departure from his prepared text, the pope announced the 1997 World Youth Day gathering would be in Paris—an announcement he was expected to make the following day.

After an aide whispered something in his ear, the pope said, "Oh, I have revealed a top secret."

In his first meeting with the youth on Jan.

13, the pope said young Catholics have a responsibility to join "the church's never-ending mission to proclaim the Gospel of salvation to the ends of the earth."

At the vigil, he said they must face "the challenge of having a purpose, a destiny and of striving for it."

He urged them to reject the "false teachers" in science, culture and the media who try to convince them there is no definite truth and no sure path to happiness.

All are called to "the vocation of love," he said, love of God and one's neighbors shown in solidarity and in sharing with others the good news of God's love.

During his Jan. 15 Mass homily, the pope asked young people to work to close the generation gap and help heal the "immense frustration and suffering" found in many families.

"I am asking you to build bridges of dialogue and communication with your parents," he told the teen-agers and young adults.

"Be a healthy influence on society to help break down the barriers which have been raised between generations," the pope said.

"Be a sign of hope for the church, for your countries and all humanity," he told them. "May your light spread out from Manila to the farthest corners of the world."

Brebeuf students pay tribute to Dr. Martin Luther King

by Mary Ann Wyand

"Violence never solves anything," Martin University faculty member Rosa Lee Brown of Indianapolis told Brebeuf Preparatory School students during a Jan. 12 memorial service for slain civil rights leader Dr. Martin Luther King Jr.

"Violence begets violence," Brown said. "We don't need the guns and the violence. Guns have always brought about tragedy in some form. We have to become partakers of non-violence. We need to feel the act of God in our lives and to know that all human life is precious."

The wife of Indiana Christian Leadership Institute president Dr. Andrew J. Brown said her family's friendship with Dr. King was a great source of joy.

"One of the things that made my life so interesting and so wonderful was the opportunity to know Dr. King personally and to have him visit in our home so many times," she said. "So much of his personality sort of spilled over on me. I did find a lot of joy just being in his company. He always talked about community—all of our society—and that we must learn to love and cherish community and to know how to work with and for others."

Martin Luther King's philosophy of life was one of agape love, she said, which is God's love.

"That's the love of God that comes from the understanding of the way that God loved us," Brown explained. "Dr. King often said, 'You don't always love what the person does. You don't like the bad things. But you love the person. You hate the deed, but you love the person because you recognize that he or she is a part of God and that all things that come from God are good.'"

When King was catapulted into a leadership role in the civil rights movement as a result of the Montgomery boycott three decades ago, she said, he realized that he needed to learn more about loving people so he went to India to study the life of Mohandas Gandhi.

Even amidst the poverty and the deprivation in India, she said, King saw the kindness and gentleness inherent in the people there.

"He realized that there are many social ills that will never change unless we become involved and are willing to lay down our lives for someone else," Brown said. "That's what it's all about. That's agape love... God's love."



BREBEUF TRIBUTE—Brebeuf Preparatory School sophomore Rashad Newson (center) addresses the students while sophomore Veronique Briscoe-Pulliam (left) and junior Tarrah Merjudio await their turns during a Jan. 12 tribute to Dr. Martin Luther King Jr. Martin University staff member Rosa Lee Brown was the keynote speaker. (Photo by Mary Ann Wyand)

Campus Corner

World Youth Day means new friends for Americans

by Cindy Wooden
Catholic News Service

MANILA, Philippines—For North American young people thousands of miles from home, World Youth Day '95 meant being surrounded by new Filipino friends and, for a few, a personal meeting with Pope John Paul II.

"It's funny how you just clam up when you meet him," said Amy Wortmann, 25, one of two U.S. delegates to the International Youth Forum that preceded World Youth Day.

She received a rosary and handshake from the pope Jan. 13 after a Mass for forum delegates.

Wortmann, a campus minister at the University of Dayton in Ohio, said she was worried about the hesitant steps of the pope as he entered the chapel.

But his obvious enthusiasm for the young people and the way he individually greeted them relieved her fears.

"He put his hand on me. It was not the hand of a weak man," she said.

The other U.S. delegate, 29-year-old Brian Johnson, thanked the pope for being "a living example of peace."

"He has helped me realize that to bring peace to the world, you have to have peace with yourself, and peace with yourself means peace with God," said Johnson, the assistant director of the Diocese of Galveston-Houston's youth office.

