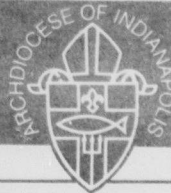


# The CRITERION

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Indianapolis, Indiana



## Bishops delay economy pastoral until 1986

by Jerry Filteau

WASHINGTON (NC)—The final text of the U.S. bishops' pastoral letter on the economy will be delayed until 1986, it was announced April 1.

A second draft, originally due this spring, will be delayed until this September.

The new plan could lead to a special 1986 spring meeting of the bishops just to debate and vote on the economics pastoral. Otherwise the vote would probably come at the bishops' regular fall meeting in November 1986.

Completion of the economic pastoral was originally scheduled for this November, with a full second draft due this spring for discussion at a June national meeting of the bishops in Collegeville, Minn.

But many bishops wanted more time to take "full advantage of the rich debate" that has had "an almost unprecedented level" of grassroots involvement, said Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops and U.S. Catholic Conference.

Some bishops also said they wanted more time "to prepare for effective pastoral and educational follow-up," he said. The delay would also allow time for fuller discussion of a chapter on food and agriculture, he added. That chapter was not yet written when the first draft was issued.

Bishop Malone wrote to the nation's bishops March 29 to inform them of the new timetable for the pastoral. His letter was made public three days later.

The pastoral letter on Catholic social teaching and the U.S. economy is

being drafted by a five-bishop committee headed by Archbishop Rembert Weakland of Milwaukee.

The new schedule, Bishop Malone said, calls for:

► May 10, 1985: Completion and mailing to the bishops of the food and agriculture chapter. Originally that was to have been sent out in mid-April.

► June 14-18, 1985: The bishops, gathered for their meeting in Collegeville, discuss "a substantive outline" of the proposed second draft and "a synthesis of the major comments and reactions to the

first draft." Originally, a full second draft was to be in the bishops' hands by the June meeting.

► September 1985: Completion and mailing to bishops of a second draft. The original deadline for this was mid-May.

► Nov. 11-15, 1985: Discussion of the second draft—but no voting—at the bishops' yearly fall meeting in Washington. Originally this was the time planned for debate and voting on a final draft.

► 1986: Discussion and vote on a final draft.

The decision on exactly when to debate the final draft will be made by the body of bishops when they meet this June, Bishop Malone said.

"Among the available options are the regular November 1986 general meeting or an extraordinary meeting in the spring," he wrote.

## Easter collection is for priests

by John F. Fink

The money that Catholics in the Archdiocese of Indianapolis contribute on Easter Sunday is for priestly vocation development in the archdiocese. As an advertisement in this week's Criterion states, it is for "caring, happy priests."

The collection helps priests in seven ways. It supports the Vocation Office which prepares religious vocation awareness programs, interviews prospective priest-candidates, and provides liaison with seminarians. It provides for the cost of seminary training (room, board and tuition) at the theology level and assistance in the form of grants at the college level.

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

The collection also supports the Priests' Personnel Office, health and physical fitness programs for priests, and care for priests who, because of severe illness or multiple health problems, are disabled and unable to continue an active ministry. The collection makes it possible to provide disabled priests with some income until they reach retirement age.

Last year \$369,705 were distributed among these programs as follows: seminary fund, \$85,000; Vocation Office, \$73,317; priests' disability, \$61,000; graduate studies, \$58,000; Ministry to Priests Office, \$37,547; Priests' Personnel Office, \$34,541; and wellness program, \$20,000.

A brochure explaining the Easter collection was distributed throughout the archdiocese last weekend. It made the point that all these services to priests, and those thinking about becoming priests, are made possible by the generosity of Catholics' contributions on Easter.

"This summer we will ordain five men to the priesthood for our archdiocese," the brochure stated. "Through your help in the past, you have given tremendous support to the educational and spiritual formation of these men. Thanks, again!" And after describing some of the continuing education programs, it asked, "Who is to be thanked for making this possible? YOU!"

### Archbp. O'Meara to celebrate Easter TV Mass

As he has each year since becoming Archbishop of Indianapolis, Archbishop Edward T. O'Meara will celebrate the Easter Television Mass for Shut-Ins this year. The TV Mass will be seen at 7 a.m. Easter Sunday on WPDS-TV, channel 59, Indianapolis.

The TV Mass is broadcast weekly on channel 59 at 7 a.m. Sunday mornings.

### Looking Inside

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**WARM COMPANIONS**—Five-year-old Tiffany Beasley of Rockledge, Fla., and her Easter gift, a rabbit named "Sweetie," become fast friends, finding warmth in each other's company. (NC photo from UPI-Reuters)

## Neophyte Mass to be Apr. 14

Archbishop Edward T. O'Meara has extended an invitation to all Catholics in the Archdiocese of Indianapolis to join him in welcoming all new Catholics at the annual Neophyte Mass to be held on Sunday, April 14, at 4 p.m. The ceremonies will take place in the Church of St. Therese (Little Flower), 13th and Bosart streets, Indianapolis.

This year's celebration will mark the fourth time that the Neophyte Mass is held. The title "Neophyte" applies to anyone over 18 years old who was baptized, confirmed or received into the Catholic Church during the last 12 months. These new

Catholics, along with their families, sponsors and catechists, will be special guests that day.

Following the ceremony, the archbishop will greet the neophytes at a reception at the Little Flower school cafeteria.

### Special Section on

## EASTER

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the CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

# The Criterion's pilgrimage to the Holy Land

by John F. Fink

While preparing this special Easter issue, my mind turned to thoughts about the Holy Land—that land that is so sacred to all three of the great monotheistic religions: Christianity, Judaism and Islam. At the risk of making this column seem like one long advertisement, I'd like to invite you to visit that land made holy by Christ's presence.

For the past several weeks and has been in The Criterion for a pilgrimage, sponsored by The Criterion, to the Holy Land, Cairo and Rome, from September 21 to October 4. It will be led by Father David Coats, archdiocesan personnel director for priests.

We are sponsoring that pilgrimage because, of all the places I've been in this world, none quite measures up to the Holy Land—and Rome probably comes in second place. That's because the Holy Land is more than just a tourist attraction; it's the place where the Bible really comes to life. This is where Jesus was conceived, born, lived both his private and public lives, founded his church, suffered and died, rose from the dead, and ascended into heaven.

As a matter of fact, it's possible (and I've done it) to visit the site of every one of the 15 mysteries of the rosary except the 15th—the coronation of Mary in heaven.

Before going to the Holy Land, one must use his or her imagination when reading Biblical passages. After you've been there, things become so much more clear. It's easy, for example, to understand how a man traveling from Jerusalem to Jericho might encounter thieves as the man



did in the parable of the Good Samaritan—that road goes through very desolate territory. And it's hard to imagine how difficult the trip was from Galilee to Judea unless you've made the trip yourself.

Does your imagination tell you, when you hear Scripture passages, just how mountainous the Holy Land is, or the sharp contrast between the lushness of the vegetation in Galilee and the barrenness of Judea where, in some places, nothing grows but olive trees?

You have to see it to really understand the beauty around the Sea of Galilee, particularly at the site of the Sermon on the Mount. This is in sharp contrast with Jericho and the Judean desert, where Jesus fasted for 40 days before beginning his ministry. Jericho is nothing more than an oasis in the desert.

You really get to see what the Sinai desert is like when you travel from Cairo to the Holy Land, as our pilgrimage will do and as the Holy Family did when they returned from Egypt. You see people living there, and in the mountains of Samaria, almost exactly as they did even before the time of Christ. Shepherds with their sheep and goats, nomads with their camels, women returning to their homes from a central well with water bags on their donkeys—all these are common sights in the Holy Land yet today.

**JERUSALEM, OF COURSE**, is the central attraction—where "the tribes go up"—literally. The old city within the walls and the Mount of Olives are where Jesus spent the last week of his life. Father Coats probably will say Mass at the altar of Gethsemani next to the rock where the Agony in the Garden took place, and, of course, at the site of Calvary in the Church of the Holy Sepulchre. The pilgrims will follow the Via Dolorosa through the streets of Jerusalem. They undoubtedly will notice the

crippled and the blind beggars there today, just as they were 2,000 years ago.

Bethany is very near Jerusalem. That's where Jesus stayed with Mary, Martha and Lazarus on many occasions, and from where he probably traveled to Jerusalem for his triumphal entry on Palm Sunday. The Upper Room, where Jesus kept his promise to give us his body and blood at the Last Supper and where the Holy Spirit appeared to the apostles, is on Mount Zion, right above David's Tomb and near the home of Caiaphas, today the site of the church of St. Peter in Gallicantu (which means "where the cock crowed"). All these should be seen by Christian pilgrims.

Bethlehem is also near Jerusalem. There Father Coats will say Mass in a cave near the site of Christ's birth.

In Galilee, the pilgrimage will include a boat ride on the Sea of Galilee from Tiberias to Capernaum, where Jesus stayed in St. Peter's home. The ruins of St. Peter's home have been excavated there.

My own personal favorite site is the Church of the Annunciation in Nazareth, built over the site of Mary's home. The grotto in the church has a sign that says, "Here the Word was made flesh." This is where God became man. Nearby is the excavation of what is believed to be the Holy Family's home and St. Joseph's carpentry shop.

These are only a few of the many holy shrines that the pilgrims will visit. Others include the site of the Transfiguration at the top of Mt. Tabor, where you get a magnificent panoramic view of Galilee; Jacob's well in Samaria; Mt. Carmel in Haifa; and ever so much more.

The pilgrimage also includes four days in Rome, but I don't have space to write about that. Or about Cairo.

I do hope you can join Father Coats and the others who will be on this pilgrimage.

## Indiana General Assembly

# Living will bill near to being law in Indiana

by Ann Wadelton

Indiana residents may soon be able to execute a living will, directing whether life-prolonging equipment should be used if they are terminally ill, near death, and not coherent enough to make such a decision.

Both the House and the Senate have approved the living will bill, HB 1075, which goes now to a conference committee because of amendments added in the Senate, then back to each chamber for concurrence. If it survives this stage (as is expected), it will go to the governor for his signature, making it the law in Indiana.

Many of the bill's amendments were added through the efforts of the Indiana Catholic Conference (ICC), according to Dr. M. Desmond Ryan, ICC's executive director, and bring the bill in line with a model bill approved by the Committee for Pro-Life Activities of the National Conference of Catholic Bishops and by the National Catholic Hospital Association. The amendments, Dr. Ryan stresses, are crucial to ICC's support of the bill.

HB 1075 would allow adults to state in writing, before two witnesses, their personal preference regarding the use of life-prolonging equipment. The document, while not legally binding, "is presumptive

evidence of the patient's desires . . . and shall be given great weight."

As introduced, the bill would have permitted the life-prolonging equipment to be withdrawn if a person had a terminal condition. An amendment limits the definition of "terminal condition" to situations where death will occur "within a short period of time."

Amendments also state:

- In no case can appropriate nutrition and hydration be withheld;
- Provisions of a living will cannot be followed if the patient is pregnant;
- Nothing in the statute can be construed to authorize euthanasia;

► If the patient is unable to validate the living will declaration, the attending physician must consult with specific family members or, if they are not available, a court-appointed guardian.

In addition, the official title of the bill was changed to Living Will and Life-Prolonging Procedures Act, and the following life-affirming statement was inserted as Section One of the bill:

"Competent adults have the right to control the decisions relating to their own medical care, including the decision to have medical or surgical means or procedures calculated to prolong their lives provided, withheld or withdrawn."

## Conference planned for divorced Catholics

Twenty workshops and a keynote address by Father James Farrell, pastor of St. Andrew Church in Indianapolis, will highlight the second annual Day of Re-Creation for divorced Catholics, to be held April 20, at the Catholic Center, 1400 North Meridian in Indianapolis.

All separated and divorced Catholics are invited to the conference, being organized by Separated, Divorced and Remarried Catholics (SDRC) and Beginning Experience, as well as the

archdiocesan Family Life Office, which sponsors them. The conference will begin with registration at 8 a.m. and conclude at 5 p.m. with a wine and cheese party.

Father Farrell, who is chaplain of the SDRC organization, will speak on "The Pyramid of True Love: Friendships and Relationships." He also will give a workshop on "Steps Toward Friendship."

Topics covered in the other workshops include: annulments, taking charge and rebuilding your life, the sacred journey

toward wholeness, obstacles to intimacy, spiritual aspects of divorce, single parenting, and building self-esteem.

Participants include personnel from the Archdiocesan Metropolitan Tribunal, St. Vincent and St. Francis hospitals, and Catholic Social Services, as well as religious and laypeople active in ministry to separated, divorced and remarried people.

Those attending may choose four workshops. Mass will be celebrated at 4 p.m. and will be followed by a closing party. Total cost, including lunch, will be \$15. Home hospitality to those coming from outside the Indianapolis area is being offered by SDRC and Beginning Experience members. For further information, contact Toni Peabody at 317-236-1596.

## Half of Americans in favor of Star Wars system

by John F. Fink

Half of all Americans who have followed the discussion over the "Star Wars" proposal favor the development of the space-based defense system against nuclear attack, according to a Gallup poll conducted for Our Sunday Visitor, a national Catholic newspaper.

Catholics and Protestants seem to agree in about equal numbers with other Americans, the poll indicated.

Nearly seven in 10 Americans (67 percent) said that they have followed the debate about the defense system and 52 percent said that they favor it. Forty-seven percent believes that the development of this system would enhance the U.S. position in the nuclear disarmament talks with the Soviet Union and 50 percent believe that the system would make the world safer from nuclear destruction. Thirty-two percent

said that they believe that the world would be less safe.

The poll also indicated that a plurality of Americans (46 percent) believe that the government is spending too much for defense and military purposes. Forty-nine percent of Catholics feel that way, while only 10 percent feel that too little is being spent, and 32 percent responded that the amount is about right. Nine percent had no opinion. Of Protestants polled, 44 percent feel that too much is being spent.

The differences in the percentages are too negligible to make a difference, so statistically, Catholics, Protestants and all Americans agree in about equal numbers.

Pope John Paul and the American bishops have criticized the space-based defense system because they see it as an escalation of the arms race and the bishops have testified in favor of reducing military expenditures.



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# Center links archdiocese to mass media

by Charles J. Schisla

The Catholic Communications Center of the Archdiocese of Indianapolis was formed on Aug. 11, 1939, from plans drawn up by Father Thomas Seccina. Founded as the Catholic Information Bureau and Brute Reading Room, it was an extension of services of St. John's parish in downtown Indianapolis, where Father Seccina was an associate pastor. The center was an outgrowth of inquirers' classes which had been conducted for those interested in learning more about the Catholic faith.

When Father Seccina enlisted as a chaplain in the U.S. armed forces in 1940 he was succeeded in the directorship of the Catholic Information Bureau by Father Richard Grogan. Father Grogan served as director for the next 17 years. In 1953 the center expanded its ministry to include the "Radio Rosary Program" on WIRE radio. It was during these years that the Catholic Information Bureau became the Catholic Information Center.

In 1957, Father Kenny C. Sweeney

succeeded Father Grogan as director of the center. Under Father Sweeney's leadership, the operation greatly expanded its mission in the use of the mass communications media.

In addition to operating a full-time library of Catholic publications, instruction classes, and providing assistance to the mass media about the development of Catholic activities in the archdiocese, Father Sweeney began to be much more involved in developing increased relationships with the ever-growing number of radio and television stations in Indianapolis. It was during those years that the presence of the church became more widely known through the development of Catholic media programs and news coverage.

In 1968, Father Sweeney hired Charles J. Schisla to act as director of radio and television for the Information Center. In the early 1970s the name was changed from Catholic Information Center to Catholic Communications Center to more accurately reflect the scope of services performed. When Father Sweeney resigned after 17 years as director of the center's operation in 1974, Archbishop George Biskup appointed Schisla to succeed him.

In his 17 years at the Communications Center, Schisla has overseen a number of changes in the archdiocese's communications ministry. One of the more

popular programs that the center has been producing for television since 1976 is the weekly TV Mass for Shut-Ins. Now seen on WPDS-TV, Channel 59, Indianapolis, the program features a different priest celebrant and congregation each week.

Among the services provided by the center are: writing and distributing news releases, initiating feature stories on radio and television and in newspapers, operating the Dial-a-Movie automatic phone service for rating current release motion pictures, and professional media and public relations consultation to various archdiocesan departments, agencies and organizations.

In addition to the TV Mass, the center also co-produces the weekly "Focus on Faith" television show, various TV specials, regular devotional programs on radio and TV stations, and the youth program "Lifesigns," which is being broadcast on radio stations in Columbus, Indianapolis and Rushville, and over the radio service of the Catholic Television Network of America via satellite to some 40 other dioceses in the U.S.

"Lifesigns" is the newest activity of the center. It was initiated in 1983 by volunteers Mike Carotta of the Office of Catholic Education and John Kirby of the American Cancer Society. It is produced by the Communications Center in cooperation with St. Meinrad College. Post-

production work is done at St. Meinrad by a staff of students headed by Don Lilakm under the direction of faculty advisor Bill Gillespie. The program won a 1984 Gabriel Award as the outstanding locally produced religious radio show in the U.S.

"Lifesigns" features comments from high school students on subjects of importance to them, and also uses contemporary Christian music. A large portion of the production takes place in the recently completed audio recording studio at the Communications Center. The recording facilities were made possible by that portion of Archbishop's Annual Appeal funds that have been set aside for use by the Communications Center for the development of special projects. The recording facilities have also been used for a variety of other purposes, such as Archbishop Edward T. O'Meara's commentary for the 1984 and 1985 AAA slide show sound track.

The Communications Center also serves as the coordinating office for the archdiocesan activities of the Indiana Catholic Conference.

The staff is made up of Schisla, Mary Ellen Russell and Judi Sullivan, aided by volunteers Ethel Brown, Margaret Reilly, Bob and Nancy Stewart and Nellie Herron. Mrs. Brown retired on May 31, 1984, after having served Father Sweeney and Schisla for 25 years.

## Workshop on adult ed

Dr. Leon McKenzie will be the featured speaker at a workshop on parish adult education programs to be offered April 19, at the Beech Grove Benedictine Center. The workshop, titled "Diagnostics: Getting to Know the Parish Community," is sponsored by the Archdiocesan Office of Ministry to Priests.

The seminar will focus on what research has revealed about: (1) factors affecting participation in parish adult education programs, (2) patterns of faith among adults and (3) profiles of values held by adults on such issues as faith, church and theology, according to Benedictine Father Hilary Ottensmeyer, director of the Office of Ministry to Priests.

McKenzie is a professor of adult education at IUPUI in Indianapolis. His presentations will draw from research he has conducted in parishes in this archdiocese, according to Father Ottensmeyer.

Registration for the workshop will be 9-9:30 a.m. The workshop will close at 3:30. A \$10 fee includes lunch. Those interested in attending should pre-register with the Office of Ministry to Priests, P.O. Box 1410, Indianapolis, Ind. 46206 by April 12.

## Senior Mass and luncheon to be April 11

The 12th annual Senior Mass and Luncheon will be held Thursday, April 11. The Mass will begin at 11 a.m. at St. Therese of the Infant Jesus, 4720 E. 13th St. in Indianapolis, and will be consecrated by Archbishop Edward T. O'Meara and priests from the archdiocese. The homilist will be Father Jeffrey Charlton, associate pastor at St. Pius X in Indianapolis.

Following will be a luncheon beginning at 12:30 at Seccina High School, 5000 Nowland Avenue in Indianapolis. The cost is \$4. It will be a sit-down meal with the priests serving as waiters. Included in the menu will be chicken, egg or tossed salad, homemade bread, vegetable soup and cobbler and coffee or milk.

Entertainment will be provided by the Two Js playing the piano, banjo and accordion. Valerie Dillon, director of the archdiocesan Office of Family Life, will be the emcee. There will be door prizes and a prize for the priest who comes with the best apron.

Tickets may be purchased through parish representatives or by calling Diana Kowalski at Catholic Social Services, 317-236-1550.

## 'Evangelization a lifelong process'

by Barbara Jachimiak

"The process of evangelization is ongoing. It is not a commitment for a year or two—it is a lifelong process," said Father Clarence Waldon, director of the archdiocesan Office of Evangelization, at a workshop he gave in Chicago on March 23.

The workshop was one of 38 offered during the Seventh Annual Lay Celebration of Evangelization held at the Bismarck Hotel on March 22-24. The event was sponsored by the Paulist Catholic Office of Evangelization and hosted by the Archdiocese of Chicago. Seventeen midwestern dioceses, including the Archdiocese of Indianapolis, co-hosted the gathering of evangelizers, who came for affirmation and spiritual growth. About 600 persons attended the celebration from the midwestern states and Canada. Among them were 45 from the Archdiocese of Indianapolis. The program included three days of talks, workshops and liturgical services.

The theme for this Midwest Edition of the Lay Celebration of Evangelization was, "Thy Will Be Done, Thy Kingdom Come."

Major presentations were given by Jesuit Father John Powell, Loyola University, Chicago; Mariangela Pledl, coordinator of parish renewal, Archdiocese of Milwaukee; Thomas Groome, professor of theology, Boston College; Paulist Father Alvin Illig, director of the Paulist Catholic Evangelization Association; Father John Shea, St. Mary of the Lake Seminary, Mundelein, Ill.; Father Patrick Brennan, president, National Council for Catholic Evangelization; Father Gerard Broccoli, ministerial formation consultant, Archdiocese of Chicago; and Gertrude Morris, National Office for Black Catholics, Washington, D.C.

Father Waldon's workshop was entitled, "Parish Plan for Evangelization in the Archdiocese of Indianapolis." He presented it with Sister Julia Wagner, administrative assistant in the archdiocesan Office of Evangelization and a member of the Sisters of St. Joseph of Tipton.

