



EASTER—"The Resurrection" by Bergognone, circa 1510. (NC photo courtesy National Gallery of Art, Washington, Samuel H. Kress Collection)

Archbishop talks about bishops-pope meeting

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara described the March 8-11 meeting of 35 U.S. archbishops with Pope John Paul II and top officials of the curia as "one of the most faith-renewing experiences" of his life.

He spoke at a news conference in his office on Friday afternoon, March 17. Besides *The Criterion*, secular newspapers and television reporters were also present.

"We had four days with the Holy Father," he said, "to worship with him, to share meals with him, and to dialogue with him about mutual concerns. I feel sure that every U.S. archbishop feels the same way I do about the meeting, and most of the members of the curia."

"I'm sure the Holy Father feels that way," he continued. "After the meal he shared with us at the end of the meeting, after he had already delivered his written address, he talked with us for a half hour without text. He thanked us for our obvious concern about the church and for the frankness with which we expressed our concerns."

Archbishop O'Meara said that he was told by one member of the curia that, if the bishops sent reports to the Vatican for the next five years, the pope and the curia would not be able to learn as much about the church in the U.S. as they did during the four-day meeting.

"The pope told us he was glad that he kept the resolution he made to himself to keep silent during the discussions, and to listen carefully," the archbishop said. (Reports said that the pope spoke only a few times and that was to ask the U.S. bishops to speak more slowly so he could understand what was being said.)

"We had every opportunity to say anything we wanted to," the archbishop said. "The topics and the presenters were well-chosen and we discussed every important issue in the church today. Yet no one raised his voice to anybody during those four days. We discussed sensitive issues without rancor."

Asked for some specific issues about which the bishops spoke, Archbishop O'Meara said that the bishops tried to make the point that the U.S. bishops must work in a mixed culture, one that is not always

friendly to Catholic doctrine, and one that doesn't accept authority easily.

"We also asked for better communications," he said. "So many times Vatican documents are issued and the first we learn about them is from the media. This makes it very difficult."

Other issues mentioned by the archbishop included liturgical life ("what kind of freedom do we have to make changes in the liturgy?") and ecumenism ("the session on ecumenism on the last day of the meeting was excellent").

Archbishop O'Meara commented on the presentation made by Cardinal Achille Silvestrini, head of the Vatican's highest court, in which he criticized the number of marriage annulments granted in the U.S. He said that he was one of the U.S. bishops who invited the Vatican to send observers to see the procedures followed by marriage tribunals in the U.S. "We said there can't be quotas for marriage annulments," he said, "and we take our procedures seriously despite what the high figures might indicate."

Another cardinal, Edouard Gagnon of the Pontifical Council for the Family, also mentioned marriage tribunals and in the process stated that "women religious can be very helpful in dealing with marriage cases, but we have to be careful that their tender hearts do not play tricks on them" and they grant annulments too easily. Reminded of this, Archbishop O'Meara said, "Yes, I was sitting there when he said it. You can imagine the reaction of the American bishops." He indicated that the bishops thought this was a sexist remark.

The role of women in society and in the church was also thoroughly discussed, the archbishop said. "The Vatican was interested in the pastoral letter the American bishops are now preparing (probably in November 1990). We

(See ALTAR GIRLS on page 10)

Easter TV Mass

Bishop-elect Gerald A. Gettelfinger of Evansville will be the celebrant for the Easter Television Mass for Shut-ins to be broadcast on WXIN, Channel 59, Indianapolis, on Easter Sunday at 6:30 a.m.

The TV Mass is broadcast each Sunday morning on Channel 59.

Priests, seminarians benefit from Easter collection

The money that Catholics in the Archdiocese of Indianapolis contribute on Easter Sunday in their parishes' regular

collections goes to support the formation of men for the priesthood and to give ongoing support to priests throughout their years of ministry.

It has been projected that \$478,000 will be contributed this weekend, and the money will be used in seven programs that benefit today's and tomorrow's priests.

The largest amount, \$133,000, will go toward seminarian formation, providing room, board and tuition for seminarians in theology and pre-theology, and financial help for summer ministry programs.

The priests' disability fund, which will receive \$110,000, provides a salary for those priests who are unable to be active in the ministry, but who have not reached the retirement age of 70.

The archdiocesan Vocation Office will receive \$86,000. The office maintains a staff of a director, associate director and secretary. It provides vocation awareness material and programs, support and evaluation of potential candidates, and ongoing support and evaluation of seminarians.

The Priests' Personnel Office will receive \$52,000. This office, which con-

sists of a full-time director and part-time secretary, assists the priests' personnel board with priests' assignments and other issues. Included in this budget are expenses for priests' funerals and a supervisory year for newly ordained.

The Ministry to Priests Office, which also includes a full-time priest director and a part-time secretary, will receive \$38,000 to enable it to plan retreats, workshops, individual spiritual direction and other types of personal support for the clergy.

\$32,000 will support priests on sabbatical programs. Each year six priests take part in this program.

Finally, the archdiocese has a Wellness program for priests to which \$27,000 has been allocated. This program, provided through St. Vincent's Wellness Center, includes a thorough physical examination and feedback workshops, which seek to help priests improve their physical, mental, emotional and spiritual health.

In past years, part of the Easter collection paid for graduate studies for priests. However, there will be no diocesan priests in full-time graduate

studies in 1989-90. Also, no money is being allocated for a priests' convocation because it is held every two years.

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FROM THE EDITOR

Where Jesus walked on his way to Calvary

by John F. Fink

Most Christians who go to Jerusalem walk the Via Dolorosa (Way of Sorrows), the path Jesus probably followed carrying the cross to Calvary where he was crucified. This past January our group carried a cross along this way, a different member of the group carrying it between each station, as we stopped for meditation and prayer at each station.

This was the fifth time I had walked the Via Dolorosa (but the first time I had carried a cross), but this time was different. Usually it is very crowded along the streets, with Arab shops selling all kinds of things. This time, because of the Palestinian *intifada*, the shops were closed after noon and there weren't many other people around. We had the place almost to ourselves.

On this Good Friday, let me tell you something about the churches, chapels and other sites connected with Jesus' arrest, condemnation and walk to his death. (The site of the crucifixion itself, and the resurrection, is in the Church of the Holy Sepulchre and I've written a separate article—see page 20.)

THE GARDEN OF GETHSEMANE lies at the foot of the Mount of Olives, across the Kidron Valley from the old city of Jerusalem. It has been kept almost as it was at the time of Jesus' agony there, even with some of the same olive trees. Botanists say that eight olive trees there might be 3,000 years old.

Here is located my choice for the most beautiful church in Jerusalem, called the Church of All Nations



because 16 nations contributed to its building in 1919-1924. Part of the rock where Jesus probably suffered his agony is in front of the main altar (the group I was with in 1982 said Mass at that altar). The cupolas are decorated with beautiful mosaics and the windows are of translucent alabaster. The church is kept dimly lighted and it is a perfect atmosphere for prayer and meditation on the agony in the garden.

After his arrest in the Garden of Gethsemane, Jesus was led to the home of the high priest Caiaphas, where he was tried before the Sanhedrin. Today the Church of St. Peter in Gallicantu (cock-crow) is on this site. Here Peter wept when the cock crowed after he had denied knowing Jesus. Excavations below the church uncovered a stone mill, a dungeon, a courtyard, servants' quarters and remains of an old Byzantine church. (The first time I visited the Holy Land, in 1973, our small group said Mass in what might have been Jesus' cell. The celebrant was Msgr. John Foley, then an editor but now an archbishop and head of the Pontifical Council for Social Communication in the Vatican.)

AFTER JESUS SPENT the night in Caiaphas' dungeon, he was taken to the Antonia Fortress, where he was scourged, crowned with thorns, and condemned to death by Pilate. The convent of the Sisters of Zion and a Franciscan convent are now on this site, as are the first two stations of the Via Dolorosa.

In the basement of the convent of the Sisters of Zion is the actual pavement of the site where Jesus had his public trial (called "*Lithostratos*," a Greek word). Traces of games played by the Roman soldiers are carved on the surface of some of the stones. The pavement stones are striated to prevent horses from slipping and there are channels in the pavement to collect rainwater into huge cisterns under the pavement. (We even went

down into those cisterns, which contain millions of gallons of water.)

There are two chapels here: the chapel of the Flagellation, the traditional site where Jesus was scourged and crowned with thorns, and the chapel of the Condemnation, where Pilate condemned Jesus. It is also called the *Ece Homo* chapel because here is where Pilate said, "Behold the man!" (Our group said Mass in this chapel on this trip.)

JUST AS THE FRANCISCANS do every Friday at 3 p.m., our group left the Antonia Fortress with a cross to walk the rest of the Via Dolorosa. These are the traditional 14 stations of the cross that are in our churches. Besides the two that are in the site of the Antonia Fortress, seven stations are located in the streets and the last five are within the Church of the Holy Sepulchre.

It probably should be said that the Via Dolorosa is a walk of faith rather than a walk through history. Of the 14 stations, nine are related in the Gospels and the other events commemorated might or might not have actually happened. Of those that certainly did happen, the actual location is uncertain—except for the site of the crucifixion itself, of which there seems to be little doubt. Today's Via Dolorosa, established in the 18th century, is the most direct route from the Antonia Fortress to Calvary along today's street pattern.

That makes little difference, though, to those who walk the Via Dolorosa in faith. They know that this is where Jesus, the second person of the Holy Trinity, was cruelly scourged, crowned with thorns, made to carry a cross through a hostile crowd, and was crucified—all this out of his love for mankind and in obedience to the will of his Father. If certain events didn't happen precisely where they are indicated today, they did happen nearby.

Catholic-Jewish program finds discord

by John F. Fink

Rabbi Jonathan Stein of the Indianapolis Hebrew Congregation (IHC) and Father Clem Davis of St. Monica's Catholic Church discussed "Israel and Theology" March 14 in the second in a series of programs on the relationship between Catholics and Jews. The program, moderated by Msgr. Raymond Bosler, was at IHC.

The third program was this past Wednesday and the program will conclude at an address by Archbishop Edward T. O'Meara during a worship service at IHC on Friday, April 7 beginning at 8:15 p.m.

The series is being sponsored by the Interfaith Office of the Archdiocese of Indianapolis and the adult education committee of the IHC.

Besides the two main speakers, the others on the panel were Thomas D. Mantel, member of the executive committee of the Anti-Defamation League of B'nai B'rith, and Andrew Hohmann, professor of theology at Marian College.

While the first program in the series March 7 emphasized what is good and right in Jewish-Catholic relationships, the program on March 14 brought considerable disagreement, particularly because of Mantel's remarks.

As the first speaker, Rabbi Stein identified three things about Jews that

non-Jews should know: who Jews are, the role of land in Jewish consciousness, and the meaning of suffering for Jews.

In regard to the first item, Rabbi Stein said that Jews are a unique combination of religion, history, culture, ethnicity and tradition. Many Jews do not follow the Jewish religion, but they are still good Jews. One becomes a Jew, he said, either biologically by being born to a Jewish mother or by choice, i.e., conversion to the Jewish faith. However, he emphasized, one thing Jews are not is a race because Jews can be any race.

During his talk, Father Davis concurred that learning what it means to be a Jew is a "hurdle" for Catholics. He said that, when he was in Israel, he was surprised to find so many secular Jews since those who follow the Jewish religion are only about 10 percent of the Israeli population.

The second item in Rabbi Stein's list was understanding the Jewish attachment to land. He said that this goes back to God's promise to Abraham that he would give this land to his descendants. He said that Zionism has been a part of Judaism for millennia, at least since the Babylonian exile. He said that the failure of the Vatican to recognize Israel has been a great disappointment and frustration to Jews and, when the Vatican admitted that there are no theological barriers to such recognition, this was even more distressing because it meant it was a political matter.

During his talk, Father Davis admitted that it is important that Catholics understand the link between the Jewish people and the land of Israel, but he took issue with Rabbi Stein's remarks on the Vatican's position on Israel. He said that many Vatican statements make it clear that the Vatican does recognize the state of Israel and also its right to exist with defensible borders. What the Vatican hasn't done is to establish diplomatic relations with Israel.

The Vatican's position, Father Davis said, is that certain problems must be cleared up before diplomatic relations can be established, including Israel's rightful borders, the status of the West Bank, and the status of Jerusalem. The Vatican believes that Jerusalem should be an international city because of its importance to Jews, Christians and Moslems.

Rabbi Stein's third point was the role of

suffering for the Jews, particularly an understanding of what the Holocaust means to them. It is true, he said, that other besides Jews died in Nazi concentration camps, but it was only the Jews who were singled out for genocide.

This is why Jews are pained at the pope meets with Yasser Arafat or Kurt Waldheim, Rabbi Stein said, or when he visits a concentration camp and the only Jew he talks about is Jesus. Jews also resented the beatification of Edith Stein, he said, because she wasn't killed because she was a Catholic but because she was a Jew.

Furthermore, he said, Jews are disappointed by papal statements that indicate that Judaism is a "failed religion" and should be replaced by Christianity. "We believe that the pope is ambivalent," Rabbi Stein said. "He doesn't know what to do with us. We're still here and we flourish. The pope doesn't know what to do with that."

The rabbi was quick to say, though, that what he said about the Vatican doesn't apply to Indianapolis. He said that Archbishop O'Meara is understanding and the Jews have always had "a wonderful relationship with the church's ecumenical office."

Father Davis replied to some of the things Rabbi Stein said. He pointed to changes in the liturgy that no longer have

Catholics praying for "the conversion of the perfidious Jews." He said that, at least since 1965, there has been a change in the climate so far as Catholic beliefs about

the Jews is concerned.

He quoted from a 1988 statement by Cardinal Joseph Bernardin of Chicago to the effect that there is no attempt on the pope's part to "de-Judaize" the Holocaust by emphasizing the non-Jews who also were killed. He pointed to a series of statements by the pope, published by B'nai B'rith and the National Conference of Catholic Bishops, that emphasized the spiritual bond that exists between Catholics and Jews. "The pope often calls the Jews our brothers and refers to them as our elder brothers," he said.

The most provocative part of the evening occurred during Mantel's response to the speakers. "I accuse the non-Jewish world of two sins," he said. The first was "the sin of hostility. For centuries, the church preached hostility toward the Jews from its pulpits and this

was directly responsible for the Holocaust," he said.

The second sin, Mantel said, "is the sin of indifference." He said that at present "the Catholic Church has not left its pulpits sufficiently to go out into the world to do the work for the poor, the hungry, and the needy. This point was immediately challenged by a woman in the audience who pointed out that all that is being done by Catholic missionaries and by many other people.

Mantel also asked five provocative questions: 1. "How can the Catholic Church venerate Mary and demean all other women?" He said that, from the beginning of the church, it has taught that women are evil. 2. "Why worship God's messenger and ignore God's message?" 3. "Why doesn't the church allow its best men to marry?" 4. "Why doesn't the church pay more attention to man's relations to man?" 5. "Why is the church so preoccupied with death? (While Mantel was speaking, a man in the audience arose noisily and stomped out of the room in evident anger.)

During the discussion period, Father James Farrell said that the Jews should be able to live better than anyone else in the people who haven't a homeland. He asked, therefore, if Jews shouldn't be the first to protest violence against the Palestinians.

Rabbi Stein replied that the question was expressed too simplistically. As a good American liberal, he said, he tends to believe that problems are solved by talking and by compromise. However, he said, problem solving in the Middle East is not done that way. We cannot approach Middle East problems with our mentality, he said, because "we are dealing with an enemy that operates differently than we in America do."

He asked who will sit in good faith across the table to negotiate with the Israelis. Jews still consider the PLO a terrorist organization, he said. Mantel then said that the Palestinians' *intifada* is a public relations play on the part of the PLO. "They make sure there are TV cameras around to show children throwing stones at soldiers who respond with guns," he said. "When the TV cameras leave, so do the children," he said.

Archbishop O'Meara's Schedule

THURSDAY, Mar. 30—Sacrament of Confirmation administered at St. Ambrose Parish, Seymour, and for the parish of Our Lady of Providence, Brownstown, Eucharistic Liturgy at 7:30 p.m. with reception following.



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ARCHDIOCESAN CATHOLIC CHARITIES

St. Elizabeth's—choices for unwed mothers

by Mary Rose Nevitt

St. Elizabeth's has preserved its prime mission for almost 75 years, to offer quality maternity and child care programs on a statewide basis.

Society has changed dramatically over that period of time. And St. Elizabeth's, at 2500 Churchman Ave. in Indianapolis, has grown to meet the evolving needs of birth mothers, single parents, and adoptive couples. Its services extend far beyond the home for women with unplanned pregnancies.

The most visible services offered by St. Elizabeth's are its residential facility, which can house as many as 26 women, and the administration building, which contains prenatal clinics, classrooms, meeting rooms, and offices.

Lynn Olson is coordinator of St. Elizabeth's residential program. "We provide a residence, continuing education, prenatal medical services, counseling, prenatal classes, and recreational and social activities," she said.

The residency program has decreased in demand somewhat in recent years, Olson said. She attributes the decrease both to more abortions and to a less-judgmental attitude by society toward single mothers.

In addition to its residential program, St. Elizabeth's also maintains an extensive outreach program. Terese Maxwell and Noel Evans are the agency's two outreach social workers. They travel virtually the entire state providing individual and family counseling to those who choose not to enter St. Elizabeth's residential program.

Maxwell, who also speaks to high school and other youth groups regularly, believes the outreach program will continue to expand as more people become aware of it. "Very few people realize how many services we provide besides residential," she said. "Or that we serve as many or more non-Catholics as we do Catholics."

Although the outreach program is designed to help young women regard-

less of their decision to parent their children or to place them for adoption, many choose adoption after counseling from Maxwell or Evans. As Maxwell said, "Parenting should involve responsible decision making."

Jan Ash, adoption social worker, noted that the recent trend for women to parent their children translates into challenges for St. Elizabeth's. Approximately 96 percent of young unmarried mothers are now choosing to keep their babies. "We need to promote adoption as a viable alternative to abortion," Ash said. "In some cases it's a better choice for the mother and the baby than trying to parent the baby."

Mary Rose Nevitt, associate director of St. Elizabeth's, says that St. Elizabeth's is unique and the reason is one word: care. "We care very much about the women we serve," she said. "We are much more sensitive to their needs. We help them make decisions that are best for them and their babies. And before we ever place a child we carefully screen and work with the prospective adoptive parents."

Another program that makes St. Elizabeth's unique is its Tender Care Program. Michelle Prendergast, program director, says that "Tender Care gives young mothers a chance to make wise, informed decisions. Whether they choose to parent or to place for adoption, the program gives them time to make the right choice."

The Tender Care Program currently has 34 families licensed to care for infants temporarily until a mother makes her decision. Prendergast said there will be a need in the future for additional families, especially for those willing to care for "special needs" children. "Many families like to care for healthy, white infants. Few are qualified or wish to care for special needs children, including minority children and those with medical problems."

Two recently developed programs demonstrate St. Elizabeth's commitment to the future and the changing needs of the women it serves. The first is its

southern Indiana "satellite" facility located in New Albany. Joan Smith is regional coordinator in charge of the facility, which is expected to be in full operation this spring. Similar satellite operations are anticipated in Batesville, Terre Haute, and other appropriate Indiana communities.

The second new program is the Parent and Child Together (PACT) program. According to PACT director, Brenda

Darmelio, PACT provides counseling, educational/vocational planning, training in parents' life skills, and prenatal care to pregnant and parenting young women. PACT also maintains an office and social worker in Bloomington.

St. Elizabeth's is building on its tradition to face the future. It will continue to offer loving choices for today and tomorrow, and serve without regard to race, religion, age, marital or economic status.

Archdiocesan Board of Education to receive award from NCEA

by Margaret Nelson

The Archdiocese of Indianapolis will be well represented at the National Catholic Educational Association Convention in Chicago next week, March 27-29.

For one thing, the Archdiocesan Board of Education (ABE) will be given an award for outstanding service.

And several administrators from the Office of Catholic Education (OCE) and two principals of archdiocesan schools will present workshops during the convention.

G. Joseph Peters, coordinator of school services for the OCE, and Jeanette Colburn, principal of Holy Name School, Beech Grove, are providing a workshop. The presentation on "Finding Catholic Identity: The Catholic Identity Instrument" will be given at 11:45 a.m. on Monday in McCormick Place, after the keynote address to be delivered by Atlanta Archbishop Eugene A. Marino.

The practical instrument for assessing the Catholic identity of schools—Catholic Identity—was developed by the Archdiocese of Indianapolis. The presentation at the NCEA convention will explain the concept from a school principal's point of view.

The Catholic Identity instrument identifies these elements: Catholic leadership, religious education/massage, worship, faith development, witness/service, faith community, total person/student, philosophy, tradition and parental involvement.

The two presenters will offer practical advice on characteristics which enhance this unique identity of Catholic schools.

Frank X. Savage, executive director of the OCE, and Ellen Brown, coordinator of boards for the archdiocese, will give a session titled: "Preventing and Managing Conflict: Some Workable Tools for Boards" on Tuesday afternoon, March 28.

On Wednesday afternoon, Father Clem Davis, pastor of St. Monica Church, Indianapolis, and Jeanette A. Duncan, principal of the parish school, will present: "Pastor-Principal: Teaming for Catholic Education."

Providence Sister Lawrence Ann Liston, archdiocesan director of schools, will be chairing two sessions on Wednesday.

She Weber, former director of boards for the archdiocese; Mike Mason, former archdiocesan coordinator of adolescent catechesis; and Larry Bowman, former principal of Chatham High School in

Indianapolis, will also be making presentations during the conference.

ABE president David Moebis will accept the award for the board immediately following a Tuesday evening session on "How Parish Pastoral Councils and School Boards Can Work Together." Savage, Brown, and Sister Lawrence Ann will be present for the ceremony.

The ABE was selected by the National Association of Boards of Catholic Education of the NCEA to receive the award "for substantial contributions to Catholic education."

In the nomination letter for the ABE, Savage cited "the establishment of an educational planning process for boards of education" which has produced 120 boards "actively engaged in planning for the future of total Catholic Education in their respective deaneries and parishes."

Savage commended the board for Catholic education campaigns, interparish junior highs and deanery religious education programs, among other achievements.

The OCE director sent support letters from 11 people, including Archbishop Edward T. O'Meara and Evansville Bishop-elect Gerald Gelfingier, who was former superintendent of education.

Documentation with the nomination also included the 1989-92 ABE educational plan, the ABE mission statement, and the personnel process guide: "Boards as Stewards."

The ABE 1989-92 goals include strategic objectives for the next year. The goals are: "1) to promote a dynamic vision of total Catholic education which integrates diverse educational forms and develops Catholic global citizens; 2) to facilitate the identification and effective utilization of physical, programmatic, financial, and human resources to carry out the mission of total Catholic education."

The third goal of the ABE is "to provide training for total Catholic education leadership development at the archdiocesan, deanery and parish levels; 4) to stimulate inter-parish sharing of all total Catholic educational resources; and 5) to establish collaborative relationships with the people that we serve and with other agencies and ministries that will enable all to effectively carry out their specific missions."

The Indianapolis ABE will be one of eight outstanding Catholic education boards to be honored at the NCEA convention. A reception will follow the award ceremony at the Hilton Hotel.

Several principals and staff people will be attending the NCEA convention.

Bishop Sullivan to keynote Charities Award Dinner April 6

Bishop Joseph M. Sullivan, auxiliary bishop of the Diocese of Brooklyn, will discuss "The Social Mission of the Church: The Role of Catholic Charities" as keynote speaker for the third annual Catholic Charities Awards Dinner April 6 at the Catholic Center in Indianapolis.

Archbishop Edward T. O'Meara will preside at the ceremony and recognize the work of 15 volunteers, staff members, and board members of Catholic Charities agencies throughout the archdiocese.

Bishop Sullivan also serves as episcopal liaison for Catholic Charities USA with the National Conference of Catholic Bishops.

Five board members, five staff members, and five volunteers will be recognized for exemplary work.

Board members receiving awards are Ron Dossie, representative to the Archdiocesan Catholic Charities Board for the Seymour Deanery, and most recently the past president of that board, Larry Gold, St. Mary's Child Center; David Dreyer, Catholic Social Services; Dr. Joseph Fitzgerald, St. Elizabeth's Home; and Pat Jenkins, Terre Haute Catholic Charities.