Johnson was the exuberant moderator of a Jan. 13 special World Youth Day session for U.S. and other English-speaking participants at Manila's Astrodome.

He did not face much of a challenge getting thousands of young people to sing loudly and to broadly make the gestures that go with the World Youth Day '95 theme song, "Tell the World of His Love." But despite Johnson's efforts, some of the 10 U.S. bishops who were on the stage sang but did not join the gesturing.

Mgr. Dennis Schnurr, who was executive director of World Youth Day '93 in Denver, said there were "anywhere between 2,000 and 4,000" young people from the United States in Manila, but no one had been able to pin the figure down further.

The delegates are experiencing the universality of the church, but seeing the truth of the faith expressed in many different ways, he said.

"They go home with a greater appreciation that universality does not mean uniformity," said Mgr. Schnurr, who will become general secretary of the National Conference of Catholic Bishops in February.

For Jeffrey Fuentesella, 20, the gathering was an opportunity to show the land where he was born to four friends from St. Theresa Parish in Phoenix.

It was his first World Youth Day experience. "From what I heard, the last



YOUTH & YOUNG ADULT GATHERING—World Youth Day participants wave flags while singing Jan. 10 at the opening of a weeklong series of events in Manila. Thousands of young people from all over the world took part in the ceremony. (CNS photo from Reuters)

World Youth Day was an awesome experience and I didn't want to miss it again."

His friend John Lowry, 22, did go to Denver and saw at least one obvious difference.

"Denver cost us about 150 bucks and this is costing 10 times that amount, but I really couldn't put a price on the experience," he said.

Amy Thibault, from Yarmouth, Nova Scotia, was another World Youth Day first-timer.

"I came because it was a great opportunity. World Youth Day sounded really exciting," she said.

Thibault said she was most struck by the

enthusiasm of the estimated 500,000 registered participants.

"Everyone seems hyper, but it's really just happiness and friendliness," she said.

The U.S. bishops attending the Jan. 13 event were Cardinals Roger M. Mahony of Los Angeles and Anthony J. Bevilacqua of Philadelphia; Archbishop William J. Levada of Portland, Ore.; Bishops William K. Wiegand of Sacramento, Calif., Tod D. Brown of Boise, Idaho; Roger L. Schwietz of Duluth, Minn.; San Francisco Auxiliary Bishops Carlos A. Sevilla and Patrick J. McGrath; and Auxiliary Bishops Roger L. Kaffer of Joliet, Ill., and Kevin M. Britt of Detroit.

SMWC elects new members to board of trustees

St. Mary of the Woods College recently elected several new Board of Trustees members from the Archdiocese of Indianapolis. Maj. Gen. Charles W. Whitaker of Greenwood was elected. He is the Adjutant General for the Army and Air National Guard in Indiana.

☆☆

The Union of Black Identity (UBI) at Marian College held a service honoring the late Dr. Martin Luther King in the college chapel on Tuesday, Jan. 17. The Ebony Essence group and the Voices of Joy Choir from First Baptist Church performed.

☆☆

Sarah Walker, a young artist whose unusual process of creating "meditative maps" with acrylic paint earned her a regional NEA grant in 1992, opened an exhibit of her works in the Christel Dehaan art gallery. The show continues through Jan. 27. The gallery is open from 9 a.m. to 4 p.m. weekdays. Walker, currently a visiting artist-in-residence at Clark University in Worcester, Mass., creates gigantic paintings on heavy paper. Her technique involves a layering process in which she builds a surface with acrylics, then "decays" it with solvents, thus creating a gelatinous area which she then scrapes away with sharp, precise tools. For more information, call 317-788-3253.

☆☆

Indiana University East will host its fifth Mini-U on Feb. 4 from 8:30 a.m.-2 p.m. Friends and alumni of Indiana University are invited to celebrate the fifth anniversary with a visit to the classroom for a day for challenging workshops and lectures conducted by IU East faculty. Classes will be held in Whitewater Hall. Tom Mullen, professor of preaching and creative writing, former dean of the Earlham School of Religion, will be the luncheon speaker. His topic will be "Living Longer and Other Sobering Possibilities." Registration fee is \$20. Deadline for registration is Jan. 31. For more information, call Bette Davenport at 317-973-8221.