THEY WERE assisted by Arlene Gehl of St. Maurice Church, Napoleon; and Billie Roeder and Conrad Montoya of St. Rose Church, Franklin. Each gave an overview of what their parishes have done so far in the area of evangelization, following the Indianapolis Plan. They discussed the successes and failures their

teams have experienced. The Archdiocese of Indianapolis is one of the few dioceses in the United States to have developed a plan for this ministry on the parish level.

In his talk, Father Waldon defined Catholic evangelization and how it differs from the Protestant form.

"An invitation to come to church is an auxiliary action to the Protestant evangelizer—introduction to the Scriptures is the primary thrust of their conversion efforts," Father Waldon said. "An invitation to come to church to the Catholic evangelizer is essential because the church is the Body of Christ and this is what we want the newcomer or returning member to experience."

He emphasized that the Indianapolis Plan is not a program—it is a never-ending process. "It requires knowledge of Pope Paul VI's document, 'Evangelii Nuntiandi,'

and knowledge of the makeup of the parish," he noted.

He added that Catholic churches in our communities are for the unchurched and absent members. "Churches are the visible sign of an active Catholic community to those who do not attend one. The witnessing members of the church need to give a proclamation to others that they are issuing an invitation to them to join the worshipping community."

Father Waldon concluded that the Indianapolis plan provides for initial outreach contact as well as bringing the candidates into the church community (through RCIA for non-Catholics and the return to the sacraments by inactive or alienated Catholics), and provides for follow-up support.

The lay celebration activities were (See EVANGELIZATION on page 36)



MINGLING—The 24th Annual Priests Night, sponsored by the Indianapolis Serra Club, was an opportunity for Serrans and their wives to socialize with priests of the archdiocese. The evening program, held at the Indianapolis Athletic Club, featured dinner and entertainment. (Photo by Jim Jachimiak)

## Serra Club thanks priests

The Indianapolis Serra Club had a chance to say "thank you" last week to priests serving in the archdiocese.

Serra sponsored the 24th Annual Priests Night at the Indianapolis Athletic Club on March 25. All priests serving in the archdiocese were invited, as were Serra Club members and their wives. The evening included a reception, dinner, remarks by Archbishop Edward T. O'Meara, and entertainment.

Forty Serrans, their wives, and 45 priests attended. The evening was intended to give the priests a time to socialize with each other and with Serra Club members and guests.

During the dinner, piano music was provided by Larry Everhart. After the dinner and a question and answer session with the archbishop, additional entertainment was provided by the Singing Knights of Connersville. The group is made up of members of Connersville's Knights of Columbus council.

The evening was planned by the Serra Club's Priests Night Committee, chaired by R. James Aldering. Other committee members are James R. Cain and James O. Witchger.

Serra International is an organization founded to promote vocations to the priesthood and religious life.

# COMMENTARY

## 'Silent Scream' sending pro-choice into panic

by Richard B. Scheiber

Of late, pro-choice people in the abortion controversy have been screaming like stuck pigs. This is a new experience for them, and they don't quite know how to handle it. The reason for their discomfort is the national attention being given the pro-life film "The Silent Scream."

This is the film which uses the latest in ultra-sound techniques to show exactly what happens to an unborn infant during the abortion procedure. The movie is narrated by Dr. Bernard Nathanson, a New York obstetrician who



admits he once ran one of the busiest abortion clinics in the country. Then the experience of scraping tiny parts of infants' bodies out of their mothers' wombs convinced him of the truth that human life really does begin in that soft, warm human cradle and not with a doctor's slap on the behind.

The film is so profoundly convincing it has even made evening network television, no mean feat for a medium that for years routinely ignored thousands of pro-life marchers in Washington's January chill, while giving generous coverage to nearly any other demonstration anywhere else. Even some network dramatic shows are beginning to work into their scripts the idea that there are two sides to the abortion question. This is a big change from the days when pro-life people were always portrayed as wild-eyed, closed-mind fanatics.

Nobody knows how much "The Silent Scream" had to do with all this, but it has certainly had some effect, which gives you an idea of the power of the motion picture.

The pro-choice people are beginning to feel some of the frustrations felt since 1973 by those of us who have been working and speaking out for the right to life. The pro-choicers' arguments have been seriously damaged by this scientific documentary, and they are crying foul. They've had things pretty much their own way for a dozen years now, and are not excited about the prospect that things may be changing.

They conveniently forget that the 1973 Supreme Court pro-abortion decision was certainly not made in a vacuum. A lot of pressure and a lot of propaganda preceded that decision. Pro-life people reacted with disbelief that the nation's highest court could, with a flick of a pen (a lot of flicks, actually, since no court decision at any level could logically be called a "brief") rob helpless human beings of their right to life.

Suddenly, the shoe is on the other foot. Pro-choicers must try to defend their position, and they must do it before a public which has just seen graphic, scientific evidence which tends to refute that position. Such scientific proof was never a strong point on the pro-choice side.

Now the pro-choicers sense the beginning of a change in public attitude toward abortion, and the most visible symptom of that impending change is the acceptance of "The Silent Scream."



Their reaction? It has not been a reasoned, logical attempt to defend their position, because reason and logic have never been on their side. Rather it has been an attempt to discredit the film on grounds which are quite peripheral: "The fetus is not really as large as it appears in the film; there is no scientific evidence that a fetus that age really feels pain; that it isn't a scream, it's a yawn," etc., etc.

They are beginning to look a little silly. They should. They are as far off the mark now as they were 12 years ago.

## Bps. steering course between dogma and silence

by Msgr. George G. Higgins

The first draft of the U.S. bishops' pastoral on the economy has revived an old issue on which there is ample room for honest disagreement.

Most Catholics generally agree that in some cases the church ought to speak out on controversial socio-economic problems, but they frequently disagree about who should speak for the church and how the church's position should be arrived at.

They are also ambivalent about the specific role of bishops. While many people can readily think of issues bishops ought to address, they are just as likely to have another list of issues on which they prefer the bishops play it cool.

I recommend they read the late Jesuit



Father Karl Rahner's essay, "Function of Church as Critic of Society."

The essay begins by stating that the church has a significant role to play as "critic of society"—a role Father Rahner believed is not being exercised as often and as effectively as circumstances require. However, the essay continues, it is bad theology to assume this role must be carried out always or even principally by the hierarchy.

Although Father Rahner acknowledged the bishops' distinctive role in this area, he warned that their public-policy pronouncements should be understood as "prophetic instruction in social criticism," which "implies a practical appeal to the freedom of Christians and of the world . . . which leaves unimpaired in those to whom it is addressed the freedom to make historical decisions of their own as their personal creative responsibility."

He also insisted that such pronouncements are quite different from doctrinal pronouncements and, of their very nature,

"are subject to criticism on the part of the faithful and the world."

Thus while he emphasized the right and duty of bishops to make public-policy pronouncements, Father Rahner believed the main promoters of social criticism in the church "are the Christians in general . . . the so-called laity themselves."

"Christians themselves are something more than mere recipients of directives from the official bodies," he said. "They have to develop an autonomous initiative of their own for they alone are responsible." But, he concluded, "no one has the right to claim the authority of the church exclusively on his own behalf and in defense of his own opinion."

I don't believe many Catholics at present are psychologically prepared to do this. Most of us tend to veer from one extreme to the other, at times content to pass the buck to the bishops, at others brushing them aside as irrelevant. The mature Catholic will want to take a stand somewhere between these two extremes.

That's what the economic pastoral tries

to do, modestly suggesting how certain ethical principles might be applied while explicitly stating that its recommendations are open to honest disagreement.

It also tries to follow a later essay, "The Church of Concrete Directives," in which Father Rahner urged bishops to have the courage for concrete imperatives and "directives," even in regard to socio-political actions.

Bishops face a dilemma, he wrote: to put forward abstract principles which "upset no one" or to offer their own private opinions "which . . . interest no one." He felt bishops could be more active in social criticism if they did not always have to choose between putting forth something as a matter of faith or simply remaining silent.

Father Rahner urged bishops to seek a middle ground; he wanted them to be fearless and modest at the same time. And that's what the U.S. bishops have tried to do.

1985 by NC News Service

## Some history lessons for writers of pastoral on women

by Fr. Eugene Hemrick

How do you make the correct choice when you are surrounded by vociferous lobbying groups, each claiming to have the truth on their side?

The question struck me as I read the testimony of groups of women who appeared before a committee of U.S. bishops beginning work on a national pastoral letter on women. The advice ranged from delaying the letter to focusing on sexism and racism, to writing a pastoral on men as well as women.

In knotty situations of this type, decision making is complex. Pressed to move in this direction and that, how do decision makers respond without entering into some sort of folly? For anyone in this situation, a reading of historian Barbara Tuchman's "The March of Follies" (Alfred Knopf) is a must.

The book takes readers through four periods of history—the Trojan War, the Renaissance popes, the American Revolution and the Vietnam War. What were the follies of each of these periods? For example, why did the Trojans accept the wooden horse after they were advised

against it by Laocoon and others who warned, "Do you think gifts of the Greeks lack treachery?"

Two follies emerge from the story. Wooden-headedness is the first, in which a person assesses a situation in terms of preconceived, fixed notions, while ignoring or rejecting contrary signs.

The second folly is infatuation, which makes us "incapable of rational choice and blind to distinctions of morality and expedience," writes Tuchman.

When the corrupt times of the Renaissance popes are examined for folly, one conclusion drawn is that they disregarded the movements and sentiments for reform that surrounded them.

"They were deaf to disaffection, blind to the alternative ideas it gave rise to, blandly impervious to challenge," said Tuchman. "(They were) fixed in refusal to change, almost stupidly stubborn in maintaining a corrupt existing system. Their inertia is found in their total absorption into a sick system that was self-perpetuating. They could not change the system because they were part of it, grew out of it, and depended on it."

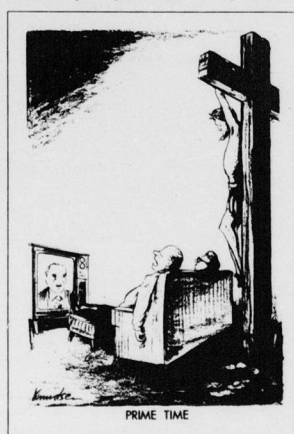
An assessment of the American Revolution and the Vietnam War reminds us of the folly which says "we have no alternative" and "we are in an all or nothing position."

Had the English Parliament listened to

its more illustrious members who called for flexibility, and not backed itself into the corner of defending pride at all costs, England would have fared much better.

It was another of Parliament's follies that most members had never visited America and were judging Americans on preconceived notions.

Other principles from history can be



found in sayings such as that of Benjamin Franklin, "Everything one has a right to do is not best to be done." Or that of Edmund Burke who warned the English Parliament that it was "pursuing the unworkable at the sacrifice of the possible."

Today there are enough volatile issues to tax the best decision makers. In addition to seeking solutions for today and tomorrow, wisdom seems to dictate that decision makers keep an eye open to the lessons of the past and its follies.

the criterion

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# ENTERTAINMENT

VIEWING WITH ARNOLD

## 'Sure Thing' repeats old comedy stereotypes

by James W. Arnold

"The Sure Thing" takes us into the life of a typical college freshman—typical in movie land, anyway—and likeable as he may be, it's not a stimulating place to be, as nobody knows better than a real college freshman.

Hero Walter Gibson (John Cusack) has very little on his mind but bringing some excitement into his dormant (and probably nonexistent) sex life. He's "floundering in confusion and despair" on some picturesque northeastern campus when his old high school pal (Anthony Edwards of the recent classic, "Revenge of the Nerds") calls from California. He's apparently at one of those schools where they alternate between the beach and the pool.

Anyway, he offers every adolescent's



fantasy, a blonde "California girl" (thank you, Beach Boys) who is also a "sure thing," which I'm afraid means what you think it means. It's Christmas vacation, so Gib is on his way.

Thus begins, somewhat unpromisingly, the new film directed by Rob Reiner, whose off-camera, off-TV career started rousing last year with the delightful rock-group satire, "This Is Spinal Tap." Fortunately, things perk up. "Sure Thing" turns out to be a coming-of-age movie whose precise point is that Playboy-style fantasy relationships are not only elusive but ridiculous compared to the old-fashioned romance.

En route to the moral, the movie teases but never quite gets raunchy. Its real problems are artistic: It's supposed to be a comedy, but it's not much brighter than an adequate TV sitcom. (Exec producer is another TV alum, by name of Henry Winkler.)

The script by Steven Bloom and Jonathan Roberts dusts off that old movie workhorse, the cross-country trip, as its

basic structure. Gib's accidental traveling companion is Allison (Daphne Zuniga), a preppy, overly serious and organized schoolmate, who is obviously his exact opposite. She's en route to visit her equally straight-laced boyfriend, who (by some bit of script magic) is studying law at the same school where Lance is majoring in suntaas.

After the required early hostility, Gib and Allison come to like each other and take on each other's best characteristics. She becomes less of a schoolmarm, and he can no longer enjoy a wild beer party with semi-naked golden girls. Splendid progress all around. The outcome is happy but hardly surprising. The situation has strong similarities to such recent films as "Irreconcilable Differences" and "Starman."

"Sure Thing," as comedy, is based almost entirely on stereotypes of one kind or another (like TV comedy), though to its credit it has the first college movie dorms that really look like dorms. It also breaks out sporadically with flashes of originality.

Most of the invention and cleverness come in early on the "road" segments. Thus, the kids' first ride is with a thirtyish couple who cheerfully insist they help pass the time by singing along with "show tunes," and they enthusiastically get it going with "Age of Aquarius" and "You Belong to Me." Everybody knows the total turnover in musical tastes every three to five years in American society, but nobody has ever used it well for a few moments of comedy. When the kids are finally left by the wayside, Gib volunteers to do better, even promising to join in on the easy-listening favorite, "Feelings."

Humor is also made of Gib's gross eating habits—shotgunning canned beer and gulping down handfuls of fried pork rinds—and Allison's pre-Yuppie tastes. E.g., she wants to name her first child

Elliott, and Gib gives an inspired oration on why that would be a stuffy name for a kid and how "Nick" would be a name a guy could rely on.

But despite these good tidbits, they're mostly in the dialogue, and nothing very provocative happens, even in Gib's dreams of his future bliss in California. The road-movie formula usually provides encounters with colorful characters and a few oddball incidents, but the pickings here are scant. Among them: the familiar to-do about motel sleeping arrangements, and a wacky scene when Gib goes to local bar, befriends a couple of seedy natives and joins them singing a chorus of "The Christmas Song." But even this leads nowhere, and seems to have no special point.

Viewers who pay attention to locales are likely to be frustrated, because this is one cross-country trip that seems to be entirely in California. Although it's presumably December, the east and midwest not only have trees and grass blooming but heavy rainstorms. Oddly, the kids also seem stuck in a time-war, since they seem to be using only back-country two-lane roads and traffic is so infrequent they can eat lunch with their feet in the roadway. Despite all the trouble they had in getting to California, they get back east at the end apparently by space shuttle.

Veteran Viveca Lindfors contributes a helpful cameo as an English professor. She's in the film, one feels, just so she can read Gib's paper about his experience with the "sure thing" girl, and make it moving and touching. (He's come to know the meaning of those slippery words, "I love you.") She's a definite plus in a nice little movie that needs every plus it can get.

(Thin but positive youth comedy-romance; PG-13 rating is right; satisfactory for mature youth and adults).

USCC classification: A-III, adults.

## 'Hero's Story' portrays Swede who saved 120,000 Jews

by Henry Herx

Raoul Wallenberg was a Swedish diplomat who mounted a daring rescue mission of Hungary's Jews during World War II. What he accomplished with little more than wit and raw nerve is the compelling subject of "Wallenberg: A Hero's Story," a two-part dramatization airing Monday and Tuesday, April 8-9, 9-11 p.m. EST on NBC.

While others in positions of influence temporized or turned away from this crisis, Wallenberg acted to save lives by putting his own at risk. Although he operated under the cover of an accredited Swedish diplomat, there was little his neutral country could do if his diplomatic immunity were to be violated.

Out of the 250,000 Jews remaining in Hungary when Wallenberg arrived in 1944, more than 100,000 of them escaped death under the Nazis through his efforts. But he himself was seized by the Russian "liberators" of Budapest, and in the 40 years since then the Soviet Union has yet to give a satisfactory account of his fate.

It's ironic that Adolf Eichmann, the fanatic Nazi responsible for transporting European Jews to the extermination camps, is better known to television viewers than Raoul Wallenberg, the man who did his utmost to thwart those plans for mass murder. This well-crafted drama will help correct that imbalance by ensuring that at least one hero from that demonic era will be remembered as vividly as its villains.

Based on the recent biography of Wallenberg by Frederick E. Werbell and Thurston B. Clarke, Gerald Green's script makes the political realities of the period an integral part of the drama.

By the summer of 1944, when Wallenberg began his mission, Hungary's government under Admiral Horthy had lost enthusiasm for its alliance with Nazi Germany. Within months, Horthy was overthrown and replaced by the Arrow Cross, a rabidly fascist organization more amenable to Berlin's dictates.

Wallenberg brilliantly exploited the time's political uncertainties and shifting lines of authority to bluff, bribe, cajole or bully officials into honoring the protective passes he issued on a massive scale to Jews in the name of the Swedish state.

Jews with such passes were housed throughout the city in buildings that flew the Swedish flag. Assisting in this desperate humanitarian undertaking were the papal nuncio and other neutral embassies, including Spain's.

Eichmann and the Arrow Cross staged one final death march before the fall of Budapest, but Wallenberg managed to wrest some from its columns and then succeeded completely in stopping the planned massacre of all the city's remaining Jews.

After such bravery in the midst of so much horror, the program concludes with the chilling scene of Wallenberg being hauled away by Soviet officers to an, as yet, unverifiable fate.

Richard Chamberlain plays Wallenberg as a dashing adventurer, mixing high ideals with down-to-earth practicality, equally at ease with titled nobility or impoverished peasants. Moreover, he displays sufficient romantic charm to win over the wife of a highly placed Hungarian official.

Such a characterization might seem a bit too good to be true. Yet Chamberlain's performance has enough gritty realism to make convincing such major scenes as those with Eichmann (Kenneth Colley) by showing Wallenberg's struggle to hide his moral revulsion behind an outward show of cool geniality in vain attempts to gain one or another concession.

Chamberlain is very good indeed and a measure of his acting craft is the effective way in which he uses a sing-song Swedish accent, a nice character touch.

The European flavor of this American production seems unusually authentic and adds a great deal to its dramatic impact. Directed by Lamont Johnson, this is one of the more thoughtful programs of the year.

### Central America crisis

Four churchwomen are killed in El Salvador by government soldiers. The pope is jeered in Nicaragua by government supporters. The United States aids the rebels in one country and opposes them in another.

Trying to sort out the nature of the political, social and economic problems in the region and the aims of our own



HERO'S STORY—Richard Chamberlain (right) stars as Raoul Wallenberg, the Swedish diplomat who saved 120,000 Hungarian Jews in the final days of World War II, and David Robb plays his colleague, Per Anger, in the two-part "Wallenberg: A Hero's Story," April 8 and 9 on NBC. (NC photo)

government's policies there is a four-part "Frontline" special, "Crisis in Central America." It airs on four consecutive nights, Tuesday, April 9, through Friday, April 12, 9-10 p.m. EST on PBS.

The approach is that of historical overview. Such a chronological process helps put the present into a wider context than that of communist imperialism versus socialist reformers.

Tuesday's program, "The Yankee Years," looks at traditional American policy toward Latin America—the Monroe Doctrine, the Spanish-American War, the building of the Panama Canal and various military interventions. It ends in 1954 Guatemala with the CIA's covert action in installing a pro-American government.

Wednesday's program is devoted to Cuba from Trujillo's overthrow of a dictator only to become one himself. Castro proved to be a different kind of dictator and Cuba became a Soviet bastion that American policy tried to isolate from the rest of the hemisphere.

Nicaragua is the focus of Thursday's program. It begins with the U.S. Marines leaving Somoza in charge of the American-trained National Guard. The corrupt Somoza dynasty was ended 50 years later by a popular revolution. U.S. policy considers the current Sandinista regime in league with Cuba and the Kremlin.

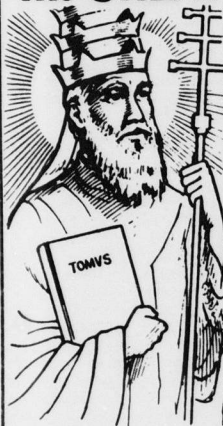
The series ends with the U.S. relationship with El Salvador and the perplexing question of where do we go from here. The central question seems to be whether there is any viable moderate party that can win popular support before being crushed by the guerrillas or the death squads.

The series is awash with facts rather than interpretation, but the very nature of the subject will engender controversy.

The series, produced by various teams under executive producer Austin Hoyt, is very well put together, using old and recent newsreel footage as well as interviews with knowledgeable people representing all sides of every question.

# the Saints *by Luke*

## ST. LEO the GREAT



LEO WAS BORN IN TUSCANY, ITALY. HE EMBRACED THE MINISTRY AND WAS MADE ARCHDEACON BY ST. CELESTINE. WHEN POPE SIXTUS DIED, LEO WAS CHOSEN POPE IN 440 ON ST. MICHAEL'S DAY.