Staff members who will be honored are Gloria Sahm, longtime nurse at St. Elizabeth's Home; Charles Godbey, maintenance supervisor for Terre Haute Catholic Charities; Nancy Hildwein, responsible for financial records for Catholic Social Services; Janice O'Hara, St. Mary's Child Center social worker; and Barbara Williams, the first full-time director of New Albany Catholic Charities.

Volunteers to be recognized are Sam and Peggy Jeffries, who serve in the St. Elizabeth's Home Tender Loving Care program for infants; Pat Bromer, a Crisis Office volunteer for Catholic Social Ser-



Bishop Joseph M. Sullivan

ices; Ruth Scheidler, active in the work of Bethany House for the Terre Haute Catholic Charities; and Bonnie Head, a St. Mary's Child Center volunteer in the self-discovery pre-school program.

Scheduled in the center's assembly hall, the program is open to the public. Dinner reservations are \$15 a person. A reception at 5:30 p.m. precedes the 6 p.m. banquet.

Reservations are not required for Bishop Sullivan's address or the awards program.

For more information, contact Donna Laughlin at the Catholic Charities office at 317-236-1531 or 317-236-1500.

Neophyte Mass is scheduled for Sunday, April 2 in the cathedral

Archbishop Edward T. O'Meara has invited all Catholics in the archdiocese to join him in welcoming new Catholics at the eighth annual Neophyte Mass on Sunday, April 2 at 4 p.m. at SS. Peter and Paul Cathedral, 14th and North Meridian streets, Indianapolis.

The title "neophyte" applies to those over eighteen who have been 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 at the Mass.

The priests of the archdiocese, including Father David Coats, chancellor, and members of the priests council will celebrate with Archbishop O'Meara, Benedictine Archabbott Timothy Sweeney of St. Meinrad Archabbey and Bishop-elect Gerald Gelfingier of Evansville.

The liturgy is being planned by the Office of Worship. The Cathedral Choir, under the direction of Geraldine Miller, will participate. Following the ceremony, the archbishop will personally greet the neophytes at a reception to be held in the Assembly Hall of the Catholic Center.

Commentary

THE BOTTOM LINE

Some new and some old thoughts on anger

by Antoinette Bosco

I wonder why some people seem to enjoy getting angry. I have always found anger a most unattractive quality in a person, and now there appears to be a more negative result to anger than there were unattractiveness.

New research suggests that cynicism, mistrust and anger are the "toxic core" of behavior which puts many aggressive people at greater risk of heart attacks and early death.

Dr. Redford Williams Jr., a professor of psychiatry at Duke University, recently presented his evidence at a meeting of the American Heart Association. His



study found that of 118 lawyers who underwent psychological testing in law school, those who had a high "hostility score" were 4.2 times more likely to die over the ensuing 25 years than the others.

Back in the 1970s, two San Francisco cardiologists developed a theory that ambitious, impatient people, Type A personalities, were twice as susceptible to heart failure as easy-going people. That theory is now being challenged.

However, Williams is focusing now on hostility rather than aggressive ambition as the most unhealthy characteristic of the Type A personality. He emphasizes the harmfulness of the cynical mistrust exhibited by those who blow up frequently and blame others for ordinary inconveniences, like slow elevators and long lines at the bank or supermarkets.

Williams speculates that anger produces stress hormones, prolonging a "fight or flight" response and stimulating adrenaline. He suggests that large increases in body chemicals might cause changes in the lining of arteries, leading to maladies such as arteriosclerosis.

Whatever the biochemistry, I am convinced that people who constantly indulge in angry outbursts are not doing themselves or anyone else any good physically.

Self-control used to be considered a virtue. But somewhere along the line, too many people decided it was passe.

The pop-psychology movement which began in the 1950s and got status in the 1960s may account for why people started to air their unattractive emotions in public, without conscience qualms. We kept hearing that it was unhealthy to hold anger inside.

My question would be, isn't there still a case for old-fashioned self-control to be exercised in the face of life's annoyances and insults? A furious outburst which makes other people feel lousy is just a childish tantrum which mostly has the effect of spreading negative feelings.

Of course, there is legitimate anger that should be expressed, but this should be done responsibly. Serious anger for legitimate causes has to be dealt with constructively by addressing the source.

After all, to recognize anger and then deal with it gracefully is a mark of maturity and a Christian quality. Jesus himself said that if you want to bring a gift to the altar but are angry at your



brother, you should go first and make up with your brother.

In the Old Testament, the Lord says he detests the one who "sows discord." Of course, simply to become angry may not make one a sower of discord. But can anger that is allowed to fester get in the way of our ability to reach God?

Interestingly, 20th-century science and medicine are now bearing out many age-old biblical truths. Living the good Christian life may, in the last analysis, be the best medicine of all.

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TO TALK OF MANY THINGS

Real problem is rejection of objective truths that justify authority

by Dale Francis

A *Chicago Tribune* correspondent, covering the opening of the meeting between Pope John Paul II and the American archbishops, quoted one archbishop's explanation to the pope of how the situation is in the United States.

It is his thought I wish to discuss. Basically I believe he described the situation with some accuracy. My argument is not really with him and I'm not even going to identify him. But I think there is something more that needs to be said that identifies the real problem today, for all the nation but especially for the church.

The archbishop said that Americans,



imbued with the spirit of democracy and individual freedom, are deeply suspicious of authoritarian pronouncements.

He continued, "Authoritarianism is suspect in any area of learning or culture. Individual freedom is prized supremely. Religious doctrine and moral teaching are widely judged by those criteria."

Therefore, to assert that there is a church teaching, with authority binding and loosing for all eternity, is truly a sign of contradiction to many Americans who consider the divine right of bishops as outmoded as the divine right of kings."

Aside from the close, which must have been a literary device since no one thinks of the "divine right" of bishops, the archbishop portrayed an existing situation. There is in the general population a suspicion of authority.

But there is some question to what degree the spirit of democracy and individual freedom has brought about this suspicion.

Respect for authority has not in our national past been alien to a spirit of freedom. It is true there has developed suspicion of authority but it would be strange to think this should reach a present state of open antagonism to authority as it, after two centuries, present Americans possessed some greater spirit of freedom.

When Pope John Paul II visited the United States in 1987, the secular news media and some Catholic journals carried stories of the rejection of the authority of the pope and his teachings. It turned out that the Catholic people showed a different attitude by their response to the visit, but a rebellion against the pope did exist and still exists.

But what is called a rejection of authority and authoritarian pronouncements is not really what it seems to be—in society or in the church. It is something of a more serious nature. It is the sign of an emerging victory of the most pernicious and persistent enemy, not that which opposes

authority but opposes the concept of objective truth.

This has been the philosophic and theological attack for half a century. It has been strengthened because this has been a time of the greatest scientific development and change, the greatest growth of knowledge. If such change is observable concerning the material world, then it is easier to argue the same variability exists in spiritual and moral values.

The problem is not rejection of authority but of objective truths that justify the existence of authority. Everything is up for grabs; religious truths do not exist but are in process, standards of morality and responsibility are relative.

If we are to defend religious truths and moral values, we must understand the true nature of the enemy. The attack is on the very existence of objective truth, an attack on the church based on truths, and on the nation, because there is a denial there are self-evident truths.

EVERYDAY FAITH

Liturgically speaking, it's the biggest week of the church year

by Lou Jacquet

Liturgically speaking, it's the biggest week of the church year, with the entire Paschal Mystery of death and resurrection passing before us between Palm Sunday and Easter morning. But to be honest about it, some of us are more Good Friday than Easter Sunday at this moment in time.

That's not to say that we do not believe in the resurrection. It's not to be taken as meaning that we don't look forward with eager anticipation to the Gospel reading in which the angel discovers an empty tomb, for we know upon hearing that wonderful story that we need never again fear evil or death, since Christ has triumphed over both. It's certainly not to indicate anything other than wholehearted belief in the power of the resurrection and everything it has meant to Christianity. After all, without the resurrection, we are a people without hope, whistling in the dark, too foolish to know that we have nothing to live for.

No. The reason some of us identify

more with Good Friday than Easter Sunday at the moment is that, for one reason or another, we are locked in a struggle with difficulties that threaten the very fabric of the existence we have so long taken for granted.



For some of us, that might mean we have lost a job we dearly loved. For others, it might mean enduring a particularly dark period in the lives of our sons and daughters as they struggle with drugs or alcohol abuse or some other problem. Others in the pews around us this Easter week may link back tears resulting from failing marriages that no amount of good will or hope or prayer itself can save. Still others among us know the pain of losing a loved one recently to death through accident or illness. All of these, try as they might to celebrate the resurrection come Sunday, cannot shake the taint of loss and sorrow that befits Good Friday more than Easter Sunday.

Then a no easy answer to the hurt these people feel. For some, the struggle will be too much; many will spend a lifetime locked in bitterness or despair, unable to overcome their brokenness despite their best efforts to do so. For others, the dying and rising of that broken God-man will be a beacon of hope for the resurrection within that they so desperately seek. Perhaps, through their own efforts and the prayers of those of us who know and love them, that inner resurrection may not be far away.

This Easter, surrounded by the lilies and

the finery and what we hope will be weather lovely enough to highlight the high point of the liturgical year, let us remember those among us (in church, and those who do not come to church) who cannot yet fully share in the joy of the resurrection. Let us pray for them and let us remember that the line between wholeness and brokenness, as the God-man so well knew, is a fine line, indeed.

the criterion

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Point of View

Good Friday: The suffering goes on

by Ivan J. Kauffman

Good Friday, as everyone knows, is about suffering—the suffering Christ endured on a certain day nearly 2,000 years ago in Jerusalem, during the Roman occupation. Every time you see a crucifix it's a reminder this event is central to our religion.

But Good Friday isn't just about Christ's suffering in the world—including the suffering, taking place while you are reading this column.

Suffering is an ugly subject. Instinctively we turn away when we see it. We look the other way when poor people need money. We're embarrassed when we see handicapped people. We turn the page when our newspapers report human rights violations. We avoid visiting sick friends.

We'd like to believe such things never happen—that we live in a world where there is no crime, no mental illness, no birth defects, no air pollution, no political violence, no economic injustice. But we don't.

The sad fact is that people do awful things to each other. They lie. They steal. They cheat. They say cruel things. They dominate each other with various kinds of violence. They even kill one another from time to time. All these actions produce suffering—some of it unintended—but suffering nevertheless.

And even if by some miracle we were able to stop committing evil ourselves there would still be all the evil we inherit from the past.

Christians believe that if Adam and Eve hadn't ignored God and tried to run the world themselves, there would be no suffering. But that fateful, long-ago event did occur and we continue to experience its consequences. The scriptures say it changed the world from a paradise into the place we now know, where pain and suffering exist.

Because evil entered the world our only choices now are either to live in the very imperfect world which exists or not live at all. And to live in the world as it is means participating in its suffering.

The question we face this Good Friday is really no different than the one Jesus had to answer, and it is this: Are we willing to share voluntarily in the world's suffering, or are we going to add to it?

Jesus could have fought back when the soldiers came to arrest him. Certainly St. Peter made it clear he was willing to go into battle on Jesus' behalf, and after the triumphant entry of Palm Sunday it seems certain many others would have joined him in a holy crusade against the occupation army and its collaborators.

But Jesus told Peter to put his sword away, and healed the wound Peter had inflicted on one of the soldiers. Then Jesus accepted arrest and the ultimate indignity—an unjust trial followed by capital punishment.

Like the martyrs who have followed his example down through the ages Jesus chose to suffer rather than to inflict suffering on others. He had every right to defend himself but he voluntarily gave up that right. And by that choice we have all been saved—not only eternally, but also from a never-ending cycle of violence and revenge in the here and now.

When we kiss the cross during the Good Friday liturgy, what does it mean? Are we doing it simply because it's tradition or are we committing ourselves to entering voluntarily into the world's suffering the way Christ did?

The case for all-female colleges

by Sister Barbara Doherty, SP

President, St. Mary of the Woods College

In the mid-1800s, when many American colleges were founded, most women were destined to become homemakers and mothers. Women's colleges sprang up across the nation, offering courses designed to help proper young ladies prepare for a "good" marriage.

Then, in the 1920s, as women began to enter the work force, women's colleges responded by providing education in such fields as teaching, nursing and

journalism. Gradually, as women expanded their horizons, so did women's colleges, offering more diverse options to their students.

The 1960s and '70s found women seeking to enter occupations formerly open only to men—business, law, medicine and the sciences. Once again women's colleges changed with the times, developing curricula which prepared their students for success in those fields.

Today, on the brink of the 21st century, women's colleges are educating their students in everything from micro-computer technology to music therapy to bilingual education.

In fact, for the last two centuries, women's education has been defined by women's needs. Enrollment in an all-female college provides opportunities for women that just aren't available at most coeducational schools.

Most women's colleges are small private institutions with low student-teacher ratios where women are encouraged to express their opinions in the classroom. The specialized atmosphere allows women to assume leadership roles, fight stereotyping and maximize their opportunities.

This is often not the case at coed schools, where a number of studies indicate that discrimination remains in many classrooms. Female students get interrupted more, get less eye contact from professors, get called on less frequently and are less likely to get a response when they make a comment.

At women's colleges, students develop self-confidence, independence and self-respect as they participate in a wide variety of collegiate experiences. The editor of the school newspaper is a woman, as is the president of the student senate and the star athlete.

Students are exposed to many successful female role models at all-female schools. Seventy-one percent of all presidents of women's colleges are women, compared to just eight percent at coeducational institutions. In addition, many faculty members, administrators and board of trustees members at women's colleges are female.

Women's colleges give special attention to the growing number of adult women entering college for the first time or returning to complete degrees after a long absence, with concepts like a Women's External Degree Program at St. Mary of the Woods College, an opportunity for learning in a non-traditional format.

The number of alumnae of women's colleges is small compared to the total number of college graduates, yet their outstanding accomplishments speak for themselves.

More than 40 percent of the female members of Congress are graduates of women's colleges. A full one-third of female board members of Fortune 1000 companies are also alumnae of women's colleges, as are nearly 40 percent of the women selected recently by *Business Week* as rising stars of corporate America.

Former vice-presidential candidate Geraldine Ferraro, USA Today publisher Cathleen Black, award-winning actress Meryl Streep, CBS White House correspondent Lesley Stahl—all are women at the top of their fields, and all are graduates of women's colleges.

Alumnae of women's colleges often earn higher salaries than their counterparts from coeducational institutions. A study of 1967 female graduates of American coed colleges showed that eight percent were earning more than \$35,000 a year in 1985. But among 1967 graduates of women's colleges, 28 percent of those working were earning more than \$35,000.

Women's colleges offer a unique opportunity for serious students with their sights set on a future filled with success, leadership and fulfillment. Their history of strong career preparation and their future of educating the female leaders of tomorrow demand serious consideration from the education-buying public.

Women's colleges are currently experiencing a resurgence of interest and an upturn in enrollments. It's no wonder—in today's value-conscious society, education at a women's college is truly a wise investment.

To the Editor

Call a sin a sin, not mental illness

It seems strange to me that today Scripture scholars want to rename sin and call it mental illness. Sounds more like what some psychologists and psychiatrists would say.

Whether or not Mary of Magdala was a prostitute or not really isn't the question. The real question is, do we call sin sin or do we whitewash it by calling it an illness? Don't get me wrong. There are illnesses—like addiction, but even then we have to do our part, or they can become sin, e.g., if knowing we are addicted we do not seek help.

Jesus came for sinners and the sick. This means prostitutes, homosexuals, murderers, rapists as well as the slanderer, the liar, or whatever sin you want to name. But we have to admit we are sinners and turn to Jesus in faith, and ask his forgiveness, and ask him to come into our hearts as Lord, Savior and King. We have to give him first place in our hearts.

If we really look closely at the Scriptures, we see that women and sinners were very much a part of Jesus' commission to go tell the Good News. The Samaritan woman at the well went to

the people in the town and told them the Good News. Because of her witness a whole town believed. Mary Magdalene also was a sinner, who repented and was commissioned by Jesus to go tell my brothers.

The St. Patrick's Day dispensation

I checked carefully in *The Criterion*, and also in our church bulletin, and planned my menu accordingly. The corned beef dinner would have to be Thursday evening and the shrimp Friday.

Then, low and behold, I hear the archbishop's assistant call the local radio station on St. Patrick's Day and say Catholics would have a special dispensation to eat meat this day.

I wonder what sort of attendance the seven parishes in the March 17 *Criterion* listing had for their Lenten fish dinners.

Whatever happened to the sacrifice and penance according to the Lenten rules and regulations and not just "try to please the people?" I'll have to listen to the radio Good Friday a.m. and plan accordingly.

I guess I just take this all "too seriously."

Margie Withem

Indianapolis



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Special program fills ministry training needs

by Martha Brennan

When faith seeks understanding, the needs of today's church are studied, explored and met. The Master of Arts in Pastoral Theology (MAPT) program at Saint Mary of the Woods College offers ministers in the church opportunities to take formal theological studies in order to ground their faith in a deeper understanding and knowledge.

The MAPT program is one response to the growing personnel shortage and other needs in the Catholic Church.

"Ministry is the responsibility of all members of the church," said Providence Sister Marie Kevin Tighe, director of pastoral planning for the Archdiocese of Indianapolis. "Meeting the needs of the church is a mature response of adult Christians to witness to the life of Jesus by serving others with love."

The external degree format of the MAPT allows students to spend a limited amount of time on campus. According to program director Providence Sister Ruth Eileen Dwyer, "This method of guided instruction is especially designed for women and men who cannot take time off from professional and family responsibilities to pursue graduate studies in the traditional classroom."

Seventy students are currently enrolled in the five-year-old MAPT program. Many of the 23 graduates of the program minister in a variety of areas within the church. Pastoral, hospital and prison ministry are only a few of the areas where students put into practice what they've learned from the MAPT program.

The need for qualified personnel in religious education is growing within the Catholic Church and MAPT students minister in that area.

According to Matt Hayes, director of religious education for the Archdiocese of Indianapolis, a shift in demographics has created many needs in religious education. "Within the last 10 years more lay people have been ministering in this area. However, their educational backgrounds are different from the priests or religious who had degrees in education and theology but no longer serve in that ministry."

Hayes said that directors of religious education need to have a degree in education and theology to run a parish religious education program effectively.

Mary Jo Thomas-Day, director of religious education at St. Monica Parish

in Indianapolis, said she needed a graduate degree in theology to be a more effective minister. Although she has undergraduate and graduate degrees in education, Thomas-Day said she felt something was missing. "I needed to anchor my personal faith in a deeper understanding and knowledge."

Thomas-Day earned her MAPT degree in May of 1988. "I have been a DRE for 11 years, but I now feel much more confident in my ministry. The theology and Christology education of the MAPT program was an enrichment for me, especially in the area of adult religious education," she said.

Thomas-Day stressed that having a family, working full time and studying was challenging. "I had to discipline myself to study at certain times. But every hour I spent studying and learning was well worth it."

According to Sister Ruth Eileen the graduate forms requires that students spend a weekend on campus at the beginning of each course followed by readings and assignments to be completed at home with the help of regular communications with their professors. In addition, one week is spent on campus for a required intensive course during two summers.

Religious education is not the only need within the Catholic Church that lay men and women are filling. According to Holy Names of Jesus and Mary Sister Louise Bond, ministry development consultant for the Archdiocese of Indianapolis, personnel shifts in the church are creating many new ministries. "Lay men and women are recognizing their gifts as complimentary to the ordained," Sister Louise said. "There is a new awakening and awareness...."

She said there is no limit to lay ministry. "Parishes, hospitals and other institutions need qualified lay ministers. Ministry to people with AIDS, grief stricken people and any area where there is a ministry of comfort, a lay person can respond."

Thomas-Day said that she is "doing theology" by living theology. "I am bringing the presence of Christ to humanity and that is reflected in my life as a wife, mother and full-time minister within today's church."

For more information on the MAPT program, call or write: Graduate Program in Pastoral Theology, Saint Mary of the Woods, Ind. 47876, (812) 535-5212.



BIG READER—Fourth grade students at St. Therese (Little Flower) quiz Pacer center Rik Smits during a recent visit to the school. (Photo by Margaret Nelson)

Smits visits Little Flower School

Thursday, March 9, was a special day for fourth grade students at St. Therese (Little Flower), Indianapolis.

Rik Smits, Indianapolis Pacer center, came to talk to the classes of Helen Daulton and Annette Jones about the importance of reading.

Smits answered the children's questions, which ranged from whether he had a girlfriend to what he thought of the job George Bush was doing.

To the latter question, Smits said he thought Bush was doing all right, but he did not vote for him because he is not yet a citizen of the U.S.

Smits talked about his native Holland, noting that he played basketball there for only two years during high school.

No matter what he discussed, the 7'4" Smits had the complete attention of every child in the classroom. Even sitting on a stool, he was above the other adults there.

Daulton called the Pacer office to arrange the project. She has tried other innovative plans to bring education to life for the children. One of the favorite speakers was Kim Hood of TV Channel 13, who visited the class last year.

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Madison kids make Easter tree



EGGS-PERIENCE—Michele Barlow's first grade class at Pope John Elementary School, Madison, prepares eggs and places them on the Easter tree (from left): Patrick Cantwell, Tony Franz, Maureen Davis, Gary Hubbard, Maureen Davis, Rebecca King, Brendan Pococke, Andy de Lanerans and Barlow. (Photo by Don Wood)

by Don Wood

Michele Barlow's first grade class at Pope John Elementary School, Madison, was inspired by reading the book "The Egg Tree," by Katherine Milhous. The students decided to make their own tree.

With the teacher's guidance, they first had to blow out the contents of the eggs, being careful not to let the eggs collapse after most of the contents had been

removed. Barlow said, "In 30 tries, we lost only three eggs." The practice has been done before in the teacher's home.

The next step was easier. The eggs were dried over the weekend. Then they were colored. A pipe cleaner was inserted into the two holes as each egg was dipped into the dye. After drying, the eggs were hung from the tree.

The whole project was a preparation for the students' celebration of Easter.

DIRECTOR OF SCHOOLS

Sister at mostly-male meetings

by Margaret Nelson

There is a woman on several all-male executive boards around Indianapolis. And she is confident that by being a woman she adds special gifts to the work of these boards.

Providence Sister Lawrence Ann Liston is director of schools for the Archdiocese of Indianapolis.

That means that she "serves as a liaison with local, state, national and archdiocesan agencies," according to a job description of the Office of Education staff members. Of

course, that's not the complete description. But it tells why she's on all these boards.

Sister Lawrence Ann is the only woman on the advisory committee to the state superintendent of education. This committee was reformed because of 1987 legislation dealing with non-public school accreditation. "Currently there are four representatives from non-public schools and three from public schools," she said.

"In general, for all of these things, I feel I bring a different perspective, different gifts, so to speak," said Sister Lawrence Ann. "I have always felt very much respected as a partner and peer."

This year, Sister has been meeting with the Catholic school superintendents of the five Indiana dioceses. The other four superintendents are male. And their associates are all female. The reverse is true in the Indianapolis archdiocese. G. Joseph Peters, coordinator of school services, is Sister Lawrence Ann's associate.

She also meets with the Indiana Non-Public Educational Association (INPEA), which represents Catholic and other religious schools and private schools. She serves on INPEA with Steve Noone, lobbyist; Gene Bruno, representing the Lutheran schools; John Fanning, with the Seventh Day Adventists; and Gene Piccolo, superintendent of schools for the Lafayette diocese.

On Feb. 22, she went with the INPEA group to meet with Gov. Evan Bayh's staff "to make initial contact with that office and express some of the needs and concerns of INPEA. We talked about ISTET, A, and education in general so that they would be

mindful of accredited non-public schools as they prepare rules and look at legislation."

"So often, when an administration approves of rules and legislation, it appears that they are not aware of our services. We asked the governor's staff, when they are forming educational task forces or committees, to appoint at least one representative to bring the perspective of non-public schools," Sister Lawrence Ann said.

"I've never really felt discriminated against," Sister said. "Some women feel they haven't had the opportunities, but I haven't had that problem."