☆☆

Martin University will host the Carmel Symphony Orchestra in concert on Feb. 11 at 7 p.m. in the Performing Arts Center, 2171 Avondale Place. The event is free and open to the public. For more information, call Pat Stewart at 317-543-3262.

☆☆

The Newman Centers of Indianapolis will host a ski trip to Ski Village in Nashville on Jan. 28 from 10 a.m. to 5 p.m. Cost is \$25. Reservation and fee due to Father Don by Jan. 23. For more information, call 317-632-4378.


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Total number of Catholics in new U.S. Congress sets record

Of the 149 Catholics in Congress 63 are Republicans, the most ever, and 86 are Democrats

by Patricia Zapor
Catholic News Service

WASHINGTON—At a record 149, there are seven more Catholics in the 104th Congress than two years ago, and a greater percentage of them are Republican than in previous sessions.

According to *Congressional Quarterly*, Catholics constitute the largest single denomination, as they have for decades, although Protestants dominate as a group with 344.

The Senate has 21 Catholics, the House 128, a shift since 1992 from the 23 Catholic senators and 119 Catholic members of the House when the 103rd Congress began.

Of this session's Catholics, nine senators and 54 members of the House are in the GOP, the most Catholic Republicans ever in Congress.

The next-largest single denomination is Baptist, with 67. There are 62 Methodists, 56 Presbyterians, 49 Episcopalians, 20 Lutherans and 14 Mormons, according to biographical questionnaires compiled by *Congressional Quarterly*. Another three senators and three representatives belong to Eastern Christian churches, including Greek and Eastern Orthodox.

The remainder of members listing Christian churches were in an assortment of denominations including Christian Scientist, Seventh-day Adventist, Unitarian and Church of Christ.

Thirty-four members are Jewish and seven were listed as "unspecified or other."

By state and party affiliation, the Catholic members of the 103rd Congress are:

Senate

Alaska: Frank H. Murkowski (R); **Connecticut:** Christopher J. Dodd (D); **Delaware:** Joseph R. Biden Jr. (D); **Florida:** Connie Mack (R); **Illinois:** Carol Moser Braun (D); **Iowa:** Tom Harkin (D); **Louisiana:** John B. Breaux (D); **Maryland:** Barbara A. Mikulski (D); **Massachusetts:** Edward M. Kennedy (D) and John Kerry (D); **New Hampshire:** Robert C. Smith (R); **New Mexico:** Pete V. Domenici (R); **New York:** Alfonse M. D'Amato (R); **Daniel Patrick Moynihan** (D); **Ohio:** Mike DeWine (R); **Oklahoma:** Don Nickles (R); **Pennsylvania:** Rick Santorum (R); **South Dakota:** Tom Daschle (D); **Larry Pressler** (R); **Vermont:** Patrick J. Leahy (D); **Washington:** Patty Murray (D).

House of Representatives

Alabama: Sonny Callahan (R); **Arizona:** Ed Pastor (D); **California:** Bill Baker (R); Xavier Becerra (D); Brian P. Bilbray (R); Sonny Bono (R); Christopher Cox (R); Robert K. Dornan (R); Anna G. Eshoo (D); Matthew G. Martinez (D); George Miller (D); Nancy Pelosi (D); Richard W. Pombo (R); George P. Radanovich (R); Lucille Roybal-Alcala (D); Ed Royce (R); Andrea Seastar (R); **Colorado:** Scott McInnis (R); **Dan Schaefer** (R); **Connecticut:** Rosa DeLauro (D); **Barbara B. Kennelly** (D); **Delaware:** Michael N. Castle (R); **Florida:** Lincoln Diaz-Balart (R); **Mark Foley** (R); **Peter Peterson** (D); **Ilseana Ros-Lehtinen** (R); **E. Clay Shaw Jr.** (R); **Georgia:** Cynthia A. McKinney (D); **Guam:** Robert Anacleto Underwood (D); **Illinois:** Jerry F. Costello

(D); **Richard J. Durbin** (D); **Lane Evans** (D); **Michael Patrick Flanagan** (R); **Luis V. Guterres** (D); **Henry J. Hyde** (R); **Ray LaHood** (R); **William O. Lipinski** (D);