DURING THIS TIME ATTILA THE HUN INVADDED ITALY WITH HIS ARMY. HAVING CONQUERED THE CITY OF AQUILIEA AFTER A THREE-YEAR SIEGE, ATTILA MARCHED TOWARD ROME. MOVED WITH PITY FOR THE SUFFERING PEOPLE, LEO BOLDLY WENT OUT TO MEET ATTILA AND PREVAILED UPON HIM TO TURN BACK. ATTILA AND HIS HUNS TURNED BACK, LEAVING ROME UNTOUCHED. PEOPLE ASKED HOW THE HUMBLE CONDUCT OF THE POPE COULD CHANGE ATTILA'S MIND. REPORTEDLY, ATTILA DECLARED THAT, AS LEO ADDRESSED HIM, HE BECAME FRIGHTENED AT THE SIGHT OF A PERSON IN PRIESTLY ROBES WHO STOOD NEAR LEO WITH A BARED SWORD.

LATER, WHEN GENESERIC CAME, LEO'S SANCTITY AGAIN SAVED ROME. SEEING THE HERESIES WHICH WERE ATTACKING THE CHURCH, LEO BROUGHT ABOUT THEIR CONDEMNATION BY CALLING THE COUNCIL OF CHALCEDON; THE FATHERS EXCLAIMING, "PETER HAS SPOKEN BY THE MOUTH OF LEO."

THE POPE BUILT MANY CHURCHES. HE LEFT MANY LETTERS AND WRITINGS OF GREAT HISTORICAL VALUE. POPE ST. LEO, SURNAMED THE GREAT AND A DOCTOR OF THE CHURCH, DIED ON APRIL 11, 461, WHICH IS HIS FEAST.

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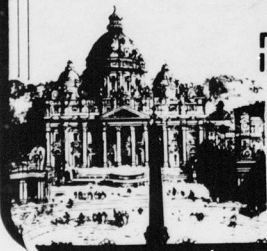
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## TO THE EDITOR

### Msgr. Doyle personally remembered

The archdiocese recently lost a truly great man and priest, Msgr. John J. Doyle.

His greatness was shown the best in helping people who not many other people would have the patience to work with.

I was very blessed to have met Msgr. Doyle in the mid '50s when I was a junior in high school. He helped me so very much in my two years of high school at a local academy.

As I was a convert, I didn't know how to proceed with assignments on famous Catholic men and women of note. In exchange for doing odd jobs around the office, Monsignor would help me do my homework. He tutored me in the ways of researching my subject. And on my term paper, he let his secretary type up the paper so I got a better grade.

After homework was done, Monsignor was always good for a story or two. I learned much history of city and church that way.

To many people Monsignor was a real

great man but to me, a lonely teen-ager, he was a good friend, priest and teacher. He always really had time to really care about me and my problems. Truly I owe Msgr. Doyle so much.

From earth to heaven I send my thanksgiving for God letting me know a very humble but great man like Msgr. Doyle. I was truly blessed.

Delores Acton

Indianapolis

### Part-time priests

I was pleased to see the article "CCD class conducts survey on priest shortage" which appeared in the March 22 issue.

The only problem I see with having married priests is the cost to the church to support them and their families.

Consider this alternative. Allow those who want to be priests to obtain their education at whatever college they choose and then take the required theology courses at a seminary. During their educational process these candidates could work at their professions even after they are ordained.

These priests could support themselves and their families and would be available for Sunday Mass and parish duties during the week. I think there would be enough of them to share the load with fulltime priests. Look at the numbers of people who are ministers of the Eucharist. The interest is there.

Paul Selwa

Brownsburg

### Abortion scourge

As we agonize over the sorrowful fact of the crucifixion during these days of Lent, it is further distressing to know that similar treachery is presently being enacted against children who are helplessly trapped in the womb.

As usually happens in the aftermath of such atrocities, the prevalence of this practice will be recorded, and our involvement in it will be questioned by future generations.

Were you there when they crucified God's children? Were you there when they suffered in the womb? Were you there? Or were you merely condoning it while professionals administered the suffering?

Hopefully, the life-message in the resurrection will shed its profound enlightenment on us all, and rid us of the scourge of legalized abortion.

Ann Smyth

Gary

### Peace and justice coalition to protest in D.C.

An Indianapolis coalition of peace and justice groups, with statewide connections, has formed under the name of April Actions for Peace, Jobs and Justice. The group is promoting the "Four Days in April" protest, scheduled for April 19-22 in Washington, D.C.

The major goals of the protest are to promote no intervention by the U.S. military in Central America, to build a just society, to reverse the arms race and to oppose apartheid and end racism.

The schedule includes: April 19, educational and cultural events; April 20, march and rally; April 21, training sessions for lobbying and non-violent civil disobedience; April 22, lobbying at congressional offices.

The local April Actions Coalition is sponsoring a bus trip to Washington. The bus will leave Indianapolis on April 19 and arrive in Washington in time for the march and rally. The bus will leave Washington that Saturday afternoon and arrive in Indianapolis early Sunday morning. For more information, call the Indiana Nuclear Weapons Freeze Campaign, 317-925-1539.

A southern Indiana group is leading a campaign there based on the April 19-22 events. The group, Southern Indiana Peacemakers, is emphasizing April 22, Citizens' Lobby Day. As part of its lobbying efforts, the group is circulating proxy forms which, when signed, will be forwarded to Congressman Lee Hamilton. The group hopes to convince Hamilton to support a nuclear freeze bill to be introduced later in this session.

Richard P. Monroe Jr. of the Southern Indiana Peacemakers said the group's goal for 1985 is to educate the public about the freeze campaign.

"We are fighting apathy and America's normal reaction to 11th hour crisis," Monroe said. "But on nuclear weapons, the 11th hour is too late to react. All issues become moot if we don't stop the nuclear arms race now."

Holy Cross Brother Bill Mewes, state coordinator of the Indiana Nuclear Weapons Freeze Campaign and a member of the Indianapolis coalition, expressed similar sentiments. "We need to make our concerns known in Washington," he said.



## CORNUCOPIA

# Holiday reminders of rebirth

by Cynthia Dewes

When we get down to the bitter end of Lent, our everyday worries are directly proportional to the intensity of our fasting. Will my feet be clean for Holy Thursday services? Will the charcoal grill behave during the blessing of the New Fire? Am I allowed to eat kielbasa at the Easter morning breakfast if I'm not Polish?

These kinds of hunger-induced problems may cloud our anticipation of Easter as the most meaningful day in the entire church year. But also working against us is widespread confusion between a singularly Christian feast and pagan rites of spring. In other words, has the Easter Bunny usurped the Easter message?

Peter Cottontail has hopped his way into our Easter culture accompanied by baby ducks and chicks (alive or plastic), spring flowers, and commercial greeting cards. We still color and decorate eggs as religious symbols of eternity, but now we nestle them in baskets with chocolate bunnies, up to their hollow knees in fake grass.

Kids' mouths water for refined-sugar jelly beans and marshmallow chicks. Their hearts covet all manner of toys and electronic equipment as advertised for Easter sale. Easter Paraders and churchgoers preen in their springtime finery before the solemn days end and the joyous ones begin.

Meanwhile church choirs practice new music and Easter lilies are urged to bloom. The drabness of the Good Friday altar is prepared to give way to its beauty on Resurrection Day. All the signs of change are present.

Are we looking at commercialization of a holy day similar to that at Christmas? Next thing you know, will we be seeing "Put Christ Back Into Easter" or (worse yet) "Let's Resurrect the Meaning of Easter" bumper stickers?

Maybe not. Rebirth is evident both in Easter liturgy and spring. If fuzzy chicks and bunnies and jellybeans help us remember that, I don't mind.

## vips...

✓ Beth McDuff, a member of St. Lawrence Parish, Indianapolis, has been chosen winner of the college category of the President's Committee on Employment of the Handicapped's National Poster/Graphics Contest. A senior at Herron School of Art, Beth will receive a \$1,000 scholarship.

✓ Marian College junior Dave Mahurin has been selected as honorable mention on the 1984-85 NAIA men's basketball All-American team. Mahurin, a Terre Haute native, was named Most Valuable Player by his teammates this season.

✓ Holy Cross Brother William Mewes will leave his position as State Coordinator of the Indiana Nuclear Weapons Freeze Campaign at the end of May. Brother Mewes has been active in the Freeze Campaign since 1980, and was a founding member of the Indiana Campaign.

## check it out...

✓ Holy Angels Alumni Association will present a Spring Extravaganza entitled "On the Avenue" from 9 p.m. to 2 a.m. on Saturday, April 27 at the Madame C.J. Walker Urban Life Center. Tickets \$6. Call 926-5211 for information.

✓ The Archdiocesan Family Life Office will present Pre-Cana II, a day for those preparing for a second marriage due to death, divorce, or marrying someone who

has been married before, from 11:30 a.m. to 6:30 p.m. on Sunday, May 5 at the Catholic Center, 1400 N. Meridian St. \$15 fee includes materials, light lunch and program. Call 236-1596 for registration and information.

✓ The five Mother and Unborn Baby Care Pregnancy Problem Centers will hold an Information Night on Tuesday, April 16 at 7 p.m. in their main office, 445 N. Pennsylvania St. Prospective volunteers and others interested in helping this cause are invited to attend. Call Julie Dinger 632-3720 for more information.

✓ Fairbanks Training Institute of Fairbanks Hospital, Inc. will sponsor a Workshop on "Sexuality and Chemical Dependency" on Thursday, April 28 from 8 a.m. to 4 p.m. at the hospital, 8102 Clearvista Pkwy. Call Debbie Coyle 849-8222 for information.

✓ The 52nd Annual Founders Day Luncheon of St. Vincent Hospital Guild will be held Thursday, April 11, at Woodland Country Club, Carmel, beginning with a social hour at 11 a.m. For reservations call Mrs. Vern Klingler 251-4007.



Fr. Heinecke



Fr. Miller

✓ Holy Trinity Parish, Edinburgh, will sponsor a Parish Mission conducted by Redemptorist Fathers Gary Heinecke and Robert Miller for its members and the general public from Sunday, April 21 through Thursday, April 25. Each evening will begin at 7:30 p.m. and focus on a different symbol of faith: Bible, crucifix, Easter candle, bread and altar. For more information call Fr. Tom Widner at 317-882-0724 or 812-526-9460.

✓ The drama department of Immaculate Conception Academy, Oldenburg, will present a spring musical "The Wizard of Oz" on Friday and Saturday, April 12-13 at 7:30 p.m. in the auditorium. Admission is \$4 for adults and \$2 for children. For ticket reservations call 812-934-4440.

✓ A Step Program in Effective Parenting will be conducted by Benedictine Sister Kristine Anne Harpenau at Kordes Enrichment Center, Ferdinand, on four consecutive Wednesdays from 7:30 to 9:30 p.m. EST, beginning Wednesday, April 17 and continuing through Wednesday, May 8. Fee is \$25 for individuals or \$35 per couple. Pre-registration is necessary; deadline April 10. Call 812-367-2777.

✓ Regional Meetings for Pastoral Musicians will be offered by the Office of Worship and conducted by Charles Gardner from 7:30 to 9:30 p.m. on: Monday, April 15 at St. Bartholomew Church, Columbus; Tuesday, April 23 at Our Lady of Perpetual Help Church, New Albany; Monday, April 29 at St. Louis School, Batesville; and Monday, May 6 at St. Joseph Parish, Terre Haute. Pre-registration required one week before the session you wish to attend. Three parishes (minimum) must be pre-registered for each meeting. Contact: Music Director, Office of Worship, P.O. Box 1410, Indianapolis, Ind. 46206.

✓ The Guardian Angel Guild will sponsor a "Spring Carousel" luncheon and fashion show for the benefit of the special education class at Secina High School on Wednesday, April 24, beginning with cocktails at 11:30 p.m. in Meridian Hills

Country Club. Fashions by Claypool dress shop. Tickets \$15 per person. For information call 283-2437.

✓ A non-denominational, contemporary resurrection musical called "Then Came Sunday" will be held Friday, April 19 at 8:15 p.m. in Our Lady of Mt. Carmel Church, 146th and Oak Ridge Rd. Tickets at \$3 each must be reserved before April 12 by calling 846-8245 or 846-0537. Proceeds will benefit Birthright.

✓ A concert to benefit Chilean earthquake victims sponsored by Chile Lindo, an affiliate of the International Center of Indianapolis, will be held Saturday, April 13, at 7 p.m. in Marian College auditorium, 3200 Cold Spring Rd. Chilean musicians Joaquin Belco and Paula Monsalve will present "Songs for a New World." A free will offering will be taken.

✓ A Divorce Recovery Program will be conducted by Anton R. Braun for seven consecutive Thursday evenings beginning Thursday, April 11 and continuing through Thursday, May 23 at St. Thomas Aquinas Parish, 46th and Illinois Sts. \$30 fee. For information or registration call the parish 253-1461 or Mr. Braun 255-7483.

✓ Students of Chatard High School will present "The Wizard of Oz" on Friday and

Saturday, April 26-27 at 7:30 p.m. in the gym. Tickets available at the door.

✓ The Women's and Men's Clubs of Immaculate Heart of Mary Church will sponsor their major fundraising event, Auction '85, at 8 p.m. on Saturday, April 13 in the auditorium, 57th St. and Central Ave. Services, handcrafted and luxury items will be auctioned. \$5 admission covers refreshments. Visa and Mastercard accepted.

✓ An A.C.C.W. Mini-Convention will be held on Tuesday, April 16 at the K. of C. Hall in Columbus beginning at 9 a.m. Archbishop O'Meara will celebrate 11 a.m. Mass, followed by luncheon, speaker Mike Carotta and workshops. \$9 fee includes snacks and luncheon. Registration due by April 8. Contact: Mrs. Alfred M. Bruns, R. #3, Box 231, West Harrison, IN 47060, 812-576-3277.

## Form free consciences, Pope asks Catholic Schools

VATICAN CITY (NC)—Catholic schools should seek to form "free consciences" and responsible individuals, Pope John Paul II said March 29.

"A Catholic school must hold as the aim of its educational mission the formation of free consciences," the pope told a group of Italian Benedictine sisters celebrating the 50th anniversary of one of their schools. He stressed the obligation of Catholic school teachers to form individuals "capable of living their choices responsibly and truthfully."



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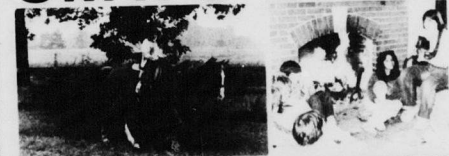
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## QUESTION CORNER

# Confession of devotion still OK?

by Fr. John Dietzen

**Q** I don't go to confession as often as I used to, but one time I really feel I should is around Easter. I hesitate this year, however, because a priest seemed to tell me a few months ago that the sacrament of penance is mainly for mortal sins. Is there such a thing as confession of devotion anymore? (Pennsylvania)

**A** The sacrament of penance does, of course, hold a special importance and significance in return to God after a serious, mortal sin. The kind of confession you speak of, however, in which only slighter sins or sins already forgiven are confessed, has a long tradition in Christian spirituality and is still strongly encouraged.

Many official documents in our own generation prove that this understanding of the sacrament of reconciliation remains quite alive and proper.

One decree of Vatican Council II notes that this sacrament "greatly fosters the necessary turning of the heart toward the love of the father of mercies."



The new Rite of Penance, speaking explicitly within the context of confessions of devotion, says that frequent and careful celebration of this sacrament "is not a mere ritual repetition or psychological exercise, but a serious striving to perfect the grace of baptism so that, as we bear in our bodies the death of Jesus Christ, his life may be seen in us ever more clearly" (Paragraph 7).

As recently as last fall, Pope John Paul II, in his exhortation to the whole church on reconciliation and the sacrament of penance, explained beautifully that Christians come to sacramental penance for other reasons than regaining the grace lost by mortal sin.

Among these reasons, he said, are a need to check one's spiritual progress, sometimes a need for more accurate discernment of one's vocation, a need and desire to escape from spiritual apathy and religious crisis, and often a need for broader spiritual direction which is readily linked with the sacrament of penance.

Even the second form of celebration, explains the pope, which unites a communal penance service with the opportunity for individual confession, can spiritually assist the Christian whose life reflects not even a hint of mortal sin. He mentions two features here of special importance: the word of God listened to in

common, which has a remarkable effect as compared with its individual reading; and a better emphasis on the social character of sin and reconciliation (Apostolic Exhortation on Reconciliation and Penance, No. 32).

Clearly this understanding of the sacrament of penance is a long way from the weekly (or monthly) "laundry list" recitation of the same foibles time after time. It implies a genuine concern and effort toward conversion and holiness and a sincere cooperation with the enormous healing graces of Christ which come to us through this sacrament.

(A free-of-charge brochure explaining the meaning and procedures of annulments is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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



## FAMILY TALK

## Handling son with booze problem on campus

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** Our son attends a small college about 300 miles from our home. We just received a call from the dean of students who told us that our son damaged about \$500 worth of furniture in the dorm last weekend while drinking. The dean went on to say that our son has been drunk most weekends during the past semester. My wife and I are very upset. He was never a drinker in high school. Do you think he has a serious problem? What should we do to help him? (New York)

**Answer:** Unfortunately, alcohol abuse is a common problem on college campuses, both at large and smaller colleges. While the colleges are understandably somewhat protective of the unpleasant information, research shows that on many campuses, one-third to one-half of the students are "bombed" every weekend.

Property damage can be high at the ongoing parties. Colleges are trying to find ways to make the students responsible for the damage they do.

Why do students who have not been drinkers in high school suddenly fall into such a pattern of regular abuse? Several reasons are obvious.

Availability of alcohol is a primary reason. Despite laws against underage drinking and despite college attempts to limit its availability, students have moved their parties to their private rooms.

Teen-age rebellion is probably another reason. Away from home for the first time, some want to act independently, in a way that violates society's norms and laws.

A further problem is that drinking is well accepted and encouraged among the students themselves. While underage drinking may violate society's norms, it is right in line with the norms in many teen groups.

What can a parent do? Most parents have far more power over their teens' behavior than they think or choose to exercise. Money is the parents' most powerful means of control.

You hold the purse strings. Be sure that you are not underwriting your son's drinking habits.



Do not pay for the damage he does. Part of his growing up is learning to accept financial responsibility for his behavior. If he has no money, then let him work out his own arrangements with the college officials and/or face the consequences.

Write your checks directly to the college for his room, board and tuition and to the bookstore for his textbooks.

Monitor the money you provide for miscellaneous and living expenses. If he continues to drink, I would stop sending him money. That's not harsh; that's just common sense.

Cooperate with the college officials. You are both on the same side in trying to limit or stop excessive drinking. They may require some work on campus as a penalty. Support them. Don't try to excuse your son or get him off due to your embarrassment or an overly protective love of your son.

An alcohol education program would be a good idea. Many colleges have Alcoholics Anonymous groups which meet on campus. If not on campus, there is surely an AA group nearby. AA has one of the best records for dealing with alcohol abuse and dependence.

Continue to love your son. While you may tighten your money supply in your own version of "toughlove," notice his other accomplishments and good qualities. Don't put him down for his troubles. Do what you can to control the drinking but continue to be available to your son. This may be a good time for a campus visit, complete with mom's baked goods and a meal together. Good luck!

(Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kennys, Box 872, St. Joseph College, Rensselaer, Ind. 47978.)

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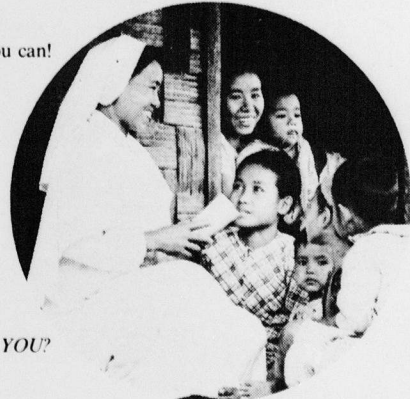
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# Faith Today

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## Night of fire and light

By Father John Gurrieri  
NC News Service

"This is the night" — when most Christians lose every fear of the haunting darkness of childhood which never leaves our psyches.

"This is the night" — when the ghosts and ghostly visions of sleeplessness are replaced by the joyful wakefulness of expectation.

This night is Easter. The expectation is of the resurrection.

"Night truly blessed when  
"heaven is wedded to earth...  
"Most blessed of all nights,  
"chosen by God to see Christ  
"rising from the dead!"

The night is the Easter Vigil. The poetry is from the Easter Proclamation — the Exultet — sung by the deacon with the joy of an eyewitness of Christ's rising, of the stone before the tomb being thunderously rolled away to make way for the procession of the risen Lord into a world both unbelieving and struck by fear that one who has died a cruel and miserable death now lives, and lives forever.

□ □ □

The Easter Vigil celebrates in the most lavish manner possible the central mystery of Christian faith: the saving death and resurrection of the Lord Jesus Christ.

In the darkness of night, with no illumination of any kind, the church gathers around a pile of sticks and charcoal, ready to kindle a fire and to light a candle, prepared to proclaim and to move in procession proclaiming, "Christ our light!"

Perhaps no other liturgical ritual in our Roman Catholic tradition is so powerful as the fire, incense, candle and candlelit procession of the Easter Vigil. Certainly no other liturgical feast is organized in what appears to be such a complex structure.

For sure, no other liturgical solemnity takes as long as the Easter Vigil! We Roman Catholics, so habituated to brief, sober and simple rites, completely lose our heads liturgically during the Easter Vigil.

Why this departure from our usual ritual sobriety? Christ is risen and this

is the night on which he rose from the dead!

□ □ □

The Easter Vigil is really four liturgies united by one common mystery.

—It is a liturgy of light. The resurrection is proclaimed in every possible sign, symbol or metaphor of light. Our Christian faith is described as "enlightenment" and sin is named darkness.

—It is a liturgy of the word. The assembly hears as many as nine readings from the Scriptures, retelling God's compassionate love from the first day of creation to the end of the world.