"I think it's just kind of the reality of educational leadership that at the top level the majority of people are male."

One board that she serves is primarily composed of Knights of Columbus. Ironically this board includes another woman. Tracy Cummings joins Sister Lawrence Ann on the board of the Terre Haute Gibault School for Boys.

Sister is not the only woman on the Life Leadership Board, which is planning the new Ruth Lilly Health Education Center to be opened in October. "There are a few more women on that board—five to six." But she and the development director are the only women on the executive committee.

Sister is "very excited" about this new facility, which will be at 21st and Capitol. She chairs the curriculum exhibit committee for the health center, which developed the curriculum for the Health Education Center.

She is pleased that every hospital in the Indianapolis area is cooperating in the health education center project. "It has been a great opportunity, not only for myself. It opens opportunities for our schools and for the students of the archdiocese."

And of course, there are other women on the board of directors for St. Mary of the Woods College, since it is a "Catholic women's liberal arts college."

"Generally, the concept is that many of the leadership people are male. Women are beginning to serve in more capacities. But, I think we bring a different perspective. At least, I think that I bring the gifts of organization and practicality to most of those groups."

Sister Lawrence Ann, who brings her own lunch and bakes treats for her secretary's birthday, thinks her work as a liaison has helped.

"I feel like we've had a good working relationship with Dean Evans (state superintendent of education)," she said of the advisory committee. His staff has "had a very open and listening stance and that has made a real difference to their considering the needs of all students. I think it has been a learning experience for them, because I don't think they realized how many obstacles we experienced in order to meet state regulations."

"Just our structure does not make it easy to comply with some of the state standards," the archdiocesan director of schools said. "Before, non-public schools even had to meet state accounting standards for accreditation—which doesn't even fit because we have individual financial standards at the local level."

Sister Lawrence Ann said, "Our principle reason for existence does not warrant that we have some of the curriculum offerings. A greater percentage of our students attend college. But we were required to have wood shop courses. That requirement is not a necessary component of college prep courses. It doesn't fit the philosophy and need of Catholic school students."

"Basically, we need to actively strive for quality education," she said. "How we as Catholic schools approach that might be different from the local public schools."

"Being involved on these boards is one of my responsibilities as director of schools," said Sister Lawrence Ann. "I've chosen to be more active in those types of things, because it opens up a lot of opportunities for non-public students. I've also come to know a lot of people in the Indianapolis area and become part of the community and involved in its growth."

"It is really important that people from various backgrounds work together for the good of central and southern Indiana."



Providence Sister Lawrence Ann Liston

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CLASS ACT—At St. Michael, Indianapolis, the fourth grade religion class of Maureen Breach decided to put into action what the students were learning about the corporal works of mercy. By doing odd jobs for neighbors and parents, they earned more than \$45, enough to feed 40 hungry people at the Lighthouse Mission.



DRESS UP—Children from the Holy Trinity Community Day Care Center dress as favorite role models during the Black History Celebration. Bianca Winston (from left) is dressed like Sojourner Truth; Ashley Dixon represents Lynette Woodard; and Aaryn Lynch looks like Rosa Parks. The children told stories about the people they imitated and why he or she became famous. More than 40 parents, grandparents, friends of the students and volunteers were invited to a Soul Lunch after the program. The center also visits the Adult Day Care Center across the street, especially making it a point to visit on the day each month when the older people celebrate their birthdays. (Photo by Sue Ann Yovanovich)

Spiritual direction views life journey

by Mary Ann Wyand
Second of two parts

In search of "spiritual bouquets," Christians now have the opportunity to participate in individual spiritual direction with trained religious or lay directors serving in the Archdiocese of Indianapolis.

The primary purpose of spiritual direction, Father Paul Koetter, archdiocesan vocation director, explains, is to enable a person to grow in his or her relationship with God and to facilitate this onward path journey.

Alverno Retreat Center's group spiritual direction program, described last week, offers guided reflection, prayer, and dialogue with others. Those who prefer a more private approach to this very personal journey may opt for one-on-one direction instead.

Questions a person might ask when considering spiritual direction, Father Koetter suggests, are:

- Can I find God in this moment?
- What might God be calling me to do?
- Are there some signs that I need to be aware of?

► How can I achieve peace in my life?

"The role of the spiritual director is to help enable the person to be more engaged in the mission of the Gospel," Father Koetter continues. "It is listening and helping the person identify God's presence in his or her life."

Spiritual direction and counseling interrelate, he says, but there are distinct differences. "Any spiritual direction is

bound to have a little counseling blended in, because a person comes to know God through the events of life."

St. Joseph Sister Karen Van de Walle, an artist and trained director, agrees that guided assistance strengthens this process or *discernment*.

"The main focus of spiritual direction is one's relationship with God," she explains. "The main focus of most therapy or counseling situations is healing brokenness or problem solving."

However, she emphasizes, "This doesn't mean that the brokenness doesn't come into spiritual direction, but when it does come in, it comes in as a way of healing and as a way of bringing the problem to God."

And that, Sister Karen adds, is why a wholistic approach to mental and spiritual health is very important in order to achieve healing.

"I do believe that unless one is willing to do the kind of work needed with a therapist or another counseling professional, it is very difficult to grow spiritually," she continues, "because the problems that one experiences get translated into one's relationship with God."

As part of the initial session, Sister Karen stresses, "I let people know that if there are issues that come up that are therapeutic in nature, I will suggest that they deal with those issues with a therapist."

During four years of service as a spiritual director, the former teacher has found that, "Half of the people I see in direction are not Catholic."

She attributes this to the fact that,

"Other traditions look to our traditions and recognize the significance of spiritual direction as part of one's journey."

Providence Sister Catherine Liver, coordinator of spiritual development at Fatima Retreat House on the Indianapolis northeastside, told *The Criterion* that when a person calls the retreat house for information about spiritual direction, "We set up an appointment for the first meeting, and at that time we talk about the person's expectations, what the person is looking for."

Compatibility is essential for the process of spiritual direction to be helpful, she notes. "We simply see if we fit, if the personalities are going to be in accordance with one another."

Masculine and feminine spirituality generate different needs, Sister Catherine adds. "We're beginning to recognize the difference in feminine and masculine spirituality. Sometimes the person can be open with one director easier than with another. It's important to feel comfortable in the relationship."

Fatima's trained spiritual directors look at the "whole picture," she emphasizes. "Your whole outlook on life and struggles in your work or in your home will have an affect on the person, so we look at the whole picture. Anything that happens in your life—physically, mentally or spiritually—will affect your faith life."

Retreat house staff members encourage flexibility in the choice of director, scheduling appointment times, and frequency of sessions, she says.

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Helen Lair

(Helen Lair is a member of St. Anne Parish in New Castle.)

appointment," Sister Catherine explains, and frequency of sessions depends on "where an individual is in his or her life journey."

Fatima's one-hour sessions cost \$15, but can be negotiated based on the person's ability to pay. A two-day directed retreat includes Bible study, prayer, and reflection with a director, as well as lodging and meals. For information about fees and reservations, contact the retreat house at 317-545-7681.

"There are a lot of special things you can do in the one-to-one relationship," Sister Catherine says. "It's a wonderful sharing experience between the spiritual director and the directee. Both learn in the process. It's amazing. You just feel that God is working along with you."



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Cardinal Ratzinger talks about the meeting with the U.S. archbishops

MILAN, Italy (NC)—Cardinal Joseph Ratzinger, the Vatican's top doctrinal expert, said the high-level meeting between Vatican officials and U.S. bishops was a review of "common suffering and common hope." He said it underlined the "courage" needed to proclaim the Gospel in a world that might not want to hear it.

At the same time, Cardinal Ratzinger said, the four days of talks in early March helped focus on an "imbalance" between

bishops and theologians, which is creating serious problems for the universal church.

Cardinal Ratzinger made the comments in an interview published March 15 by the Italian Catholic newspaper *Avenire*, based in Milan.

The climate of the March 8-11 meeting was "very positive," and there was no sense of a "comparison" between the positions of the Vatican and those of the bishops, Cardinal Ratzinger said. "The real

crux is that today's culture is in large part moving away from the Gospel, instead of absorbing itself to be penetrated by it," he said.

"We don't have any recipes, but we realized that the challenges of our times are serious," he said.

He said it was more important than ever to preserve the "great Catholic school system" in the United States as an "alternative" institution able to evangelize culture.

The meeting, he said, took stock of "a common responsibility" and the need to have "courage in answering these oppositions to the Gospel." That was the "most valuable thing to emerge from this encounter," along with an awareness of the "experience of common suffering and common hope and of the greatness of the Christian response."

During the meeting, Cardinal Ratzinger gave one of the main talks on the bishop as teacher of the faith, warning that theologians and professional educators have largely usurped the bishop's teaching role.

"I wanted to encourage the bishops, on one hand, to have a theology, to promote it, to have a great respect for it, to be open to learning, to study, and on the other hand to carry out their specific role as messengers of the faith," Cardinal Ratzinger said in the interview.

That means, in part, realigning the "almost falsified" relationship between bishop and theologian, he said. He said his comments on this topic at the meeting were prompted by long-developing trends and

by a recent statement by 163 European theologians, who criticized the way Pope John Paul II is using his teaching authority.

The cardinal said he was not surprised at the number of West German theologians who joined the protest, given that in West Germany "there are 600 professors of theology—which in my opinion is too many, at least in proportion to the number of Catholics." The debate on moral theology and on the autonomy of theology is now in "full swing," the cardinal said, and it represents a "difficult moment" for the church.

Cardinal Ratzinger said the pope, recognizing the problem, has been trying to select new bishops who have a "strong theological base, capable of re-establishing that balance which has been lost—a balance between the bishop who is the voice of the faith and the theologian who is the one who reflects upon and deepens understanding of the faith."

The bishops' appointments and other recent steps have helped foment "a sort of rebellion, because naturally some theologians do not want to see that balance restored, and instead see in this a danger to the positions they have developed," Cardinal Ratzinger said.

On the subject of the teaching role of bishops' conferences, which is currently being studied by the Vatican, Cardinal Ratzinger remarked that while a pastoral letter of a large bishops' conference such as that of the United States might have "more weight" for the universal church than that of an individual bishop, the teaching role should not be exaggerated or seen "as if it were an act of divine right."

He said the *de facto* weight of such teaching authority is enough, and to make it more than that by "theologizing" actions of bishops' conferences could be "very serious" for the future of the church.



INFORMAL MOMENT—Cardinal Bernard F. Law of Boston (left), Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace and the Pontifical Council "Cor Unum" (center) and Cardinal John J. O'Connor of New York talk during an informal moment during the meetings between the U.S. bishops and Vatican officials. (NC photo from UPI-Reuters)



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WITH POPE JOHN PAUL II—Cardinal Joseph L. Bernardin of Chicago (left) and Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops (right), stand with Pope John Paul II shortly before the start of a meeting between U.S. bishops and Vatican officials. (NC photo from Reuters)

Altar girls discussed at meeting

(Continued from page 1)
acknowledge our commitment to right injustices done to women."

On the issue of women priests, Archbishop O'Meara said that the U.S. bishops asked for more theological reflection on the ordination of women, but he said that the bishops have accepted the pope's recent document on the laity in which he states that women cannot be ordained.

What about altar girls, he was asked. "We were told that this issue is still being studied," he replied, "but at present the 1980 prohibition against altar girls is still in effect. I realize that some pastors have altar servers now and I believe those pastors have made a mistake in doing it before it's approved."

The archbishop continued, "It's true that women are now permitted to do many things, from lector to Eucharistic minister to taking Communion to the sick, and the U.S. bishops feel that it is not right to prevent a little girl from serving at the altar, but when we said that during the meeting, the response was simply that that's the way it is. It's almost a non-issue, really, but the highest authority in the church still hasn't permitted it. It's awful to alienate people from the church over something like this,

but I can't do anything else about it at this point."

Archbishop O'Meara was also asked about the birth control issue. He said that he doesn't expect the church's position on birth control to change because it is grounded on the church's beliefs in the sacredness of sex and its use in marriage. He said the fact that surveys show that most Catholics practice birth control means that "we haven't done a good enough job of catechizing on this subject," and he reminded that the church has never determined its doctrines by what the majority of the people do.

He went on to say that Pope John Paul, in upholding the teachings of the church on birth control, should not be called a "strict pope." "He hasn't made up any new positions at all," he said, "but he is trying to preserve the 2,000 year teachings of the church."

The archbishop also took issue with a reporter's comment that the pope is frustrated with Americans. "He has never been frustrated with Americans and this archbishop has never been frustrated with him," he said. "His trip to the U.S. allowed him to see the church in action and he continues to call it a marvelous experience."

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Top Vatican officials call meeting successful

by John Thavis

VATICAN CITY (NC)—Three top Vatican officials said the March 8-11 meeting of U.S. bishops and Curia leaders was an unprecedented success that revealed remarkable unity on the need for bishops to defend church doctrine.

The meeting should help put an end to talk of division between the U.S. and Vatican hierarchies, the officials said in separate interviews March 16-17, a week after the four-day session at the Vatican.

They said follow-up to the meeting could come in a wide range of pastoral steps.

Doctrinal "confusion" among U.S. Catholics was a major concern at the meeting, and one tool that will help bishops respond to it will be the universal catechism currently under preparation. It will be a compendium that will be "normative" for all other Catholic teaching aids, said Cardinal William W. Baum, prefect of the Congregation for the Vatican Education.

U.S. Archbishop John P. Foley, the Vatican's top communications official, said the encounter pointed out the fact that bishops "cannot shrink" from confronting dissent in the public forum—even given the difficulties of explaining church teaching in a "10-second soundbite."

Cardinal Edouard Gagnon, president of the Pontifical Council for the Family, said that on the sensitive topic of marriage tribunals, the bishops might have convinced the Curia that annulments are not so easy to obtain in the United States—but now the bishops should emphasize the same point to their faithful.

Cardinal Gagnon also defended his remarks about the risks of having "tender-hearted" nuns work on diocesan marriage tribunals in the United States, saying that they grant annulments "as soon as a woman cries in their presence."

Cardinal Baum said the universal catechism is designed to "help church educators get 'back to the basics' of the faith—a main theme of the Vatican meeting. The first draft is being prepared by a church commission and is expected to be ready by 1990.

He said the catechism, first suggested at the 1985 extraordinary Synod of Bishops, will serve as a measuring stick for other related publications worldwide.

It "will not take the place of other catechisms or publications, but it will be there as an indispensable point of reference," and "the doctrinal content of catechisms and other aids or publications must be in harmony with this compendium of Catholic doctrine," said Cardinal Baum, a member of the commission preparing the catechism.

The cardinal said he hoped the catechism would help restore a "common language" on doctrinal points—a language that has been weakened or lost, in part because dissatisfaction with earlier manuals led catechists to take a "different approach."

During the meeting, participants also voiced concern about the Catholic identity of the church's schools and spoke about the need to stress Catholic principles in curricula.

Because many college-level students do

not know the basics about Catholic doctrine, administrators and professors also need to face the fact that they will have to teach these things as part of the "remedy," the cardinal said.

Cardinal Baum said the meeting did another service in focusing on the difference between the "discerning" function of the bishop and the more exploratory role of the theologian. In the popular mind, he said, this distinction has been somewhat lost.

"Some people have perhaps forgotten this crucial difference: that the bishop is the judge, the one who makes the authoritative decision about what is or is not in harmony with Catholic doctrine," he said.

"Occasionally we see theological works which present themselves as authoritative sources of doctrine," he added. In publishing their works, he said, theologians "must always keep in mind the distinction of roles."

Until their work has been analyzed and discussed, theologians should "refrain from presenting their thoughts as acceptable courses of action that can be safely followed," he said.

Overall, the cardinal said he judged the March 8-11 meeting a "great success."

"I don't think I've ever taken part in any kind of meeting where there was greater unanimity and harmony," he said.

Archbishop Foley, head of the Pontifical Council for Social Communications, agreed that the encounter had given participants "a deeper mutual appreciation and a greater spirit of unity."

He said one of the "clear" conclusions was that the bishop's teaching role "cannot be overlooked or abdicated." The U.S. mass media—which came in for much criticism during the meeting—can be a valuable instrument to get that teaching across, especially on matters of dissent, he said.

"If there is contention on a particular point, I don't think those who dissent, or those who create the problem, can be left as the only ones speaking on a subject. So bishops cannot shrink from the responsibility to teach the faith in the forum which is offered," Archbishop Foley said.

That means a bishop should make himself available to the media when an issue is hot, because he "may never have access to it again," he added.

When dissent is in the news, bishops have a responsibility to give the authentic, clear teaching of the church and the reasons for it, he said.

"Unfortunately, especially in TV news and even radio, you have the 10-second soundbite, which is not enough to explain a truth of faith," he said. The tendency toward "superficiality" in U.S. electronic news is something bishops have to contend with, he said.

Archbishop Foley added that dramatic TV programming in the United States is often inaccurate in depicting American life as "completely materialistic, morally permissive and hedonistic." The religious dimension is "very absent" from most programming, he said.

"In a nation in which 95 percent of people believe in God and 60 percent are active members of churches, you almost

never see anybody pray (on TV), you almost never see anybody in a church except for weddings and funerals, and you don't see any religious symbols in any home," he said.

Some of the harsh criticism directed toward U.S. media during the Vatican meeting was therefore valid, Archbishop Foley said. He suggested that schools do a better job of making students "critical observers" of the media and said bishops themselves can also speak out about the issue.

Cardinal Gagnon said the debate about marriage tribunals on the second day of the meeting was useful from the Curia's point of view. U.S. bishops, responding to statistics showing a relatively high number of annulments granted in the United States, argued that many other requests are screened out before they make it as far as the tribunal process.

Cardinal Gagnon suggested that the bishops undertake "a certain public relations work" on this point in their own dioceses. "There was an explanation of numbers, and this is very important. But I think this needs to be publicized, so that

young people don't think it's easy to get an annulment," Cardinal Gagnon said.

In a speech during the meeting, Cardinal Gagnon cautioned that while women religious can be helpful in dealing with marriage cases, "we have to be careful that their tender hearts do not play tricks on them." His remarks were later criticized by some of the U.S. bishops.

In the interview, Cardinal Gagnon insisted that his remarks were not sexist but merely accurate. "We have hundreds of cases of tribunals run by nuns, and they give declarations of nullity as soon as a woman cries in their presence," he said.

Cardinal Gagnon said he was not sorry he had used the meeting to make controversial remarks criticizing the International Planned Parenthood Federation on contraceptive programs. "I've had no second thoughts. They are among the most mischievous people, and I think it's intrinsically wrong to collaborate with them and mention them in the parish bulletin," he said.

In general, Cardinal Gagnon said, the encounter went better than he had expected, and had created a "good climate for understanding."

R. James Aldering

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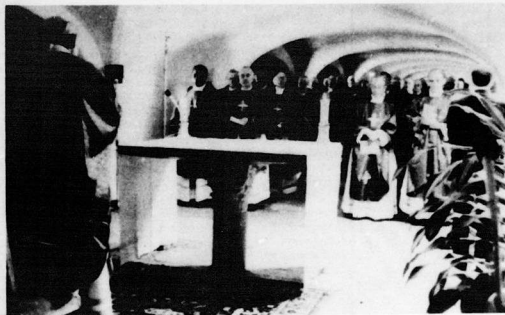
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MASS AT VATICAN—Pope John Paul II (with his back to camera) stands behind the altar during Mass March 11. In the background are the U.S. bishops and Vatican officials. (NC photo from UPI-Reuters)

Number of deacons is up, candidates down

by Ines Pinto Alicia

WASHINGTON (NC)—A new report shows that the number of permanent deacons in the United States has nearly doubled in the last eight years and that deacons are playing an ever increasing role in Catholic ministry, said an official at the National Conference of Catholic Bishops.

The same report also showed that the number of candidates for the diaconate has dropped over the same time period.

Constantino Ferriola, a deacon and executive director of the NCCB Secretariat for the Permanent Diaconate, said in an interview that as the picture of ministry in the church changes with the shortage of priests, deacons are playing a greater role.

"I encourage people to pray for vocations to the priesthood," Ferriola said. "Permanent deacons can never be substitutes for priests. But people are quite naturally turning to deacons and lay ministers because those two ministries are growing."

The report, prepared by Ferriola's office, showed that the number of deacons rose from 4,656 in October 1980 to

8,719 in October 1988, while candidates for the diaconate dropped from 2,514 to 1,828 over the same time period.

"The number of deacons rose because each year more and more dioceses have (diaconate) formation programs," Ferriola said. "Three dioceses started new programs in 1988."

The decrease in candidates can be attributed in part, he said, to several dioceses which created their diaconate programs in the early 1970s and stopped accepting candidates while they evaluate and modernize their programs.

"That's a healthy sign that we're looking at what we're doing and making sure that what we are doing is for the good of the church," Ferriola said. "It's a natural growth process."

Another reason is that 56 dioceses, 11 more than last year, have developed integrated programs for lay ministers and deacons, Ferriola said. Men who want to be deacons first go through the lay minister program, delaying their entry into the diaconate program.

Ferriola said he expects to see more "collaborative teams" in the church, consisting of a priest, deacon, lay ministers and religious who would work together to serve several parishes.

Ferriola said 26 of the 145 dioceses with permanent diaconate programs account for 50 percent of the deacons in the United States with the Archdiocese of Chicago having the most at 536. Ferriola said the reason for the concentration of deacons in certain areas is that "some dioceses have more resources for a large diaconate program and others have older programs."

The NCCB report, based on statistics received last October from 133 dioceses, also showed that:

►82 percent of the deacons are white, 13 percent are Hispanic, 4 percent are black and 1 percent are of other ethnic backgrounds.

►35 percent are 51-60 years old, 29 percent are 41-50 years old, 22 percent are 61-70 years old, 7 percent are 71-80 years old, 6 percent are 32-40 years old, four percent are under 32 years old and two are over 90.

►More than 90 percent of deacons and candidates are married.

►68 deacons, 15 more than the previous year, were subsequently ordained priests.

►84 deacons, 29 more than the previous year, were ordained for Eastern-rite dioceses.

►64 deacons, six fewer than last year, are serving as administrators of parishes or missions.

Pope says clergy and laity are different but they must work together

by Greg Erlandson

VATICAN CITY (NC)—Pope John Paul II in his annual letter to priests called service the "heart" of their mission, and urged clergy and laity to work together.

The pope underlined again the difference between the "common priesthood" of the laity and the "ministerial priesthood" of the ordained clergy, while at the same time identifying a "profound link" between lay and priestly vocations.

The pope marks Holy Thursday and its commemoration of the Last Supper with an annual letter to the church's 400,000 priests.

In his letter, the pope cited extensively the Second Vatican Council's Dogmatic Constitution on the Church and Decree on the Ministry and Life of Priests. He also told priests they should meditate upon their own vocation in light of his recent apostolic exhortation on the mission of the laity, "Christifideles Laici."

While the ordained priesthood "differs essentially and not only in degree" from the common priesthood of all laity, the pope told priests, "the lay faithful are those from among whom each one of us has been chosen."

The pope called the laity a "spiritual seedbed of vocations."

"Wherever vocations are scarce the church must be attentive," the pope said.

He underlined the role of "service" in the priestly vocation, calling it the "very heart of our mission."

Priests must not "be conformed to this world," yet must live among the people, the pope said. He called them "brothers among brothers," who must recognize the dignity of the laity and their proper role in the church's mission.

As pastor the priest can perform this task, he said. But he must keep in mind that he is "gathering the community together not around" himself "but around Christ."

This "gathering together" of the Chris-

tian community is a "continuous and coherent" building up of the community, he said. It is here where cooperation is "essential."

Priests must recognize the gifts of the laity and allow them "freedom and room for action," he said.

"Pastors also know that they themselves were not meant by Christ to shoulder alone the entire saving mission of the church toward the world," he said.

While the laity's apostolate is to seek the "transformation of the world," he explained, they come to priests for the Eucharist, where they "discover light and strength for carrying out this task."

German editor tells why German Catholics are angry with pope

(There have been articles recently about dissatisfaction in West Germany over recent appointments of bishops and other matters. This article explains what the disagreement is all about. It is written by Ferdinand Oertel, editor of a German Catholic magazine for parents and children called Leben & Erziehen. Oertel is a past president of the Catholic Press Association of West Germany and of the International Federation of Catholic Press Associations.)