Indiana: Andrew Jacobs Jr. (D); **Tim Roemer** (D); **Peter J. Visclosky** (D); **Iowa:** Greg Ganske (R); **Jim Ross Lightfoot** (R); **Kentucky:** Jim Bunning (R); **Louisiana:** W. J. "Billy" Tauzin (D); **Maine:** John Baldacci (D); **James H. Longley Jr.** (R); **Maryland:** Constance A. Morella (R);

Massachusetts: Peter I. Blute (R); **Joseph P. Kennedy II** (D); **Edward J. Markey** (D); **Martin T. Meehan** (D); **Joe Moakley** (D); **Richard E. Neal** (D); **Peter G. Torkildsen** (R); **Michigan:** James A. Breaux (D); **David E. Bonior** (D); **Dave Camp** (R); **John D. Dingell** (D); **Dale E. Kildee** (D); **Joe Knollenberg** (R); **Bart Stupak** (D); **Minnesota:** Gil Gutknecht (R); **William P. Luthy** (D); **James L. Oberstar** (D); **Bruce F. Vento** (D); **Mississippi:** Certe Taylor (D); **Missouri:** William L. Clay (D); **Pat Danner** (D); **Karen McCarthy** (D); **Harold L. Volkmer** (D); **Montana:** Pat Williams (D); **Nevada:** Barbara F. Vucanovich (D); **New Jersey:** Frank A. LoBiondo (R); **Bill Martin** (R); **Robert Menendez** (D); **Frank Pallone Jr.** (D); **Christopher H. Smith** (R); **New Mexico:** Bill Richardson (D); **Joe Skeen** (R);

New York: Sherwood Boehlert (R); **Michael P. Forbes** (R); **Maurice D. Hinchey** (D); **Peter J. King** (R); **John J. LaFalce** (R); **Rack A. Latta** (R); **Thomas J. Manton** (D); **John M. McHugh** (R); **Michael R. McNulty** (D); **Susan Molinari** (R); **Bill Paxon** (R); **Jack Quinn** (R); **Charles B. Rangel** (D); **Jose E. Serrano** (D); **Nydia M. Velazquez** (D); **James T. Walsh** (R);

North Carolina: Walter B. Jones Jr. (R); **Ohio:** John A. Boehner (R); **Sten C. Chabert** (R); **Mary Kaptur** (D); **Bob Ney** (R); **James A. Trafletti Jr.** (D); **Oregon:** Peter A. DeFazio (D); **Pennsylvania:** Robert A. Borski (D); **William J. Coyne** (D); **Mike Doyle** (D); **Phil English** (R); **Thomas M. Foglietta** (D); **Tim Holden** (D); **Paul E. Kanjorski** (D); **Frank Mascara** (D); **Joseph M. McCardle** (R); **Paul McClellan** (D); **John P. Murtha** (D); **Puerto Rico:** Carlos Romero-Barcelo (D); **Rhode Island:** Patrick J. Kennedy (D); **Jack Reed** (D);

Texas: Bill Archer (R); **E. "Kika" de la Garza** (D); **Henry B. Gonzalez** (R); **Charles Tejada** (D); **Virginia:** Thomas J. Blanton Jr. (R); **Janet R. Moran** (D); **Washington:** Richard "Doc" Hastings (R); **Wisconsin:** Thomas M. Barrett (D); **Gerald D. Kleczka** (D); **Scott L. Klug** (R); **David R. Obey** (D); **Toby Roth** (R).

Cook sees cardinal as a 'new friend'

He says before meeting with the cardinal he wasn't absolutely sure the abuse hadn't taken place

by Christie L. Chiconce
Catholic News Service

PHILADELPHIA—Steven J. Cook of Philadelphia says he has a new friend—Cardinal Joseph I. Bernardin of Chicago, the man he once accused of sexually abusing him.

"It almost feels like I have a new friend now in Cardinal Bernardin," he said in a Jan. 6 telephone interview with *The Catholic Standard and Times*, Philadelphia archdiocesan newspaper.

"I'm very impressed by the man and . . . by our meeting. It was grace-filled. I went to him to apologize to him, the man, not to him as a church representative."

Cook, 35, and Cardinal Bernardin met for two hours in Philadelphia Dec. 30, the cardinal revealed in a statement on the meeting Jan. 4. (The statement was published in last week's *Criterion*.)

Cook, who has AIDS, had filed a \$10 million lawsuit in November 1993 accusing Cardinal Bernardin of having sexually abused him once in the mid-1970s, when Cook was in high school in Cincinnati and Cardinal Bernardin was archbishop there.