—It is a liturgy of baptism and initiation into the mysteries of Christ. Men and women are baptized, confirmed and received into the eucharistic community. This liturgy abounds in signs: the symbol of water, destructive and life-giving; the symbol of oil, soothing and consecratory; the gesture of laying on hands, priestly and confirming in strength.

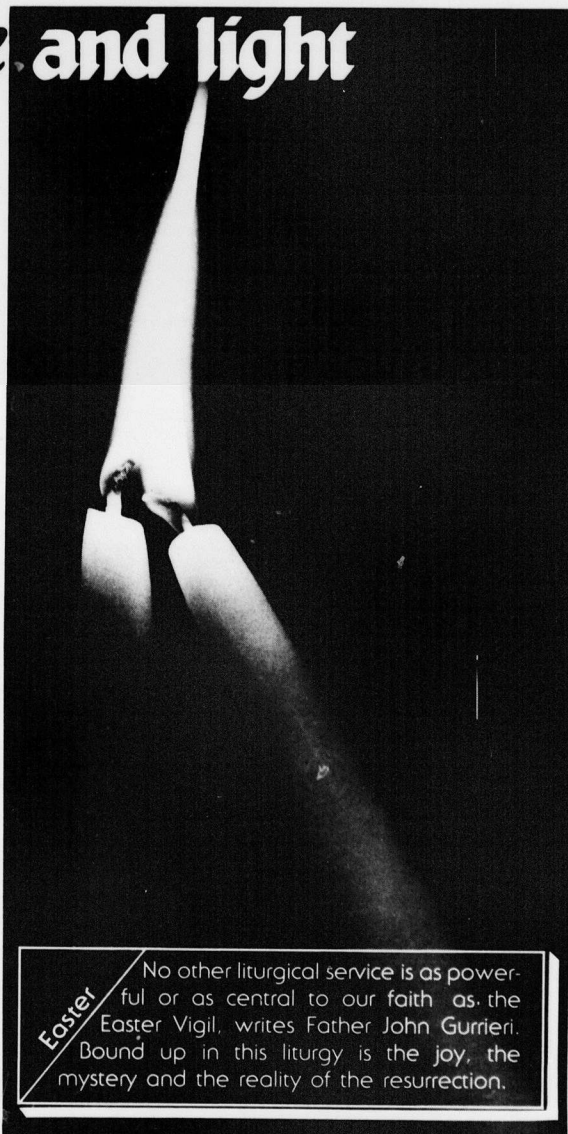
—It is the liturgy of the Eucharist, the sacrificial banquet in which the very death and resurrection are made present to sanctify and renew the assembly.

The Easter Vigil is all this and more! When the priest lights the new Easter candle, he expresses the hope that wells up in our hearts: "May the light of Christ, rising in glory, dispel the darkness of our hearts and minds."

The Easter Vigil is our greatest vigil, our highest form of expectation and perhaps the only human expectation we are certain will be fulfilled. It is the celebration of the hope that is never disappointed.

When he was still archbishop of Cracow, Poland, Pope John Paul II wrote a collection of poems called "Easter Vigil and Other Poems." In the poem which gives the collection its name, he described a dialogue between a man and God.

The two speak of human existence and our mortal bodies, of death and survival. Gradually in the poem God brings the dialogue to a point where hope and expectation are reborn in the man's heart: Death is no more,



**Easter** No other liturgical service is as powerful or as central to our faith as the Easter Vigil, writes Father John Gurrieri. Bound up in this liturgy is the joy, the mystery and the reality of the resurrection.

for "we stand in front of our future which closes and opens at the same time...the past is the time of birth, not of death."

In our Easter Vigil of dialogue with God, we experience the past as our "time of birth," because in the death of Christ there was life; Christ's very death leads to our resurrection as it did to his own.

The Easter Vigil dispels the darkness and fear of doors closing in our faces. A door to the past is thrown open, a brilliant light shines through, and our vision catches sight of the future.

(Father Gurrieri is director of the U.S. bishops' Committee on the Liturgy.)

# Easter renewal

By Father Lawrence Mick  
NC News Service

Mike was about 29. He had been studying the Catholic faith along with a group of others for seven months. His wife, Nancy, was Catholic and they had just welcomed their second child into the family.

Mike had attended a Catholic university and had considered joining the church for some time. But this year was somehow different. He sensed a call from God to become part of the Catholic community.

Mike was initiated into the church at the Easter Vigil in 1973. A new Rite of Christian Initiation of Adults had been issued by Rome the previous year, but it had not yet been translated into English. None of us at the parish had even heard of it then.

Consistent with it, however, we had an intuitive sense that the Easter Vigil was the only night to celebrate an event of such significance in the lives of those who, like Mike, had come to recognize the Catholic Church as their religious home.

A few days later, I visited Mike and Nancy at home. Mike was nearly ecstatic as he told me how beautiful and powerful the experience had been. "It was a night I'll never forget," he said emphatically.

The night marked a significant moment in Mike's journey through life. But he also spoke at length about the liturgical celebration itself. What touched Mike deeply were the basic symbols of the Vigil.

□ □ □

We had begun outside in the dark, where the new fire was kindled, pushing back the power of the darkness. Then the Easter candle was prepared and lit, reminding us of the triumph of the Light of the World.

Processing into church behind the candle, we passed its flame from hand to hand until the darkness in the church gave way to the warm glow of hundreds of flickering lights.

After the singing of the glorious Exultet — the Easter Proclamation — we recounted the history of God's action in the world through a series of scripture readings.

The exuberant singing of the "Glory to God" and the Easter "Alleluia" celebrated the proclamation of the good news of the resurrection.

After the homily, Mike and the others were initiated into the

church, some through baptism, some through a profession of faith. (In those days before the new Rite of Christian Initiation of Adults, the confirmation of adults had to await a later day.) Then all joined in celebrating the Easter Mass and sharing the body and blood of the Lord.

Mike and the others who entered the church that night became central symbols of the Easter celebration for the rest of us. For the resurrection celebrated at Easter is not just the historical rising of Christ in the first century. The rising of Christ is celebrated here and now in those coming to new life in him. In them the death of sin and the flowering of new life are seen.

At the Easter Vigil, new Catholics stand as a vivid reminder to the rest of the congregation of who we are and how we are called to live. All renew baptismal vows at Easter.

We are the baptized and that is the basis of our lives. For those who have died and risen with Christ, all the world is changed and new. We live by different values, seek different goals.

This is what it means to be the church: to live out in our lives the death and resurrection of Jesus. That is why Easter is the greatest and most central of feasts.

Whatever day we actually were baptized, Easter is its anniversary.

*(Father Mick is a pastor and author in St. Mary's, Ohio.)*



## Life-giving water

By Father John Castellet  
NC News Service

Water is not plentiful in Israel. Wells are few and far between, rainfall unpredictable.

Modern Israel employs technological expertise to bring the waters of the Lake of Galilee into homes. But in biblical times such technology was unknown.

No rain falls from April to October. In the rainy season precipitation can be abundant or minimal. Before the modern era people had to preserve whatever rain did fall in cisterns for use throughout the dry months. Carefully and with painstaking labor the hillsides were terraced to hold the moisture that ensured good crops.

Of course, if the rainfall was meager, the crops suffered and so did the people. It was a simple

matter: no rain, no food — famine and gnawing hunger.

No wonder water came to be such a powerful symbol in the culture. Water literally meant life.

That is why the symbolism of water — life-giving water — pervades the church's Easter Vigil, the celebration of life's triumph over death.

The account of creation in the first reading of the Easter Vigil tells of God's triumph over the primeval waters, bringing order out of chaos.

Another story of creation, in Genesis 2:4, also is pervaded by water imagery. It pictures a great river flowing through God's garden and branching out to form the four great rivers known to the author. This headwater issuing into life-giving streams symbolizes the superabundance of God's favor to all humanity.

The reading from Exodus tells how the Israelites, escaping Egypt, crossed the sea, another instance of control of the waters. For water could be destructive; in the mythology of ancient times it symbolized evil, chaos.

When controlled, water was beneficial; when uncontrolled, it could sweep away rather than sustain life.

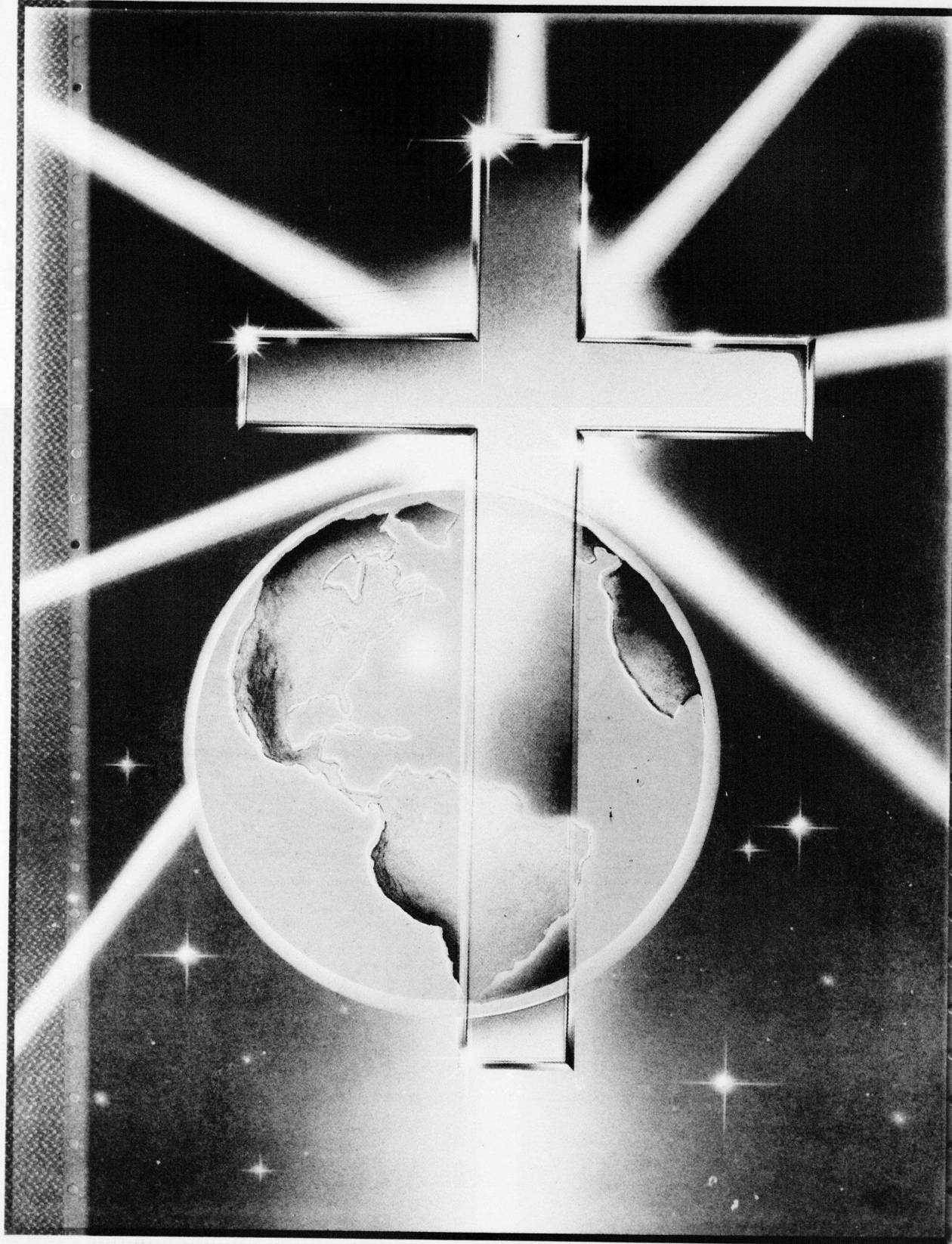
In another Easter Vigil reading the Lord says, "All you who are thirsty, come to the water!" Through the resurrection of Jesus, God has conquered death and brought life to humanity, a life surpassing even the wonder of natural life.

It was this life Jesus spoke about in his dialogue with the Samaritan woman at the well. When he promised to give her "living water" she became terribly excited.



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# Our faith is not in vain

*We, too, will one day rise from death  
to live forever with God in heaven*

by John F. Fink

"If Christ is not raised from the dead, your faith is in vain."

This is what St. Paul told the Christians in Corinth in his first letter to them. He was explaining that the Resurrection of Jesus is the center, the very heart of the fact, of the history of salvation. That is why Easter is the greatest feast of the Christian Church.

The Resurrection is the culmination of the Paschal Mystery: that by dying Jesus destroyed our death and that by rising again he restored our life. This is why he was sent to earth, why God became man—why "for us men and for our salvation, he came down from heaven," as the Nicene Creed states.

The gates of heaven had been closed since Adam's sin. As a result of that sin, all die. No mere man could atone for that original sin. But Jesus, as both God and man, reopened heaven for mankind by his death on the cross; he destroyed our

death. Then he completed the Paschal Mystery by rising from the dead; he restored our life and ensured that we, too, will one day rise from the dead and live eternally. That is what we celebrate on Easter.

**DID JESUS** have to rise from the dead? After all, he atoned for Adam's sin and the sins of all mankind by dying on the cross. Why did he have to rise from the dead?

From a strictly human viewpoint, it seems essential or his life would have seemed to be a failure; his enemies would have won. His followers were defeated, cowering fearfully in a small room, assuming that their dreams were ended because their leader, from whom they had expected so much, was dead. There was no way that they could have, at that time, gone out to preach Jesus' words to the ends of the earth. Although they had been with Jesus for three years, they were not ready.

Although Jesus had told them

explicitly that he had to suffer and die but would rise again (there are eight such statements in Matthew's Gospel alone), they simply did not understand this. John says about the apostles, at the time of the Resurrection, that "as yet they did not know the scripture that he must rise from the dead."

After the Transfiguration, St. Mark tells us, Jesus told Peter, James and John not to tell anybody about it until after he had risen from the dead, so "they kept the matter to themselves, questioning what the rising from the dead meant."

So as well as Jesus tried to prepare them, the apostles simply were not ready for his Resurrection. They thought that all was lost and were undoubtedly starting to make plans to return to Galilee and try to pick up the pieces of their lives. It had been a wonderful three years following this wise, holy and charismatic man, but it was all over now.

**EVEN AFTER** the Resurrection, the apostles were hard to convince that Jesus really had risen from the dead. After the women found the tomb empty and were told that Jesus had risen, Mark tells us, "they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid." (However, Matthew says that "they ran to tell the disciples.")

And after Jesus appeared to Mary Magdalene and she went back and reported it to the apostles, "when they heard that he was alive and had been seen by her, they would not believe it," Mark says. Luke tells us

*The apostles did not  
believe until Jesus  
appeared to them*

that, after Peter ran to the tomb and saw the linen cloths by themselves, "he went home wondering at what had happened."

At that point they were all "doubting Thomases." They did not believe until he appeared to them as they were locked in the upper room "for fear of the Jews." He was to appear to them twice more—eight days later and then on the shore of the Sea of Tiberias in Galilee. He also, according to Paul, "appeared to more than 500 brethren at one time," although we don't know any more about that appearance.

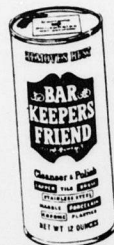
It's still easy for modern man to doubt the Mystery of the Resurrection. It's something that we have to take on faith, since we have not seen the risen Christ. We should be comforted by his words to Thomas, "Blessed are those who have not seen and yet believe."

For this is the basis of our faith.



"Blessed are those who have not seen but still believe."

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# The tomb is empty... we must tell the world

*We must proclaim the message as the first Christians did*

by Claudia McDonnell

Reprinted from  
Catholic Near East Magazine

How beautiful upon the mountains are the feet of him who brings glad tidings, announcing peace, bearing good news, announcing salvation, and saying to Zion, "Your God is King!"—Isaiah 32:7.

To the modern reader, it may seem like a burst of whimsy or poetical sport for Isaiah to unite the idea of good news with feet. But in the ancient world, centuries before the advent of electronic means of communication, feet and glad tidings had an immediate and very necessary connection.

In the absence of telephone, telegraph, radio or television, how would joyful news arrive if not by messenger, on foot? Beautiful indeed those feet must have seemed when they had walked and run many rough miles to deliver a longed-for message.

Perhaps there is no better example of the dramatic beauty of Isaiah's words than the Gospel accounts of the first Easter. All four evangelists impress upon their readers the urgency with which the apostles and disciples spread the

word of the Resurrection among themselves, even before they completely understood what had happened. Reading the New Testament narratives, one can almost hear the sound of running feet and breathless voices.

According to Matthew, the women who encountered the angel at Christ's tomb "... departed quickly in fear and great joy, and ran to tell his disciples." John relates how he and Peter, alerted by Mary Magdalene, ran all the way to the tomb to investigate.

Christ himself, upon disclosing his identity to Mary in the garden, directed her not to linger, but to bring word immediately to his followers. And the two travelers bound for Emmaus on some unknown errand turned their feet back toward Jerusalem as soon as they realized who it was that had broken bread with them.

**THE FOUR Gospels** show that it is impossible to think of the first Easter without imagining the insistence with which the apostles and disciples spread the news from one to another. In just the same way, it is impossible to separate the good

news of Christ's Resurrection from the necessity of proclaiming it to the world. From the first Christians we inherit not only the message of salvation, but the obligation to make that message known as eagerly as they did.

Easter is not a grand finale in the drama of redemption; it was the fulfillment of Christ's work and it is the beginning of ours. His last words to the apostles were, "Go and make disciples of all nations." Every baptized Christian shares that responsibility.

Once when he was warning his disciples that they would face dissension and persecution, Christ told them, "I have come to cast fire upon the earth." The powerful symbol of fire is an image of Christ himself, purifying and enlightening the world. To this mission he called his followers, and he calls us.

The Easter liturgy incorporates the same imagery when the new fire leaps aflame, piercing the darkness and lighting the paschal candle, symbol of the Risen Lord. Like the burning candle, each of us is meant to be a light to the world, a shining witness to the burning love of God.

**MARY MAGDALENE**, Peter, John and the rest were witnesses indeed on the first Easter, breathless with the effort of carrying the good

news near and far. Today we may not need to take to our heels literally, as they did, for the world has changed in many ways since the days of the evangelists.

They shouted out the good news to clustering crowds in the village marketplace; we hear it electronically amplified both in small churches and in huge cathedrals. We even hear it announced on television to audiences that number in the thousands or, occasionally, in the millions.

For centuries after the founding of the church, few of its members could read; today, Christian publications circulate widely throughout the world, and missionaries who preach the word of God to the unlettered are also teaching them to read it.

In the years before Christ's birth, Isaiah sang the beauty of feet upon the mountains; in the 20th century, beautiful are the feet that walk the concrete canyons where the broadcasting studios are. And beautiful are the feet that step up to the pulpit microphone, and rush to the copy editor's desk, and climb aboard airplanes bound for the jungle, whether tropic or urban. Blessed and beautiful are all the feet that follow in the footsteps of Christ's disciples, traveling every possible road to bring the news of salvation to mankind.

And blessed are we when we clear a path for those feet, and help speed them on their journey. For however the times and the tools may change, the message and the need to proclaim it remain the same: his tomb is empty, and we must tell the world.

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The women of Jerusalem find the tomb empty.

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# Missionary recalls what Easter means to Africans

by Joe Michael Feist

It is Easter, again, in Kisii, Kenya. The sun's warmth spreads across the hills and valleys of this portion of southwestern Kenya. Everywhere there is green life springing from the earth and stretching upward like a just-awakened child. And there are the crowds.

For Maryknoll Father Edward Killackey, the huge crowds coming into the village to celebrate Easter will always be a vivid memory, a reminder of how the faith is lived in Africa and, just as important, how black African culture has contributed to the faith.

Father Killackey served as a missionary in Africa from 1959 to 1977. He spent five years in Kenya, 11 years in Tanzania and two years in and out of Uganda during the bloody rule of dictator Idi Amin.

What Father Killackey discovered during those years, he said in a recent interview, is that the role of a missionary often becomes reversed.

"My purposes were turned upside down," he said. "I was trained to be a giver and I became a receiver. I was trained to be an evangelizer but I was the one who was evangelized."

The priest, now director of Maryknoll's justice and peace office in Washington, D.C., remains deeply impressed with African Christianity.

As the central event for African Christians, Easter is celebrated with enthusiasm and

vigor and with a unique blend of culture and traditional ritual.

First of all, the idea of church in Africa is different, Father Killackey noted. "Whenever someone comes into an African village and asks where the church is, the person asked will point to one of the Christians' homes. They'll say, 'There—Peter's house—there's the church.' Or, 'Over there at John's house. That's the church.'"

There is also a much greater sense of life as a passage or journey—so identified with Lent—among Africans, Father Killackey said. At each stage of life—childhood, adolescence, adulthood, old age—the Africans Father Killackey knew were given a new name to symbolize life's journey. For them the taking of a Christian name at baptism, administered for adult converts during the Easter Vigil, is profoundly meaningful.

Deeply ingrained in the culture, too, said Father Killackey, is the idea of reconciliation. Africans, for example, won't sit down and eat with someone they're angry with; since they will be sharing in the eucharistic meal, they naturally seek reconciliation. Much of Holy Week, he added, was spent hearing confessions.

"I remember the crowds coming in (to Kisii) by foot from all the outstations" during Holy Week, Father Killackey said. "The human flow of people coming for reconciliation always struck me."