On the first Sunday of Lent, the new archbishop of Cologne, Cardinal Joachim Meisner from Berlin, was

introduced in the famous Cologne Cathedral. For the first time in Germany there were demonstrations of several groups of Catholics in public against church decisions. The protests were not aimed at Cardinal Meisner but at Pope John Paul II because the German people believe that he disregarded not only the wishes of the local church but also the rights of the chapter of the archdiocese in electing the bishop.

Bishops are appointed differently in Germany (and parts of Austria) than in most of the rest of the world. Special

regulations set up in a concordat between the Vatican and the state specify that the chapters of the dioceses have the right to present a list with their candidates to the pope. The pope is then obliged to nominate three candidates from that list. The chapter is then free to elect one of the three names proposed by Rome. Before being appointed by the pope, the elected candidate must also be approved by the state.

In Cologne, Catholics got impatient when, nine months after the death of 80-year-old Cardinal Joseph Hoffner, no successor had been appointed. At that time it became known that none of the three candidates proposed by the pope were on the list submitted by the Cologne chapter and none of the three candidates could receive a majority of votes from the members of the chapter.

It also became known that the pope had placed his friend, Cardinal Meisner, at the top of his list. When the Cologne chapter could not get a majority for a candidate, Pope John Paul decided that it was up to him to appoint the person he wanted—Cardinal Meisner.

At this point the representatives of West Germany let the pope know that this method of appointing a bishop was a violation of the concordat. This was a serious matter because the concordat also involves payments by the state for many educational and social activities of the church in West Germany. This is one reason for the wealth of the church in West Germany: the state collects the church taxes from every income.

The pope then found another way to promote his candidate without touching the concordat. He made the Cologne chapter change its voting regulations so that the candidate with the most votes would win without requiring a majority of the votes cast.

Many Catholics were dissatisfied with these methods. More than 160 theologians from Germany, Austria, Switzerland and Holland published a declaration protesting not only the appointment of bishops loyal to Rome against the wishes of local churches, but also the nomination of conservative theologians at universities. The signers of the declaration referred to the Second Vatican Council that stressed the importance of the local church as well as freedom of theological research.

The president of the German bishops, Karl Lehmann from Mayence, a former theologian himself, rejected the declaration as "not helpful," but also supported the request for a new dialogue between theologians and the Vatican on the question of appointing bishops. He reported to the pope about the background of the uproar in Germany.

In a recent poll, more than 50 percent of the German Catholics criticized the methods of Pope John Paul. And in Cologne, the richest and the largest archdiocese in the world, people are saying that if the pope would visit the city again he wouldn't need the football stadium for 100,000 people but just the small hall of a parish center.

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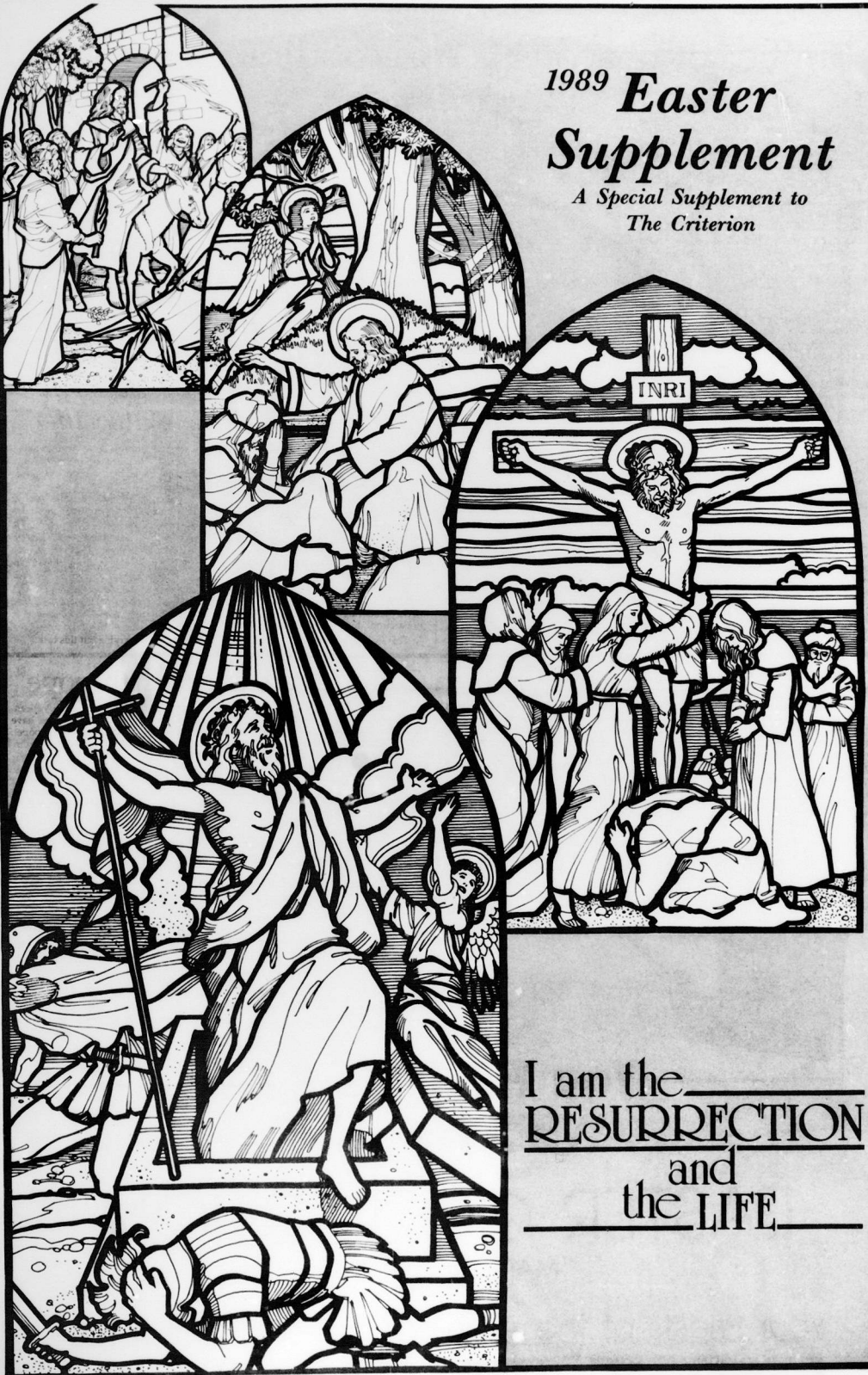
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MARCH 26, 1989

Your Priests of the Archdiocese of Indianapolis

Jesus' resurrection foretells our own

by John F. Fink

It's difficult to know whether more people doubt the doctrine of the resurrection of the dead today than at other times in history. It's true that our age knows a great deal more about scientific matters than any previous age, but science has never been able either to prove or disprove life after death.

Previous ages weren't any readier to accept life after death than ours is. This was always a bone of contention among the Jews, for example, with the Pharisees believing in the resurrection and the Sadducees denying it. St. Paul took advantage of this dispute among the Jews when he was being tried before the Sanhedrin. He claimed that he was being tried "because of my hope in the resurrection of the dead" and managed to create a debate among his accusers to such an extent that the Roman commander rescued him (Acts 23: 6-10).

For St. Paul, Jesus' resurrection was at the heart of his faith. "If Christ has not been raised, our preaching is void of content and your faith is empty too," he told the young Christian community he established in Corinth (1 Cor. 15:14). He "it so strongly about it that he repeated himself two sentences later: 'If Christ was not raised, your faith is worthless. You are still in your sins' (verse 17).

Paul's explanation of the Christian doctrine of the resurrection of the dead is in the 15th chapter of his first letter to the Corinthians. That letter was written around the year 56, about six years after Paul started the Christian community, because he learned while he was in Ephesus that there were serious problems in Corinth, with open factionalism and with some members engaging in their former pagan practices. After dealing with very serious problems in earlier chapters, he gets around to the doctrine of the resurrection near the end of the letter.

There were some Christian Corinthians who thought that the resurrection of the body was impossible, much as many people in our culture think. Paul first, therefore, tried to convince them that Jesus rose from the dead.

He did that by listing those who saw Jesus after his resurrection: "He was seen by Cephas, then by the Twelve. After that he was seen by 500 brothers at once, most of whom are still alive, although some have fallen asleep. Next he was

seen by James; then by all the apostles. Last of all he was seen by me, as one born out of the normal course" (verses 5-9). (He was also seen by others who didn't make Paul's list.)

Paul, then, was absolutely certain that Jesus was raised from the dead. There just was no doubt about it. If it weren't true, Paul would undoubtedly still have been persecuting the new sect that had been started. As he himself said, if it weren't true, "we should then be exposed as false witnesses of God, for we have borne witness before him that he raised up Christ" (verse 15).

But Paul sees much more significance to Jesus' resurrection than just that one man, who also was God, rose from the dead. He sees this as evidence that we, too, will someday rise from the dead. "If the dead are not raised, then Christ was not raised," he wrote (verse 16). "If our hopes in Christ are limited to this life only, we are the most pitiable of men" (verse 19).

"But as it is, Christ is now raised from the dead. . . . Just as in Adam all die, so in Christ all will come to life again," he says (verses 20 and 22).

There were those in Corinth, just as there are today, who rejected the doctrine of the resurrection of the body because of the fact of bodily corruption. These people, Paul said, failed to understand the mystery of God's creative activity, which provides the kind of body suited to the new life after death.

"What kind of body will they have?" Paul asks rhetorically, and then calls that "a nonsensical question" (verse 36). But he answers it nonetheless: "Not all bodily nature is the same. Men have one kind of body, animals another. Birds are of their kind, fish are of theirs. There are heavenly bodies and there are earthly bodies. The splendor of the heavenly bodies is one thing, that of the earthly another. . . . So it is with the resurrection of the dead. What is sown in the earth is subject to decay, what rises is incorruptible. What is sown is ignoble, what rises is glorious. Weakness is sown, strength rises up. A natural body is put down and a spiritual body comes up" (verses 39-44).

The risen body will be a body so changed by God's power that it will be immortal and no longer corruptible. Paul put it this way: "This corruptible body must be clothed with incorruptibility, this mortal body with immortality. When the

corruptible frame takes on incorruptibility and the mortal immortality, then will the saying of Scripture be fulfilled: 'Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?' (verses 53-55).

Of course, it is not just St. Paul from whom we have the doctrine of the resurrection of the body; we also have the words of Jesus himself. He told Martha, before he raised Lazarus from the dead: "I am the resurrection and the life: whoever believes in me, though he should die, will come to life; and whoever is alive and believes in me will never die" (Jn. 11:25-26).

In the Gospel of Matthew Jesus spoke about life after death when he was asked whose wife a woman would be "at the resurrection" after she had been married to seven brothers during her lifetime. Jesus said: "When people rise from the dead, they neither marry nor are given in marriage but live like angels in heaven. As to the fact that the dead are raised, have you not read what God said to you, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is the God of the living, not of the dead" (Mt. 22:30-32).

Later in his gospel, Matthew also wrote about other bodies that were raised at the time of Jesus' resurrection: "Many bodies of saints who had fallen asleep were raised. After Jesus' resurrection they came forth from their tombs and entered the holy city and appeared to many" (Mt. 27:53).

And Jesus himself raised back to life Lazarus, the daughter of Jairus and the son of the widow of Naim.

Despite the denials of the Sadducees, most of the Jews of the Old Testament also believed in man's victory over death. Isaiah and Ezekiel spoke of it (Is. 26:19; Ez. 37) and the Jewish Scriptures foresaw the resurrection of the body, especially the second book of Maccabees: "Judas took up a collection . . . which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view; for if he were not expecting the fallen to rise again, it would have been useless and foolish to pray for them in death. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought" (2 Mc. 12:43-45).

Belief in Jesus' resurrection and in ours has always been basic to Christianity. In the Nicene Creed that we recite at every Sunday Mass we say that "we look for the resurrection of the dead," and in the Apostles' Creed we say that we believe "in the resurrection of the body and life everlasting."

Vatican II, in *Lumen Gentium* (the Dogmatic Constitution on the Church), declared: "When Christ shall appear and the glorious resurrection of the dead takes place, the splendor of God will brighten the heavenly city and the Lamb will be the lamp thereof (cf. Rv. 21:24)."

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"THE RESURRECTION"—A painting of the resurrection, by Hans Memling, hangs in the Louvre, Paris. (NC photo)

Parish creates its own resurrection banners

by Margaret Nelson

Six colorful banners symbolizing the resurrection will hang in the back of St. John the Apostle Church in Bloomington as the parish celebrates Easter this weekend.

The two dozen people involved in their construction can meditate a bit more peacefully during this, the second "forty days" of Easter for the banners. They were first hung for the Easter Vigil last year.

Fourteen parish "craftswomen" and four male assistants were responsible for putting together the three-by-six foot double-sided hangings. The liturgy committee and several artists contributed their talents as well.

The project started at a liturgy commission meeting in June, 1985, when the pastor, Father Myles Smith, suggested adding some symbols of the resurrection to the church during Easter time. After the members agreed, he provided them with 12 symbols that have been recognized through the centuries.

The committee selected six of the figures and decided to finish two banners

each for the next three Lenten seasons. They sent the symbols to artists for sketches and later agreed on three designs from Georgia Shaw of Washington, D.C. (lily, peacock and pomegranate) and three submitted by Alice Faith Dole of Chicago (butterfly, dolphin and phoenix).

Work on the banners began in the spring of 1986 and one last two banners were completed in March, 1988.

The parish also published a pamphlet with pictures of the banners and an explanation of their significance. And nearby plaques describe the symbolism.

The lily was selected for its meaning of resurrection and immortality, as the pure white flower emerges from the brown bulb.

The butterfly was used partly because of the three stages in its life: the caterpillar (life, near the earth), the chrysalis (the cocoon of death), and the soaring butterfly (resurrection).

The dolphin was selected for its strength and swiftness, as depicted in early Christian art bearing the souls of the dead across the waters to "everlasting life."



The lily

The "hundred eyes" of the peacock tail has long been said to represent the all-seeing eyes of God. The peacock was a sign of immortality because of the belief that flesh of the peacock did not decay. And the bird loses its brilliant blending plumage in winter and recovers it in spring. So its symbolism encompasses resurrection, immortality and the incorruptible soul.

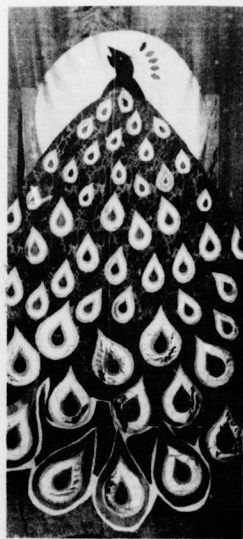
The opened red pomegranate, showing its seeds, has become a sign of the opening of the tomb—and the hope the resurrection offers. The red seeds connect eternity and fertility—the life out of death.

The phoenix, rising from its own ashes, has long been an artistic symbol of renewed life. And Christ was called "the phoenix" by some of the monastic writers.

Mary Flaten and Donna McGarvey formed the original committee that planned and extensively researched the banner project and then selected the fabrics for them.

Susan Osborne sewed the pieces in place after the patterns were cut and put together by Janet Connor, Marianne Crabb, Fran Gorick, Bernadette Marx and Betty Schuetz, among others.

Also working on the banners were Kathy Sims, Elva Solis, Mary Somma, Anna Sparks, Susan Spierisen and Patty Young. The women were assisted by Andy Alexander, Bill Carney, Bob Ensmann and John Slavich.



The peacock



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When Jesus cooked a potluck fish barbecue for his disciples

by Father Eugene LaVerdiere, SSS

Recognizing the risen Lord certainly is something extraordinary.

Jesus died a terrible death on the cross. His disciples saw to his burial. Women who had followed him from Galilee to Jerusalem had seen the place where they laid him.

After everything that happened—in spite of anything Jesus himself might have said about rising—the disciples did not expect to see him risen.

But then he did appear to them.

Placing ourselves in the disciples' position, it takes little effort to realize that seeing him alive again in their midst and listening to his teaching had to be a most extraordinary event.

Reading the New Testament stories of Jesus' appearances, however, we also realize that the fact of the appearance and the fact of the recognition are the only things extraordinary about those events.

For the rest, everything is extremely ordinary. That includes the way the disciples recognized him, what they were doing when they did and even what Jesus himself was doing.

In Matthew's Gospel, Jesus met the group of women as they were returning from the tomb. In Luke, he was recognized as he joined Cleopas and his companion at table and broke bread with them. A little later, Jesus joined the community of disciples in the place where the disciples gathered and again he ate with them.

In John's Gospel, Jesus appeared to Mary Magdalene outside the tomb and he was recognized when he called her by name.

There is also the story of an extraordinary catch of fish when the disciples recognized Jesus on the shore of the Sea of Galilee. On that occasion, Jesus was

preparing breakfast for them, cooking fish over a charcoal fire.

He actually invited them to bring some of the fish they had caught. It is during this potluck fish barbecue—a breakfast of fresh fish and bread—that the disciples recognized Jesus living in their midst.

The Gospels had referred to Jesus as a carpenter, but they had never shown him doing carpentry work. Here after the resurrection, they show him cooking breakfast. Could anything be more ordinary?

Jesus' life had been one of service, and all of that came together in the meals he enjoyed with his disciples. Part of that service was preparing the meal.

John's Gospel is telling us that the Lord's Supper is both offered by the Lord and prepared by the Lord. That is something to wonder at.

The simple, ordinary way the event is told is also something to be wondered at. We know that, of course. But the tendency to look for the risen Lord in extraordinary situations and events is almost irresistible. We look for him in church and at special shrines. Rarely do we look for him at home preparing a meal, let alone the simplest of meals, breakfast.

This year, I shall be in the Philippines for Easter, but my thoughts will turn to Easter breakfasts I have enjoyed in past years, breakfasts warmly and lovingly served, especially in Maine in my earliest years.

We still have breakfasts like that when our family, or at least part of it, is together. And the risen Lord is there. He was there all along. It just took a while to recognize him.

Cooking and serving breakfast may have seemed too ordinary for such an extraordinary presence.

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Music's role during Holy Week

by Annette Conklin

Easter is the musical highlight of the year in churches large and small.

Because of its deep religious significance, Easter is the time of year when we "want to put our best foot forward," said Andrew Wichtiger. He is music minister at St. Joseph Parish in South Bend.

Wichtiger and Robert and Julie Frazier, music ministers at the Church of Loretto at St. Mary's College, Notre Dame, said that a great deal of time and thought go into choosing appropriate music and musicians for Easter season liturgies.

Gone are the days when a congregation merely listened to a choir singing during these celebrations. Now participation by the congregation is all important. Music ministers now look for music written with parishioner participation in mind.

The challenge is to find music which enhances the liturgy but does not distract. And it must be music that is "wearable," music easily sung by the average voice but not so simplistic that people quickly tire of it.

Music has the capacity to touch people's emotions and draw out an intensity of feeling that no other art form can.

The liturgy and music join together gloriously during Holy Week. Music can enhance the rich symbolism of Holy Thursday, Good Friday and the Easter Vigil.

On Holy Thursday, at the evening Mass of the Lord's Supper, the sacrament of "love unto death" is celebrated. The gathering song might be "Jesus, Remember Me," by Berthier of the Taizé ecumenical monastery in France. Berthier's "Ubi Caritas" is often sung during the washing of the feet, which commemorates the spirit of loving service of neighbor and Jesus' commandment of love: "As I have done, so you must do."

On Good Friday, Christians are asked to contemplate the idea of life through death. At Sacred Heart Church at the University of Notre Dame, the procession enters the sanctuary that day to the beat of a single drum's mournful cadence, reflecting the solemn atmosphere of the service.

That one must die in order to live is expressed well in the words of Bernadette Farrell's hymn titled "Unless a Grain of Wheat": "Unless a grain of wheat shall fall upon the ground and die, it remains but a single grain with no life."

And there is the song "Now We

Remain," by David Haas: "We hold the death of the Lord deep in our hearts. Living, now we remain with Jesus the Christ."

Many people will be moved by the African-American spiritual which asks, "Were you there when they crucified my Lord?"

The Easter Vigil is the pinnacle of the Holy Week services, the time when musicians pull out all the stops, perhaps literally and figuratively. Organ, bells, trumpets, timpani and the singing of the glorious "Alleluia" convey people's sense of joy at the resurrection.

Perhaps one of the most extravagant uses of the alleluia is the "Alleluia Round," composed by the 18th-century English composer William Boyce and arranged by Richard Proulx of Chicago. It is a three-voice canon with organ, flute, two horns or trombones and bass. One can count at least 60 alleluias before the work is over.

The Easter Vigil is punctuated by the symbolism of light. The light of Christ descends into the darkness of death to lead people to the light of eternal life. As the flame of the paschal candle is lit and then spread to the candles held by parishioners,

the people may sing "The Light of Christ" in one of its musical settings.

A triumphant song for both the Easter Vigil and Easter morning is Richard Hillert's "Canticle of the Lamb." Arranged for one or several choirs, two trumpets, two trombones, timpani and organ, it proclaims, "this is the feast of victory for our God. Alleluia, alleluia, alleluia."

At no time of the year can it be said more truthfully that "those who sing pray twice." As Christ is alive, we will be too if we've truly participated in these liturgies, singing of death, resurrection and salvation.

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A book for Easter

"Easter for 50 Days," written by Dominican Father Bernard Maxwell, Judy Foster and Dominican Sister Jill Shrivington, is a how-to manual for celebrating the Easter season. Though it was written for parish planners, the manual provides numerous activities and suggestions for Bible reflection that families and adults can adapt and use at home to celebrate the weeks after Easter. (Twenty-Third Publications, Box 180, Mystic, Conn. 06355, 1989. Paperback. \$12.95.)

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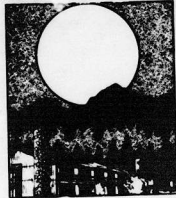
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Symbols, senses help teach the Easter story

by Mary Ann Wyand

Left to their own devices, children invariably create imaginative ways to play "religion."

Water-shaped candy inspires many boys to play "priest," just as scarves allow little girls to artistically drape themselves and pretend to be "Mary, Mother of God."

But how do you teach children about Easter, with its intangible mysteries?

Symbols and sensory experiences are important keys to teaching youngsters about Christ's death and resurrection, according to Benedictine Sister Antoinette Purcell, archdiocese coordinator of family-centered and childhood catechesis.

"Developmentally, very young children are not able to handle abstract concepts," she explained, "so using symbols to portray the Easter story is very important in learning. Use of the senses is also vital to convey what they cannot see."

Simple ideas work best, Sister Antoinette emphasized, especially if the parish or school instruction encourages family participation.

"Sometimes children can be the bridge for inviting parents to reflect on their faith life, which may have been taken for granted," she said.

Kindergartners at St. John of Arc School in Indianapolis are talking about "Jesus dying on the cross for us so when we die we can go to heaven and be with

him forever," Carol Patterson explained in a Lenten message sent home with her students.

"We talked about showing our love and doing extra things for Jesus during Lent," she wrote. "We talked about all the symbols of spring and Easter, and that they mean new life."

Students in both kindergarten classes also heard a story about a special Easter egg and learned that people color eggs for Easter because eggs symbolize Jesus in the dark tomb.

"When the chick hatches out of the egg, it has new life," she explained in the letter, "just as Jesus did when he rose from the dead and came out of the tomb."

Patterson and Monica Kidwell prepared their Easter lesson plans together for consistency between the two kindergarten classes.

"On Ash Wednesday, we talked about how Jesus gave his life," Kidwell explained. "And when we do good things for other people, we are also giving a gift. We are making them feel better."

Students also learned that it is better to give than to keep receiving all of the time, she said, because at that age the children are often only on the receiving end of relationships.

An Easter book under construction during Lent combined art and religion instruction into a take-home gift for parents. The cover features an Easter basket filled with paper eggs decorated with symbols that illustrate the meaning of Easter.



CROSSES—St. Monica youth are participating in a new Lenten project inspired by an article in CATECHIST magazine. (Photo by Mary Ann Wyand)

Inside pages show Jesus as a baby, then progress to his adult years and God's call to spread the Word, she explained. Because some men were angry about his message, the children were told, Jesus was hung on the cross and then his body was put into the tomb. God helped him rise from the dead three days later.