On Feb. 28, 1994, at Cook's request, a federal judge in Cincinnati dismissed all claims against Cardinal Bernardin. In court papers, Cook said he realized that his memories of abuse by the cardinal "which arose during and after hypnosis are unreliable."

But when Cook began the Dec. 30 meeting at St. Charles Borromeo Seminary with Cardinal Bernardin, he "was still very confused" and wasn't absolutely sure that the abuse had not taken place, he said.

He told Cardinal Bernardin: "I'm 95 percent sure that you didn't do it, but I need to look into your eyes and ask you so that I can put this to rest." And I did. He looked into my eyes and said, 'No, Steven, I did not abuse you.' It was like, thank you. I wanted to believe it. I needed to believe it. I needed to let go of that."

Cook said he has heard from Cardinal Bernardin by phone twice since the meeting, and "it's just been real positive all the way around. I've put it at peace and learned what a really neat man he was, which is not the impression I had before."

Cook said he saw the meeting as "an opportunity to make amends for a mistake I made that hurt (Cardinal Bernardin). I knew I wasn't a bad person and I wasn't filled with shame. It was very, very powerful—lots of tears on my part . . . I'm really glad the cardinal and I met. I'm glad he's at peace with it, too."

The meeting also provided a chance to tell the cardinal "what it felt like to be a gay in the church" and to talk about his concerns for Catholic youths "who are gay or coming to terms with being gay" and their place in the church, he said.

Cook, who was diagnosed as HIV-positive in 1990 and began fighting AIDS in 1993, has also come to terms with his own mortality. "I have a realistic view of my own health and I know I probably only have a couple more years, if that," he said. "It's a real struggle. I feel like I have AIDS—I really do, but I'm OK with it."

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Vatican ousts controversial bishop

Bishop Gaillot disagreed with Vatican on issues

by John Thavis
Catholic News Service

VATICAN CITY—A French bishop whose controversial statements on married priests, AIDS and homosexuality caused him trouble with the hierarchy was removed from his job by Pope John Paul II.

The Vatican announced Jan. 13 that Bishop Jacques Gaillot was removed as head of the diocese of Evreux, while retaining the title of bishop. The Vatican said Bishop Gaillot had ignored several warnings from church officials.

After learning of the decision, Bishop Gaillot said he had no intention of leaving the Catholic Church. "I feel a bit shut out now. I will try to serve as best I can with other outsiders," he said.

The 59-year-old bishop said he planned to say his farewells in Evreux, then retreat to a monastery to consider his future.

The pope in 1992 gave the bishop "a strong warning to no longer act outside church communion," a Vatican statement said of the bishop, who once called for the ordination of married men for the Latin-rite church and who favored use of the RU-486 pill to induce abortions.

Cardinal Bernardin Gantin, head of the Congregation for Bishops, held talks



FRENCH PROTEST—Two nuns walk past posters showing support for Bishop Jacques Gaillot in Lyon, France, Jan. 15. The bishop was removed from his duties because of controversial statements on married priests, AIDS and homosexuality. (CNS photo from Reuters)

with Bishop Gaillot in 1987, 1992 and 1995 to discuss "the questions, controversies and negative reactions provoked by his behavior, his positions and his frequent trips outside the diocese," the Vatican said.

The bishop "never took into account" the warnings and advice offered him by his superiors, it said. "Unfortunately, the pope has not shown himself to be qualified to

exercise the ministry of unity which is the first task of a bishop."

The Vatican noted that Bishop Gaillot had been cautioned by successive presidents of the French bishops' conference, in 1989 and 1994.

Archbishop Joseph Duval of Rouen, current president of the French bishops' conference, said he was deeply saddened by the case and had appealed to Bishop Gaillot

to refrain from activities which harmed communion with his fellow bishops and with the Vatican.

Archbishop Duval said he also asked the Vatican to show patience. "But I note with pain that Bishop Gaillot has given no sign that he is willing to live in close communion with the pope and the bishops," he said.

Father Jean-Michel di Falco, French bishops' conference spokesman, said the Vatican decision was not an attempt to suppress dissent. "You need different voices to create harmony," but Bishop Gaillot had exceeded the limits, he said.

In 1989, following a string of outspoken comments on church issues and social problems, Bishop Gaillot made a "common declaration" with the then-president of the French bishops' conference, the late Cardinal Albert Decourtray, affirming his fidelity to church teachings.