**LIVING FAITH**—At the Kanzalu mission in Kenya, a nun distributes Communion to the faithful during a Mass. For Maryknoll Father Edward Killackey, who spent five years in Kenya as part of his 18 years in Africa, the huge crowds coming into the village to celebrate Easter will always be a vivid memory, a reminder of how the faith is lived in Africa and how black culture has contributed to the faith. (NC photo from CIRIC)

Black Africans do not look at the events of Holy Week with intellectual detachment. To them, the crucifixion is real.

"During Holy Week I'd be doing catechesis, talking about the crucifixion. And the people would be calling out, 'Have courage, Jesus' or, 'Stay strong, Jesus.' Good Friday is a real event. That God would suffer nourishes their ability to struggle," said Father Killackey.

"Easter is the culmination of the

victory," he added. "In a culture that's denied advantage, it's a whole new hope. Africa celebrates the victory. But their lives are such that they never forget the struggle."

The Easter liturgies themselves, said Father Killackey, are "totally participatory." There is more vocalization, more body movement, more enthusiasm than in other cultures.

His African experience shows the (See AFRO-AMERICAN on page 23)

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# The startling fact of Jesus' resurrection forms the foundation of our faith

by Fr. Clifford Stevens

Excerpted from the book  
"A Life of Christ"

Most of us take the Resurrection pretty much for granted. We have heard the story so often and have attended Mass on so many Easter Sundays that the startling reality of what actually happened can escape us. We have to go back in spirit to that first Easter morn and relive its events with the apostles before we can begin to appreciate the fantastic event we are celebrating.

The death of Jesus, as far as the people of Jerusalem were concerned, was the great failure. The man who had claimed to be the Messiah, who had shocked and shaken the whole Jewish community, from Galilee to Judea and the far side of the Jordan, who was given a triumphal welcome by them when he returned to Jerusalem a week or so earlier—that man was dead. And not just an ordinary death. He had been publicly executed, in disgrace, as a common criminal.

His enemies were gleeful, for they had won their battle against the innovator, the teacher and preacher who could throw their accusations back into their faces. He had accused

them of betraying their trust as the religious leaders of the people. So they had followed him, challenged him at every opportunity, and tried to show him to be an imposter and blasphemer. In this, they had not succeeded. But they were able to arrest him at the height of the Passover and, after maneuvering with the Roman governor, to have him condemned and executed as a seditionist.

**THE JEWISH** community at Jerusalem was shocked by the terrible death of this very noble teacher. Thousands believed he was the Messiah, the new leader of Israel. His own close followers were sure that, during the Passover Feast, he would declare himself king of Israel and take over the leadership of his people. But it had not happened that way. Instead, on Easter Sunday morning, his followers were hiding, fearful that they too would be arrested and executed. They were bewildered and confused. It was not supposed to end this way.

Jesus himself had told them differently, of course, but no one listened and no one believed. After his triumphal entry into the city, they were certain Jesus was about to

crown his work by driving out the Romans and declaring himself king. Several times Jesus had foretold his own crucifixion. Once, when the apostles were walking with him near the city of Caesarea-Philippi, Peter told Jesus very openly that the terrible things he was predicting could not happen. Jesus severely rebuked Peter, but his words were simply not heeded.

On that Easter Sunday morning, then, the women who had followed him from Galilee to his death on Calvary returned to his tomb to complete the Jewish rite of burial. What they found there sent them scurrying back to the apostles with the news that the body was not in the tomb. They had seen apparitions, angels and other strange things. Something had happened. No one was quite sure what. But before the day was out, they would be faced with the most startling fact in the history of the world.

**MARY MAGDALENE** had stayed behind after the other women were gone, and what she saw frightened her almost beyond belief. Wandering in confusion through the garden near Jesus' tomb, she came across a man she thought was the gardener. Pleading with him to show her where her master's body had been taken, she heard in the cool of that morning the living voice of someone she knew was dead.

"Mary," Jesus said to her. Staring in stark disbelief at him, Mary Magdalene exclaimed, in Aramaic, words best translated as "O my God!" There in front of her was the man she had seen executed just two days before. Her legs gave out beneath her, and she fell at his feet, grasping them with her two hands in joy. Jesus looked down at her and said: "Let go of me. Go and tell Peter and the others that I have risen, as I told them in Galilee." Still

shaking with fright, unable to comprehend fully what had happened, she ran to tell Peter and the others that Jesus was alive.

Then, early that same evening, through the locked doors of the room, into their midst, walked Jesus himself. At first they thought he was a ghost. But he stood before them and showed them the marks of the nails in his hands and the spear-wound in his side. "See, it is really I; I have died, but I am risen from the dead."

**THIS IS THE** startling fact upon which our whole faith is based. Jesus of Nazareth, publicly executed on a Friday afternoon, was alive on a Sunday morning. Instead of his death being the end of his work, it was just the beginning.

The Risen Jesus remained with his disciples for more than a month, giving them further instructions, and making them see, beyond the shadow of a doubt, that he had truly risen.

Then, when the time was ripe, he sent them to take the message to the world. When the apostles spoke of the Resurrection, they were not speaking of something they had heard about, or something revealed to them in a vision. They had seen him die, and afterward they had seen him alive. They had touched him, talked with him, and walked with him after the stupendous miracle had occurred.

His Resurrection had turned the whole world upside down. And they were commissioned to go to the four corners of the earth, bringing his teaching to the world. Before the Resurrection, they were a small band of frightened and disillusioned disciples of the dead Nazarene. On Easter morning, they became the messengers of the Living God, heralds of the Incarnate Son of God to the world.

It was in the startling light of Easter morn that our faith was born, and it is the startling reality of the Resurrection that is the ground of our faith and the firm foundation of our belief.

(Excerpted with permission from "A Life of Christ," published by Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46750, \$5.95.)



**EASTER MORNING**—An empty cross greets the sunrise over the Atlantic Ocean at Ocean Grove, N.J. (NC photo by Kay Lucas)

Season's Greetings

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# My little gifts of Easter

by Patricia Davis

When I think of Easter I don't usually think of presents. I tend to associate the giving and receiving of gifts more with birthdays and Christmas.

There are exceptions, of course: the lopsided ceramic apple complete with a missing bite presented by a daughter on Mother's Day; the heart-shaped box of candy; the bouquet of flowers which made an ordinary day memorable.

But most of my gift buying and making is focused on early September when my brother, son-in-law and younger daughter celebrate three consecutive birthdays, and on December. Having two children with birthdays in the 10 days before Christmas makes for hectic holiday preparations.

I've always been glad that my own birthday falls in early March when it seems that nothing else is going on and spring will never come. A pair of ice skates, a watch, radio, typewriter and medical text marked milestones in my growing up.

Equally vivid are memories of gifts given: a camera for one daughter last Christmas, a puppy for my son years ago, a chalice for a friend's birthday.

Yet despite these associations, two of my most important experiences with gifts occurred on Easter.

I was eight or nine the Holy Saturday afternoon when my father brought home not only an Easter corsage for my mother but also a small orchid corsage for me.

There was no prouder, happier person than I at church the following morning as I wore what seemed to me the ultimate in grown-up luxury and glamor.

That orchid nestled beside the grapefruit in our refrigerator the next several weeks and then spent many more years on my bookcase, a tangible reminder of the promise of womanhood.

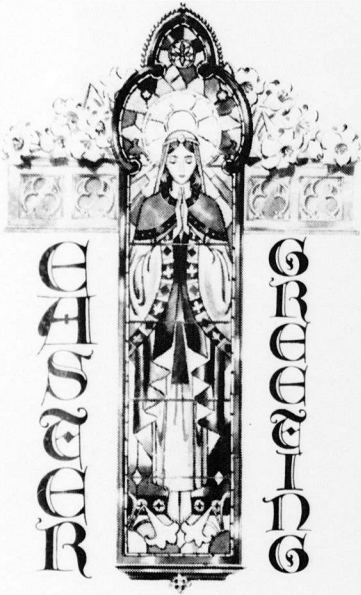
A second memorable experience occurred a year or two later. It, too, involved a flower.

I particularly love fragrant blossoms, roses, gardenias, carnations, narcissus, hyacinths. It was the custom at the church I then attended to bank the altar with hyacinths for Easter. Then, on Easter afternoon, all the children returned to church and each was given a potted hyacinth to keep.

The scent of that flower is as vivid to me now as it was that day when I walked home from church, (See GIFT on page 24)



EASTER GIFTS—It was the custom at our church to bank the altar with hyacinths for Easter, Patricia Davis writes. (NC photo from USDA)



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# And while Jerusalem sleeps...

by Cindy Liebhart

It is dawn.

Jerusalem still sleeps as the sun breaks through the darkness, enveloping the horizon in brilliant light.

A short distance from the city, a group of women approaches the rocky tomb. Their bowed heads, drawn faces and drooping shoulders reveal the heaviness of their mission.

In front of the tomb, the composure of the Roman guard has been decimated.

One soldier is sprawled on the ground, an arm raised above his head as if to shield his eyes. A couple of others crouch low, burying their heads into their knees, seemingly paralyzed by fear.

Two guards, helmeted and clutching spears, peer anxiously into the dark mouth of the tomb. One kneels to pick up a fallen weapon, his gaze riveted on the dazzling apparition of an angel seated atop the stone rolled away.

Behind the angel, the clouds part and Jesus, engulfed in a radiant halo, rises from the tomb.

This is the scene depicted in "The Resurrection," an engraving by the 16th-century Flemish artist Pieter Brueghel the Elder.

The uniqueness of the engraving lies in the way Brueghel retells the Easter story through the eyes of the men and women who encounter the empty tomb. He captures their likely reactions and emotions—grief, incredulity, fear, powerlessness, wonder.

ANOTHER portrayal of the Resurrection, a drawing by Michelangelo, shifts the focus away from the people at the tomb and concentrates instead on the rising Jesus.

Michelangelo sketches a well-muscled Jesus being drawn forth from the tomb in a convulsion of energy—his head thrown back, his mouth open as if in a gasp, his arms raised above his head. One foot still in the tomb, Jesus surges forth, wrestling himself from the grip of an unseen power.

The barely discernible figures surrounding the tomb are heaped in chaos and panic.

THROUGHOUT THE centuries, artists have been fascinated with the life, passion and resurrection of Jesus. At one time religious art was used to instruct the illiterate masses in the truths of their religious heritage. We still use art—whether nativity sets at Christmas or the stained glass in churches or illustrations in Bibles—to teach. Somehow the words of a familiar story take on new life, color and vibrancy when translated into a painting or sculpture, a stained-glass window or a tapestry.

And art speaks powerfully to the spiritual in human beings. It appeals to human senses and stirs human imagination because it illuminates the essence of an experience, captures elusive elements in life, discovers the divine at work in the

(See ARTISTS on page 22)



A 16th-century engraving of "The Resurrection" by Flemish artist Pieter Brueghel the Elder

## What if Jesus had not come to ransom us?

by Alice Dailey

At times, and especially at this Easter season, notions arise, "what if" notions that bring a catch to the breath.

What if God hadn't sent his son to ransom us?



Wouldn't we still be groping, seeking something tangible upon which to pin our faith? Despairing that there ever would be a redeemer?

Which notion gives rise to another. What if the son hadn't completed his vital role? Unless though he was, there must have been times when the human

nature struggled with the divine, pondering, "Why does it have to be this way? What if I were to chuck the whole thing?"

Isn't it human to recoil from ridicule? Threat? Persecution? Who welcomes torture, anguish, death?

Even on the cross, which Christ accepted, might there not have come the fleeting temptation to exercise his great power, to free himself and strike terror into the hearts of the bloodthirsty mob?

If, however, he had acquiesced to pride, the whole mission would have been aborted; his life of evangelism and self-denial, pointless. But, blessedly, obedience and love prevailed.

So the father did indeed send the son; the son did indeed uphold his end through the whole dreadful

business and achieved the Great Redemption. Deo gratias!

But yet another notion surfaces. What if the apostles hadn't remained constant in their mission? What if the scorn, harassment and torture had got through to them and brought failure and humiliation?

Happily, though, the Master had chosen well and they did persevere, and that, in my humble opinion, is the greatest historical proof of the Resurrection.

For these 11 were no spiritual lions, merely confused, fearful men of shaky faith, but they had witnessed gloriously-risen Truth and neither imprisonment nor death could force them to renounce it.

In the triumphant Jesus they had perceived proof of their own, and our own, resurrection. Alleluia!



# What the resurrection means to a student

by Fr. Joseph Kenna

Boundless energy and lots of surprises characterize the young Catholic collegians I meet on college campuses. Campus ministers who work with them ride a roller coaster in which success is often measured in terms of just hanging on.

The Catholic community outside colleges seldom has the opportunity to share in the faith journey of these dynamic people. I believe that the whole church could benefit from being exposed to their spiritual struggles and triumphs. One might even gain new insight into the meaning of Easter.

Take Ed, a sophomore business major at a large state university. His uninhibited enthusiasm and easy smile make him well liked not only at school but at the plant shop where he works after classes. This typical, well-balanced, talented person has everything to look forward to in life.

He certainly doesn't worry about death or serious hardship at this point. What could the Resurrection possibly mean to him? What does he have to be concerned with beyond getting a good job and making lots of money?

But, as Ed looks at the future, life doesn't seem simple. He is faced with several real ethical and moral dilemmas as he considers his personal and professional future.

Ed is convinced he must survive in a society which measures success by one's ability to manipulate others for personal gain. He worries about finding a way to maintain personal integrity and his commitment to the Gospel while immersing himself in the secular world.

Ed recognizes his need for a community to help him maintain his ideals and to challenge him to deepen and grow. So Ed spends time talking with campus ministers, takes religion courses and is nourished at liturgies and retreats.

For Ed, being a person of faith means finding a truth related to the real questions of his chosen profession. The message of the Resurrection gives him hope of somehow being a serious disciple of Jesus and still working within society.

The result of his searching has led Ed to commit himself to discipleship. He is a leader and a model for other students with his strongly developed social conscience and his sense of personal responsibility undergirded by a lively prayer life.

**ON EVERY** campus, Catholic young adults seek serious spirituality. Though they may not be theologically sophisticated, they expect to find ministers who reflect unselfish dedication and honesty.

Catholic college students of the 1980s have often come from parish youth programs that affected them profoundly. Now, as they enter young adulthood, they want to be further challenged by something real and lasting.

Ed is a real person, like the literally hundreds of thousands of other young Catholic men and women just waiting to be generously engaged on behalf of the Gospel. Campus ministers will testify that these are the norm rather than the exception.

Is the present generation a bunch of selfish pleasure-seekers?

Don't believe it. The power of the Resurrection is straining to burst forth in the lives of many young Catholics.

Those who understand this passion have the power to unlock incredible energy for good. Ed shows us that the Resurrection can be experienced in other contexts than an empty tomb.

This is reason for hope for all of us.

1985 by NC News Service



**FACE IN THE SHROUD**—Artist Debbie Foster Parker of Syracuse, N.Y., shows off the face she has reconstructed from research she has done on the Shroud of Turin. (NC photo by Mike Okoniewski)

## Artist's portrait is based on shroud image

SYRACUSE, N.Y. (NC)—Debbie Foster Parker, a 31-year-old artist, has painted a color portrait based on the male face portrayed on the Shroud of Turin, believed by many for centuries to be the burial shroud of Christ.

Ms. Parker, who attends St. James Church, Cazenovia, N.Y., said she got interested in the project after reading a book about the shroud written by NASA scientists who had examined it thoroughly. She said their work did not prove or disprove the identity of the shroud figure, but "some of the scientists went into the investigation as non-believers and came out as believers."

She said that her painting is "a

character study of the face. I worked hard on the expression, particularly the eyes. I think it's a compassionate figure, with a lot of love and a little sad."

Prints of the painting are sold by the Shroud Project, being incorporated as a non-profit institution headquartered in Fabius, N.Y.

The artist said that money she earns from sale of the pictures will be donated to charities such as Catholic Relief Services to aid victims of world hunger.

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A pilgrim gives a big Easter egg to Pope John Paul II during the pope's weekly general audience. (NC photo from UPI-Reuter)

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# Good Friday

by  
Fr. John Buckel

*In the beginning  
she held him in her arms.  
In the end  
she held him once again.  
Death — cold and harsh like stone.  
Her head downcast  
she supported the foundation of the world.  
He faced heaven  
in a dark and helpless silence.  
Once before  
they shared the same space  
mother and child.  
In death  
their original unity  
was restored.  
With the hand of openness  
she discovered a strength  
so subtle and quiet  
only a mother could detect it.*



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# A story of Russian tsars and their special imperial Easter eggs

by Doug Landwehr

Tsarina Maria Feodorovna woke and said to her husband, Alexander III, "Christ is risen," and kissed him three times.

It was the traditional Russian Orthodox greeting on Easter morning. His response, also by custom, was to give his wife an egg. Not an ordinary hen's egg, but an egg made by the master goldsmith, Carl Faberge.

A Russian story said the custom of giving eggs on Easter originated with Mary Magdalene. Two stories are told.

► One said she was arrested by a Roman centurion in Alexandria and was able to gain her freedom by giving him an egg.

► Another story says that she gave an egg to the Roman emperor as a symbol of Christ's resurrection.

**THE FIRST** Faberge egg, given to Tsarina Marie Feodorovna in 1884, was white enamel on the outside, like a hen's egg. The yolk was golden and contained a golden hen with ruby eyes. Inside the hen was a golden crown and at the very center of the crown was a tiny ruby egg.

The tsarina and tsar were delighted by Faberge's creation and commissioned him to create at least one imperial egg every Easter. The tradition of imperial eggs ended with the Russian revolution in 1917, but not before the craftsmanship of the

goldsmith astounded the court and rival artisans.

The egg, always a symbol of rebirth, was adopted by early Christians as a symbol for the Resurrection. It was associated specifically with Easter when villagers brought eggs, forbidden food during Lent at the time, to the church to be blessed on Easter Sunday.

The first food eaten in a Russian home on Easter was an egg. Those in even the poorest areas of Russia exchanged eggs when they greeted family and neighbors on Easter day.

**A RUSSIAN** folk tale ties the Easter egg gift to the virtue of charity in this way:

A dying father tells his son to care for the poor. The young man sets out for church on Easter Sunday carrying many eggs to distribute. By the time he reaches the church, all the eggs but one are gone.

This he gives to an old and dirty man. "You shall become my brother by the cross," the old man says to the youth. The youth then sees that the old man is the Lord himself.

Possibly the first royal Easter egg was given to Francis I of France in the 16th century. It was an egg containing a wood carving of the passion of Christ. Royalty gave eggs made of many kinds of materials to those who attended them during the Easter season. The first Faberge egg given to a tsarina probably was

copied from an egg in the collection of Danish royalty.

The tsarina, a Danish princess, was homesick and frightened. She had witnessed the death of the assassinated Alexander II. Her husband, the succeeding tsar, Alexander III, hoped the Faberge egg would make her forget for a moment the violence threatening the Russian royalty.

The next tsar, Alexander's son Nicholas II, continued to commission the Faberge eggs even into World War I and the revolution. The last Faberge egg a tsarina received was made of steel and decorated with her initials in gold.

**IT IS A** sad conclusion to this story that the final eggs the royal family received were not made in the workshop of Faberge.

After Nicholas II abdicated in 1917, the royal family was exiled from their home and placed under the guard of communist troops. They were almost forgotten as others struggled for power.

Yet on Easter 1918, the villagers near the place where the royal family was guarded saw to it that the Easter custom was kept alive. They were simple eggs prepared by the villagers but perhaps they helped the family forget for a moment the violence around them.

A few months later on July 16, Nicholas, his wife, son and daughters were taken to a house in the Siberian town of Ekaterinburg and shot.



An imperial Easter egg

## Artists remember Easter

(Continued from page 18)

human by giving us images we can comprehend and perhaps identify with.

And viewers get a glimpse into the mind and heart of the artist who struggles with the same universal mysteries and who searches for answers to the same questions all confront—life and death, goodness and evil, God and humanity.

Ultimately, when touched by the beauty of art, or filled with a sense of wonder at the ingenuity with which it was created, or moved to a new way of looking at things, we also encounter the presence of God who is the source of all creativity, beauty and goodness.

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# Jesus offers us new life, but we must choose it

by Fr. Thomas C. Widner

What is it like to "live a new life"?

St. Paul announces our baptism into Christ Jesus and he claims we are therefore baptized into a new life. What is this baptism, this new life?



Israelis airlifted thousands of Ethiopian Jews from a life of starvation in their homeland to a new life in Israel.

The history of America is the history of millions of immigrants, people who left their homeland for a new life in the New World.

Refugees stream into Pakistan from Afghanistan seeking a new life.

The boat people left Vietnam for anywhere they could make a new life.

Only perhaps in understanding even in a small way the experience of those in our world who have left their home countries in search of a different life could we possibly begin to understand what Jesus offers to us when he offers us a new life.

The new Christians in the days of St. Paul didn't move from place to place, however. They lived in the same old surroundings and engaged in the same old commerce with the same old schooling with the same old people. So what was new? What was different?

A man who is dead is free of sin, Paul reminds us. If we died with

Christ, we will live with him. Death has no more power over Christ. His death meant death to sin. And we are dead to sin.

Notice the "if" clause. "If" we die with Christ—we choose. We will live if we die. We will find this new life if we follow Christ. Not just call ourselves Christians. We will be free from sin if we give ourselves to him. I think I often choose to remain in my sinfulness because I do not want to expend the energy to free myself of my sins.

On Easter Sunday we renew our baptismal vows. Most of us will renew them because that is what is called for. It is in the ceremony. But for many of us God will still be dead.

Or, rather, we will still be dead to God. In fact, for some of us he has never been alive.