St. John of Arc kindergartners have also memorized the "Hail, Mary" and "Our Father" so they can participate in Mass by reciting those prayers.

At St. Agnes Church in Nashville, students recreated the passion by presenting a narrated play on March 5 complete with music, costumes, and props, according to Therese Chamblee, parish director of religious education.

Third, fourth, fifth, and sixth grade students acted out the sorrowful mysteries, the stations of the cross, and the four Gospels in an original play written and narrated by Chamblee.

"Music in the background added atmosphere," she explained. "I think the children will remember the details of the Lord's passion and crucifixion because they participated in it."

The passion play was "a wonderful learning experience, a wonderful method of teaching for students in grade one through high school," she said. "Everyone commented on how meaningful it was, and I certainly didn't have any problem encouraging the students to do this. They were very eager."

Earlier in the year, Chamblee said, the first and second graders presented the Gospel story of Jesus healing the 10 lepers. Third and fourth grade students will act out the story of "Doubting Thomas" during a Resurrection Mass on the first Sunday after Easter.

"The Easter message is very clear to the students because the stories we present are told simply," she added. "Because the students are actually acting it out, it reinforces understanding. The subject matter was presented in a serious way, and the children took it to heart. With the music in the background, it was very dramatic and very touching."

Sound effects added imagery when Jason Kinney as Jesus was "whipped" behind a screen on the altar. During the crucifixion, he leaned against a large cross while Nike Aull provided appropriate hammering noises offstage.

"Students then wrapped the 'body' in a sheet and carried it 'over to the tomb,'" she continued. "And Pilate used water when he washed his hands."

Supporting cast members were Christy Weiss as both Peter and Veronica, Trisa Kinney in costumes as James and a weeping woman, Jamie Sheehan as Simon, Andrew Bolif as John, Erin Mulryan as Mary, Jeff Karr as a soldier, and Jacob Hannan in the dual roles of Joseph and Pilate.

Religion instructors at St. Monica

Parish in Indianapolis gave a small wooden cross to each student at the beginning of the Lenten season with instructions to carry the cross each day and decorate it in an appropriate manner.

Taken from an idea in *Catechist* magazine, the project required wood-working skills to cut the small crosses. Industrial arts students at Cardinal Ritter High School donated their services.

"Parish youth aged four through high school keep these crosses in their pockets, desks, dressers, etc., during Lent, decorate them with bright colors and Christian symbols, and return them to the religious education center on Palm Sunday," Mary Jo Thomas-Day, St. Monica's director of religious education, told *The Criterion*.

"They will all be assembled to make a large resurrection cross for Easter," she explained. "We are very grateful to the students in Greg Craddock's wood-working class at Ritter High School for making 500 crosses for us."

Participants were asked to assume ownership in the project by adding their names on the crosses, according to Dede Stomoff, coordinator of adolescent catechesis.

"Parish youth received the unfinished crosses made of rough wood that symbolize our own roughness," she explained. "Lent calls us to concentrate on interior purification, so the crosses are returned decorated in a joyful way."

Another parish youth project at St. Monica was taken from Jim Bishop's book "The Way Christ Died."

On Good Friday, high school students in St. Monica's Teens United in Faith and Fellowship program will take turns carrying a rough-hewn cross beam the actual size and weight as the one that Jesus carried, Stomoff said, to simulate Christ's journey to Calvary.

People generally think that Jesus carried the entire cross, Stomoff noted. However, the base was already secured in the ground and the cross beam was nailed to the upright timber at the time of crucifixion.

Other innovative Lenten projects at the northside Indianapolis parish include a "Walk Through the Life of Jesus" presentation by Sunday school students, and an annual appearance by a bearded man in authentic costume as Jesus, who actually leads a donkey around the church yard.

This project is one of their more challenging religious education efforts, Thomas-Day admitted, because some times the animal stubbornly refuses to cooperate with "Jesus."

But it is this creative use of symbols and sensory images in art projects, plays, and group experiences that strengthens religious instruction of the Easter story and make it easier for children of all ages to understand the true meaning of Easter and conceptualize the intangible mystery of Christ's death and resurrection.

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The Church of the Holy Sepulchre: Christianity's most sacred place

by John F. Fink

The Church of the Holy Sepulchre in Jerusalem is Christianity's most sacred place because it is built over the sites of both Jesus' crucifixion and his resurrection. This is where Jesus redeemed the human race.

The church is huge and it has a long and sometimes violent history, but it is far from

being a beautiful church. This is disappointing to many people who visit it for the first time. They are sometimes angry to see this most sacred spot dirty, dingy and dark, with a small courtyard, a crumbling facade, a cut-off belltower, the church propped up with beams and scaffolding and hemmed in by the houses of religious and family dwellings. They are also often put off by the noise in the church from clergy from six

different religions who seem to be competing for the right to worship.

Nevertheless, the thought that you are standing where Jesus died and rose again can inspire great devotion. It always does for me, particularly during the Mass our group had at the site of the crucifixion in October 1982.

I have been in the church seven times, but had my best opportunity to examine the church this past January. Every other time I had been there it was crowded with tourists, which, of course, added to the noise. This time, though, we really had the whole church almost to ourselves because there were very few tourists in the Holy Land.

Some of us visited the church twice on this trip—once with our guide and once the previous evening when we unexpectedly found ourselves with time on our hands. Seven of us walked to the church and found no lines anywhere. There weren't more than 10 other people in the entire church.

As you enter the Church of the Holy Sepulchre, you turn to the right and ascend some well-worn steps to Calvary. When the seven of us visited, I had a little difficulty getting some of them to climb the stairs because it looked like we were just going to the balcony and they were more anxious to go to Christ's tomb, which they could see off to the left. But Calvary is indeed up those steps.

Calvary was a large rock rising about 45 feet out of the ground. Its name (Place of the Skull) probably came from its appearance which resembles a skull. There are two chapels at the top of Calvary. One is believed to be on the site of the crucifixion and belongs to the Greek Orthodox. The other is believed to be on the site where Jesus was stripped of his garments and nailed to the cross and belongs to the Roman Catholics. (We, of course, had our Mass at the Catholic chapel in 1982.)

Approximately one-third of the platform of the two chapels rests on the actual rock of Calvary. The rock can be seen under an altar dedicated to the Virgin Mary of Sorrows between the two chapels. You can see the cleft in the rock believed to have been made by the earthquake at the time of Jesus' death.

Frankly, this is not what I'd like Calvary to look like. The Greek Orthodox altar at the site of the crucifixion is far too ornate for me. Its crucified Christ is clothed in glory and golden lamps hang in splendor. I'd much prefer just a stark crucifix. At least the Catholic altar seems more sober, with dark mosaics of Christ stretched out on the cross and his mother with her face carved in grief.

From here you can go down another set of stairs, turn right, and you are under Calvary. Here is a chapel dedicated to Adam, representing humanity redeemed by the Blood of Christ. At the back of the chapel there is a small window through which can be seen the rock of Calvary with the cleft.

If, after descending the stairs from

Calvary, you were to turn left instead of right, you are at the Stone of the Anointing, commemorating the spot where Jesus' body was prepared for burial. The Gospels don't say exactly where Jesus' body was prepared, but this seems like a good place since it's at the bottom of Calvary.

You now continue on for a short distance to the Holy Sepulchre, the tomb of Christ. You are in what used to be the garden of Joseph of Arimathea, although, of course, it doesn't look like a garden today. The tomb that Joseph made was the type made for wealthy Jews, composed of two chambers. The first served as a meeting place for the mourners and in the second the corpse was laid on a slab cut in the rock.

The tomb of Jesus existed till the year 1009 when it was totally destroyed by the Khalif Hakem. The present monument, with a Moscovite cupola that one guide book describes as a "hideous kiosk," was built over the site in 1810 by the Greek Orthodox and the Russians after a fire in 1808 destroyed its predecessor. Inside, a marble slab marks the place where the body of Jesus was laid. It's believed that the original stone slab is beneath the one that is displayed.

In front of the tomb are multiple pairs of giant candlesticks, with each Christian church having its own pair. Behind the tomb, if you happen to walk there, is a tiny chapel under the control of the Copts. A Coptic priest will show you the "actual rock" of the tomb (and will expect a cash donation for doing so).

The dome of the great church is above the tomb, but you can't see it because braces and scaffolding block it from your view. The braces and scaffolding have been there since 1927, when the church was damaged by an earthquake.

There is much more to the Church of the Holy Sepulchre, but most pilgrims seem to see only the sites already mentioned. But as you leave Christ's tomb and bear gently left, you are in front of an altar that commemorates the appearance of the Risen Lord to Mary Magdalene. There are also a number of other altars nearby.

As you pass by the several altars, you finally come to a stairway that leads down to the Chapel of the Finding of the Holy Cross. This is where tradition says the cross was found by St. Helena, the mother of Constantine.

It was the Emperor Constantine who built the first church over the sites of the crucifixion and the resurrection, in 324. The ruins were venerated by the early Christians long before that.

It was because the Christians venerated these sacred places that the Roman Emperor Hadrian, in 135, trying to root out the new religion, built a Roman temple dedicated to Jupiter on the site. As it turned out, though, rather than desecrating the place, his action served to mark the site and preserve it until Constantine came along 200 years later.

Constantine and Queen Helena demolished Hadrian's temple and built a magnificent basilica that stood for almost 300 years. It was destroyed in 614 by the Persians, was rebuilt on a reduced scale by Abbot Modestos shortly thereafter, and then was totally destroyed by the Khalif Hakem in 1009.

The destruction of the church was the



The facade of the Church of the Holy Sepulchre, Jerusalem



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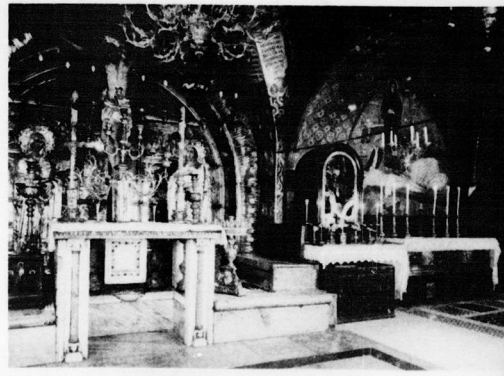
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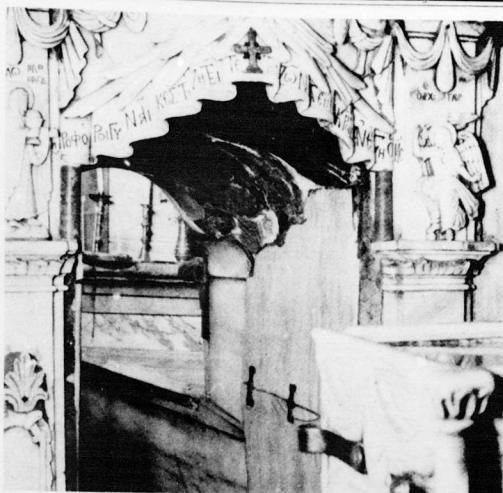
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Calvary, the site of the crucifixion



Looking into the tomb of Christ

the Tomb of Mary, operates under the "Status Quo" agreement prepared by the Turkish rulers in 1852. It grants major rights to the Roman Catholic, Greek Orthodox and Armenian Churches, with minor rights to the Syrians, Copts and Abyssinians.

The "Status Quo" document governs the cleaning of the church, the lighting of

lamps, the ringing of bells, the times for the various liturgies, etc. Although none of the religions are satisfied with the arrangement, they have accepted it as a practical way to settle arguments. Nobody has been able to come up with a better arrangement with which everyone can agree. It is, after all, a church that is sacred to all Christian religions.



Inside the tomb of Christ

main reason for the Crusades. After the conquest of Jerusalem, the Crusaders built the church that is still standing today, opening it officially in 1149, the 50th anniversary of the liberation of Jerusalem. There have been additions and restorations since, but the church still exists in its main original outline.

We know, of course, that the Crusaders didn't get to keep the church for long, because Saladin recaptured Jerusalem in

1187. He closed the church, but did not destroy it. From then till the arrival of the British in Palestine in 1917, the church was under the control of the Mamluks and then the Turks. Various Christian religions were slowly given permission to care for the sacred sites in the Holy Land and this caused many disputes, particularly between the Latins and the Greeks.

Today this church, as well as the Basilica of the Nativity in Bethlehem and



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Do you experience Christ in the Mass?

by Father Lawrence J. Madden, SJ

At Easter, the whole church recalls how profoundly Jesus' first followers were touched by their contact with him after the resurrection.

Some people today undoubtedly wish their own experience could be just like that of the earliest Christians. Yet many people undoubtedly would say that they never, or rarely, feel that they come into contact with the Lord, at least in a way that helps them live life and live it abundantly.

The purpose of religion, a wise person once said, is to put us into contact with the Infinite, and in that way to enable us to live life more fully. Which leads me, a student of the liturgy, to ask why we sometimes do not feel we meet Christ in a transforming way in the Sunday liturgy.

Obviously, we don't expect to see Jesus in a kind of vision during the liturgy. But we most likely expect to have a sense of his presence.

To become better prepared to sense the presence of Christ you might begin by paying attention to the kingdom of God within you—Christ within you. We assemble for the Mass as the bearers of Christ's Spirit. The kingdom Jesus promised is to be recognized and sought right within you.

As you greet other worshippers, make an effort silently to honor the Holy Spirit living within them. Bring to mind also the realization that through the gift of Jesus you and your neighbors are truly like one body of Christ.

As you listen to Scripture proclaimed during the Mass, let the word of God address the kingdom within you. It will at times teach you how to let that inner life grow as well as how to live with others.

God's word will say to you: "Love your enemies." Other times, God's word will speak to you in story form and tell you what repentance and forgiveness feel like. It will talk about a Prodigal Son and his father.

Or it will say: "The kingdom of heaven is like a treasure hidden in a field." Remember, the Scriptures often speak in metaphor, telling us what God is "like," what the God within is "like."

No human language can directly and accurately describe what God is because God transcends all time and space, transcends all our ways of thinking and speaking. So we have to speak of God in true, but "as if" language.

For example, Jesus taught us to call God our Father. That is true, but God is much more than, and quite different from, our notion of a father.

In light of these considerations, it can be seen that what we experience when Scripture is proclaimed during Mass is a matter of how we listen.

And, we will experience much more if we listen for more than just information. If we expect hearing the word to be an encounter with Christ, we have to set our minds in a contemplative mode.

The eucharistic meal is another kind of

true, but "as if," language. It hints at the deeper level of reality we are engaged in. If we approach the Eucharist more like we would approach a poem and less like we approach prose, we will be in tune with its communicative powers.

Be careful not to concentrate on just one aspect of the eucharistic celebration such as the consecrated bread or wine. Take in the whole, communal action. This includes the placing of the gifts on the altar, giving thanks and praise to the Father over the gifts, breaking open the one bread and sharing in the one bread and the one cup.

Remember, sacraments are not things but actions.

By giving your attention to the full symbolic action, and by approaching the various parts of the liturgy with a contemplative, poetic mindset, the word of God and the Eucharist will have a chance to mediate the presence of Christ to you. Such an experience will illumine the Christ within you.

1989 by NC News Service

Easter: borrowing from the pagans



by Winifred M. Pushor

As we all know, Easter, that most joyous feast that celebrates the central event of our Christian faith, does not fall on the same date each year. We owe its movability to the fact that the early Christian missionaries had to reinterpret and incorporate customs and celebrations of the converted pagans into the new faith and the new feast days they were to celebrate.

Even today Pope John Paul II recognizes the positive values of the many cultures the church serves and urged the Pontifical Council on Culture to incorporate these values and to elevate them with contributions from the gospels.

The early church fathers found it necessary to incorporate the festival of the Anglo-Saxon spring goddess, Eostre, whose festival was celebrated at the vernal equinox, into the celebration of the resurrection of Christ. The feast called Easter was established in the church by the second century.

Pagan spring rites centered on the sun and the moon. The rabbit, from antiquity, has been a symbol for the moon. It was emblematic of fertility because it carries its seed about a month, the same time the moon takes to reach its fullness. Consequently, Easter, which replaced the spring festival, is dependent for its date on the phase of the moon. It falls on the Sunday following the first full moon after the vernal equinox, the beginning of spring.

Emphasis on sun worship was changed by the missionaries to glorification of the sun as a symbol of triumph over death and the sun's power to bring new life to growing things.

Symbols of the sun and sunrise services are now an integral part of Easter observances.

The first American outdoor Easter sunrise service was held in Bethlehem, Pa., in 1741 by Protestant emigrants from Moravia.

In the 18th century the German immigrants brought to the new world their custom of having the Easter rabbit fill nests in the hay with colored eggs. It seemed only natural for the Germans to want their children made happy on this feast by the Easter Bunny just as Christkind did at Christmas. They explained the colored eggs as being a result of the Easter fires which burned the wild flowers and provided for dye for the eggs.

The egg has been a natural symbol of life for cultures around the world, as expressed in the Latin proverb, "Emne vivunt ex ovo" (All life comes from an egg).

Fortunate it was for Christians that the church fathers had the wisdom to take the beautiful symbols from pagan worship and reinterpret them in such a way that brought hope and faith in a new life, a new beginning for a winter-weary world and celebrated Christ's resurrection on a feast day they named "Easter."

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AT EASTER VIGIL

Parishes welcome RCIA elect

by Margaret Nelson

Most parishioners attending the Easter Vigil probably won't notice that there have been some changes made in the Rite of Christian Initiation of Adults (RCIA).

But those who dispense the sacraments and those who are involved in adult religious education will notice the difference.

The main thing seems to be that each step has become clearer, so that the celebrant does not have to improvise when there are different situations. And the rites make the action clearer to the assembly.

This year an Act of Reception has been added.

"It's not really all that different," said Benedictine Sister Antoinette Purcell, chair of the joint committee on RCIA, which includes representatives from the Office of Education, the Office of Worship and the Office of Evangelization.

The Celebration at the Easter Vigil of Initiation and Reception still begins with the Service of Light. The Liturgy of the Word follows before the Celebration of Baptism. This part of the liturgy is for adults who have never been baptized.

These candidates are presented and the assembly is invited to pray, including the Litany of the Saints. The Blessing of Water follows. Then the catechumens make a profession of faith, entailing the renunciation of sin.

The sacrament of Baptism is conferred at this point. The newly-baptized adults are given lighted candles.

After that the entire assembly, including the newly baptized, the baptized but previously uncatechized and the assembly of the faithful, join in the renewal of baptismal promises.

The new Celebration of Reception comes next.

Then the Confirmation takes place with the presider inviting all of the elect to participate. The priest administers the Laying on of Hands and the Anointing with Chrism. The Liturgy of the Eucharist follows.

The bishops have suggested a more extended period of mystagogy or post-baptismal catechesis after the Easter baptisms. "They are now calling for at least a year," Sister Antoinette said.

This is so that those who are received into the church may continue to keep in touch with each other and grow in their faith. The U.S. bishops have suggested that they meet monthly for prayer. "It is a real sensitivity on the bishops' part," Sister said.

But there is the practical problem in most parishes of how to do this with limited personnel and another RCIA group starting during that same period of time. "There is not enough time and energy to meet all the needs. If they have any hesitancy on this, it is probably related more to the time, than the willingness to do it."

The U.S. statute calls for adults to be baptized by immersion. "Some newer churches have the capability to do this," but Sister Antoinette Purcell said that few parishes

have baptismal fonts that are built to accommodate this practice.

Both last year and the year before, an adult has chosen to be baptized by immersion in St. Barnabas, Indianapolis, new church, according to Father John N. Sciarra, pastor.

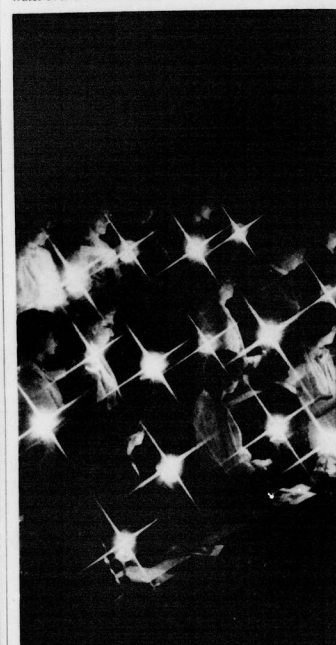
Benedictine Sister Anita Eberle, pastoral associate at St. Matthew, Indianapolis, said that one candidate has chosen to be baptized by immersion this year because of strong feeling of family tradition. The baptismal font in the new church is large enough for infants, but not for total immersion of an adult.

St. Matthew's solution will be for the candidate to be baptized at another site in the afternoon and then to join other RCIA candidates and the parish community for confirmation during the Easter Vigil.

St. Margaret Mary Church in Terre Haute, renovated in 1982, has a baptismal area large enough for adult immersions. Children have been baptized in this manner for several years, according to the pastor Father John F. Dede. As yet no adult has requested immersion.

The two adults being baptized at St. Peter and Paul Cathedral chose not to receive the sacrament by immersion. The new baptismal font was built to accommodate this practice.

Sister Antoinette said that she saw a Louisville church use a beautifully decorated horse trough for the candidate to kneel in. A pitcher of water was used to pour the baptismal water over the new Catholic.



LIGHT RITE—Candidates for baptism and confirmation join the church community during the lighting of candles at the Easter Vigil.

Easter foods, baskets traditionally blessed at Holy Trinity Church

by Father Kenne'h Taylor

A long-standing tradition of blessing the food for the Easter dinner continues to take place at Holy Trinity Church in Indianapolis at 5:30 p.m. on Holy Saturday.

Each year, families bring baskets to the church filled with the foods that they are going to have the next day for their Easter meal.

Following a practice which is mentioned in the book of Deuteronomy, the baskets are placed before the priest in the aisle of the church. The priest then offers a blessing over each food item in the baskets.

There are special blessings for meats, breads, pastries, eggs, and even wine.

Finally, a special blessing is offered for the children present and their Easter baskets.

The blessing of food is open to everyone. It is not necessary to bring the entire meal; representative portions will suffice.

A most important part is the children and their Easter baskets.

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Can it be time for the Easter Bunny already?

by Mary Ann Wyand

"Everybunny" loves rabbits.

As quick as they run or jump or multiply, the cute little furry creatures capture our hearts.

Beatrice Potter may have started the hare craze with her delightful tales of the mischievous but lovable Peter Rabbit, who coaxed his cousin, Benjamin Bunny, along on a few naughty and hare-raising escapades.

Peter first eased out of his torn blue jacket and into childhood memories more than 80 years ago. Recently, a fast food chain issued special edition copies of the Potter books as part of a children's meal promotion, attesting to their continuing popularity.

Peter's obedient sisters, Flopsy, Mopsy, and Cottontail, led rather boring and uneventful lives, however, so we tend to forget their well-mannered ways and focus instead on their fun-loving and adventurous brother.

Fortunately, the frustrated Mr. McGregor never was able to catch the bad little bunny so Peter remains alive and well in our imaginations.

And who can forget the timeless and joyous story of "The Velveteen Rabbit," a

children's classic written by Margery Williams in 1922 about a stuffed rabbit that becomes real. Her touching prose about the essence of childhood beliefs—that toys are alive—is guaranteed to evoke a few sniffls.

Then there is the ever popular song about Peter Cottontail that entices listeners "down the bunny trail" because "Easter is on the way."

Let us forget the distinguished but sneaky Easter Bunny also occupies a significant place among the holiday celebrities. Mysteriously, he returns year after year to surprise children with gifts of candy and eggs. And though his role is sadly becoming more commercialized, we can still allow him "free" reign in our imaginations.

Research indicates that the egg and rabbit have symbolized spring and new life in many cultures for generations.

One German legend attributes the origin of the Easter Bunny to a poor, elderly woman who so loved the village children that she surprised them with brightly colored eggs hidden throughout her garden.

Gazing in wonderment, the delighted children asked about the colorful eggs just as she noticed a rabbit among the flowers. One might say he arrived at "eggs-actly" the right time.