The declaration was worked out after Bishop Gaillot had called for lifting the celibacy requirement for Latin-rite priests, backed a publicity campaign for the use of condoms to prevent AIDS and criticized a 1983 French bishops' conference document that approved nuclear deterrence.

He had been quoted as saying, "In trying to exclude homosexuals, Christian communities weaken their witness." He had also said he was prepared to bless homosexual unions.

Bishop Gaillot wrote several books and appeared frequently on popular television programs that his critics said brought his office into disrepute.

Cardinal Bernardin warns of for-profit health care trend

He says goals of health care can best be met in not-for-profit system

by Catholic News Service

CHICAGO—In a talk to Chicago business leaders, Cardinal Joseph L. Bernardin warned that "our health care delivery system is rapidly commercializing itself and abandoning core values that should always be at the heart of health care."

Those developments have created an "extremely turbulent competitive environment in health care" in which the very existence of not-for-profit institutions is threatened, he said.

He argued that business and community leaders "have an urgent civic responsibility to preserve and strengthen our nation's predominantly not-for-profit and health care delivery system."

The Chicago cardinal made his comments in a speech Jan. 12 to the Harvard Business Club of Chicago.

He spoke just two days after the Columbia/HCD Healthcare Corporation, the nation's largest for-profit health care owner and operator, announced a deal to acquire three nonprofit hospitals in Chicago. The corporation recently announced its intention to begin acquiring nonprofit institutions to expand its market position in key areas.

Cardinal Bernardin's talk was his second major speech within the past year on critical health care issues facing the country. He gave a similar address last May, on some of the key moral and ethical issues at stake in the national health care reform debate, at the National Press Club in Washington.

He told the Chicago leaders that he was speaking not as a professional in health care but as a community leader, as an archbishop with pastoral responsibilities in 20 Chicago-area Catholic hospitals, and as a member of the board of trustees of the Catholic Health Association, a national organization representing more than 900 Catholic health care facilities across the country.

"Not-for-profit hospitals . . . represent more than three-quarters of the nonpublic acute-care general hospitals in the country," Cardinal Bernardin said. "Not-for-profit hospitals are the core of this nation's private, voluntary health care delivery system, but are in jeopardy of becoming for-profit enterprises."

One of the major threats to the nonprofits, he said, is the "body of

opinion that contends there is no fundamental distinction between medical care and a commodity exchanged for profit."

He urged business leaders to recognize major distinctions that need to be maintained between health care delivery and the free enterprise model of providing goods or services for a profit.

He emphasized that he was not criticizing the free enterprise system itself. "We are all beneficiaries of the genius of that system. It's contribution to American society has been most beneficial."

But "not all of society's institutions have as their essential purpose earning a reasonable rate of return on capital," he said. He cited the family, education and the whole range of social services as areas where the primary purpose of the social institutions involved is not profit but the good of the persons served "the advancement of human dignity."

"The primary end or essential purpose of medical care delivery should be a cured patient, a comforted patient and a healthier community, not to earn a profit or a return on capital for shareholders. This understanding has long been a central ethical tenet of medicine," the cardinal said.

He argued that the central goals of health care "are best advanced in a predominantly not-for-profit delivery system" because the very reason for being of nonprofit institutions is to improve the lives of those they serve.

The not-for-profits play an essential role in assuring wide access to medical care, guaranteeing a patient-first medical ethic, keeping health care focused on the needs of the whole community, and promoting an ongoing spirit and practice of volunteerism in health care, he said.

He argued that they also best fulfill an important function in American society: "mediating structures" which stand between the individual and the state and between the individual and "the rougher edges" of a capitalist economy.

"The need for mediating institutions in health care is great," he said. "Private sector failure to provide adequately for essential human services such as health care invites government intervention. While government has an obligation to ensure the availability of and access to essential services, it generally does a poor job of delivering them."

"Whenever possible we prefer that government work through and with institutions that are closer and more responsive to the people and communities being served," he added. "This role is best played by not-for-profit hospitals. Neither public nor private, they are the heart of the voluntary sector in health care."

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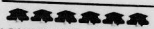
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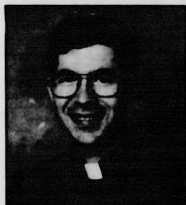


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