It's not that he hasn't made himself known to us. But we often choose a way of life in which we refuse to allow God to come to life within ourselves. The world is full of evil. Yet it is also full of good. It does nothing to call the world around me to task for my sins. I make the choice to sin.

Jesus made choices from the earliest days of his life. He chose to stay behind in Jerusalem and learn from the temple. In the choices I make, I draw closer to God or I move farther away from him.

It is possible for me to still keep

God on a shelf. I can pull him off any time I please. I can ask him to bail me out of my sinfulness like a parent protecting a child. But like the child that becomes aware something is wrong when discovering he is an adult, I learn God doesn't answer me that way any longer. God will protect me. But he also invites me to shed my need for security, to give up my sinfulness and take risks with him as I grow older.

Ask someone who has left his homeland for a new life. Ask someone who has left a life of oppression or slavery. Taking risks in order to be free is far more rewarding.

## Afro-American Christians also offer spiritual riches

(Continued from page 15)  
capacity of faith "to penetrate a culture," Father Killackey said. "In Africa you have deep values and a tremendous culture developed over centuries. Yet the message of Jesus can resonate in that culture. It is uncanny how the gospel message touches their lives."

And Father Killackey's experiences convinced him that the rest of the church can learn much from the African church. Exposure to other cultures could deepen and broaden our spiritual lives, he is convinced.

But we don't have to turn our attention all the way to Africa. The Afro-American tradition of black Catholics in the United States can serve the same purpose, he said.

The priest had high praise for the

recent pastoral letter titled "What We Have Seen and Heard" by the black bishops of the United States. The pastoral "is an absolute summary of my experiences" in Africa, Father Killackey said.

## Controversy over Easter dates

Some early Christians in the Near East, called Quartodecimans, favored the observance of Easter on the 14th day of Nisan, the spring month of the Hebrew calendar, whenever it occurred. Against this practice, Pope St. Victor I, about 190, ordered a Sunday observance of the feast.

The Council of Nicaea, in line with usages of the church at Rome and Alexandria, decreed in 325 that Easter should be observed on the

first Sunday following the first full moon of spring.

1985 by NC News Service

Black spirituality, the bishops said, is contemplative, holistic, joyful and communitarian. Those are gifts, said Father Killackey, to the entire church.

Unrelated to the controversy is the fact that some Eastern Christians, in accordance with traditional calendar practices, celebrate Easter at a different time than the Roman and Eastern-Rite churches.

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# Ecumenical community helps with pilgrimages

by Katharine Bird

The first pilgrimage of reconciliation was held in Beirut, Lebanon, in 1982. In that war-torn land rent by countless antagonisms, Brother Roger Schutz, founder of the Taizé ecumenical community in France, "met and prayed with people for ways out of war into peace," said Brother David.

Now, each year, brothers from Taizé set out on pilgrimages of reconciliation that take them throughout the world. In December a world pilgrimage is scheduled for Madras, India.

A U.S.-born Taizé member, Brother David, a Catholic, and a confrere, Brother Leonard, a member of the Dutch Reformed Church, spoke about the pilgrimages during an interview in Washington, D.C.

The contemporary pilgrimages are a way of "accompanying Christ in his pilgrimage through humanity as the crucified and risen Lord," Brother Leonard has said in his book "Listening to People of Hope" (Mowbray).

Brother Leonard now lives in New York City. The goal of the pilgrimages, he explained, is to promote unity and cooperation among divided peoples—to become a force for reconciliation among Christians and in the many situations that divide the human family.

Pilgrimages are organized by local ecumenical committees of churches that invite the Taizé

members to join them for the weekend, Brother David explained.

"We come as a service to the churches and try to speak to the pastoral situation" in a local community, Brother David indicated. Always, the brothers "find people struggling to make the earth more human," Brother David said. He is convinced that "wherever there are problems, there are people working out of Christian commitment" to improve the situation. There is a bond of hope that links these people and that is a bond to build upon.

**A PILGRIMAGE** attracts from 200 to 2,000 persons, often with an accent on young adults. And Taizé exerts a special fascination for the young. In France, the Taizé community hosts retreats each year for 50,000 young adults from the ages of 17 to 30.

A key ingredient of a weekend is visiting "people of hope," identified by the local organizers. Often these are people involved in community organizations and ministries to the poor. Typically they are unsung heroes or heroines—like a woman in Charlottesville, Va. Thirty years ago she observed that many people plug away without public recognition to help others. A Sunday artist, she focused her skills on people who came to her attention.

"Now every inch of her home is filled with her gallery of good people," Brother David said. Today it is common for local citizens to

send visitors to her house to "see Charlottesville."

For the Taizé brothers, that artist is a spark of hope. The next step is to see "how we can help make these sparks into a fire," Brother David said.

"We invite people to discover the people of hope around them, those whose hearts are open," Brother Leonard added. Often these turn out to be "people who are wounded but didn't let that close them off. Instead they let their problems move them" to help others.

**THE PILGRIMAGE** "helps people to recognize themselves as persons of hope, too," Brother Leonard continued. Then we try to "link them with others," to draw upon the bonds

that exist between different people of hope and in this way to foster unity.

Prayer "among Christians of different denominations" always takes center stage during a Taizé pilgrimage, Brother Leonard stressed. Each weekend participants try to recreate the prayerful atmosphere of Good Friday and Holy Saturday. Prayer, scripture reading and visits to centers of hope prepare for a vigil of resurrection on Saturday evening.

The focus of Taizé is to send people back to work in their own churches, said Brother Leonard. "Christianity brings us to live life deeply where we are—to be an active presence in the local church," he said.

1985 by NC News Service

## Gift symbolizes life from death to self

(Continued from page 17)

breathing the aroma—and struggling with a decision.

Two elderly sisters lived across the street from our family in a large, dark house. The women intimidated me on the infrequent occasions when I saw them, though they were kind and had once showed me the oldest part of their home—a kitchen dating back to the 18th century.

Much later I realized that they were a wealthy old Massachusetts family, but to my young eyes the sisters' age and isolation made them seem sad and very poor. I finally decided to brighten their Easter with my hyacinth. I gave it to them

quickly, before I could change my mind.

Only many years later did I fully appreciate that childhood decision. The two sisters could have afforded a great many hyacinths, but I gave them something money could not buy.

Now I see that hyacinth I gave away as a reminder of life that comes from a death to self.

And the little orchid will always be for me a symbol of the ability to see beyond what is to what will be.

Those, for me, are the gifts of Easter.


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# The Easter that grew

by Shirley Vogler Meister

One year my husband and I planned a quiet Easter weekend, just the two of us for the very first time because our three daughters could not come home. As Holy Week approached, Paul and I reconsidered our approaching solitude and decided to invite new acquaintances from Beirut, Lebanon.

These were officers in the Lebanese Army, whom we met through the Foreign Liaison program at Fort Benjamin Harrison. The one officer and his bride were Catholic. The other was a Druse, a member of an independent religious sect, a faith containing elements of Christianity, Judaism and Islam. All three expressed interest in attending Easter Mass with us, after which we'd have a simple Sunday meal at home. We would still spend the day quietly.

A week before Easter, our eldest daughter phoned to say that she and her husband could make the trip from Ohio after all. Could we include another couple, friends of theirs, in our plans? Of course, I said, and thought about extending the dining room table and my menu. I cooked in advance so Easter could be leisurely.

A few days before Easter, our youngest daughter called from her college dorm. She could get away too

but was unhappy about friends whose homes were farther away: they would have to spend Easter alone and forlorn on a semi-empty campus. Of course, she could bring friends, some Catholic, some not. I wondered how much more food to prepare, how we would provide sleeping space for six more.

Easter morning, we took our Lebanese friends to Mass. My husband sang in the choir, so I explained worship customs. All joined in singing the glory of the day, the Druse major louder than anyone around. Easter spirit was contagious to everyone, even to one not fully understanding—or so I thought. After Mass I learned that he had been educated in Catholic schools; he understood everything taking place. No wonder he sang the "Alleluia" as enthusiastically as everyone else.

Going home, we not only found the college gang had arrived but so had our middle daughter, unexpectedly—to join the rest of us. Our small sit-down meal expanded into a large smorgasbord, and a quiet day into a joyful, noisy get-together.

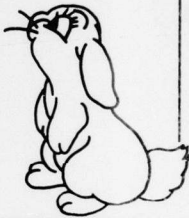
Our celebration began much like the commemoration of Our Lord's Resurrection: quietly and with only a few persons involved. But it grew, just as the holiday of Easter grew, to include not just a few but many—of different backgrounds, homelands, and customs.

A S H E S G E A S T E R E G G  
N J O F R A P P T O P A K Z O  
S G E S K O S D E Y S B N H O  
P C R L O C J K N A W O V D D  
H I G S L F I N E G I N L N F  
E Y L I L Y M H O T C N O F R  
T Q A N G I B A C U R E R A I  
A U Y D R R X E I O N T C C D  
L X E A N C R H A S L Q L A A  
O H T F D R M B O N B U N N Y  
C H L A U N S U P A E P P D B  
O L A S T S U P P E R A N Y M  
H W E T T E K S A B L L E N T  
C R O S S U R Z O M L M C I A

Can you help Betsy Bunny find these Easter words hidden in the puzzle?

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BONNET  
BUNNY  
CANDY  
CHICK  
CHOCOLATE  
CROSS  
EASTER EGG

FAST  
GOOD FRIDAY  
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*"Why do you search for the  
Living One among the dead?"*

*He is not here; He has been  
raised up!"*



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## Petras of Lithuania

By Monica Clark  
News Service

I met Petras quite by accident during a visit to the Church of Sts. Peter and Paul in the Lithuania capital of Vilnius. It was a warm August Saturday which I had free from duties as a member of the Northern California Catholic peace mission to the Soviet Union.

I'd walked to the church to take part in the 500th-anniversary observances of the death of the country's patron, St. Casimir.

This large church has served as the central place of worship for the archdiocese since the 1953 confiscation of the Cathedral of St. Stanislaus. I found it filled with young parents presenting children for baptism, nervous brides and grooms awaiting their turn at the altar and scores of relatives and friends.

Petras, a 24-year-old student at Lithuania's only seminary, was assisting the priests. An altar boy with whom my companion had spoken briefly when we arrived introduced me to Petras, who spoke English.

Few American Catholics visit Vilnius. Petras was eager to learn all he could about Christian life outside his Soviet republic. I, in turn, wanted to learn firsthand about Catholics in a land where religious belief and practice are stifled.

When Petras was replaced at the altar we walked to a nearby park. Dressed in a well-worn suit, he looked like a poor businessman. He turned over his lapel to display

a small silver cross and told me religious symbols cannot be worn in public.

He talked of harassment by Soviet officials when he applied to the seminary. "Sometimes I feel afraid," he said. "Then I remember Jesus triumphed over adversity and I find courage to carry on."

My companion withdrew a small Bible from his backpack and Petras reached for it. "The whole Bible, you have the whole Bible?" he said in astonishment.

Arriving at Sts. Peter and Paul the following morning for Mass, I found a large crowd outside. "It's too early to go in," I thought. Soon I realized there wasn't standing-room inside.

Petras escorted me to a reserved seat in the sanctuary and I stared at the crowd so tightly packed that even one person's slight shift created a wave of motion.

Men and women of all ages were singing, reciting the rosary. Every few minutes a small child would land in the sanctuary, pushed there by a relative to see Lithuania's bishops concelebrate the Eucharist. During the Blessed Sacrament procession around the courtyard after Mass trumpets blared.

"This is a persecuted church, yet people are openly joyful," I kept thinking. "They believe in the life that emerges through suffering."

Later Petras led me silently up three flights of stairs to an apartment of friends. Seated at a table enjoying biscuits and instant coffee were university students and young professionals — Catholics, secretly living their faith.

They closed the windows so we could talk freely about their efforts to study Scripture, to introduce Vatican-II renewal, to organize young-adult groups.

They were surprised to learn of the laity's role in the U.S. church and shook their heads in frustration when I told of programs of sacramental preparation.

"The government would never permit that here," they said sadly. "Some parents send children to 'secret' nuns for religious education but it is dangerous."

I realized I was amidst a 20th-century catacomb church quietly keeping the gospel story alive and courageously passing on faith.

Their seclusion was not that of the frightened disciples after Calvary, but of the early Christians struggling to proclaim the resurrection in a foreign land.

(Ms. Clark is the associate editor of *The Catholic Voice*, in Oakland, Calif.)

In the ordinary idiom, "living water" meant the fresh running water of a stream. The thought of having such a copious supply of this marvelous liquid running through her yard fired her imagination.

But Jesus used the expression "life-giving water" to refer to his teaching and his gift of the Spirit, the vivifying, energizing spirit of God himself.

The Easter liturgy celebrates the glorification of Jesus. Through his death and glorification Jesus was empowered to pour forth for us the life-giving treasures of water and blood.

Life has conquered death. Light has overcome darkness.

(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

## FOOD...

An Easter Pursuit  
By Theodore Hengesbach  
NC News Service

Easter brings memories of colored Easter eggs, the return of spring, family celebrations. But it also is a time when people remember the empty tomb, the women hurrying at dawn to anoint Jesus' body, the bewildered guards, the appearances of the risen Lord to his disciples.

Here is a little quiz just for fun that asks: How well do you remember all the details in the biblical accounts of the resurrection? This quiz is based on Matthew 28; Mark 16:1-8; Luke 24:1-49; John 20 and 21.

Take a minute to try your hand at this Easter pursuit. And then take another minute to re-read the four biblical passages just cited.

1. Who was the first to see the risen Jesus, according to Matthew and John?

a. Mary, Jesus' mother; b. Peter; c. John; d. Mary Magdalene.

2. How was the stone blocking the entrance to the tomb moved away, according to Matthew?

a. by an earthquake; b. by Jesus when he rose from the dead; c. by an angel; d. by Joseph of Arimathea.

3. Who made up the story that Jesus' disciples had come and stole his body from the tomb?

a. the guards; b. the chief priests and elders; c. Pontius Pilate; d. Herod.

4. According to Mark, who did the women tell that Jesus had risen from the dead?

a. John; b. Peter; c. Mary; d. They said nothing to anyone.

5. John tells of a race by two of Jesus' disciples to see the

## ...for thought

tomb. Name the two disciples.

6. Who won the race to the tomb?

7. The risen Jesus was mistaken by some as:

a. a visitor to Jerusalem; b. a spirit; c. a gardener; d. all of the above; e. none of the above.

8. Which one of the disciples refused to believe that Jesus had risen from the dead until the nail prints in his body were seen?

a. Thomas; b. Nathaniel; c. Peter; d. Matthew.

9. How did Jesus demonstrate to the disciples that he was really alive?

a. he told them to touch him; b. he prepared breakfast for them; c. he ate some broiled fish; d. none of the above; e. all of the above.

10. Name two of the women who visited Jesus' tomb on that first Easter morning.

Other women: Luke 24:10.  
Joanna: Luke 24:10.  
Salome: Mark 16:1.  
Mark 16:1; Luke 24:10.  
Mary the mother of James: John 20:1.  
Mary Magdalene: Matthew 28:1; Mark 16:1; Luke 24:10; 24:12-43.  
24:39; John 20:9-12; Luke 24:10.  
8. A. John 20:25.  
9. E. John 20:21 and Luke 24:39.  
10. D. Luke 24:18 and 37; John 20:14-17.  
6. John 20:3-4.  
whom Jesus loved: John 20:3-4.  
5. Peter and the disciple (John) 4: D. Mark 16:8.  
3. B. Matthew 18:11-13.  
2. C. Matthew 28:2.  
John 20:14.  
1. D. Matthew 28:1 and 9.

ANSWERS:

## SECOND HELPINGS

"Listening to People of Hope," by Brother Leonard of the ecumenical monastery in Taizé, France. This book tells the stories of 30 individuals throughout the United States struggling to help others living under difficult conditions of poverty and despair. They include: a young woman who found the simplicity in a California Catholic Worker house "exactly what I'm looking for"; a Baptist minister in San Antonio, Texas, whose services electrify people and lead them to make prayer a more regular part of their lives; a priest in Belmont, Calif., who runs a home for homeless teens. Brother Leonard says he wrote the book out of the conviction that people often "don't know what's going on next door." He believes the stories can demonstrate what the churches are called to become: "A people one yet diverse; suffering yet hoping; uniting struggle for justice and contemplation." (Pilgrim Press, 132 W. 31st St., New York, N.Y. 10001. \$6.95.)

# CHILDREN'S STORY HOUR

## The tulip story

By Janaan Manternach  
NC News Service

It was a cool Saturday in September. Jim and his sister, Jane, were looking for something to do.

"Here," their mother said. "Take these tulip bulbs and plant them in the back yard."

"We've never grown anything before," Jane objected.

"It will be fun," their mother assured them. "You just dig a hole, put the bulbs in it, fill up the hole again and pour on some water."

She held out five tulip bulbs. "Two should be red when they bloom," their mom said. "Two should be yellow and one should be white."

Jane and Jim went outside. It was cool and windy. The leaves on the trees were beginning to turn red and gold. A few were falling slowly to the ground.

"Let's plant them along this side of the house," Jane suggested.

Jim measured off a footstep between the spots where they would dig the holes.

"I wonder which ones will be red," Jane said. "I'd like them to be at the two ends of the row of flowers."

They examined the dead-feeling, brown bulbs. They saw no signs of what color the flowers might be.

Jim dug the holes. Jane gently placed a bulb in each. They carefully pushed dirt back over the bulbs, filling up the holes. Jim got the hose and let water run over the buried bulbs for a few minutes. Then they went back inside.

The days gradually became shorter and colder. Fall changed to winter. Record snows fell during the long gray winter. Jane and Jim forgot all about their tulips.

Then one morning in late March, Jim woke up to the sound of a chirping bird. Spring was in the air. The days were getting longer. Each week seemed a little warmer than the one before. The snow slowly melted.

"I wonder what happened to our tulips?" Jane asked one morning.

"They should be blooming soon," their mother answered.

Each morning on the way to school, Jane and Jim walked around the house to where they had planted the tulip bulbs. For two weeks they noticed nothing. There was just dirt and a few leaves where they hoped to see tulips.

Then it happened.

Three slim, green shoots pushed through the damp black earth. Jane noticed them first.

"Jim!" she shouted.

"Look! They're growing. Our tulips are coming to life!"

Jim was as excited as his sister. The next morning two more tender, green shoots appeared.

The shoots seemed to grow a little each night. Soon five beautiful tulips unfolded. Two were red. Two were yellow. One was white. Jim and Jane could hardly believe their eyes.

It was wondrous to them. Each brown bulb had come to life.



(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

## The angel and the cave



There are at least eight small differences between the drawing on the left and the one on the right. See how many you can find. Then color the drawings.

## HOW ABOUT YOU?

There seems to be new life in the bulbs that bloom in the spring, just at the time when Christians are thinking about Easter, with the new life brought by the resurrection of Jesus. What are some other signs of life in the world around you?

### Children's Reading Corner

"Lilies, Rabbits and Painted Eggs" is a story of Easter by Edna Barth. After reading it together, children and adults might talk about how Easter is celebrated in their family and about the customs and symbols that are a part of it — for example, the eggs, the baskets, special foods, special gatherings. And think about what might make Easter special for you. The writer of this book explores some Easter symbols and tells how they came about. (The Seabury Press Inc., 815 Second Ave., New York, N.Y. 1970. Hardback, \$6.95)



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It's your move. Check your parish calendar. If it's an Extension calendar, why not thank the sponsor or your pastor for helping us continue our work. If it's not, write us at: Extension Calendars, Room 400 F, 35 East Wacker Drive, Chicago, IL 60601, and we will be happy to send you one.



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# Local Central America peace committee promotes non-violence

by Jim Jachimiak

For the last four years, an organization based in Indianapolis has been reaching out to the people of Central America.

The group calls itself CompES, which stands for the Committee for Peace in El Salvador/Central America.

CompES has several goals. "As a group, we are committed to a non-violent pursuit of peace in Central America," says Jim Rose, a member of the organization. That means an end to U.S. military intervention in the region.

Jesuit Father Paul O'Brien, another member, describes CompES as "a fact-gathering and fact-disseminating group." He explains, "Our purpose is to be in solidarity with the people in a prayerful way."

Political action by members of CompES has included lobbying and various demonstrations at both local and national levels. The purpose, according to Father O'Brien, is "to promote understanding of the situation in Central America." The group also stresses education. "You can't act on something you don't know about," he says.

Members of CompES are also involved in two related areas—the sanctuary movement and the Pledge of Resistance.

The sanctuary movement is the effort to provide shelter for Central American refugees. They are considered economic refugees, not political refugees, and therefore can not legally stay in the U.S.

The Pledge of Resistance, Rose explains, is a national effort "to put pressure on our legislators to prevent an invasion or an escalation of violence." There are two types of pledges being circulated around the country for signatures. One is a pledge to commit acts of civil disobedience in the event of an escalation of U.S. involvement. The other is a pledge to support those who would practice civil disobedience.

CompES was formed as a result of a local prayer service four years ago to commemorate the death of Archbishop Oscar Romero of San Salvador. Archbishop Romero was slain while celebrating Mass in 1980.

Mary Catherine Dooley, one of the planners of that prayer service, recalls that "after we did that, we decided that we didn't want to stop. We wanted to continue our efforts." So CompES was formed, and the original focus was on El Salvador. Later, members decided to include the entire Central American region. CompES includes a core group of 15 people, and about half of them have spent time in Central America.

"It is very much an interfaith group," Rose notes. A number of the members are Catholic, but several other denominations are represented—the Christian Church (Disciples of Christ), Episcopal Church, Presbyterian Church, Quakers and United Methodist Church.