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Easter Fire in North Germany

by Cynthia Draves

I'll bet you thought all the fun went out of religion when we got serious and became Christians. You know, all those Druids dancing around dressed in gauze, and other pagans whooping it up in central Europe. It was a hard act to follow.

Hold on. There's one pagan custom, at least, that is alive and well. It's the Easter Fire (Oster Feuer), celebrated in North Germany on Holy Saturday night.

All over the area around Hamburg, in open meadows near residential neighborhoods, and spread out along the banks of the Elbe River, huge mounds of debris for bonfires are built during the Lenten season. People bring their old Christmas trees from last December, clippings from their shrubbery, cardboard boxes, anything that will burn

readily, to throw on the growing mountains of combustibles.

Excitement builds as the climax of Holy Week approaches. Neighbor children can hardly be restrained from climbing all over the growing heaps, which are often dangerous playgrounds. So parents keep them busy fashioning dummies from old clothes and broomsticks that will be thrown on top of the bonfires.

On Holy Saturday night, after dark, the mounds are neatered at the edges by bulldozers (this is Germany, after all), and the bonfires are torched. Pagan symbolism may be lost on the kids, but the dummy they made to throw on the fire represents evil spirits which will be destroyed by burning. And the fire symbolizes the "finishing off" of the season of winter.

When Christians came along it was easy for them to plug in to this symbolism. They simply modified the

idea of evil spirits being destroyed at the climax of a nature ritual, to fit a Christian conception in which the devil is immolated in the New Fire of Easter. We should all be grateful that those early Christians were clever enough to find a way to use such a custom that is fun for all generations.



(Left to right) Christopher Stark, Ingelousa Drescher, Berit Stark, Anna Drescher and their Easter "dummy."



Easter fire in Hamburg

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Reading the Bible leads to a relationship with the risen Christ

Advice articles on topics of all kinds are popular these days. These articles may advise you on almost anything—how to spend your money, how to raise your children, how to dress for success.

If the number of advice articles published in a given month is any indication, editors believe that good advice is one thing people want.

But what about reading the Bible? Should people read it in pursuit of good advice?

Without a doubt, there is much good advice in Scripture. You really can gain insight there on how to live more effectively, how to use your time, where to focus your attention for best results in life or how to establish your priorities.

When people read the Bible, they often read in the same way that they read anything else. So it is only natural for them to come to the Bible seeking advice. They'll find it.

Still, this is just one dimension of Bible reading. And something is missed if one begins to view the Bible only as a book of advice. It is more than that.

Often people read books, newspapers and magazines in hopes of acquiring new, interesting and useful information on topics of interest to them. Often when people read the Bible, they have a similar goal in mind.

People want reading the Bible to be a

learning experience. Through their reading, they hope to become well informed about biblical times and the message of Jesus.

Many of our Christmas customs in the U.S. originated in Germany, including the Christmas tree. Perhaps the Easter Fire will (er) "catch on" here, too.

On Easter morning, as in the U.S., Easter egg hunts are popular. The children must wait until Papa checks the yard to see if the Easter Bunny has come, and then they rush outdoors. They find empty little "birds' nests," one for each child of course, and plenty of candy eggs and chocolate bunnies to fill them.

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Building new customs for Easter

by Laura Meagher

Easter may be the annual high point of the church's liturgical calendar, but it occupies a lower position on most family lists of holidays. This is particularly true when family members have no tradition of gathering at Easter from distant points as they do at Thanksgiving and Christmas.

How do families celebrate Easter when it's just "the two of us" or "the few of us"? If an informal poll I took recently is any indication, the answer is that they don't.

One reason may be that there are few widely celebrated Easter customs in the United States. One young woman, recently married, remembers fondly a special braided bread her Lithuanian grandmother always made at Easter. She also recalls her grandmother taking the bread, with horseradish and eggs in a decorated basket to church to be blessed. Does she intend to make these customs part of her new family's tradition?

"No, I don't know what they mean," she said.

A father of a young son spoke of the difficulty of applying religious significance to the ubiquitous bunnies, chickens and decorated eggs of the season. "At least you can make a case for Santa as the spirit of giving at Christmastime," he

says. "But it's hard to make anything very Christian out of the Easter Bunny."

Because family rituals are important to the religious development of young children, families who have none for Easter may want to consider developing a few. Here are some suggestions, based on the beautiful liturgical rituals of the Rite of Christian Initiation of Adults which brings new members into the church at Easter.

1. Renew baptismal promises. Candles saved from family members' baptisms could be lit for Easter dinner, which can be preceded or followed by a renewal ceremony. Ask the parish director of religious education or a member of the parish baptism preparation team how to obtain a copy of the Rite of Baptism.

2. Clothing with new garments. Buying new clothes for Easter or wearing one's best clothes is a common practice which easily can be cast in a Christian light. Just as the newly baptized person is clothed in a white garment as a sign of putting on new life in Christ, so family members can make the donning of their special clothes a symbol of the new selves they have become through baptism and through their Lenten practices. This kind of symbolism won't just happen, however. It must be consciously alluded to, perhaps with a prayer prepared for the occasion.

But remember also, since spring is the time for closet cleaning, a conscious effort to provide good used clothing for homeless families is an appropriate seasonal undertaking. Even better is the purchase of new items to donate to the needy, giving someone else the experience of "putting on new life."

3. Welcoming the newcomer. Easter is the time when new Catholics are welcomed into the faith community. But it can be a time to think about the need to make people feel welcome in neighborhoods, too. Neighbors who have moved into the neighborhood within the year might be welcomed with the gift of a special food or some other appropriate personal recognition.

4. Renewing commitments. The Easter season, which leads up to Pentecost, marks the time when the church was born. Many parishes hold a sign up or recommitment Sunday during this period. It is a good time to review and renew the family's commitment of time and resources to the parish.

This practice could be extended to a review of priorities and commitments in family life. New commitments to activities which build family bonds might be made in a ceremony at a special dinner.

5. Celebrate the Triduum. Among the most beautiful liturgies of the church are those of Holy Thursday, Good Friday



and the Easter Vigil on Saturday evening. Adults who, based on childhood memories, think of these liturgies as drawn out and tedious owe themselves and their children a renewed acquaintance with them.

Parents who make participation in these liturgies a part of the family's Easter experience will build a lasting family tradition.

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A traditional Easter in Lithuania

by Stan Konieczny

Easter heralds the end of the long winter months in Lithuania. So the feast of Christ's resurrection from the dead also celebrates the new life apparent in the fields, meadows and forests of this primarily agricultural region.

The people of this Baltic nation annexed by the Soviet Union in 1940 have known years of government repression. Today many hope that recent signs in the Soviet Union point toward greater religious freedom for the Lithuanians.

"Winters are longer in Lithuania than in the Midwestern United States. Around Easter, the snow begins to melt and you see a big change. That helps us to understand the new life of Christ better," explained Franciscan Father Joseph Balciunas, pastor of Immaculate Conception Church in East St. Louis, Ill. The parish was founded in 1897 to serve Lithuanian immigrants who settled in the city, finding work in the nearby stockyards and meat-packing plants.

Father Balciunas and a parishioner, Zigmas Grybinas, both natives of Lithuania, recently shared their recollections of Easter celebrations in their homeland.

"As a boy, the prelude to Easter came early on Palm Sunday morning for me," recalled Grybinas, a retired teacher.

"Children and grown-ups alike try to get up first on Palm Sunday morning in order to beat their sleeping relatives with juniper branches.

"You would wish them good health, but

keep spanking them until they promised to give you an Easter egg next Sunday!" he chuckled.

Once everyone was rudely awakened, the family would attend Mass and bring home bundles of juniper branches tied with ribbon and decorated with dried flowers. These and fresh pussy willow branches still take the place of palms in this northern climate.

"Holy Saturday was for children," mused Father Balciunas, 71, as he remembered the days as a youngster when he would hurry to his village church for the blessing of fire and water. "After the ritual, the children would bring blessed fire and water home," he said.

The youths would dry a certain growth found on trees and then attach the substance to a long wire. They would light this from the blessed fire at church and carry it to their own homes. The new holy water would be used to bless the fields, outbuildings and house on the family farm.

In cities and rural hamlets across Lithuania, people would keep vigil before representations of Christ's tomb until the Easter Mass at dawn. After a festive liturgy, the priest would bless baskets of food and the families would return home to break the long fast of Lent.

According to Grybinas, the Easter fare varied depending upon the means of the family. All food was prepared in advance, since no work was done on this holiest of days. The table would be set with rabbit, ham, perhaps some homemade head-

cheese, goose, baked mushrooms. He recalled his mother enlisting the entire family to bake a "tree cake" in a tedious process which involved drizzling batter over a form and rotating it in front of an open fire.

In all homes, though, decorated Easter eggs remained the main holiday treat.

These eggs became the special prizes of Easter Day and Easter Monday, as Lithuanians observed two days of rest. Eggs promised on Palm Sunday were relinquished while others were won in games.

Bright eggs and special treats all heralded the new life of Easter. As Grybinas reflected, "At Easter we celebrate the resurrection of Christ, which makes us Christian. But we also celebrate spring, when nature is recuperating from winter and everything is beginning to live again."

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EASTER EGGS—In Lithuania, decorated Easter eggs became the special prizes of Easter Day and Easter Monday, as Lithuanians observed two days of rest. (NC photo by Mike Okoniewski)

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Dialogue with the Lord opens the door to faith



by Theodore Hengesbach

You remember Thomas. He was the apostle who refused to believe his colleagues when they told him they had "seen the Lord" after his death on the cross.

You recall Thomas' response: "Unless I see the mark of the nails in his hands and put my finger into the nail marks and put my hand into his side, I will not believe."

Hearing was not enough for Thomas. He still had more questions. He wanted to see, to touch for himself.

I like Thomas. It is easy to identify with him. After all, when it comes to something really important, don't people tend to be wary about the steps they take?

Young couples ponder carefully the prospect of marriage; a law student walks on wobbly legs into the examination room; and the first day on one's first job is met with terror. In such situations, it is natural to have questions and anxieties. "Cheers for Thomas. I'd have acted the same," you may find yourself thinking.

As John's Gospel portrays him, Thomas isn't like the student half dozing in the corner of the classroom while the lecturer drones on. In a scene in John's 1st chapter, Thomas is more like the impetuous, slightly unruly student on the edge of his seat, interrupting and insisting, "Master, we do not know where you are going; how can we know the way?" (John 14:5).

Thomas is the one who initiates a dialogue with Jesus that is beneficial for him, for the rest of the disciples, and for us.

In John's Gospel, Thomas plays a critical role. He is the questioner who makes sure that what Jesus is teaching is cracked open to reveal its true meaning. And Thomas gets answers to his questions. The risen Jesus does appear and invites Thomas to see and touch him.

But shouldn't Thomas have known better and accepted the word of his fellow disciples about the resurrection?

After all, Thomas is the only apostle mentioned by name in the setting surrounding Jesus' raising of Lazarus from the dead. But even such an experience apparently would not inhibit Thomas from asking questions.

It is something like the engaged person asking for—and expecting—continued expressions of love and fidelity, though already assured of the other's love.

So it was with Thomas. He knew, but he continued to inquire, to question, to pursue faith.

This brings us to the punch line. Jesus looks beyond the gaze and touch of Thomas and focuses attention on us. "Because you have seen me you have found faith. Happy are they who never saw me and yet have found faith."

Some people will find the example of Thomas reassuring. He makes us think again about what Jesus is getting at and pushes us beyond preconceived notions.

Just as Thomas' inquiry led to vision, so can our questions about life's meaning lead to the vision of faith.

John's portrayal of Thomas shows us that the relationship between God and humans is based on dialogue. When we pursue a dialogue with the Lord, we are likely to find that the door to faith is being opened for us, as it was for Thomas.

Easter egg hunt blends cultures and understanding

by Father David K. O'Rourke

A few years ago, I spent Easter in Yosemite National Park in California's Sierra Nevada Mountains. A family festival had gathered about 30 of us, relatives and friends, for a weekend of celebration.

This Week in Focus

Thomas played a significant role with his insistent questioning in John's Gospel. He is the one who initiates a conversation with Jesus that is beneficial for him, for the rest of the disciples, and for us. His questions inspired a dialogue with Jesus which shows us something about what the relationship between God and humans is. And that first Easter, Mary Magdalene was desolate when she found the tomb empty but nevertheless showed how persistent love can be. Reluctant to accept Christ's death, she stayed at the tomb and encountered the Lord, who gave her the glorious mission of spreading the good news.

We all had driven up on Holy Saturday and then scattered to different lodges along the floor of the valley, after scheduling our Easter Mass for the next morning.

Our accommodations were comfortable but not luxurious. We were lucky to find them because a large group of tourists from India had swelled the usual Easter crowd. On Sunday, however, we were going to put simple comfort behind us and go first class.

Our plans called for Easter Mass at 11 o'clock. Then we were to have lunch in our own sun-filled dining room in the Ahwahnee Hotel. The lunch would end with an Easter egg hunt for the younger generation on the lawn outside our dining room.

Now, the Ahwahnee is no ordinary hotel. Each U.S. national park seems to have one hotel among its other lodges which is unapologetically spiffy. In Yosemite, it's the Ahwahnee. Arcades and archways, high ceilinged lobbies, waiters and waitresses galore, and elegance at every turn, all set in one of the loveliest corners of the valley.

Having battled the bears in the park's campgrounds for 25 years—and lost hands down on every single occasion—I was delighted at the prospect of lunch with no unwanted guests. And to cap it off, we would have the Easter egg hunt for the kids.

Before lunch, a few of us slipped out onto the lawn with boxes of colored Easter eggs and began hiding them in obvious places—on top of a small piece of granite, around the putting green, among the tulips. Then, as our lunch was drawing to a close, and we were corralling the youngsters for the hunt, we heard shouts of accented delight just outside our dining room.

A group of the Indian tourists apparently familiar with Easter traditions, though never having taken part in them, came upon the Easter eggs and soon had a hunt going. What a wonderful custom, they said, and how welcoming for the hotel to do this for foreigners, they told us.

The youngsters, of course, were more interested in tallies than diplomatic relations and lit out in search of the eggs. Soon we had children and Indian tourists comparing catches and commenting on the best colors.

Then, almost imperceptibly, as the children's enthusiasm grew and the supply of eggs shrank, the visitors began rehiding the eggs they had gathered behind flowers and under benches, and steering the youngsters toward certain finds—as though they had been doing this for years. Had they come to understand the situation? Or did they simply enjoy the children's game?

I don't know. And, really, it doesn't matter.

'I have seen the Lord'

by Father John J. Castelot

Mary Magdalene came to Jesus' tomb "while it was still dark" (John 20:1). However, all the other Gospels say that the women came to the tomb "when the sun had risen" (Mark 16:2).

As far as the fourth evangelist was concerned, it was still dark. For him, light and darkness were symbolic, and Mary stumbled to the tomb in the choking darkness of uncontrollable grief.

Jesus was dead. Buried. Gone.

But love is persistent, even in the face of hopelessness. Mary Magdalene was determined to be near him, to hang on to whatever was left. There wasn't much to hang on to now, just an entombed corpse, sealed off by stone.

But there was plenty to hang on to from the past—so many wonderful and now heartbreaking memories. She had been one of that devoted group of women who had helped in his ministry.

Remember how Luke wrote that "accompanying him were the Twelve and some women who had been cured of evil spirits and infirmities, Mary, called Magdalene, from whom seven demons had gone out . . . and many others who provided for them out of their resources" (Luke 8:1-3).

How could she ever forget his healing love? She had been so sick! How she had suffered, and he, with his overwhelming compassion and tenderness, had restored her to health.

Her devotedness to him was a practical outpouring of her loving gratitude. And it had brought such joy: reveling in his companionship, watching with admiration as he brought healing and dignity into the lives of others who had no hope—lepers, the crippled, people stripped of self-worth by an unfeeling society.

These memories made the present all

the harder to bear, sweet though they were. And then there was the final, soul-searing memory: watching this wonderful man betrayed, slandered, brutalized, stripped, beaten, subjected to the most agonizing death the empire could inflict, a death so horrible it was reserved for slaves.

Now, seeking what small comfort she could find near his tomb, Mary Magdalene was deprived even of that. His body, the last tangible evidence of what he was, had vanished into thin air. It was indeed still night, and the night was growing darker every moment.

In terror and confusion, she ran to tell the disciples, but still did not give up. She came back to find an answer.

In the coolness of dawn, she questioned the gardener. "Sir, if you carried him away, tell me where you laid him," she said. But the gardener was not the gardener. He said one word, softly: "Mary."

And the sun burst over the horizon, flooding her with light and almost delirious joy. "Rabboni! Teacher!" Beside herself with happiness, she knelt and grasped him about the knees.

But he told her, gently but firmly, that while he was really there, his presence now was of a different kind. He had risen to a new level of existence and their relationship from now on would be on that surpassing, but no less real, level.

His body had been transformed, transfigured, and was no longer subject to the limitations of time and space. More wonderfully still, he could now be with her all the time, everywhere.

And this new mode of existence, of unrestricted presence, benefits all who loved him. He gave her the glorious mission to spread the good news. Mary sped off on wings of joy to tell the disciples, "I have seen the Lord."



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EASTER SUNDAY

The Sunday Readings

MARCH 26, 1989

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

by Fr. Owen F. Campion

The Acts of the Apostles provides the first reading in the Liturgy of the Word for Easter. Thought to have been written by the author of St. Luke's Gospel, the Acts gives important moments in the lives of Peter and Paul.

In a sense, the name is imprecise. It does not detail the lives of the other apostles. It is too brief to be an exact chronicle of the mission, or undertakings of Peter and Paul, but it gives a glimpse into their lives as preachers of the Gospel of Jesus and also, in capsule, of the church's belief in those very early generations of its existence.

This weekend's reading is assigned to the Mass celebrated on Easter itself. The great Easter Vigil presents another gospel reading.

In this reading, Peter preaches what is actually a resume of the Catholic tradition about Jesus, his origin, his person, his life and his mission, his death, and, finally, his resurrection.

As its second reading, the Liturgy of the Word offers the Epistle to the Colossians. Colossae, in the ancient Middle East, was



the site of a Christian community in the first century, a community of interest to St. Paul.

Just as the first reading was in capsule the teaching of the church about Jesus himself, so this reading is a summary of the teaching of the individual believer's relationship with the Lord. It is a relationship far more intense and intimate than being that merely of companionship, or a contact in which a believer follows the Lord and obeys God the Father.

Paul makes clear that the relationship between the Christian and the Lord is one of union. It is a relationship offered by Jesus, but completed in the individual believer's own choice to love and serve God—to "die" to the world. That death is symbolized in baptism. It is a powerful and demanding Christian reality.

The Christian Scriptures are fascinating in their stories of the appearance of Jesus, risen to new life from death. St. John's Gospel supplies this feast day's gospel reading. In the reading, Mary of Magdala visits the empty tomb and sees that it is empty. She hurries to Peter and to the "beloved disciple." They arrive to find the tomb open and empty. The gospel reading states that the disciple looked inside and believed.

Reflection

The church thrillingly proclaims the story of Jesus, victorious over death and

treachery, in its Liturgy of the Word for Easter. However, the readings taken together are more than a recollection of that great event unique in human experience.

The Liturgy of the Word situates the event of the resurrection in a personal context for each Christian.

There are several figures important to the story. First, there is the image of Mary of Magdala, who appears in the gospels as faithful and loyal to Jesus always, even in those grim moments on the crest of Calvary when only the Lord's mother and the "beloved disciple" were unafraid enough and forthright enough to remain nearby as the Lord suffered and died. She is a model of the perfect Christian committed to the Lord.

Peter appears twice in the readings. In the Acts of the Apostles, he speaks on behalf of the early church to announce its belief in Jesus, the Son of God, who was born, lived, suffered, died, and rose, for the sake of all.

In the reading from St. Luke's Gospel, Peter comes forward as the apostle to whom Mary of Magdala revealed her discovery at the empty tomb. His place in the little, infant Christian community already is made clear.

There is the figure of the beloved disciple, who went to the tomb, saw the folded wrappings, looked inside, and

believed. Finally, there is the great figure of Jesus himself, rescued by God from death and evil.

St. Paul's epistle, read as the second reading, makes clear that those who die to self, and to sin, and truly unite themselves with Jesus in love and obedience, assure for themselves a union with him now and in eternal resurrection.

Union with the Lord requires more than lip-service. It requires commitment. That commitment easily may be to death in its demands. The allurements, judgments, and rewards of the world are killed as incentives for the Christian. It is a union not easily achieved.

These readings make clear that that union, however, is presented to Christians as an option in the knowledge of the Lord Jesus conveyed now and always by the church, of which Peter once was head and for which Peter once spoke. Each person potentially is Mary of Magdala. Each human being possesses the ability to turn to God—in response to hearing his word, repeated now by the church.

All around are the folded wrappings of the Lord's love, mercy, and power. They have been in everyone's life. It is for us to see in them, and in the emptiness of the tomb, that the Lord lives. It is an act of faith—but an act that points us to life with Jesus forever.

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Risen Christ is source of our own resurrection

by Pope John Paul II

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St. Paul writes to the Romans: "(Christ) was put to death for our trespasses and raised for our justification."

We can say that there are two main aspects of Christ's paschal mystery: his death for the forgiveness of our sins and his Resurrection for our rebirth to new life. This new life given us through the Resurrection consists in victory over the death caused by sin, and a sharing in the divine life of grace.

This we see reflected in St. Paul's teaching on baptism, when he says: "We were buried with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might live in newness of life." This "newness" is life according to the Spirit

which makes us children of God and brothers and sisters in Christ.

The risen Christ is the source and origin of our own future resurrection. When he foretold the institution of the Eucharist, Jesus referred to himself as the sacrament of eternal life and future resurrection: "He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day."

Christ's definitive victory over death is shared by humanity to the extent that the fruits of redemption reach each individual. The redemption of humanity will be completed at the resurrection of the dead, when, through the Holy Spirit's power, our bodies will share Christ's resurrection in glory.

Until that final moment when "God will be everything to everyone," the risen Christ dwells in our hearts as the source of divine life, divine adoption, and future resurrection.

As Easter draws near, I invite all to persevere in their preparation for the celebration of the Lord's death and resurrection through prayer, penance, and works of charity.

MY JOURNEY TO GOD

Ritual of the Storm

The earth was still
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In the rising wind they danced
Thunder rumbled and shook the land
Streaks of lightning jagged the heavens
Tears fell with pattering rhythm
Thunder roared its power
Churning clouds wept silently
Pain flowed from his heart

The sky grew angry, yet merciful
It poured its sorrows to man
Great winds swept the bowing trees
That begged for help at his hands
As the storm's mastery awakened
His burdened heart wretched

Rain flooded the land
Heaven was a blaze of fire

God wept on the land
In remembrance of many trials
His aggrieved heart to be justified
For once more, man had fallen

Suddenly the clouds calmed
The wind died
The rain drizzled
Mournful tears full of pardon

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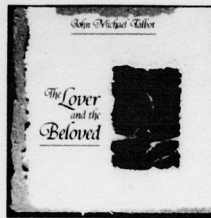
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(A student at Indiana University, Leah McCann resides in New Alsace and attends Mass at St. Paul Catholic Center at Bloomington during the school year.)

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VIEWING WITH ARNOLD

'True Believer' mixes idealism with violence

by James W. Arnold

"True Believer" has James Woods. It also has a lively lawyers-cops-and-crime melodrama built on the always potentially moving theme of the heretic idealist returning to the principles of his youth.

While it earns high marks for entertainment value, the movie never really pays off on its promise. The adrenalin flows and reaches the brain occasionally, but the soul is untouched. This is regrettable because, as director Joseph Ruben ("The Stepfather") has said, the film is intended to be about "freeing oneself by believing in something or someone."

(The phrase is suspect, however. The world is full of people who believe in something, or someone, and end up creating a lot of mischief. The point is to believe in reality, in what is true and good. What is crucial about the leap of faith is not leaping but where you land.)

"Believer" is a more pop, New York version of "The Verdict" (1982), the five Paul Newman film about a derelict Boston lawyer who overcomes his despair to make a comeback in a lawsuit that seems impossible to win. Like Newman, Woods' Eddie Dodds has wandered from his ideals (here, as a civil rights activist in the 1960s). He's persuaded to take on the hopeless defense of a minority youth against powerful establishment forces.