"On the one hand what we do is very small because we are a small group," says Jesuit Father Paul O'Brien, a member of the group. "But on the other hand, there are thousands of small groups in this country which do what we do. Even though we're basically a grassroots organization, we are united with groups like this all over the country." CompES, like other small groups, is affiliated with the Religious Task Force on Central America, a predominantly Roman Catholic group based in Washington, D.C., and the Interreligious Task Force on Central America, based in New York City.

While groups like CompES are small, they are making progress. "This is a very critical time for Central America politically," according to Father O'Brien. "But there are a lot more people who know where Central America is and what is going on there now than when we started."

## THE SUNDAY READINGS

EASTER SUNDAY

APRIL 7, 1985

by  
Richard  
Cain

Acts 10:34, 37-43  
Psalm 118  
Colossians 3:1-4  
John 20:1-9

Now and then critics from within and without Christianity have argued that Christ never rose from the dead. This Sunday's first reading provides firm scriptural evidence that Christ's resurrection has been a central teaching of Christianity since the earliest days of the church.

The fact of the resurrection and the presence of the risen Christ within the church permeates the whole book of Acts, from which this first reading is taken. The book begins with the explosion of spiritual energy released by the descent of the risen Christ's Spirit on the church at Pentecost and records the effects of that explosion as its spiritual shock wave spread out from Jerusalem through the preaching of the apostles to the ends of the earth.

This particular passage, one of many examples of the preaching of the apostles to be found in Acts, came at a decisive moment in that expansion. For Peter was speaking to Cornelius, a gentile. Later in the chapter when Peter baptized Cornelius, he placed his authority as leader of the apostles behind the view that Christ's salvation was intended for all, not just Jews.

In this passage Peter not only set forth the fact of Christ's resurrection. He defined the institutional and sacramental life of the church in terms of it. For, according to Peter, an apostle was one who was selected and prepared to be a witness of the risen Christ. The purpose of the apostolic structure of the church has been to provide an orderly system of authoritative "witnesses" down through the ages who preserve and proclaim that initial apostolic testimony that Christ rose from the dead.

According to Peter, the preeminent way in which the apostles experienced the risen Lord was through sharing a meal with Him. The church has also preserved this way of experiencing the risen Christ through the sacred meal of the Eucharist. Hence, we celebrate and proclaim the resurrection

through the Mass and the apostolic unity of the church.

The first reading provides us with a look back to the historical fact of Christ's resurrection as it has been proclaimed by the church down through history. In contrast, the second reading urges us to look forward to our own resurrection, of which Christ's resurrection was the guarantee.

Here Paul tied the sacrament of baptism to the resurrection. If we think in terms of full immersion, when we are plunged into the water we are dying with Christ. When we are raised out of the water we take on in a mysterious way Christ's resurrected life. Thus our baptism should give us a whole new outlook on life, a resurrection rather than a worldly mentality. Paul was urging us to think more completely in terms of that risen life we now lead in faith, rather than the dying life of the senses we live in this world.

This Sunday's Gospel reading provides us with the significant insight that no one actually witnessed the resurrection. The first evidence of the resurrection was the empty tomb and the discovery that Christ was missing. In this way we are shown the primacy of the way of faith. For Christ often first comes to us and speaks through the discovery of His absence in our lives.

How rich in meaning then, too, is the resurrection! It vindicates the essential goodness of all creation, material as well as spiritual, and reveals the goal toward which that creation is destined. It proclaims our emancipation from sin, fear and death and anchors the truth of our faith in a concrete historical event. It provides a focus for the message we as a risen community are to transmit and helps to define the structure through which we are to preserve and transmit it. And it reorients our lives in terms of an active hope and releases to us the energy to live that hope through the indwelling of the risen Christ's Spirit.

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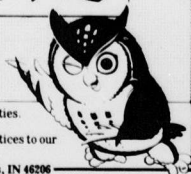
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Also see Sr. Sue with Fr. John Beilans on "Light of Life" on Sunday, April 7th, Channel 8, 1:00 AM.

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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

## April 5

The archbishop's Good Friday Service will be held at 1:30 p.m. in St. Louis Church, Batesville.

First Friday devotions of Rosary and Way of the Cross will precede the reading of the Good Friday service at 11:15 a.m. in St. Mary Church, 317 N. New Jersey St.

A Good Friday Fish Fry will be held at St. Philip Neri Church, 550 N. Rural St., from 4 to 8 p.m. Adults \$1.50 grade school children \$.50. Carry-outs available.

## April 6

The archbishop's Easter Vigil Service will be held at 8 p.m. in St. Christopher Church, Speedway.

The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd. Everyone welcome.

A Seder (Passover) Supper will be held at 7:30 p.m. at St. Simon Parish.

## April 7

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

The K. of C., Lawrenceburg, will hold their Easter Breakfast at the council hall following 8:30 a.m. Mass at St. Lawrence Church. Adults \$3; children \$1; pre-schoolers free.

## April 8

The final session of the Scripture Study Series will be held at Alverna Retreat Center, 8140 Spring Mill Rd., from 9:30 a.m. to 2:30 p.m.

## April 9

A Mature Living Seminar on "Catherine of Siena" will be held from 10 a.m. to 2 p.m. in Room 251 of Marian Hall, Marian College. Bring sack lunch or buy lunch in cafeteria.

The South Group of Separated, Divorced and Remarried Persons (SDRP) will meet at 7:30 p.m. in the Beech Grove Benedictine Center, 1402 Southern Ave. Program on remarriage after divorce. For information call Vicki 882-4271 or Ray 784-9045.

## April 10

St. Mark Parish, U.S. 31 S. at E. Edgewood Ave., will hold a Luncheon and Card Party beginning at 11:30 a.m. in the church hall. Men welcome.

The Visual Art and Liturgy Lecture Series continues with Franciscan Sister Sandra Schweitzer presenting "Seasonal Decoration: Advent through Winter" from 6 to 8 p.m. at Marian College. Call Marian Art Dept. for information.

## April 11

Archbishop Edward O'Meara will celebrate the annual Mass for Senior Catholics at 11 a.m. in Little Flower Church. Luncheon at Secunia High School follows at 12:30 p.m.

A Divorce Recovery Program conducted by Anton R. Braun begins tonight at St. Thomas Aquinas parish, 46th and Illinois Sts. \$30 fee covers seven consecutive sessions. Call 253-1461 or 255-7483 for information.

Providence Sister Nancy Brosnan will conduct a free Women Gathered for Peace session from 9 a.m. to 12 noon at St. Peter's School, Franklin County. For information contact: Mrs. John T. Kremer, R.R. 3, #56, Sunman, Ind. 47041, 812-623-2165.

## April 12-13

The Drama Department of Immaculate Conception Academy, Oldenburg, will present its spring musical "The Wizard of Oz" at 7:30 p.m. in the auditorium. Admission: \$4 for adults, \$2 for children. For ticket reservations call 812-934-4440.

## April 12-13-14

The 1985 Archdiocesan CYO Youth Conference, "Anticipate Life; Welcome Changes; Be Yourself," will be held at Roncalli High School.

A Togetherness Weekend for married couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

## April 13

The Fifth Wheeler Club will meet at 7:45 p.m. in the Catholic Center, 1400 N. Meridian St. Plans will be made for April 20 social evening at Hyatt-Regency Porch.

## April 14

The Altar Society of St. Francis Xavier Parish, Henryville, will present its semi-annual Smorgasbord from 11 a.m. to 2 p.m. in the parish hall, junction Hwy. 160 and 31. Adults \$3.25, children 20 cents per year of age through age 12. Handmade crafts, baked goods, crocheted bedspread raffle.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

The annual Neophyte Mass will be celebrated at 4 p.m. in Little Flower Church.



## Anglican, Catholic parishes share buildings, programs

by Margaret Nelson

St. Andrew the Apostle Church, Indianapolis, participated in a three-week Lenten program this year which was held at St. Alban's Episcopal Church and featured a Benedictine priest as speaker.

Father Robert A. MacGill, former rector of St. Alban's, had been a community leader, offering St. Alban's property for athletic events, neighborhood association and other civic activities for many years.

The special bond between the two church communities began when a fire damaged the Episcopal church during renovation work in September 1983. St. Andrew's facilities were offered and the St. Alban's congregation held worship services and meetings there. The two church families shared a Christmas pitch-in dinner in 1983. After three months, the sanctuary repairs were completed and the Episcopalian members returned to their own church.

The idea for the recent Lenten program began when the new St. Alban's rector, Father David Musgrave, asked Father James Farrell of St. Andrew's for a

suggestion for an Advent speaker. The Catholic pastor suggested Benedictine Father Hilary Ottensmeyer, who was not available for Advent, but agreed to do a Lenten meditation program. When "Father Dave" learned that "Father Jim" also needed to arrange something for Lent, he agreed to host the three-week series in St. Alban's new meeting rooms. His congregation even brought food to serve a buffet-style dinner to the 100-120 who attended each week.

Father Ottensmeyer's "Lenten Images" series compared relationships with other people to relationships with God. On March 14 he led a discussion on "Recognizing the Lord: the Images of Discovery." The next week's topic was "The Journey Toward the Lord: the Images of Growth." On March 28 he concluded with "Embracing the Lord: the Images of Intimacy."

The words to the Compline prayers, which both communities shared to close the evenings of meditation, were familiar to the Catholic guests. And those guests are looking forward to the time when they can return the kindness and renew the friendship of their Episcopalian neighbors.

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# Vat. II to influence new Carmelite rule

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—The Vatican Congregation for Religious and Secular Institutes will consider the teachings of the Second Vatican Council in designing a new set of constitutions for the world's cloistered Carmelite nuns, a congregation press statement said March 26.

The statement said Pope John Paul II decided to have the congregation write the constitutions because of his concern for the nuns. The pope's decision followed a dispute among the Discalced Carmelites over the fundamentals of the constitutions.

The Vatican action is unusual because Religious usually write their own constitutions, then submit them to the Vatican for approval.

The press statement said that the new constitutions "will take into account the spirit and the intentions of the foundress, St. Teresa of Avila, and the order's holy traditions."

The constitutions also will consider consultations, experiences and study of the

events of recent years.

"It all will be done," the statement said, in light of the Second Vatican Council.

"In the end," the congregation said, "suitable means and qualified collaboration will be used opportunely so that the legislation assures and guards the Teresian charism and satisfies the spiritual needs of the cloistered nuns."

AN OCT. 15 letter about the decision, signed by Vatican Secretary of State Cardinal Agostino Casaroli, was protested by the head of the world's Discalced Carmelites, Father Felipe Sainz de Baranda, to whom it was sent.

The letter was the pope's response to a dispute in which about 20 percent of the order wanted constitutions based on those developed by St. Teresa of Avila in 1581. About 80 percent of the nuns wanted constitutions based on experimental constitutions designed following Vatican II and approved by Pope Paul VI.

The press statement said the letter was "the expression of the great interest and of

the fatherly concern of the Holy Father in safeguarding the unity of the order and its fidelity to the Teresian charism."

In an Oct. 24 reply to the pope, Father Sainz de Baranda expressed "disgust" at the tone and content of Cardinal Casaroli's letter.

The cardinal had written, in part, that unity "is not of a sociological nature, nor is it determined by consensus nor by a majority of monasteries."

Cardinal Casaroli said the new constitutions should provide for "a fair balance between a diligent exactness on fundamental points," for example, "prayer and penance, rule of cloister, authority of the prioress and limits of councilors and convents on other areas." He also cited a 1980 instruction from the pope to the congregation on "the usefulness of a due severity in the observance of cloister."

THE CARDINAL also said that those who cannot accept the constitutions designed by the congregation could find "other forms of consecrated life."

He also said he was certain that the sisters would receive the document "heartily" and "with a joyful spirit of faith."

Father Sainz de Baranda, who had sought the pope's help in resolving the conflict within the order, said that he had hoped for "some words of serenity and confidence, of unity and fraternity" for the order from the Holy See. But he said the letter "leaves the reader with an impression of harshness" and "can cause polemical responses and reactions" because of its questionable statements regarding history and Teresian thinking.

## Moonies seek to better their image

NEW YORK (NC)—The Rev. Sun Myung Moon's Unification Church has spent millions of dollars to bring its message to 300,000 American priests and ministers in recent months.

Its promotion package—which one priest characterized as an effort at "begging for credibility"—consists of three full-length videotapes and two books explaining Unification principles.

*These Mazurka costumes are featured in The Indianapolis Ballet Theatre's 10th-Anniversary presentation of the classic, Coppelia. The company's spectacular season climax faithfully adheres to the tradition of 19th-Century Romantic ballet.*



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## YOUTH CORNER

# Distinguishing real and phony friendships

by Tom Lennon

**Question:** When I am with my friends I don't like to talk about the things they do, or do the things they do, and yet I want to be accepted. How can I do this? (Oregon)

**Answer:** Perhaps you should ask yourself another question: "Why do I want to be friends with these people when I don't like to talk about the things they do or do the things they do?"

Do you want to be accepted by these persons only because they are the most popular crowd at school? That can hardly be the basis for lasting and worthwhile friendships.

Some other questions to

consider: What are friends for? What is a good friendship like? What do you have to do to be a good friend to someone else? Should you consider seeking other friends with whom you have more in common, with whom you share certain interests or hobbies, with whom you can be more at ease and more yourself?

Playing a role is not much fun. Pretending all the time that you are interested in what your friends talk about when in reality you are not, can produce a serious strain.

And doing what you don't like to do with your friends is no fun, either.

The relationship you have with your present crowd of

friends sounds artificial and even phony.

A satisfying friendship involves such qualities as sincerity, mutual interests and concerns, caring about what the other person does, feels and thinks, and sharing of activities.

All this is not to suggest that you immediately abandon your present crowd of friends.

But might you search among your schoolmates for one, two or three other persons with whom you can have a deeper, more sincere, and more satisfying friendship?

Look for persons with whom you can be yourself, with whom you can be relaxed.

Then, if you think it wise and if you want to do it, perhaps you can slowly withdraw from your present crowd of friends.

There is one more possibility, a distinctly unpleasant one, that should be considered: Maybe your present friends are very good ones, and possibly you are too wrapped up in what you want to talk about and what you want to do.

Could it be that you need to be more giving, more willing to talk about what others want to discuss and more amenable to what your friends want to do?

Selfishness is an insidious disease and an enemy of every friendship. We need to be on the watch for symptoms of it.

(Send questions for this column to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005)



**STYLE SHOW**—Winners in the 31st Annual CYO Style Show include (back row, from left): Angela Killion of Holy Name parish, Beech Grove, second place in tailored suit and first in free choice; Michele Moebis, St. Roch parish, second in free choice with a jester's costume used in "Once Upon a Mattress," the spring musical at Roncalli High School; Allison Ehlitt, St. Francis parish, Muncie, first in formal wear and first in skirt and top; Tonya Stewart, St. Michael, first in tailored dress; Emily Hannon, Holy Name, second in sportswear; and Barbara Schmoll, St. Roch, first in sportswear and second in skirt and top. In front are three of Miss Killion's nieces, Kathleen, Julie Marie and Sara Jane Killion, modeling sleeping gowns which gave her first place in free choice.

## 'Lifesigns' programs to be broadcast this month

The following segments of "Lifesigns," a radio program produced in the archdiocese for youth, will be broadcast this month:

At 10:30 a.m. on WWVY-FM (104.9), Columbus: "Being Young," April 7, with youth from St. Lawrence parish, Lawrence; "Divorce," April 14, with youth from St. Luke parish, Indianapolis; "Marriage," April 21, with youth from Our Lady of the Greenwood parish, Greenwood; and "Love," April 28, with youth from St. Martin parish, Martinsville.

At 11:30 a.m. on WICR-FM (88.7), Indianapolis: "Making Out," April 7, with students from Chatared High School, Indianapolis;

"Priests/Nuns," April 14, with students from Roncalli High School, Indianapolis; "Teachers," April 21, with students from Secena High School, Indianapolis; and "Reading," April 28, with students from Secena High School.

At 7:30 p.m. on WRCC-FM (94.3), Rushville: "Prejudice," April 7, with youth from St. Andrew parish, Indianapolis; "Family," April 14, with youth from St. Bartholomew and St. Columba parishes, Columbus; "City Living," April 21, with students from Chatared High School, Indianapolis; and "Athletics," April 28, with students from Roncalli High School, Indianapolis.

## Pontiff urges world's youth to be witnesses to peace

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Waving palm and olive branches, an estimated 200,000 youths gathered in St. Peter's Square Palm Sunday and heard Pope John Paul II urge them to be witnesses for peace.

"What will be the future of man in this electronic world of stupendous discoveries, splendid and yet at the same time threatening?" the pope asked.

Christ is indispensable to the world of the second millennium, now drawing to a close, the pope said in his Palm Sunday homily.

"Shout this to all humanity," he told his enthusiastic congregation. And shout it "particularly to all

your peers in the context of International Youth Year."

The March 31 event was part of the Vatican's "Christ Our Peace" celebration of the U.N. International Youth Year.

Many of the youths, ranging in age from 16 to 25, traveled from distant points of the globe to join the celebration.

They included more than 600 teen-agers from U.S. dioceses, including the archdioceses of New York, Boston and Los Angeles and the dioceses of Rockville Centre, N.Y.; Green Bay, Wis., and Phoenix, Ariz.

"We don't want to cross the threshold of the third millennium bringing guns and destruction behind us," the pope said.

"Be peace workers," he urged, working for something "much richer than the mere absence of war" and "committed to the building of a truly fraternal society."

"It was neat to be at St. John Lateran with so many young people facing the issue of peace as a personal and not a political process," said Greg Wood of Dallas. "I think it's important that the church appeal to the energy of young people and that peace be centered in on Christ."

Charlene Counen of the Diocese of Green Bay, Wis., said she found a sense of peace at the meeting, which attracted not only Catholics, but delegations of Buddhists

from Japan and groups from Orthodox churches.

"I felt a sense of worldwide unity—a spiritual feeling," she said afterward at a prayer vigil for English-speaking youths at St. Clement's Basilica. The vigil was led by Archbishop John Foley, formerly of Philadelphia, who heads the Pontifical Commission for Social Communications.

While some Americans complained that they felt lost in the predominantly Italian crowd and during lengthy addresses in Italian, Ms. Counen said she felt challenged.

"I enjoy trying to communicate even when it's difficult," she said. "If we can do that we can solve other worldwide problems."

During his worldwide travels, the pope has met with young people and urged them to take responsibility for peace. In the past three months he emphasized the theme in two major documents: his Jan. 1 World Day of Peace message and his 63-page apostolic letter to youth, released by the Vatican March 26.

In his speeches at St. John Lateran and St. Peter's, the pope again praised technological advances but warned that spiritual values and concern for the suffering in society are lacking and that, despite advances, the world is threatened.

## Tell City youth in planned famine

Eight teens participated in a 24-hour planned famine Friday evening through Saturday evening, March 29-30, at St. Paul's in Tell City. The teens earlier had collected pledges of money for each hour they fasted. Together they raised almost \$300 for famine relief and other charities.

"It went very well," said Tell City Deaneery Youth Minister Rick Etienne. "The young people did an excellent job."

While they were fasting,

the teens watched films and participated in simulation games relating to world hunger. They also conducted Bible studies based on passages directly relating to hunger. In addition, there were fun activities and the teens took juice breaks to prevent any possibility of dehydration, according to Etienne.

Sixty percent of the money raised will go to World Vision, a hunger relief agency, and 40 percent will stay in St. Paul parish for a food program.

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# Pope urges youth to look at religious vocations

WASHINGTON (NC)—Pope John Paul II has urged young people to "put yourselves in the front line" as priests, Religious and missionaries.

The pontiff issued a four-page letter on vocations to mark the 22nd World Day of Prayer for Vocations this April 28. The letter, distributed to bishops' conferences around the world earlier this year, was released in Washington by

the National Conference of Catholic Bishops.

Pope John Paul said his world travels have made him sharply aware of the "sad disproportion" between the billions who have not heard the Gospel and the few answering the call to preach it.

He asked young people, "Will you remain indifferent, hearing the cry which rises from humanity?"

Noting that the United Nations has proclaimed 1985

International Youth Year, the pope focused particularly on young people in this year's vocation message.

He also made a particular plea for special attention to "vocations to the consecrated life."

He said the Gospel message of Christ's love for each person "cannot but fill you with amazement" and is a call which "provokes you to love."

"Young men, young women, Christ is calling you," he said.

"Perhaps you think these calls concern others and cannot be addressed to you personally?" he asked.

He told youths that "the Divine Redeemer wants many of you, more numerous than you may think" to serve as "priests, deacons, Religious, sisters, consecrated laity, missionaries who heroically, before humanity, witness to Christ dead and risen."

Bishop Lawrence Welsh of Spokane, Wash., chairman of the U.S. bishops' Committee on Vocations, sent copies of the pope's letter to the nation's bishops and the National Catholic Vocation Council with a request that it be used as a "source of inspiration and guidance" in fostering vocations.



**NEW COUNCIL**—The New Albany Deanery Youth Ministry has chosen a new Youth Council for 1985-86. The council is shown here during its leadership planning and goal-setting overnight. Pictured are (front row, from left) Youth Ministry Coordinator Jerry Finn, Lisa Grainger and Ray Lucas; and (back row) Mike Bolger, Brian Freiburger, Amy Jo Krueger, Bryan Schueler, Jennifer McGuirk and Marc Becht. (Photo by Tony Cooper)

## FOCUS banquet Apr. 21

The St. Pius X parish FOCUS group, a junior high youth ministry program, will hold a banquet April 21 at 6 p.m. in Ross Hall. The banquet is to recognize the work of individual youth and adults and to provide a glimpse of upcoming programming.