Dodds is burned out morally, not financially. He's making big bucks getting drug dealers off on search and seizure issues. This is easy to rationalize (in a haze of marijuana), as he counts the money and

describes drug cases as the last battle for civil rights.

But his new assistant, Roger (Robert Downey, Jr.), a nail out of law school and the midwest, remembers the old Eddie and his heroics for the underdog. Thus one generation, as it often does, inspires the other to examine its conscience.

Prodded by Roger, Eddie decides to defend a young Asian (Yuji Okumoto), already serving time for a Chinatown gang slaying, now accused of killing a Nazi in a prison gang rumble. Nicely established is Dodds' compassion for this man: he's not just a prop to get the story moving. "He deserves to see the sun," Dodds says. "He's been in prison too damn long."

Eddie re-opens the original conviction, and is fiercely opposed by the arrogant, politically ambitious district attorney. He is so thoroughly obvious that you know he'll turn out to be more than just a courtroom antagonist. The heroes, aided by a pretty private investigator (Margaret Colin), eventually uncover a monstrous injustice of the worst kind—perpetrated out of a false sense of serving the public good.

As it careens through this plot, the movie touches on many social issues—gangs, prisons, Nazi groups, veterans, drugs, the witness protection program, and even politicians playing games with race prejudice. Typical of its best are several scenes with an unstable Viet vet (Tom Bower), who is their key eyewitness but believes the telephone company killed Kennedy. Why he tells the truth? "I always tell the truth," he says in the vet hospital psych ward. "That's why I'm here."

But thrills and suspense are what this movie has mostly in mind. Dodds does most of his own detective work in Manhattan's mean streets as well as the courtroom dramas. All of this suits Woods perfectly. Ponytailed, dressed in rumpled mixed colors, he can come on like



COURTROOM THRILLER—James Woods as a onetime '60s idealist lawyer named Eddie Dodds (left), Robert Downey, Jr. as Roger Baron (center), and Yuji Okumoto as Shu Kai Kim (right), wait for a prison gate to open on the day Kim wins his freedom in "True Believer." Because of some grisly violence, intense menace, and rough language, the USCC classification is A-III, adults. (NC photo from Columbia Pictures)

a charging bull or with the subtlety of a poet, with feelings moving over his face like clouds over a Kansas prairie. It's a one-man show.

Like many thrillers, "Believer" eventually goes out of control, especially in terms of violence and Eddie's capacity to survive situations that would give panic fits to James Bond. It also hurts from lack of a love story (the friendship between the novice and the old pro is the only real relationship, and even that is thin).

But en route to the climax, Wesley Strick's script keeps the wit and humor popping with the vigor normally associated with the best detective movies.

Key reservations: no sex—not even a kiss—but tough language and a couple of scenes of scary violence, especially the prison killing, which takes place in the chapel and begins ironically with the congregation singing "Amazing Grace" as they prepare for battle.

(Above average thriller with some helpful idealism, violence, language; satisfactory for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

The Adventures of Baron Munchausen	A-II
Chances Are	A-III
Heart of Midnight	O
New York Stories	A-III
Out Cold	A-III
Police Academy 6: City Under Siege	A-II

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

'Black Forest Journey' takes viewers through seasons

by Henry Herx and Judith Trojan

Veteran actor E.G. Marshall hosts a tour of one of West Germany's most fabled landscapes in "Black Forest Journey," Sunday, March 26, 10-11 p.m. on PBS.

Known to Americans as the home of the cuckoo clock, the Black Forest was for centuries a remote German woodland made up chiefly of small farming villages and family logging interests. Today it survives as a rural preserve for plant and animal life in a densely populated, highly industrialized country.

The problems of the Black Forest are much like those of our own national parks—too many tourists and too much air pollution. Toward the very beginning of the tour, Marshall looks at the devastating effects of acid rain on a single group of fir trees, and a young West German government forester, Rudy Knyast, comments on conservation efforts to maintain the quality of the woodland environment.

The main portion of the program is devoted to visiting various areas of the 3,000-square-mile forest during the four seasons. The natural beauty of the region is worth viewing but, except for a view of an actual cuckoo in the wild, there is little that one has not witnessed already in other nature documentaries.

Most disappointing is that there is little attention given to the unique rural culture of this part of Germany. However, some examples of the woodcarving for which the region is famous and, of course, lots of cuckoo clocks are shown.

The Catholic faith of the area's inhabitants is mentioned several times, most notably in scenes of a beautiful baroque church, a traditional Corpus Christi procession and the raucous festivities preceding Ash Wednesday.

Marshall tries hard to make the program seem more than a routine travelogue but gets little beyond the once-over-lightly treatment of a picturesque part of the world. The result is diverting and somewhat informative but lacks anything of substance.

The program's limitations stem from an inadequate

American adaptation of an original German TV production. Its attempt to give its American audience the cultural background unneeded in the original goes wide of the mark. Enjoy it for what it offers but don't expect too much. (HH)

TV Programs of Note

Friday, March 24, 8-10 p.m. (NBC) "Peter Pan." The first colorcast of this TV classic in 16 years. Stars Mary Martin, Cyril Richard, and Lynn Fontanne as the narrator. Don't forget to tape this wonderful treat for the whole family!

Friday, March 24, 10-11:30 p.m. (PBS) "Pavarotti in the Vatican." A Salute to Youth. A rebroadcast of a 1986 performance of Giuseppe Verdi's "Requiem" by Luciano Pavarotti and winners of the Opera Company of Philadelphia-Luciano Pavarotti International Voice Competition.

Saturday, March 25, 7:30-8 p.m. "Svathor." Based on a Russian folktale, this Czechoslovakian production uses puppet animation to tell the story of a young hunter who must accomplish seemingly impossible tasks to save the czar from enemies and win his daughter.

Saturday, March 25, 8-9 p.m. (CBS) "Bugs Bunny's Easter Funnies." Rebroadcast which sees Bugs and his buddies desperate to find a substitute for the Easter Bunny, who's down with a cold. For kids of all ages.

Sunday, March 26, 8-9 p.m. (PBS) "The Everglades Rain Machine." Draining and development of the Everglades has reduced the largest freshwater marsh in North America to about half its original size. This "Nature" documentary explores ways to preserve what remains of a much needed ecological resource.

Monday, March 27, 8-9 p.m. (PBS) "Zero Hour." How President Ronald Reagan and Soviet leader Mikhail Gorbachev came to sign the INF agreement to eliminate an entire class of nuclear weapons from Europe is the subject of the 10th program in the 13-part series, "War and Peace in the Nuclear Age."

Monday, March 27, 9-10 p.m. (PBS) "The Education

Race." The premiere episode in the five-part "Learning in America" series compares the U.S. school system with that of Japan and seeks to determine why Japanese high school graduates are better prepared for employment than their American counterparts.

Tuesday, March 28, 9-10 p.m. (PBS) "Prescriptions for Profit." Investigative documentary in the "Frontline" series charts the undue influence powerful pharmaceutical companies are able to exert on doctors.

Tuesday, March 28, 10-11 p.m. (PBS) "The Human Experiment." How far should medical researchers go in using human volunteers in tests aimed at finding a cure for such deadly diseases as cancer or AIDS is one of the questions addressed by this "Ethics in America" panel. Participants include Surgeon General C. Everett Koop, Dr. Theodore Cooper of the Upjohn Company, and Dr. Arnold Relman, editor of the New England Journal of Medicine.

Wednesday, March 29, 8-9 p.m. (PBS) "Life in the Balance." While exploring the rich interaction between life forms on earth, this documentary presents new ways to interpret evolution as a process in which the human race may continue to evolve.

Wednesday, March 29, 9 p.m.-conclusion (ABC) "The 61st Annual Academy Awards." This entertaining annual event telecast live from Los Angeles honors the best films of 1988. This year's show will be dedicated to legendary Hollywood stars from the '30s to the present and will include notable "couples" as presenters.

Thursday, March 30, 4-5 p.m. (ABC) "The Cheats." When four senior girls steal a final exam to even the odds, they are unprepared for the consequences in this "ABC AfterSchool Special."

Thursday, March 30, 8:30-9 p.m. (PBS) "Dreams: Theater of the Night." This documentary on the elusive subconscious world of dreams explores various theories explaining their function and meaning from Freud's original concepts to those coming from present-day neuroscience laboratories.

QUESTION CORNER

Smile as you offer host

by Fr. John Dietzen

Q I am a special eucharistic minister. During a recent workshop we were told that when we give Communion we should look at the person, smile, and say "the body of Christ," then wait until the person says "amen" and give the host.

One priest, however, says we should not even have eye contact. He says it is just a gimmick to look at the communicant or for the communicant to look at the priest or whoever is giving Communion.

He quoted someone who said, "Look at the host. You came to receive the body of Christ, not to visit with the celebrant. The gift is more important than the one who delivers it."

We have to do whatever our pastor requires, but what do you think? (Michigan)



A It seems to me that somebody's sacramental theology got short-circuited somewhere. On that theory, the ideal eucharistic minister would be a one-armed robot that could croak the right words; you can't get any more impersonal than that.

Liturgical regulations require that Communion be "ministered," not just picked up from the altar, for example, precisely because this or any other sacrament is not only a transcendent divine activity, it is also a human interaction between two members of the body of Christ.

We must continually reflect both of those realities, Pope Paul VI said, "if we wish to keep the celebration of the sacraments from deteriorating into an almost superstitious formalism" (Address to Rome priests, 1970).

FAMILY TALK

Don't judge others for their decisions

by Dr. James and Mary Kenny

Dear Dr. Kenny: You wrote earlier about the couple whose 30-year-old son was living with his girlfriend. I think their son simply succumbed to social pressure and went along with the crowd.

If the parents go along too as if everything is okay, the son will continue in his sin. Why should he change?

You cannot "eat with sinners" without condoning the sin. There is no way to have a good relationship with wrongdoers. There must always be a "distance" when values are significantly different.

Yet after telling you all this, I still wonder how to show we care without supporting their lifestyle? (Florida)

Answer: Thank you for presenting a hard problem. With your last question, you show that your heart is in the right place. You care.

But be careful. When following a so-called logical principle causes you to be unloving and uncaring, something is suspect.

I have three problems with your letter.

First, why do you place sexual morality above other matters? You do not consider anything else this young man is doing, but you simply adjudge him "bad" because he is living out of wedlock with his girlfriend.

Speaking from a psychologist's perspective, let me offer this question. Does one "wrong" behavior make him all bad?

Second, you assume that the best way to change his behavior is for all right-minded people to ignore and isolate him. Even his parents should distance themselves.

I disagree. As a psychologist, I can say very clearly that condemning and threatening isolation are poor ways to change behavior.

Third, I believe that you can "eat with sinners" without condoning the sin. Jesus did it all the time. I have many friends who have done things with which I strongly disagree. I love them, not because of our differences, but because they are decent and beautiful people in many other ways.

Perhaps most of all, they are decent enough to overlook many of my failings.

Jesus loved sinners. He recruited them to be his disciples. He ate with prostitutes and tax collectors for the hated Roman occupation. He associated with men who selfishly argued to be first in his kingdom and even those who were to betray him.

Be careful. Do not judge. Let God do that. And when in doubt, care.

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

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Any eucharistic minister, priest or otherwise, always should be keenly conscious of a truth that has awed theologians from the early fathers of the church on: The person to whom we are ministering the body of Christ is already the body of Christ, both individually and ecclesially.

The church itself is present already both in the minister of the sacrament and in the recipient, says the Rite for Anointing the Sick (No. 40).

St. Augustine, commenting on the "tremendous import" of St. Paul's words that we, though many, are one bread, one body, says to his people, "By the grace of redemption, you are already that which you receive" in the Eucharist. In Communion, he says, the body of Christ gives the body of Christ to the body of Christ.

In light of truths like that, how can we possibly pretend detached uninvolved when we invite a fellow

member of our faith community to one of the greatest expressions of faith either of us can ever make?

Perhaps a core of the problem is that last statement about the gift being more important than the one who delivers it. Who, after all, is the one who "delivers" it if not Christ himself?

That also is a truth held most sacred in Christian tradition. Jesus Christ is present in the sacramental liturgy in the person of his minister, says Vatican Council II, quoting Augustine, "so that when a man baptizes it is really Christ himself who baptizes."

"Rightly then," the council continues, "the liturgy is considered as an exercise of the priestly office of Jesus Christ" (Constitution on the Liturgy, No. 7).

Thus, perhaps the best question a minister of the Eucharist might ask is, How would Jesus himself do it if he were the one standing here in his own physical person?

I can't believe he would do it without visibly expressing in some genuine way the warmth, joy and intimacy of life he shares with the one standing before him.

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

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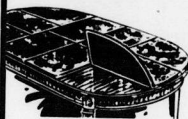
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Monday thru Friday 12:00 noon
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..... 12:00 noon
..... 5:00 p.m.

Holy Week

Archbishop Edward T. O'Meara will celebrate and the choir will sing on the Triduum Days of this Holy Week (Holy Thursday, Good Friday and Saturday Easter Vigil). Join us in the simple, elegant beauty of your cathedral for these special celebrations of our life, death, and resurrection in Jesus.

Holy Thursday 5:30 p.m.
Good Friday 2:00 p.m.

Easter Masses

Easter Vigil 8:30 p.m.
Easter Morning 10:30 a.m.

The Active List

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

March 24

ARIA and ICA at Brebeuf Preparatory School will sponsor an Archbishop Romero Memorial Service on the theme "A Contemporary Way of the Cross" at 7:30 p.m. in the chapel.

☆☆☆

St. Bernadette Parish, 4826 Fletcher Ave., will sponsor a Lenten Fish Fry from 5:30-8 p.m. Adults \$4; children \$2; fish and shrimp \$4.50; tuna noodle dinner \$4.

☆☆☆

St. Jude Fish Fry, 5353 McFarland Rd. from 4-8 p.m. Adults \$3.50; children \$1.75; five and under free.

☆☆☆

St. Michael Parish, Charlestown, will sponsor an "all you can eat" Fish Fry from 5-7:30 p.m. in the school multi-purpose room. Tickets are \$4 for adults, \$3 for senior citizens, and \$2 for children. Call 812-256-3200 for information.

☆☆☆

Reservations are due for Chatham High School's April 7 Crystal Ball. Tickets \$25. Call 317-251-1451.

March 25

Our Lady Queen of Peace Meditation Prayer Group based on Medjugorje spirituality will gather from 6-7 p.m. at St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts. Call Richard Tur 317-299-5875 for information.

March 27

The Marian Guild of Holy Family Parish, New Albany will sponsor its annual Spring Bonnet Dessert

Card Party at 7:30 p.m. in the parish hall. Admission \$2.

☆☆☆

Separated, Divorced and Re-married Catholics (SDRC) will hold a pitch-in dinner and White Elephant Sale at 7 p.m., 1400 N. Meridian St. For information call 317-253-7198.

March 28

Mature Living Seminars Potpourri Series continues with "Movement for Fun and Health" from 10 a.m.-2 p.m. in room 251 of Marian Hall, Marian College. Bring bag lunch or buy in cafeteria.

☆☆☆

The Loving You, Loving Me series concludes from 7:30-9 p.m. at IU/PUI Newman Center, 1309 W. Michigan St.

☆☆☆

The Systematic Training for Effective Parenting (STEP) series sponsored by Catholic Social Services continues from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆☆

Christian Adults Reaching Out (CARO) will meet for an After 5 Refreshers at Quincy's in Adam's Mark Hotel, 2544 Executive Dr.

March 31

The Polish Ethnic Club will sponsor a Dryngus Dinner Dance at 6:30 p.m. in the K of C Hall, 13th and Delaware Sts. \$12.50/person; dancing only \$5. Call Ed Zebrowski 317-241-4650 for information.

☆☆☆

The Systematic Training for Effective Parenting series (STEP)

sponsored by Catholic Social Services continues from 1-3 p.m. at the Catholic Center, 1400 N. Meridian St.

March 31-April 2

A Tobit Weekend for engaged couples will be held at Alverno Retreat Center, 8140 Spring Mill, Call 317-257-7338 for information.

☆☆☆

St. Meinrad Seminary will hold its annual Sundays of Spring show at 8 p.m. Fri. and Sat. and at 2 and 7 p.m. on Sun. \$4/adults; \$2 children 12 and under.

☆☆☆

A Special Singles (divorced, separated) Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

☆☆☆

The Couple to Couple League will hold a Natural Family Planning Class from 7-9:30 p.m. at St. Christopher Parish, Speedway. Call Bob and Susanne Sperback 317-247-5847 for information.

☆☆☆

First Saturday devotions to the Blessed Mother will be held at 7 a.m. at St. Joan of Arc Parish, 42nd and Central. Rosary, processions.

☆☆☆

St. Christopher's Sunday Lec-

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

April 2

The Altar Society of St. Francis Xavier Parish, Henryville will hold its Smorgasbord from 11 a.m.-2 p.m. in the parish hall, junction Hwy. 31 and 160. Adults \$3.75; children 20 cents/year through age 12. Crafts, baked goods, drawing.

☆☆☆

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.

☆☆☆

Sign Masses for the Dead are celebrated every Sunday in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆☆☆

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

☆☆☆

New Albany Deanery Young Adult Ministry Core Team will meet at 7:30 p.m. in the Aquinas Center, Clarksville.

☆☆☆

St. Christopher's Sunday Lec-

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"Mom says I cried from midnight to four a.m. too, and all she could think of to do was to hope that someday my son would do the same thing to me."

ture Series continues from 9:30-10:15 a.m. with "Imaginal Education."

Socials:

MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY, K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY, Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY, Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

1305 N. Delaware, 5 p.m. THURSDAY, St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY, St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY, Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY, Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Bush nominates pro-life official for health post

by Liz Scheetchuk

WASHINGTON (NC)—In a move praised by abortion foes, President Bush has nominated Kay Coles James, a former National Right to Life Committee official, to be assistant secretary for public affairs at the Department of Health and Human Services.

Public affairs director at the National Right to Life Committee from 1985 through 1988, Ms. James, 39, also has served as president of Black Americans for Life.

She will work in the administration of Dr. Louis W. Sullivan, secretary for health and human services, whose own appointment was temporarily troubled by uncertainty about his views on abortion.

"She sure did a fine job for us and I'm sure she'll serve Secretary Sullivan" equally well, said Douglas Johnson, legislative director of the National Right to Life Committee.

"She's a very capable person. Certainly, we're happy to have Kay in that position," Johnson said.

However, Johnson added, "Secretary Sullivan is the Cabinet officer. It's going to be on his desk" where abortion-related matters end up for decisions. "He's the one we're going to be looking to."

One concern cited by Johnson is what policy the health

and human services department might adopt in regard to using tissue from aborted fetuses in research.

In public testimony to a federal advisory panel Sept. 15, 1988, Ms. James, representing the National Right to Life Committee, said supporters of fetal tissue use provide "the most seductive argument that even if you oppose abortion, you should be glad something useful comes out of it."

Sullivan, who initially had caused some confusion after seeming to say he opposes abortion but would allow it in various circumstances, was approved by the Senate 98-1 in late February. He told his nomination hearings that "I am opposed to abortion except in the case when the life of the mother is threatened, or cases of rape or incest."

Ms. James' selection awaits confirmation by the Senate, and no immediate action was likely due to the Senate's recess during the last two weeks of March, an HHS staff official said. The latter, who declined to be identified, said Ms. James has no comment on her nomination because "she's playing (it) very low key . . . and is very smart" in doing so.

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Jakob Philipp Hackert (1737-1807), The Colosseum with the Temple of Venus and Rome, pen and ink and watercolor, with traces of black chalk, on paper, laid down, 370 x 535 mm.

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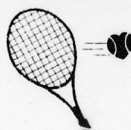
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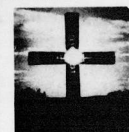
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Theologians debate church policy on divorce

by Tracy Early

NEW YORK (NC)—Catholics have a moral obligation to try to save a failing marriage, but sometimes "marriages really are dead," said Jesuit Father Richard A. McCormick of the University of Notre Dame at a debate in New York March 15.

He said the church should change its pastoral practice regarding Catholics who divorce and remarry to allow them to return to the sacraments.

His debate opponent, William E. May, argued that the church's teaching on the indissolubility of marriage was rooted in the teaching of Christ about the nature of marriage.

"I can no more cease being the husband of my wife than I can cease being the father of my children," said May, a professor of moral theology at The Catholic University of America in Washington.

The debate was sponsored by the Pallotti Institute at the College of Mount St. Vincent.

Father McCormick, professor of Christian ethics, argued that current church practice was excessively "judicial."

He called for balancing the "prophetic" demands of Christ with a compassion that would allow for return of the divorced and remarried to the sacraments.

Those who divorce and remarry outside the church are not allowed to participate in the church's sacraments, although they can attend Mass and engage in other parish activities.

To illustrate the inconsistencies that he said characterized current practice, Father McCormick cited the 1969 marriage—in the Greek Orthodox Church—of widowed Jacqueline Kennedy, a Catholic, to the late Aristotle Onassis, who was divorced and his ex-wife was still living.

Father McCormick said the discipline

of the Orthodox Church, to which Onassis belonged, in some cases allows remarriage after divorce, and that the Catholic Church offers the sacraments to Orthodox Christians. So the result, he said, was that Onassis could receive the sacraments in his wife's church after their marriage if he wanted to, but she could not.

May argued that the Orthodox had a different theology of marriage, but Father McCormick responded, "We're still caught in this inconsistency. I don't see how you get out of that."

Father McCormick said he favored an understanding of indissolubility as "a serious moral obligation not to let a marriage fall apart, and if it does to resuscitate it." There is a moral obligation, he said, to maintain the marriage, to strengthen it if it weakens and to work for its revival if it appears dead.

But in some cases, he said, marriages really are dead, and the church must then deal with the implications of that in regard to a second marriage and sacramental relationships.

Father McCormick noted that currently the only way to be released from a marriage was through an annulment granted by a church marriage tribunal, viewed by some, he said, as "the Catholic form of divorce."

But he cited several bishops and Scripture scholars who had called for re-examination of pastoral practice to see whether other possibilities could be developed.

Father McCormick said the present "juridical" emphasis dated from the 17th and 18th centuries. But May said the same teaching was found in writings of medieval theologians and the early church fathers, and that both groups had

based their teaching on the words of Christ.

"Is this teaching of the Catholic Church true?" May asked. "I believe that it is."

Christ, he said, was not setting forth an "ideal" that only some people might achieve, but stating the truth about what a marriage is.

Compassion, May said, cannot be separated from the question of truth. For troubled marriages, he said, compassion involves teaching people the truth about the indissoluble nature of the bond, just as compassion for alcoholics requires helping them see the truth about their condition.

He said some confusion had arisen from annulment decrees issued by marriage tribunals. In some cases, he said, they may make mistakes and declare a true marriage null and void.

Pope celebrates Palm Sunday with young people

by Greg Erlandson

VATICAN CITY (NC)—Pope John Paul II celebrated Palm Sunday and the beginning of Holy Week in a St. Peter's Square liturgy attended by thousands of young people from around Europe.

The March 19 ceremonies capped a weekend of activities marking the fourth World Youth Day of Pope John Paul's pontificate. The previous day, a papal audience in the Vatican's Paul VI hall featured the performance of an Italian pop singer as well as speeches by the pope and various young people.

This year World Youth Day will also be celebrated Aug. 15 at the Sanctuary of St. James in Santiago de Compostela, Spain.

On a warm Palm Sunday morning the

pope began Holy Week observances at the Vatican with a Mass and Angelus attended by an estimated 40,000 young people.

In his Angelus talk, the pope said there was a close connection between Easter and youth.

"Is not the young generation a special 'place' for the Easter event?" he asked. "How can one not see in youth and in their values—life, health, beauty, physical vigor, enthusiasm, joy—almost a forerunner of the resurrected Christ and his glorious return?"

The pope said the task of young people was to make real in their lives the victory over evil and sin accomplished by the Resurrection.

Afterward, the pope greeted youthful

pilgrims in the square in Italian, Spanish, French, English, German, Slovakian and Polish.

Speaking in Slovakian to a group from the Yugoslavian Archdiocese of Zagreb, the pope invoked the theme of World Youth Day, telling them that "Jesus is truly your way, your truth and your life."

Before the Angelus, the pope celebrated Mass for the thousands of young people, many waving palm and olive branches, in St. Peter's Square.

With his resurrection Christ "comes in the name of the Lord" to every new human generation with his paschal mystery," the pope said.

The pope encouraged the young people in the square to meet in August in Spain for that "important ecclesial event."

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Youth News/Views

Ritter graduate serves the poor in Honduras

by Mary Ann Wyand

Spring Break generally means rest and relaxation for archdiocesan college students, and possibly travel to a warmer climate.

For 19-year-old Eric Schommer of St. Monica Parish in Indianapolis, last week's vacation meant departure for Honduras where he will help the Conventual Franciscans serve troubled youth at an adolescent home for boys, assist manual laborers with construction of village chapels, and even spend time working in the fields.

While the trip doesn't sound very relaxing, it promises to be a memorable and rewarding experience for the 1988 Cardinal Ritter High School graduate. His parents, Tony and Judy Schommer, are equally excited about his venture.

"I'll be staying at the Franciscan mission in Alanchito, Honduras," Eric told *The Criterion* during an interview the day before his flight to the Central American country. "I'll be helping teen-agers there who have problems, building small chapels in the different villages, and also planting and harvesting crops."

The Conventual Franciscan Province of Our Lady of Consolation at Mount St. Francis helps operate the mission at

Alanchito, which functions as a "boys' town."

Franciscan Brother Martin Masler, one of Eric's teachers at Ritter High School, said Franciscan Father Emil Cook founded the boys' facility, serves as its supervisor, and will welcome Eric's assistance for a few months or as long as the teen-age volunteer wants to stay in Honduras.

"Eric came to me and asked what the possibilities would be for him to get involved in some missionary activities," Brother Martin explained. "He was in college, but felt at this time that he wanted to take some space and time in his life and dedicate it to God."

The two discussed volunteer service at Franciscan Father Bruce Ritter's Covenant House and other missionary opportunities.

"As soon as I mentioned Honduras," Brother Martin continued, "his face lit up and he said, 'That's where I want to go!'" So the Indiana University/Purdue University at Indianapolis freshman decided to take a break from classes to pursue this unique opportunity for service in a Third World country.

Franciscan Father Juniper Cummings, director of missions for the province, worked with Brother Martin and the Schommer family on arrangements.



MISSION SERVICE—St. Monica parishioner Eric Schommer (right) accepts a replica of the San Damiano Cross from Father Joseph Schaefer, assistant principal at Cardinal Ritter High School (left) and Franciscan Brother Martin Masler, a Ritter teacher, with his parents, Judy and Tony Schommer, and sister, Molly, during Mass on March 15.

During a Mass at St. Monica Church just 14 hours before his departure, Eric received a Franciscan cross to carry with him on his journey. This replica of the San Damiano Cross was given by the Franciscans who work at Cardinal Ritter High School and those who serve the Order of Oldenburg Franciscans.

Brother Martin said the cross given to Eric signifies the cross that spoke to St. Francis and encouraged him to rebuild his church at San Damiano.

"Once he rebuilt the chapel, the cross spoke again," Brother Martin explained, "so he went to a greater depth and founded the order to begin the Franciscan life of poverty and service to the poor."

The gift from the Franciscan family at Ritter and from the province is indicative of the work that Eric will be doing in building chapels in Honduras, Brother Martin said.

"It's so neat to see someone of his age and his caliber feel that call to service," the Ritter teacher emphasized. "It is reaffirming for me, as one in pastoral ministry in the high school, of one of the many aspects of pastoral ministry," he said. "The foundations in faith and commitment to God are very strong among high school students. God is calling young men and women to service in religious life, and there are people who are responding to that call."

Former rocker turns to editing magazine

ARLINGTON, Va. (NC)—Former rocker and surfer Paul Lauer once lived the "fast life," something many teens dream of doing. But now as the creator of a Catholic youth magazine, he tells teen-agers to be radical by being anti-drugs and pro-church.

"I decided that I've got to let parents know that their kids are not all messed up, and I also have to let the kids know that they are not all messed up... just misguided," Lauer told a crowd at a teen rally.

"You don't raise kids on a diet of sex and violence," he emphasized, "and expect them to be saints."

Lauer said he left the Catholic Church when he was 11 years old, experimented with various religions, partied in Hollywood, and fulfilled his dreams as a rock guitarist.

Today, the 26-year-old founder and editor of the Los Angeles-based national Catholic youth magazine, *Veritas*, is taking a different route.

"Now to be radical is to be anti-drugs, to be chaste, to stand for God and his church," Lauer explained. "We can capitalize on that because kids want to be radical."

Lauer, whose publication has been called one of the fastest-growing teen magazines in the nation, said he did not feel fulfilled by the lifestyle he led when he was young. His lifestyle still allows him to sing and talk with people, he said, both sources of enjoyment.

"He (God) sees that you have certain abilities, really talents, that he has given you," Lauer said, "and you can either use them for your glory or you can use them for his glory."

Teens responded to his message.

"If you sat down and listened to what he was saying, it really made sense," said Mary Klinnikowski of St. William of York Parish, Stafford, Va.

"It's interesting how he converted from rock singer to writing a Christian magazine," said Ryan Bishop of St. Francis of Assisi Parish, Triangle, Va. "I think it took a lot to do it."

It did take a lot, Lauer admitted. Every time he went to a rock rehearsal, he said, he felt he got further away from God. So Lauer decided to change his lifestyle, and lived in the desert for two years because, "I wanted to be a saint, and saints live in deserts."

The former rocker who once idolized movie and rock stars now claims his role models to be "Jesus, Our Lady, the saints, and the living saints, such as Mother Teresa, Pope John Paul II, and the people who clean theaters, or someone who offers their work to God. You can be a saint wherever you are."

In the future, Lauer said he wants to continue to have an effect on young people's lives through *Veritas*, but he also plans to concentrate more on writing and producing films.

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Brooke Shields says 'faith is source of solace'

LOS ANGELES (NC)—Actress and model Brooke Shields, discussing her faith in an interview with a Catholic youth magazine, said that God has been "one of the only ones who hasn't judged me by how much I happen to be making that week or how famous I happen to be that month."

The interview, printed in the January-February issue of *Veritas*, was conducted by Paul Lauer, the magazine's editor and publisher, who met Shields 10 years ago during a party at actress Tatum O'Neal's house.

Although few of her entertainment-

world friends practice any religion, the 23-year-old beauty said they respect her Catholic faith and are "actually in awe of it."

"When I show [my faith], they say, 'I can't believe it—you're the only one I know like that.'"

"It's really funny. If they're drinking or something, they'll joke like, 'Oh, Brooke's coming.' They have a way of being very careful around me," she admitted. "It's kind of sweet in a way. It's their way of respecting me."

Shields said prayer helped her through the teen-age years any time that "bad

things would happen or I'd be sad or hurting."

"I started to find that one of the places that I wasn't judged unfairly was in church," she added. "I could just go there; it was the only place that I was just sort of me."

But Shields recalled that she was more private about her religion then and didn't like to talk about it because "hardly any of my friends went to church."

Shields said she enjoys going to Mass and listening to the Gospel. "I like coming together as a congregation to share, but I also like the individuality—that I can feel like the Mass is being said directly to me," she explained. "I know that's a little selfish, but it's comforting because I can always get my own special message out of it."

The actress and model said she plans to continue practicing her faith because, "It's a source of solace. It's really the only thing that's remained constant in my life."



Brooke Shields

Franzak says youth need hope

Christian recording artist Tom Franzak uses music and ministry to reach out to teen-agers and adults across the country, inviting them to live their calling to be Christ's lights in the world.

As keynote speaker for the Catholic Youth Organization's 32nd annual Archdiocesan Youth Conference on April 15-16 at Roncalli High School, Franzak will challenge youth to make a commitment "to be the best you were meant to be."

In our high-technology and nuclear world, Franzak spreads the message that, "Young people are more spiritually inclined than ever. They are waiting to be challenged to greatness."

However, the Christian rock singer emphasizes, "Young people need to be given hope. They need to believe that in the complex world they live in, their life can really make a difference."

Call the CYO office at 317-632-9311 for registration information for "Challenge '89: Walk That Talk."



Tom Franzak

Providence yearbook is recognized for excellence in national contest

Providence High School in Clarksville achieved national recognition recently for the 1988 "Pioneer," the school's yearbook.

It was recognized as one of the top 10 percent of all yearbooks published last year by Taylor Publishing Company, the nation's leading publisher of school yearbooks.

The "Pioneer" was selected by company judges as one of Taylor's best after the contest panel critiqued more than 6,000 yearbooks.

Tracy Kaufman is the Providence yearbook adviser.

Company judges annually review all of the yearbooks for excellence in cover design, page design, theme development, and copy writing.

"Too often the hard work these students do goes unrecognized, Bruce Gerrity of Taylor's marketing department explained. "Many hours go into the creation of a yearbook," he said. "We salute these staffs and their high standards for excellence."



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BOOK REVIEW

Priest thoughts sent to youth

LETTERS TO MARC ABOUT JESUS, by Father Henri J.M. Nouwen. Harper & Row (San Francisco, 1988). 85 pp. \$12.95.

Reviewed by Father Robert Kress

These letters are to Father Henri Nouwen's 19-year-old nephew, who has been raised in the postwar prosperity of Europe and who shares in the general disinterest in religion which has accompanied this prosperity.

They are about the spiritual life, which Father Nouwen also describes as the heart of existence, the center of our being, the place we are most ourselves, most human. In them the author wants to share the richness of the Christian life as he knows it.

The letters focus on Jesus' identity, especially insofar as he is for you and me. Jesus is the liberating, compassionate, descending, loving, non-violent and suffering God in the world and human history.

So far, of course, so good. But, one immediately senses that this is vintage Nouwen. Unfortunately, that means that the book is much more about him than about Jesus. Even in the literary art of a letter, the preponderance of the word "I" is shocking. The book would have been more properly titled "Letters to Marc about Henri."

That is not, however, the greatest failing. If Marc is as bright and achievement-oriented as his uncle describes him, and if he is as caught up in European postwar prosperity-induced secularism, then these letters are hopelessly overmatched. Throughout the book Father Nouwen finds real faith and Christlikeness only in the poor and oppressed of Central and South America, in the physically and mentally handicapped of anywhere, in the gruesome art of the suffering Christ inspired by the plagues of Europe, in the persecuted of Nazi Germany.

Prosperous, professional, educated, achieving people in America and Europe are anxious, morose and neurotic.

Now, I ask you, is this any way to introduce the "modern

man" of the West to Christianity? Is it not, rather, a perhaps unintended but nonetheless real confirmation of the so-called classical critique of religion, as this has been elaborated by philosophers such as Nietzsche, Feuerbach, Marx and Freud. According to this critique, religion can

survive and thrive only in conditions of poverty, oppression, ignorance, and unfreedom. In his own melancholy way, Father Nouwen says exactly the same thing, whether he intends to or not.

One should also be aware that of the 85 pages of text, 19 are blank or have only a very few lines of print. Two are taken up with art reproductions. However much the author and his publisher may love to extol the poor, books priced like this can only make them the envy of the original capitalist robber barons.

(Father Kress is professor of theology at the University of San Diego and an author of theological writings.)

† May They Rest in Peace

The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† ADOLAY, Leonard, 71, St. Catherine of Siena, Indianapolis, Mar. 8. Husband of Lucille Adolay; father of Peter, Mark, Tony and Cindy Adolay; Lou Ann Ludlow and Paula Campbell.

† AUGUSTIN, Loretta A., 78, St. James the Greater, Indianapolis, Mar. 9. Mother of Charles Augustin, Velma Strahl and Ruth Pennycook; grandmother of six.

† DUGAN, Gladys M., 60, St. Philip Neri, Indianapolis, Mar. 1.

Wife of John F. Dugan II, mother of John F. Dugan III, Debra Milby and Brenda White; sister of Catherine L. Floyd and Frances L. Pierce; grandmother of five.

† EGAN, Mary C., 79, Holy Name, Beech Grove, Feb. 22.

† FARRELL, Maj. Gen. Carl, 56, St. Mary, New Albany, Mar. 12. Husband of Mary Randolph Farrell; father of Mark, Murphy and Stanley Farrell; Pamela Miller and Carle; sister, brother of Donald Farrell, Helen Timperman, Evelyn Ott and Mary Plummer; grandfather of seven.

† GENDRON, Bees, 93, Annunciation, Brazil, Mar. 9.

† GICK, Alvina Rose, 94, St. Philip Neri, Indianapolis, Feb. 16. Aunt of George E. Gick.

† GIES, Edwin, 80, St. Paul, New Alsace, Mar. 5. Husband of Loretta Gies; father of Edwin J. and Dorothy Gies; grandfather of 15; great-grandfather of six.

† HESSION, Mary E. Blacker, 67, St. Christopher, Speedway,

Mar. 11. Wife of Michael O'Hession; sister of Frank Blacker, Mame Whiteman and Geraldine Vandevander.

† HOLMES, Mary M., 69, St. Philip Neri, Indianapolis, Feb. 22. Widow of Robert L. Holmes; mother of Stephen, Dennis and Kathleen Holmes; and Anne Groves.

† MCABILL, sister of Winifred, 86, grandmother of six; step-grandmother of two.

† HORTON, Alma F., 71, Our Lady of the Greenwood, Greenwood, Mar. 4. Mother of George T. Horton, Charles R. Gene E. and David L. Horton; sister of Leonard, Jesse, Annie, Sarah, Ruth, and Martin Alvey Jr.; Angie Cook and Mary Pitzer; grandmother of 14; great-grandmother of 15.

† KIRBY, James Edward, 70, St. Philip Neri, Indianapolis, Mar. 2. Husband of Mirine Kirby; father of Joseph, Michael and Robert Kirby; Jean Marie Owens and Camille Marinelle; grandfather of six; step-grandfather of three.

† KRACKENBERGER, Mary E., 82, St. Roch, Indianapolis, Mar. 12. Mother of Richard L. and Robert J. Krackenberg, James C. Downs, Delores Bischoff, Angie Chastain, Ruth E. Davis and Marilyn M. Taylor; sister of Darrell and Harrell Henley and Margie Moran; grandmother of 20; great-grandmother of 31; great-great-grandmother of one.

† MCPhillips, Erma L., 82, St. Anthony of Padua, Clarksville, Mar. 10. Mother of Daniel L. Davis; grandmother of eight.

† MCMAHON, Nedra V., 80, St. Anthony, Indianapolis, Mar. 11. Mother of John A. and Joseph McMahon and Mary Ann Stumpf; grandmother of five.

† MIRACLE, Zachary David, 11 months, St. Philip Neri, Indianapolis, Feb. 28. Son of David and Jacqueline Miracle; grandson of Robert and Patricia Clements.

† PERRER, Robert P., 68, Our Lady of Providence, Brownstown, Mar. 9. Mother of Michael Perrer and Karen Dezam; grandmother of five; step-grandmother of three.

† RICHARDS, Charles W. Jr., 66, Holy Name, Beech Grove, Feb. 21. Husband of Connette (Angie) Richards; father of Anna Cundiff; brother of John and Ralph Richards, Roseline Conti, Minnie McMichael, Eva Lyons, Winnie Smith, and Omega Boyer; grandfather of two.

† STARKEY, Mabel Lee, 90, St. Philip Neri, Indianapolis, Feb. 10. Mother of Jack F. and Patrick E. Starkey; Josephine Giddens and Zabea Telphagha.

† STEWART, Martha M., Kruthaupt 81, St. Xavier Belleville

Chapel, Cincinnati, Feb. 24 (burial at Holy Family, Oldenburg). Mother of Franciscan Sister Rosemary O., William and James Stewart; sister of Ambrose, Henry and Lawrence Kruthaupt, Christine Roelli, Matilda Hauserman and Janet Ruppel; grandmother of 13; great-grandmother of seven.

† SWEANEY, Beatrice, 91, Holy Name, Beech Grove, Feb. 27. Aunt of Tipton Sweeney.

† SWEENEY, Dennis, 91, Holy Spirit, Mar. 4. Husband of Ethel; father of Mary Jane Wagner; grandfather of five.

† TRADER, Clyde, 91, Indianapolis, Mar. 7. (Employed at Fatima Retreat House 22 years) Father of Wanda Lou Case; grandfather of six; great-grandfather of 16; great-great-grandfather of one.

† VANLANINGHAM, Theresa C., 88, Holy Family, New Albany, Mar. 7. Sister of Isabella Beinlein; aunt of FayAnna Lohr.

† WUENSCH, Robert T., 81, Holy Spirit, Indianapolis, Mar. 7. Father of Ronald and Dennis Wuensch, Sonja Deter and Michelle White; grandfather of 18; great-grandfather of one.

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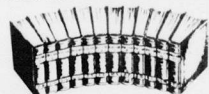
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Church response to divorced, remarried Catholics discussed

by Lenore Christopher

DAYTON, Ohio (NC)—Outreach to divorced and remarried Catholics is "a ministry whose time has come," but too often church response to divorce and remarriage only raises further concerns, speakers told a March 9-11 symposium at the University of Dayton.

The church is "leading back the faithful men and women" who have undergone divorce, and "we need to be sensitive. We need to educate," Paula Ripple, author and retreat leader, told 600 participants at the symposium on "Divorce and Remarriage: Religious and Psychological Perspectives."

Ortega allows return of expelled priests

MANAGUA, Nicaragua (NC)—Nicaraguan President Daniel Ortega said 10 foreign priests expelled from the country in 1984 would be allowed to return and some restrictions on church media would be lifted in a move that deals with two of the Central American country's thorniest church-state problems.

Cardinal Miguel Obando Bravo, who met with Ortega prior to the March 15 announcement, said, "I am very happy that we are trying to remove problems."

Ortega said the meeting dealt with "specific points concerning the return of 10 foreign priests to our country." He also said a confiscated church printing press will be returned to church control "once it has complied with the required corresponding laws" and a banned radio program will be allowed back on the air.

The 10 priests were sent out of the country July 9, 1984, after being accused of planning to "provoke a controversy between the church and state." Their expulsion followed a march in Managua led by then-Archbishop Obando Bravo protesting government allegations that a Nicaraguan priest, Father Luis Pena, was engaged in subversion.

The expelled clergymen include four Spaniards, two Italians, two Costa Ricans, a Panamanian and a Canadian.

The incident came during one of the tensest periods in relations between the church, led by the archbishop, and the state, led by Ortega. The government accused the church of trying to undermine it by calling for negotiations with the contras—the anti-Sandinista rebels. The church said the Sandinistas had been hostile to it since they had come to power.

In his March 15 announcement, Ortega said the news program "Iglesia," which had been banned from the church's Radio Catolica broadcasts since last July, would be allowed back on the air.

Radio Catolica, which has been subjected to several government closings for alleged bias, has been allowed to operate in the past few months, but not to carry the news.

"We are trying to create a better climate in our country that strengthens the tendency toward a total and definitive peace that the Nicaraguan people demand," Ortega said.

"We hope that there will now be . . . normal relations between the church and state in Nicaragua," he said.

The previous day, the Nicaraguan National Assembly approved a pardon for 1,894 imprisoned former members of the National Guard who had served under the late dictator Anastasio Somoza. Somoza was ousted by the Sandinistas in 1979.

"It's a ministry whose time has come," she said.

In a church that holds up the indissolubility of marriage and where matrimony is a sacrament, "what are we to do with second marriages that exist with a great degree of sacramentality?" asked Bernard Cooke, a theologian and professor at Holy Cross College, Worcester, Mass.

The church "can officially approve marriages, and it can designate marriages unapproved," Cooke said, but added that a key question is whether those marriages designated unapproved "are not marriages or simply that they are not approved."

According to some statistics, 45 percent of first marriages fail and 75 percent of Catholics who are divorced remarry without an annulment.

Cooke defined Christian sacramentality as the "transformation of the meaning of our lives by the life of Jesus—that divine process of communication which gives grace."

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Vatican wants strict adherence while bishops want flexibility

by Agostino Bono

VATICAN CITY (NC)—Before the major meeting of U.S. bishops, Vatican officials and Pope John Paul II, many participants emphasized the tension between U.S. society and the often countercultural message of Catholicism.

They predicted that this, more than the underlying tensions between the U.S. hierarchy and the Vatican, would be the theme of the meeting. The prediction turned out to be true.

But also emerging from the March meetings was the underlying dynamic tension existing between the Vatican and the world's bishops on the cutting edge of evangelization in hostile or unresponsive societies. The Vatican wants strict adherence to the faith, while many bishops favor as much flexibility as possible to make the faith meaningful to their listeners.

All agree on the need to evangelize. The dynamic tension comes from the different emphasis: Do you put the stress on strengthening the proclamation of traditional teachings or on adapting the way you present the teachings in specific cultural circumstances?

At the March meeting, the situation was phrased as the tension between Catholic doctrine as "the one and only path to salvation" and "trying to make things 'work' in our culture." The pope said the former, while Cardinal John J. O'Connor of New York said the latter.

In general, the pope and the Vatican line up on the side

of strengthening the proclamation and the world's bishops on the side of adapting.

This tension underlies Vatican problems with African bishops over inculturation, Latin American bishops over political activism and Asian bishops over use of non-Christian spiritual methods.

It is the tension that has caused the Vatican Congregation for Catholic Education to call an international meeting of Catholic educators to revise draft norms for Catholic universities. The norms are meant to ensure that sound doctrine is taught in class and that the campus reflects an overall Christian lifestyle. Many educators around the world, however, say the draft rules will not work legally, academically or culturally in their countries.

This dynamic tension helps explain the specific trouble spots between the Vatican and the U.S. hierarchy over the relationship of bishops to theologians.

It also explains Vatican worry over a 1988 AIDS policy statement by the 50-member U.S. bishops' Administrative Board, which said the bishops would not oppose factual information about condoms in public AIDS education

programs. The Vatican feared this would be interpreted as a weakening of the church's blanket condemnation of all artificial means of contraception.

The fear was also expressed by a number of U.S. cardinals and archbishops, showing how wrong it is to overgeneralize regarding on which side of the dividing line bishops and Vatican officials stand. Individuals frequently cross the dividing line on specific issues. This dynamic tension also cuts across ideological barriers.

Contributing to much of the dynamic tension between U.S. and Vatican church officials is U.S. democracy and its use of compromise as a solution-finding tactic in a pluralistic society. "U.S. bishops are the inheritors of a society in which compromise is not evil," said Archbishop John R. Roach of St. Paul-Minneapolis.

All this has concrete implications for bishops when it comes to taking a stand on public policy issues that involve immutable Catholic teachings, such as abortion.

In a session on "the bishop as teacher of the faith," participants discussed to what extent compromise is allowable in working toward a common good. The participants "were generally agreed that given the democratic process in the United States, we cannot withdraw from the debate early. You remain in the debate beyond the stage where you think you'll win your full point," said Archbishop Roach.

The important thing, the participants agreed, was that compromise involve tactics, not matters of faith.

In reality, this description of compromise also fits the results which often emerge from the dynamic tension between the Vatican and the world's bishops.

Pope slips out for a half-day on the slopes

VATICAN CITY (NC)—Pope John Paul II took advantage of a rare free day in his schedule to slip out of the Vatican for a half-day of skiing in mountains near Rome.

The March 14 papal outing to the winter resort of Campo Felice, in the Apennine Mountains east of Rome, was unannounced.

Vatican spokesman Joaquin Navarro-Valls confirmed Italian news reports of the papal adventure March 15.

The 68-year-old pope skied for five hours, from mid-morning to mid-afternoon, on a slope of medium difficulty, Navarro-Valls said.

The pope took time out for a snack lunch.

It is the third time in his pontificate that Pope John Paul, an accomplished skier, has slipped away for a day of skiing. The first time, in July 1984, he went with Alessandro Pertini, then president of Italy, to a ski slope in the Dolomite Mountains of northern Italy.

Afterward Pertini told the pope that he flitted about the mountain "like a sparrow."

In February 1987 the pope again slipped away for a day

of skiing, hiking and praying, this time to the nearby Apennines. It was the same area, but a different resort, that the pope visited this year.

The pope has taken more extended mountain vacations during the summer.

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