During the past year, the group provided Christmas gifts and food for several Cambodian refugee families and raised funds through a soup and bread supper at the parish through a soup and bread supper for Catholic Relief Services and Bread For the World. Activities planned for the near future include a lock-in in May and a Kings Island trip in June.

FOCUS stands for "Focusing our Christian Understanding Scripturally." The parish group was originated to promote and apply Christian understanding among students in the sixth, seventh and eighth grades. Now in its seventh year, the group combines religious education with social activities and community service.

Coordinating the group are Mary Lou Fischer, director of religious education and youth minister, along with Carol Keller, Marge Kidwell, Geri Meyer, Helen Havel, Merilee Andrews, Marcia Erne and Pat Russell.

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## Book reviews

## Investing money conscientiously

ETHICAL INVESTING, by Amy L. Domini with Peter D. Kinder. Addison-Wesley (Reading, Mass., 1984). 288 pp., \$17.95.

Reviewed by  
Charles Isenhardt  
NC News Service

'Tis the season to be a stockholder activist. Spring, that is, when many public corporations convene their investors for the annual meeting. The activists have made a lot of headlines in recent years using their ownership rights to get businesses to face their social responsibilities.

Amy Domini, an investment counselor, looks at this and less interventionist forms of conscientiously managing one's money in her book, "Ethical Investing."

"Today many people recognize the dilemma of profiting from enterprises whose goals, methods or products they know are in-

consistent with their personal philosophy," she writes.

The book, therefore, is written for these people, using the assumptions that "every investment has an ethical dimension," "ethical investors can and should apply their ethical standards to potential investments" and "investors who apply their ethical criteria to investments are more successful than those who do not."

This last contention is the most controversial and one for which the author offers some numerical support, though it's not totally compelling.

The ethical investor has three approaches to consider, according to Ms. Domini. The avoidance approach means spurning "bad" companies. The positive approach means seeking out good ones. And the activist approach means struggling with the bad to make them good.

The troubling thing about

the book is that it gives no real help in deciding which companies are good and which are bad. At one point, for example, Ms. Domini suggests that a particular food company might be a good investment because it's a large contributor to the Chicago Lyric Opera. Does that make it "ethical"?

In fact not until the last paragraph of the book does she try to address meaningfully an important

question: Why be ethical at all?

"The key to the power of ethical investing is the recognition that corporations and institutions are owned and managed by people," Ms. Domini writes. "Ethical investing insists on their humanity. It denies them the luxury of pretending to be impersonal economic forces. It requires a recognition of responsibility for one's actions, and it demands that

others assume responsibility for theirs."

In that paragraph she sounds promisingly like a U.S. bishop, for the first draft of their pastoral letter on the economy says as much.

However, the book for the most part answers the question of why be an ethical investor by holding, simply, that people should be consistent in their beliefs and their investment practices. As a result—though the author clearly does not believe that they are—all ethical concerns are rendered equal.

And possibly more im-

portant questions are not even pondered. For example, can a principled argument be made against profit-making itself, or at least against limitless profit-seeking? This book does not come close to asking. So readers are cautioned not to confuse the book's "ethical investing" with the idea of "moral investing."

If you're at all serious about the morality of the marketplace, "Ethical Investing" won't satisfy you for long.

(Isenhardt is a staff writer for The Witness, weekly newspaper of the Archdiocese of Dubuque, Iowa.)

## A spy-thriller with high-speed action

MOSCOW RULES, by Robert Moss. Villard Books (New York, 1985). 389 pp., \$16.95.

Reviewed by  
Patricia B. Hoffman  
NC News Service

There appears to be an enormous market for spy-thrillers, judging from the output of Frederick Forsyth,

Robert Ludlum and Robert Moss, whose latest is "Moscow Rules."

The novel is the story of Alexander "Sasha" Preobrazhensky, youngest of Soviet generals, trusted (as far as trust exists in the Russian power structure) by the hierarchy, and part of its extensive secret service.

But what lies beneath his apparent conformity to the system is something else again. Motivated by love for his country and by revenge for the regime's brutalities, Sasha's goal, from boyhood on, is reform and restoration of freedom.

How he attempts to achieve his goal makes for a complicated, fast-paced plot. To try to summarize the

story, or hint at the outcome, would spoil the book for the reader.

Along with his fictional characters, Moss has introduced actual figures of today's political world, which at times lends an air of unnerving reality to the scenes. The book covers a great deal of territory, ranging from Moscow to New York to Afghanistan, moving at a white-knuckle pace.

The author clearly knows what he's writing about. His inside knowledge is evident, whether of the Russian KGB or the U.S. FBI, and he spares neither.

Moss' credentials include journalism, as well as lecturing and teaching about espionage and terrorism. He

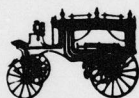
has co-authored several other thrillers, and has written a serious study of terrorism.

This new book, however, reads as if his material had been fed into a computer, and emerged as a typical example of the genre.

Moss has produced a very complex, carefully plotted shocker. For those readers who relish explicit violence, espionage (including, of course, the double agent), and high-speed action, this novel meets their tastes.

For those who prefer a slower-paced book, with more characterization and an occasional glimmer of humor or wit, "Moscow Rules" will not please.

(Mrs. Hoffman is a free-lance writer based in Indiana.)



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## MAY THEY REST IN PEACE

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

† ANTHONY, Anna May, 76, St. Joan of Arc, Indianapolis, March 23. Mother of John, and Rosemary Schaffner; sister of Helen McHugh, Sister Mary Josephine Rosaire, and Frank Dewey.

† BESANCENEY, Joseph L., 71, St. Gabriel, Connersville, March 22. Husband of Alma; father of Judith Graham; brother of Henry, Robert, Marguerite Lipphardt and Katherine Chamberlain; grandfather of four.

† DUKE, Irene, 89, St. Gabriel, Connersville, March 25. Sister of Florence, Lillie and Mayor William F. Collins; grandmother of Billy Gene Whitfield.

† GLASS, Raymond W., 41, St. Lawrence, Indianapolis, March 15. Husband of Deborah Hargrove; father of James R. and Paula J., and Joshua D., Adam M. and Trisha J. Rafferty.

† HAERING, Mary Elizabeth Skeels, 88, Our Lady of Perpetual Help, New Albany, March 25. Mother of Rose Lee Yeker and Holy Cross Brother Pedro Haering; sister of Joseph Skeels and Mrs. Carl Dury; grandmother of four; great-grandmother of four.

† McLEISH, Charles, 87, Sacred Heart, Clinton, March 13. Father of Joseph, Richard, John, Archie, Hugh, Mary Ann Helt, Betty Lou Cunningham and Dorothy Zahler.

† MORRISSEY, Michael F., 86, St. Joan of Arc, Indianapolis, March 25. Uncle of Gertrude Hunt, Marie Breen and Ann Catherine Dillon.

† ORR, Ora N., 71, St. Bridget, Indianapolis, March 25. Mother of Herman E. Parks and Betty Carpenter.

† PETERSON, Richard, 86, St. Mary, New Albany, March 22. Husband of Louise J.; father of

the Rev. Paul, David, Marilyn Mendelson and Doris Miller; brother of Homer, and Mary Parsons; grandfather of eight.

† ROSS, Lester A., 64, St. Anthony of Padua, Clarksville, March 25. Husband of Lorene Hall; father of Randy, David and Barry; brother of Evelyn R. Robinson, Robert and James; grandfather of four.

† SCHNATTER, Robert L., 51, St. Augustine, Jeffersonville, March 23. Father of John,

Charles and Anne B.; brother of John L., William P. and Richard F.

† WOODS, Charles E., 69, Our Lady of Lourdes, Indianapolis, March 25. Husband of Mary E.; father of Patricia Anderson, Peggy Johnson, Polly Faut, and Mike.

† ZIPP, Corinne, 95, St. Mary, New Albany, March 21. Mother of Bernard, and Elizabeth Canter; grandmother of five; great-grandmother of three.

## Sr. Camille dies at 84

ST. MARY OF THE WOODS—Providence Sister Camille Ostendorf died here March 24 at the age of 84. The Mass of Christian Burial was celebrated for her on March 27 in the Church of the Immaculate Conception.

The former Mary Catherine Ostendorf was a native of Vincennes, where she attended St. Rose Academy. She also attended St. Mary of the Woods College, and received an M.A. from Northwestern University. Additional graduate work was done at Catholic University in Washington, D.C., the Chicago Art Institute and Herron Art School, Indianapolis.

Sister Camille entered the Congregation of the Sisters of Providence in 1921 and made final vows in 1928. She taught in schools in Illinois and Washington, D.C., and at Ladywood and Ladywood-St. Agnes, Indianapolis, and St. Mary of the Woods College. From 1922 to 1926 she taught music and art, but from 1926 on her work was entirely in art.

Officially retired in 1971, Sister Camille continued teaching art privately to adults until a year before her death. She is survived by one brother, Joseph Ostendorf of Vincennes, nieces and nephews.

## Sr. Marie buried Apr. 1

BELLEVILLE, Ill.—Sister Marie Paula, age 61, died here March 28 and was buried from the Church of the Immaculate Conception at St. Mary of the Woods on April 1. She had been a Sister of Providence since entering the congregation in 1941 and making final vows in 1949.

The former Mary Vadeline Beckerich was born in Indianapolis, March 25. She attended St. Mary of the Woods College and did graduate work at the University of Dayton, Ohio. As a teacher she worked in Illinois and Washington, D.C., and in Indianapolis schools at St. Andrew

and St. Philip Neri, where she was superior. She also served as Jasper and as principal at Sacred Heart School in Terre Haute.

From 1972 to 1978 Sister Marie Paula was supervisor of residents at St. Elizabeth Home, Indianapolis. She studied clinical pastoral work at the University of Michigan Hospital in Ann Arbor, and worked as a pastoral associate and hospital chaplain from 1979 until her death.

Sister Marie Paula is survived by two sisters, Clementine Beckerich of Indianapolis, and Patricia Barriague of Reno, Nev., nieces and nephews.



# Recent film classifications

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-I—general patronage;  
A-II—adults and adolescents;  
A-III—adults;  
A-IV—adults, with reservations;  
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

The Adventures of  
Buckaroo Banzai ..... A-II  
All of Me ..... A-III  
Amadeus ..... A-II  
American Dreamer ..... O  
Baby Secret  
of the Lost Legend ..... A-II  
Bachelor Party ..... O  
Beat Street ..... A-II  
Best Defense ..... O  
Beverly Hills Cop ..... A-III  
Birdy ..... O  
Blood Simple ..... A-IV  
Body Double ..... O  
Body Rock ..... A-III  
The Bostonians ..... A-III  
The Bounty ..... A-IV  
The Breakfast Club ..... O  
Breakin' 2  
Electric Boogaloo ..... A-II  
The Brother from  
Another Planet ..... A-III

The Buddy System ..... A-III  
Cal ..... A-IV  
Careful, He Might  
Hear You ..... A-III  
Cheech & Chong's  
The Corsican Brothers ..... O  
Cotton Club ..... A-III  
Choose Me ..... O  
C.H.U.D. ..... A-III  
City Heat ..... A-III  
Cloak and Dagger ..... A-II  
Comfort and Joy ..... A-II  
Conan the Destroyer ..... O  
Country ..... A-II  
Crimes of Passion ..... O  
Dreamscape ..... A-III  
Dune ..... A-III  
Electric Dreams ..... A-III  
The Evil that Men Do ..... O  
The Falcon  
and the Snowman ..... A-III  
Falling in Love ..... A-II  
The Family Game ..... A-II  
Fandango ..... A-II  
Fast Forward ..... A-III  
Finders Keepers ..... O  
Firestarter ..... A-III  
Firstborn ..... A-III  
The First Turn-On ..... O  
The Flamingo Kid ..... O  
Flashpoint ..... O  
Friday the 13th ..... A-III  
Part V—A New Beginning ..... O  
Garbo Talks ..... A-III  
Ghostbusters ..... A-III  
Ghoulies ..... A-III  
Gremlins ..... A-III  
Hard to Hold ..... A-III  
Hardbodies ..... O  
Heartbreakers ..... O  
Heaven Help Us ..... A-III  
Heavenly Bodies ..... O  
Ice Pirates ..... A-III

Iceman ..... A-II  
Impulse ..... O  
Indiana Jones and  
the Temple of Doom ..... A-II  
Into the Night ..... O  
Irreconcilable Differences ..... A-III  
The Jigsaw Man ..... A-II  
Johnny Dangerously ..... A-III  
A Joke of Destiny ..... A-III  
Just the Way You Are ..... O  
The Karate Kid ..... A-II  
The Killing Fields ..... A-II  
Last Starfighter ..... A-II  
The Little  
Drummer Girl ..... A-III  
Lost in America ..... A-II  
Lost in the Dust ..... O  
Making the Grade ..... O  
Maria's Lovers ..... O  
Mask ..... A-IV  
The Mean Season ..... A-III  
Micki and Maude ..... O  
Mischievous ..... O  
Missing in Action 2:  
The Beginning ..... O  
Misunderstood ..... A-II  
Missing in Action ..... A-III  
Moscow on the Hudson ..... O  
Mr. Soffel ..... A-IV  
The Muppets  
Take Manhattan ..... A-I  
The Natural ..... A-II  
The Neverending Story ..... A-I  
Night of the Comet ..... O  
Night Patrol ..... O  
A Nightmare  
on Elm Street ..... O  
1984 ..... A-III  
No Small Affair ..... O  
Oh God! You Devil ..... A-II  
Once Upon a Time  
in America ..... O

Revenge of the Nerds ..... O  
Rhinestone ..... A-III  
The River ..... A-II  
Romancing the Stone ..... A-III  
Runaway ..... A-III  
Savage Streets ..... O  
Sheena ..... O  
Silent Night, Deadly Night ..... O  
Sixteen Candles ..... O  
A Soldier's Story ..... A-II  
Starman ..... A-II  
The Stone Boy ..... A-II  
Streets of Fire ..... A-III  
A Sunday in the Country ..... A-I  
Super Girl ..... A-II  
The Sure Thing ..... A-III  
Swing Shift ..... A-III  
Sylvester ..... A-III

Paris, Texas ..... A-II  
A Passage to India ..... A-II  
Perils of Gwendoline ..... O  
Phar Lap ..... A-I  
The Philadelphia  
Experiment ..... A-II  
Places in the Heart ..... A-II  
The Pope of  
Greenwich Village ..... A-III  
Porky's Revenge ..... O  
Privates on Parade ..... A-III  
Protocol ..... A-II  
Purple Hearts ..... A-III  
Purple Rain ..... O  
The Purple Rose of Cairo ..... A-II  
The Razor's Edge ..... A-II  
Red Dawn ..... A-III  
The Return of the Soldier ..... A-II

The Terminator ..... O  
Thief of Hearts ..... O  
This Is Spinal Tap ..... A-II  
Tightrope ..... O  
Top Secret ..... A-III  
Torchlight ..... A-III  
Tuff Turf ..... O  
Turk 182 ..... O  
2010 ..... A-I  
Under the Volcano ..... A-III  
Until September ..... O  
Up the Creek ..... O  
Vision Quest ..... O  
Weekend Pass ..... O  
Where the Boys Are '84 ..... O  
The Wild Life ..... O  
Windy City ..... A-III  
Witness ..... A-IV

## Bishops to look at sexist language

WASHINGTON (NC)—The Bishops' Committee on the Liturgy plans to "commission a scholarly review" of the issues of sexism in liturgical language. Archbishop Daniel Pilarczyk of Cincinnati, committee chairman, said March 29.

The archbishop, reporting results of a committee meeting in Chicago earlier in

the month, praised the Vatican Congregation for Divine Worship for its recent decision to establish a commission to study the question of inclusive language in the liturgy. The congregation made the decision after meeting last December with top officials of the National Conference of Catholic Bishops.

## Hispanics 'raise prophetic voices'

ATLANTA (NC)—The regional encounter in Atlanta was part of a process that will enable Hispanics to "raise their prophetic voices" for the church, according to the priest organizing the national pastoral encounter.

More than 300 representatives of dioceses in the southeast region attended

the March 21-24 Atlanta encuentro, or encounter. Father Juan Romero, national coordinator of the third Hispanic encounter, said the meeting was part of a process that began at the parish and diocesan level and will culminate at the Washington gathering scheduled for Aug. 15-18.

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# How Sisters of Providence feel about dialogue with church hierarchy

by Martha Brennan

A group of Catholics, primarily women, has expressed "A Call to Dialogue" in the aftermath of the Oct. 7 statement on pluralism and abortion placed in The New York Times.

The upshot surrounding the signing of the statement by members of religious orders raises questions concerning the dialogue between the hierarchy of the Catholic Church and religious institutions.

How do individual members of one religious congregation, the Sisters of Providence of St. Mary of the Woods, feel about and use dialogue with the hierarchy of the Catholic Church?

"I do not have the impression that there is no dialogue," said Sister Ruth Eileen Dwyer, a general officer for the Sisters of Providence. Sister Ruth Eileen said that there is healthy dialogue with Rome on congregational issues such as constitutions and other such matters.

Nationally, many religious women feel the need for more dialogue concerning the authority of the church. The Leadership Conference of Women Religious (LCWR) states that the issue is dialogue, and that the 96 lay and religious signers of the pluralism/abortion statement were trying

to encourage dialogue on moral and political issues.

In response to the signing of the pluralism/abortion statement, the Vatican's Sacred Congregation for Religious sent letters to the superiors of the 24 religious signers asking them to publicly retract the statement under a threat of being dismissed from their religious communities.

Sister Anne Doherty, general superior of the Sisters of Providence, said that when trying to begin a dialogue such as this, it is vital to choose the proper channels of communication. "It is important to lay the groundwork with an appropriate choice of medium," she said, referring to other forms of communication the signers could have chosen such as personal dialogue, letters and meetings.

"Dialogue begins with simple matters," Sister Doherty said. She also said that a particular group should be selected and targeted for dialogue. She stressed that, in order for proper dialogue, a person must discern the issue for dialogue and constantly be consulting and praying for good decision making.

For the Sisters of Providence, Mother Theodore Guerin, foundress, is the perfect model of good dialogue, Sister Doherty

said. She was "a woman of conviction who never lost sensitivity to the broader aspects of issues." In emulating Mother Theodore, many of the Sisters of Providence participate actively on parish councils, in peace and justice causes, in Catholic schools and at the highest levels of diocesan policy-making where official dialogue takes place.

Sister Doherty believes that the Sisters are not passive in decision-making or dialogue, and that they discriminate carefully about the issues whether they be abortion, peace and justice, or parish issues.

Sisters Dorothy Gartland and Kathleen Desautels are two Sisters of Providence who have been involved in issues such as these. Sister Desautels has signed the pledge of resistance. By signing this document, she has pledged to resist a U.S. invasion of Nicaragua by committing acts of nonviolent civil disobedience. Recently, Sister Gartland was arrested for demonstrating outside the Great Lakes Naval Base near Chicago. She was demonstrating against U.S. intervention in Central America.

Sister Desautels and Sister Gartland each acts on individual conscience, and while the congregation cannot financially support their decisions if arrest occurs, there is emotional support and trust from the community, they both said.

"I trust my sisters," said Sister Doherty. "Because the SPs are a heterogeneous group, they think and make judgments differently. But there is also a mutual trust within the community that each sister will make decisions based on much thought and prayer."

How does SP dialogue and decision-making affect the workings of the community? "Each one of us has a responsibility to follow her conscience," said Sister Jane Bodine, director of development for the Sisters of Providence. She said that is also the philosophy of the development office.

When contributors to the congregation are opposed to a Sister of Providence and a particular decision she may have made (for example, to promote the ordination of women), Sister Jane said, both the sister and the contributor have to follow individual conscience, even if that means the contributor feels compelled to discontinue the gift.

On the whole question of dialogue, Sister Alexa Suelzer, a member of the six-

member religious panel assisting the papal commission on religious life, said that as a religious community, "we (Sisters of Providence) do have a voice in promoting dialogue with the bishops on this issue."

Sister Dwyer said that the pluralism/abortion statement will have healthy ramifications in the end. "This is an opportunity to investigate issues of dialogue," she said. But she said she also fears that because the people involved with this issue are human, the farther away the two sides get, the harder it will be to come to a resolution.

Sister Alexa said that the effect of this issue on the bishops' upcoming pastoral letter on American women will be positive because now the bishops are forced to think twice about the content.

Sister Doherty said that she is optimistic about good eventually coming from the situation, and that the bishops have already included women as advisors to the proposed pastoral. But she added, "Developing new attitudes about conflictual issues is a slow process for all of us."

## Evangelization

(Continued from page 3)

directed toward parish renewal as the foundation of evangelization efforts and personal spiritual renewal as a needed experience for evangelizers. Father Waldon summarized this point in his workshop when he noted, "Without the support of the parish staff and parish community, any evangelization efforts will fail."

In his presentation, Father Illig spoke about reaching out to the inactive Catholic. He said there are 15 million alienated and fallen-away Catholics in this country today who need someone to reach out to them in love to help them make the decision to return to their faith. He described the programs his organization has developed for Catholic communities to do this.

The Enthronement of the Scriptures on Friday evening was led by Bishop Joseph Inesch of Joliet, Ill. After the Saturday morning Mass, Cardinal Joseph Bernardin of Chicago conducted a short prayer service and gave a talk. The closing liturgy at noon on Sunday was celebrated by Bishop William McManus of Fort Wayne-South Bend, whose retirement was recently announced.

Several groups exhibited material that is available to help in the ministry of evangelization. Tapes of the lectures and workshops are available from the Resource Center in Indianapolis. The Indianapolis Plan for evangelization is available to parishes from the Office of Evangelization.



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